

# The **WITNESS**

JULY 23, 1959

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## TAKE, EAT

MASSEY H. SHEPHERD JR. writes an Open Letter to a Friend about the Holy Communion in this number. The photo is by William L. Christensen who won first prize in the professional class in a recent contest sponsored by the National Council

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**DIRECTIONS FOR HOLY COMMUNION BY BISHOP PIKE**

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.  
Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

#### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

#### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

#### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

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

Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

#### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL NEW YORK

*The Rev. John M. Krumm, Ph.D.,  
Chaplain*  
Daily (except Saturday): 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

#### ST. THOMAS 5th Ave. & 53rd Street NEW YORK CITY

*Rev. Frederick M. Morris, D.D.*  
Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great *veredos*  
and windows.

PRO-CATHEDRAL OF THE  
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Boulevard Raspail  
Student and Artists Center  
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## SERVICES

### In Leading Churches

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7:30, 9:00 and 11:00 A.M.  
Wednesday and Holy Days 7 and  
10 A.M. Holy Eucharist  
Sacrament of Forgiveness — Saturday  
11:30 to 1 P.M.

## SERVICES

### In Leading Churches

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11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

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976 East Jefferson Avenue  
*The Rev. William B. Sperry, Rector*  
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8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

#### ST. THOMAS' CHURCH 18th and Church Streets Near Dupont Circle WASHINGTON, D. C.

*The Rev. John T. Golding, Rector*  
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Sundays: 8:00 a.m. Holy Communion  
11:00 a.m. Service and Sermon  
Holy Days: Holy Communion, 12:15 p.m.

#### TRINITY CHURCH MIAMI, FLA.

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12 N, HC; Evening, Weekday, Len-  
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Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

## Story of the Week

# Bishop Pike Gives Instructions About Communion Service

★ Bishop Pike of California has issued instructions to the clergy of that diocese on what he considers the proper way to celebrate Holy Communion. It is being widely discussed throughout the Church. Therefore before entering into the discussion, or giving space in our pages for others to do so, we present herewith the document by Bishop Pike in its entirety, without any editing on our part.

The following Use is that of the Ordinary wherever he celebrates and has, with the concurrence of the Dean and Chapter, become that of the Cathedral Church, and is that directed for Mission churches upon the appointment of a new Vicar, and commended for the other Mission churches by the Ordinary as Rector thereof.

### GENERAL RATIONALE

The general purpose of this Customary is not an arbitrary one, but rather is supported by the following considerations:

1. In any church the Rector determines (or should determine) the ceremonial use. The Bishop is the Rector of each of the missions; what is here presented is the Rector's own use.

2. In these directions, insights of the Liturgical Movement have been taken into account. The Bishop believes that they are not only sound as a guide, but transcend churchmanship as to high/low.

3. Pragmatically speaking, services conducted on these lines have, in the Bishop's experience, the broadest possible appeal, taking into account those raised in high church and low church traditions (and in between); thus they are especially appropriate for communities in which we have only *one church*. The Bishop is not particularly concerned about the wide variety in the ceremony in use in the parishes of larger cities, since those who may attend them have an ample choice as to the variety of levels of usage. But he is hopeful that when

we have only one church in the community, the use shall be as acceptable as possible (without compromise of principle) to the widest group of people, including non-Episcopalians who have begun to show interest in the Church.

4. Another reason for moving towards greater uniformity of usage within the Diocese is the high mobility of population and the desire of creating a familiar atmosphere for Episcopalians who find themselves in a new locale. This argument applies to parishes as well, but the Bishop is not the Rector of parishes, and there can only insist on adherence to the Book of Common Prayer and its rubrics. As to the missions, he does not insist (except for directions specially issued on particular points from time to time) upon the use of this Customary by vicars already in their posts (though he hopes that they will give serious consideration to what is his considered preference as Rector of their Church); but as to new Vicars the call is conditioned upon the agreement to conform to the use of the Rector of the mission.

A more carefully stated customary for the Cathedral is in preparation by the Canon Sacrist. When it is completed it will supplement this memorandum and may well cover more carefully some points that here may not have been covered adequately. Meanwhile, questions about this summary are welcomed.

### THE HOLY COMMUNION

The Synaxis (Ante-Communion or Pro-Anaphora)

This portion of the service is taken before the altar, either (as anciently)

in choir or, in the position more recently customary, in front of the altar in the sanctuary. If taken from a stall in choir, the celebrant remains standing except for the Epistle, turning to the people for the Summary, and turning to the east for the Creed. The same instructions apply to the position in the sanctuary, immediately before the altar, except that the *Collect for Purity* and the *Summary of the Law* are taken at the foot-pace, the celebrant ascends the steps at the Kyrie, the *Dominus vobiscum* is taken in the middle with extended hands, and the *Oremus* and *Collect* are read from the Epistle horn of the altar. In either case the hands are extended for the Collect.

The *Kyrie* may be sung three-fold or nine-fold. The *Dominus vobiscum* and *Collect* may be said or sung (but the latter only if the celebrant can hold a note; otherwise, please not). Inflections here and otherwise shall follow the official Choral Service Book issued under the authority of General Convention.

The *Epistle* is read facing the people, preferably by a lay reader—and if (as is preferable) in a business suit he comes up from the pews, where he has been sitting with his family, he should read it from the lectern. Should the pastor desire to spread the opportunity of reading the Epistle among various representative laymen, the Ordinary will be glad to license any such Lectors for the day, authority being delegated to the pastor to make the selection.

There is always a *Gradual* hymn. If the space and setting of the sanctuary and chancel permits, there shall be a *Gospel* procession (simple in the case of small space), with the Gospel being read from the pulpit (on whatever side it is placed). The *Gloria tibi* and *Laus tibi* may be said or sung. All in the church shall turn to the Gospeller for the reading. At the *Gloria tibi*, the Gospeller remains facing the people and raises the book; all others bow toward the book. The same ceremony is not used during the *Laus tibi*, since this is optional.

The *Creed* may be said or sung (to a monotone if the organist is capable of accompanying with appropriate chords and if it does not seem wise to teach the congregation

the Merbecke Creed, No. 703, or the Credo from the Missa Marialis, No. 720).

At the opening of the Creed the celebrant extends his hands outward and upward but does not extend his hands throughout the rest of the Creed. He bows at the *et Incarnatus* and at "Worshipped and glorified". The Sign of the Cross may be used at the end of the Creed.

The *Sermon* shall follow the Creed immediately. If, as in most cases, the reader of the Gospel is the preacher (as well as celebrant) he stays in the pulpit for the Creed and turns and immediately preaches.

Note: If the celebrant is the preacher he shall make no change of vestments at this point; but if he is wearing eucharistic vestments he may, for the sake of convenience in gestures, inconspicuously remove the maniple.

The Synaxis ended, announcements may be made (the fewer the better). The Offertory Sentence should then be read from before the altar.

#### THE OFFERTORY

There shall be a credence table at the west end, covered by a fair linen cloth and on it shall be placed the alms basins, the bread box and the cruets of water and wine. The ushers take the alms basins from the credence table (they should not come up to the front for them). When the alms have been collected the ushers come forward, followed by oblation-bearers (who may be of either sex), not waiting for the completion of the hymn or the anthem (see the rubric), but delaying long enough to be sure that the hymn or anthem will be over by the time that the alms and oblations have been offered.

The celebrant shall first "humbly present . . . and place upon the Holy Table" the alms (to quote the rubric on page 73) and placing sufficient wafers on the paten, he shall "offer" (note the distinction made by the rubric) the bread, and pour sufficient wine and water in the chalice and offer the chalice. At this point (and not before) the organist gives the note for the Doxology or "All things come of thee". There is a lavabo during the singing. Those offering alms and oblations shall remain at the sanctuary rail until the end of the Prayer for the Church.

In introducing the *Prayer for the Church*, the celebrant shall follow the language and intent of the rubric preceding the Prayer, in some such form as "Good Christian people, I bid your secret intercessions for . . ." ending his Bidding with "Continuing standing, Let us pray for the Whole State of Christ's Church", leaving no interval between the latter and the

first words of the Prayer (thus leaving no time for the conditioned reflex in the people's knees). A little space should be left after each paragraph of this Prayer. The alms are removed from the altar (normally by a server) at the end of the Prayer. At the end of the *Invitation* the words "devoutly kneeling" should be given emphasis.

The celebrant shall kneel (as the rubric requires) for the *General Confession*. He leaves considerable silence before beginning it (in the hope that someone might think of some of his sins). He announces the first few words in a loud voice, but drops to a quiet voice (the same as his people) for the rest of the General Confession.

During the *Absolution* the right hand need not be raised until the words "Have mercy upon you . . ." At this point the Sign of the Cross may be made over the people by the celebrant, his right hand being dropped at the beginning of the phrase "confirm and strengthen . . ."

At the end of the *Comfortable Words* the celebrant removes the pall from the chalice before proceeding.

#### THE CONSECRATION

Ideally, the Consecration (*Sursum Corda* through the Lord's Prayer) should be taken facing the people. If the Holy Table is free-standing and the cross is either hanging above the altar, or on a retable behind the altar, or fixed to the wall, then this practice should be introduced now. A cross presently on the altar might be easily placed on the present retable or on a newly constructed shelf (the same level as the altar) affixed to the back wall, with the mensa moved out far enough for the celebrant to stand behind it (no more room than this is actually needed, since in the Consecration itself there is no kneeling). On this shelf may be placed the cross, flowers and such other lights as there may be, two lights being left on the Holy Table. If the situation is any more complicated than this, a memorandum should be directed to the Bishop describing the situation; he will (with the counsel, in appropriate cases, of the Commission on Church Art and Architecture) develop a solution, if possible. If now, or hereafter, the altar is free-standing, the celebrant should at the end of the *Comfortable Words* pro-



BISHOP PIKE has stirred up discussion throughout the Church about his instructions to California clergy on how to celebrate Holy Communion. He is shown here with his family



ceed to the east side of the altar.

The *Sursum Corda* and *Preface* may be said or sung (preferably the latter again, if the celebrant can sing). No proper prefaces may be used except as allowed by the rubrics of the Prayer Book. It is an ancient custom for the celebrant to bow to the people before beginning the Preface.

The celebrant bows during the *Sanctus* until the second "Glory". The *Benedictus qui venit* is not to be used at this point (provision for its use is made later in this Customary).

At the beginning of the *Prayer of Consecration* the celebrant extends his hands outward and upward, raising his eyes and head, returning his hands to the "orantes" position (extended, in view of the people).

At the phrase "and did institute", he may extend his hands over the elements until "... his coming again". At the phrase "he took Bread", he shall raise the paten or ciborium with his left hand and raise his right hand in blessing (without the Sign of the Cross), his head and eyes extended upward (following the custom Jesus used — see the account of the feeding narrative in the Fourth Gospel). He shall follow the same custom as to the chalice. "Drink ye all of this", should receive the right emphasis on words. When the celebrant says "Drink ye all of this" the implication is that he is worried that too much wine will be left for his ablutions. The "ye all" should be pronounced as a unit (somewhat like the Southern "you-all"), this being, in the Greek original, the second person plural. During the *Words of Institution* he does not bow his head nor drop his voice to a lower pitch. There are no genuflections; nor elevations, except as hereafter indicated. Beginning with the *Oblation* he uses the "orantes" position, but bowing his head and folding his hands at the mention of "Jesus Christ".

For the *Invocation* he may make the Sign of the Cross over the oblations at the word "bless" and at the word "sanctify", but there is no bow at the end of the *Invocation*. At the words "And here we offer and present unto thee . . .", he bows his head somewhat and at "be filled with thy grace and heavenly benediction", he may make the Sign of the Cross. He may strike his breast at the words "although we are unworthy . . ." There may be an elevation of the host and chalice (to be visible to the people) at the words "O, Father Almighty, world without end", followed by a profound bow. The celebrant (if he can sing) may intone these latter words if the Lord's Prayer is sung.

The two words "Our Father" should be said or sung in a clear voice, but during the rest of the Lord's Prayer, the celebrant's voice shall be no louder than that of any other participants in the service.

During the doxology of the Lord's Prayer there may be a Fraction, following ancient tradition.

If the Prayer of Consecration has been said facing the people, at this point, the celebrant should return to the people's side and kneel.

#### THE COMMUNION

After the *Prayer of Humble Access*, the celebrant remains kneeling for a space. When he stands the choir begins the *Benedictus qui venit* and the *Agnus Dei* (either or both of which may be used). In a said service the celebrant at this point may lead the congregation in the saying of either or both of these two liturgical anthems.

In the case of the celebrant's own Communion (since it is his own Communion) he may bow or genuflect or kneel on both knees, as suits his own devotion. (The members of the congregation may, of course, do what suits their devotion; however, since the bow was universally used in Catholic tradition before the Reformation/genuflection developed in post-Reformation Roman Catholic usage, and is not used universally in the Roman Catholic Church, e.g., the Carthusians and others have retained the ancient bow instead/genuflection shall not be directed and encouraged in confirmation classes or in the case of other members of the congregation.)

In distributing the bread no gesture is made with the Host. Except in the case of intinction (re which the General Convention has specially acted), the rubric shall be followed: "then shall the priest . . . proceed to deliver the same . . . to the people also in order, into their hands . . ." The people shall be taught so to receive. In the case of a communicant who habitually expects to receive on the tongue, contrary to the rubric, the Vicar shall take the occasion of speaking to him about it, indicating that it is his and the Bishop's desire that he receive according to early Catholic practice and not according to recent Roman usage. A purificator shall always be used with the chalice.

While the last communicants are returning to the pews, the beginning of the Ablutions may be made (without necessarily finishing them). The *Prayer of Thanksgiving* should be said with the hands extended, and should be begun when all the communicants have returned to their pews.

In no case shall a tabernacle be used for reservation. If there are architectural difficulties involved in converting existing tabernacles into aumbries a memorandum should be sent to the Bishop who will seek (in some cases with the counsel of the Commission on Church Art and Architecture) to work out a solution. There may be regular reservation in the church or in a chapel of the church when in fact there are frequent communions for the sick.

Since the Gloria in Excelsis as presently placed is somewhat antipathetic and since time is a factor, it is generally wiser to use it only on greater feasts and during the octaves thereof. When it is used and the celebrant has intoned other portions of the service the celebrant preceints the Gloria, the people joining at "and on earth . . ." (This should be the use even when the Old Scottish chant is used.) For the hymn in this place it might be well to use only the *Gloria Patri* when the people are still kneeling. If it is to be sung then the versicle-and-response setting in the Choral Service Book of the Gloria Patri in the choir offices is used, or when a plain-song mass has not been used it may be sung by all in full, chorally, in Anglican chant. If there is a fairly stable congregation (and hence they can be trained accordingly), for its eschatological point, it may be well to precede the Gloria Patri with the fine versicle and response in the English Prayer Book left out of the American Prayer Book, namely, "V. O God, make speed to save us. R. O Lord, make haste to help us." (If this is intoned, the celebrant goes up one note on the word "speed"; and the congregation and choir go up one note on "haste".)

If a full hymn or the Gloria in Excelsis is used the Ablutions should be completed during this hymn. If not, they may be completed immediately after the blessing. However, since there is very little edification of the people during the ablutions, they may be simplified (except at small services) in the following ways: if it is apparent to the celebrant that there will be a good deal of bread left and he has no provision for reservation, then a number of hosts should be handed to the last few recipients (who might well be the ushers). Also, if reservation is practiced, there is no reason not to reserve wine as well as the bread. If these suggestions are not feasible, then the remaining bread and wine may be left on the altar and be consumed by the celebrant (and by others also, if necessary) after the Benediction and door-greeting. (The rubric is not violated by any of these solutions: it says "if any of the con-

secrated bread and wine remain..."; if the elements have been consumed or reserved before the blessing, none remains.)

At the blessing the celebrant should be facing the people at the center of the top altar step (without his hand on the mensa) raising his hand at the words "and the blessing...", at which point he may make the Sign of the Cross over the people. He may turn again to the altar (but need not) and in any case does not kneel at this point. There is no necessity for the book to be returned to the Epistle side of the altar.

#### MORNING PRAYER AND HOLY COMMUNION

This is the ideal service to be adopted, in place of Holy Communion alone, whenever the time factors will permit. In this case the order is: an *Opening Sentence*, followed by the *Preces* (said or sung); the *Venite* (always with antiphon when the rubric permits); *Psalm* (Preferably sung — one of the psalms in the back of the Hymnal being announced by the hymnal number, unless psalters are available or the psalm as pointed is set out in the program); the *Lesson*, preferably read by a lay reader — and again preferably by a layman arising from his pew going to the lectern — without vestments (for this purpose the Bishop will be glad to license laymen for the given day as lay readers); and a *Canticle* (in which case if the *Benedictus* is used, it should be used in full, being an excellent summary of our Redemption), which also serves as an Introit.

In cases where the celebrant is the only minister, if there is a lay reader available he takes this portion of service, the celebrant being in the sanctuary vested for the Eucharist. If this is not feasible and the celebrant is also the Officiant at Morning Prayer, he may, during the Canticle, change his tippet for a stole if he is not using eucharistic vestments; otherwise, in order to avoid "changing clothes", he should be in eucharist vestments throughout (in which case it is especially useful for a lay reader to take the Office). If the celebrant wishes to follow the alternative (allowed above) of having the Ante-Communion in choir, he should stay in place and only move to the altar for the Offertory.

#### MORNING PRAYER OR EVENING PRAYER

In addition to what is said above, the following instructions apply:

There is no need for the Choir to orient for the *Gloria Patri*, but it does so for the *Creed*.

The officiant stands for the *Col-*

*lects*, but kneels for the Prayers. It is well to have a hymn or anthem after the third Collect, if prayers are to follow.

#### VESTMENTS, ETC.

##### *Choir Offices*

The scarf and hood shall always be used. If the Vicar does not hold a divinity degree, he shall use his arts or other degree (and if he does not have such, the Bishop shall be notified and the same will be provided for him by the Bishop). If he has no degree, he should wear the licentiate's hood (which will also be supplied by the Bishop).

##### *The Eucharist*

If the mission is already supplied with eucharistic vestments, those on hand may be used. If not, surplice and stole may be used; but if it is desired to introduce eucharistic vestments, the Bishop should be consulted, as to their type, before any are made or purchased. Sanctus bells may not be used. Incense or copes should not be used without consultation with the consent of the Bishop.

##### *Servers*

"Cottas" (a post-Reformation Roman invention) may be used only until it is possible to replace them with surplices or albs and amices (the latter being preferable for all servers). In no case may lace be used.

#### LIGHTS

Two lights on the altar are lit for all services. If there are additional lights (such as lights behind the altar or pavement candles), they are lit for the principal Sunday service and for feasts which fall on weekdays. In other words the distinction is between simple services and principal services — not between the Eucharist and other Offices. (Here the earlier Catholic usage is being followed, rather than the late Roman usage which the Oxford Movement followed, seeking (with quite proper intent to revive Catholic usage, but with less historical data than is now available) to imitate what went on beyond the Tiber rather than to revive what went on in England before the Puritan influence had its effect.) Branch candlesticks at present on altars may be retained (but notice of this situation should be passed on to the Bishop); but none such should be added. If pavement candles of the branch-type presently exist, they may be lighted for the principal services; but, again, none should be added. Where feasible pavement standards of the single-candle type should be used instead.

There should be no Zoroastrian "light worship". If there must be a

"recessional" hymn, the candles should be extinguished at the beginning of it; or the candles may remain lighted until the congregation has "given up" and made its start to the door.

#### GENERAL DIRECTIONS

1. A choir prayer is a good thing, but it is a *choir* prayer and not an additional one for the congregation, either sung or said. This is true both before and after the service. It is well to have a member of the choir take the prayer.

2. There is no extra ceremonial connected with the return of the cross, torches, flags, etc. This is merely a matter of housekeeping and should be treated as such.

3. The crucifer does not hold the cross too high nor is his right arm in the position of bearing a flag. Processional torches are to be carried where feasible.

4. As soon as possible without disturbing the congregation, the processional and "recessional" hymn should be omitted, except on festivals (and even for the latter there is no need for a "recessional"). For a procession for a festival, the choir should come in simply, with organ music; then the procession should begin the traditional announcement: "V. (Alleluia, on greater festivals) Let us go forth in peace. R. In the Name of Christ. Amen. (Alleluia) This may be sung or said. The choir should then process around the church (if feasible). A Station (which can be a break between stanzas of a hymn) may be made before re-entering the Choir, using an appropriate versicle and a response and a collect connected with the feast but not the same as the Collect for the Day (e.g., on Epiphany the Collect for the Second Sunday after Christmas). The collect for the stations shall be from the Prayer Book and the versicle and responses from the Bible. (Should any wish to introduce this use, the Canon Sacrist will be glad to suggest texts.) The change to this use, with the abolition of processions on other days, may be gradual, as the sensitivities of the people direct.

5. If there is a mimeographed or printed program, the references as to what the people shall sing are to the numbers in the back of the Hymnal, rather than to the page in the Prayer Book. This is in order that they may have the pointing before them and thus gain in self-confidence in singing.

6. The Creed and the Lord's Prayer shall not be sung (unless they already are) without previous congregational rehearsal. It would be much better for them to be said than for the congregation to be "left out."



# An Open Letter To A Friend

## About The Holy Communion

By Massey H. Shepherd Jr.

*Professor at Church Divinity School of the Pacific*

Dear Friend: Your recent letter in the Witness (June 25, 1959) a propos of an article by the Rev. James Joseph entitled "Morning Prayer or Holy Communion" (April 30, 1959) prompts me to write these words. They are not so much a reply to your letter as an attempt to raise certain questions stimulated by your comments. Both you and James Joseph are dear friends of many years standing, and I know both of you well enough to appreciate your deep concern for the things that really matter, and that both of you are sincerely seeking the truth, however difficult it is to get it all down within the compass of a single article or letter. The same applies, I trust, to these remarks.

There is, first of all, a little matter of history that ought to be kept in mind. You speak of "the traditional use of Morning Prayer for generations in the Episcopal Church of our country" and count this tradition as including "an offertory, the preaching of the word, great music of the Church in anthem and hymn." I do not know how many generations you are counting, but there are some people still living who can testify to a somewhat different Sunday service in most of our churches. It consisted of Morning Prayer, Litany, and Ante-Communion (with the full Holy Communion celebrated only four times a year). This was adorned with a sermon (after Ante-Communion), as directed by the rubric, and a few hymns. But there was no offertory, except upon a few special occasions of missionary or charitable purpose, and no anthem or great music of the Church, since few churches had choirs. The fact is that there has been a very considerable amount of change in the last hundred years or less in both the substance and the outer accompaniments of the principal service of our parishes on Sundays; and the situation continues to be in a somewhat fluid and unpredictable state. To speak of Morning Prayer, as you have described it, as "the traditional use" for generations in our churches is, to say the least, a bit exaggerated.

Even if it were true that Morning Prayer with offertory, sermon, anthem, etc., were traditional for hundreds of years, this still would be no con-

clusive argument that it should continue so to be, however beautiful and meaningful. The real question is whether there is something better, fuller, more complete, — especially so, since the Holy Communion provides (and that, too, by express rubric) these wonderful "extras" that are added on to Morning Prayer. Moreover the psalms and canticles and the special prayers can all be rubrically used at Holy Communion. The only thing that is missing in Holy Communion is a regular Old Testament lesson, but this could be dealt with if the General Convention would show a little more imagination about the liturgy. But the real point is that Holy Communion demands a kind of Christian commitment that no office such as Morning Prayer or anything similar to it can ever require. For the Holy Communion, being a sacrament, is a deed done as well as a word said. It is Christ's deed of perfect self-offering and oblation taking our imperfect deed of self-offering and oblation and making it one with his, and thereby hallowing all our self and society and the means of our common life in the good things of God's creation. We can celebrate this at Morning Prayer, yes, we can proclaim it and sing it, and feel right glorious about it. All worship, if it is Christian, does this. But only the sacrament ties it down to an inescapable demand for decision to do something about it right here and now, in a deed of hope and charity and faith that irrevocably commits us. The unbaptized and the catechumens can participate with full conscience in Morning Prayer. Only the faithful can share the Holy Communion.

### A Double Standard?

IN THE second place, your letter speaks of "the loss incurred by the lay people who no longer have a choice between the two traditional services of Holy Communion and Morning Prayer." It is this word "choice" that worries me. It suggests to me that the services on Sunday are offered the faithful like the attractive, competitive goods in a supermarket. Is there really a choice — other than that imposed by sheer physical necessities? I have often asked many of my clergy friends

who think Morning Prayer three Sundays out of four is so fine and lovely for the lay people who like it, if they themselves would be willing to live on the same diet — if they themselves would be willing to offer and receive the Holy Communion, at most, only once a month.

I have never yet met a priest who would say Yes. But do we have a double standard of worship in our Church? I sincerely hope not. There is no ideal of devotion in our Church that is the prerogative of the clergy. A priest who finds it needful for his own Christian life to take his part every Sunday in the Eucharistic rite must necessarily work diligently and prayerfully to the end that all the faithful whom he serves come to sense and to know the same need. It is one thing for us to salve our conscience by saying that because of the frailty of human nature our people will not be willing to live up to the highest ideal of Christian worship every Sunday. But it is quite another thing to encourage them not to live up to the ideal by saying that they have a right to a choice between the Office and the Sacrament.

There are some choices on Sunday that I can understand. If I have to choose between worshipping with the people of God and responding to an urgent need of charity to one afflicted or distressed, there is no question but that the deed of charity takes priority over my attendance at church service. But if and when there is no physical hindrance or any urgent call to the duty of Christian love, I am offered a choice of Morning Prayer or Holy Communion—this kind of choice I cannot understand. For me, there is no choice. I must respond, wretched, miserable, and unwilling sinner that I am, to the highest claim of the Church's worship and take my place at the Holy Communion. I say this, not because I am a priest, but because I am a baptized and confirmed member of the Holy Catholic Church. I have no business choosing on Sunday to engage in a purely catechetical and ascetical act of worship as a substitute for my participation in the sacrament, simply because it may be more convenient or tasteful to do so.

Of course, when I speak of the Holy Communion, I am referring to the sacrament as the Prayer Book expects it to be celebrated — with a sermon, and wherever possible, with music and hymns and other means of beautiful and affective worship. I am not talking about Low Mass. The unfortunate thing is that in all too many parishes (whatever the incumbent priest might think or teach) the celebration of the Holy Communion

on Sunday is outwardly and very obviously made a thing of lesser rank to Morning Prayer. Even if I were allowed for one minute this idea of a "choice" between Morning Prayer and Holy Communion, how is the uninstructed person (and this includes how many church members?) to understand that there is any real competition between these services? Can families worship easily at 7, 7:30, or 8 a.m.? If they do go, will they have a chance to sing? Will they hear a stirring proclamation of the Word of God? Will there be an Offertory procession, through which they somehow feel caught up in the offering of all of life? The tragedy of worship in many of our churches today is this choice: one must have the sacrament without the preaching of the word, or one must have the preaching of the word with music, anthem, organist, choir, processions, flags, banners, and all the rest, without the sacrament.

### Coming Great Church

ALL of us have a vision sometimes of that "coming great Church" of the future (whether in history or beyond history, God knows), when it will not matter very much what has been the "traditional use" of this tiny Episcopal Church in "our country," or what has been the "traditional use" of any other segment of Christ's broken, bleeding body in this or any other country. Whatever may be the tribulation or the glory of that ecumenical, united Body, it will be a Church of Intercommunion. It is hard to imagine it celebrating the Day of the Lord's Resurrection all over the world — and possibly even all over outer space — with the lovely, affecting Office of Morning Prayer. That Office, or something like it, will doubtless go up as incense by day and by night unceasingly as groups of worshippers here, there, and everywhere gather to render praise and supplication vicariously for all the people of God. But Sunday, the Lord's Day, when he was made known and is still made known in the breaking of the bread, will be the day of days for Eucharist. And wherever a faithful Christian may be, he will on this day seek out the company of those who know and obey the one and same Blessed Redeemer to make Eucharist with them and him, to realize both in word and deed the wondrous redemption that has been wrought in him and made him what he is. There is no other way of intercommunion among the faithful, to bind us all to him and to one another not only by the word said but by the deed done.

The unity of the Church presupposes the cen-



trality of the Holy Communion in the Church's Sunday worship. For example, we do not need any action by our supreme synod of General Convention to share Morning Prayer with our brethren of the Church of South India. But we do have to take action as a Church on the matter of intercommunion in the Eucharist. And why? Participation in Morning Prayer together does not commit us to each other any further than each of us cares to go. Intercommunion in the Eucharist commits us all the way. If Morning Prayer were the free "choice" of Christians every Sunday there would not be any need for the ecumenical movement. We could belong to every Church in Christendom by attending upon Morning Prayer or its equivalent in any one of them. We do not need an ordained ministry for Morning Prayer and sermon — the "spiritual gift" of preaching does not come with ordination. We have heard some laymen "conduct" Morning Prayer and preach with much greater effect than many priests. When a Christian travels abroad — as more and more do today with our means of transworld communication — he may attend all sorts of Christian churches on Sunday, not in communion with his own, and be greatly edified by what he hears and sees. But he can never belong to such Churches so long as he cannot partake of the Lord's Supper with them. What the Christian must have in Sunday worship is the fact that he "belongs." All the travail of ecumenical endeavor will be so much waste labor if it only results in making more numerically extensive the congregations that choose Morning Prayer or something like it as many Sundays as they please to the neglect of the Holy Sacrament.

### Fullness of Worship

FOR over a decade I have served in that special sector of the Faith and Order Movement that is concerned with the ways of worship of the several Churches. It has become very clear to leaders of all the Churches represented in this endeavor that the unity of the Church must carry with it the recovery of the fullness of Christian worship. Whatever the precise liturgical forms may be — and they will doubtless vary much — a Christian will recognize wherever he may be the full tradition of Word and Sacrament as they complement each other to form the wholeness of the Church's corporate worship. Anything less than this — Word without Sacrament, or Sacrament without Word — cannot be ecumenical, but only particular. It is not an either-or choice, but a both-this-and-that obligation.

Insularity of outlook has been the inveterate enemy within, in our Anglican fold. We are so smug about our "traditional uses." But there is a great ferment of liturgical revival going on all about us in Christendom as it recovers in one way or another the centrality of the Holy Eucharist as the great corporate act of the redeemed on Sundays. I do not believe there are any signs that might encourage us to think that this liturgical movement, either in the Roman Catholic or in the Protestant Churches, will be fulfilled in anything less than the Eucharist as the norm of Christian worship. And I have a very strong conviction, too, that this contemporary witness of both the ecumenical and the liturgical movements to the normative character of Eucharistic worship on Sundays and the major festivals was shared by our Anglican Reformation Fathers and written by them into the Prayer Book.

No one, to my knowledge, has ever been able to prove out of the Prayer Book that Morning Prayer is a legitimate alternative or substitute for the Holy Communion on Sundays and principal Holy Days. When such a person comes forward with such a proof, then I shall have the very unhappy choice of deciding whether to be a Papist or a Protestant. To date, the Prayer Book is a great comfort in assuring me that I am, all unworthily, accounted as a Catholic Christian.

## Religion and The Mind

By Clinton Jeremiah Kew

IN THE past month many of the people who have written for information have expressed some fear in expressing what they think and what they feel about life, religion, the Church and prayer. Others have asked many questions about deviation from the "letter of the law". The following is a partial answer to these letters.

### The Necessity Of Rebellion

We hear a great deal today about conformity, non-conformity, about rebellion against, and passive acceptance of, the world in which we live. Some social scientists insist that there is no alternative to our dilemma of moral conflict and socio-economic pressure, than to go along with the rest of the world. Other sociologists decry modern conformity as the most stultifying influence in contemporary society. They argue that man is losing his instincts under the heavy barrage of mediocrity, against which we are constantly struggling and which is delivered to us

free of charge every day through every media of communication, both publicly and privately. For the sake of clarifying certain aspects of the conflict, I would like to put forth the case in favor of rebellion.

In strict definition, rebellion is open and organized resistance to, or defiance of, any authority. This sounds rather ominous and yet a certain amount of rebelliousness is found in every personality. In the two-year old, it may be a flat, "I won't" to his mother's entreaty to eat his cereal. At the adolescent level, it may be a sullen refusal to communicate concerning his after-school activities. In adults, we sometimes find too frequently those who are adamant in their denunciation of certain groups or nations or sometimes they are just rebellious to life itself. All of this represents rebellion against authority. But what else does it mean? We cannot accuse the two-year old of being evil; and all juveniles are not delinquent; nor are all adults immature and prejudiced. This defiant attitude has a deeper meaning and often a broader purpose, and like most of the not so admirable characteristics of human nature, it is placed in our personality by divine design to implement our growth. Our rebellion becomes harmful only if in our development we remain fixated at a given period of resistance, and continue defiant and renunciatory beyond the natural time of critical evaluation. On the upward swing of man's progress, these periods of ascertaining the values of life, though often personally and historically tempestuous, have usually proven to be the times of gradual betterment, and the period of journeying forward toward a higher level of civilization.

One of the most effective rebels of all time was Jesus Christ, though his name is seldom associated with the term "rebel". An interesting sidelight on the role of Christ as a rebel is that his rebellion started early. In the Gospel of St. Luke we are told the story of the journey of the holy family to Jerusalem for the Passover. Jesus, then a boy of twelve, unbeknownst to his parents remained behind when Mary and Joseph started the return trip. It took three days to locate the boy. When he finally was found, in the midst of the elders at the temple, Mary said to him "Son, why has thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." His answer was, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Jesus' reply is so typically adolescent that it is startling, for in essence he was saying to his

mother "Why did you come after me? Don't you know that I have work to do?" It is the eternal plea of the growing boy, "Leave me alone; I'm busy." From the parental point-of-view, Mary's reaction is enormously significant. She did not understand her son's behavior, in fact she was disturbed by it; yet she neither reprimanded him nor punished him. Instead she did the sensible thing, and took Jesus home, quietly, and as Luke tells us "kept all these sayings in her heart."

From that time onward Mary began the actual acceptance of her son's role in life, which was far from easy. For one thing, from the very beginning of his teaching, Jesus ignored prevailing social convention. He did not observe the strict dietary laws of the Jews; he both healed and taught on the Sabbath; he unhesitatingly cut through the rigid class barriers of the time; — to enumerate but a few of his ideological differences.

It takes the minimum amount of speculation to conceive of the effect this type of behavior had on the ultra-conservative family life to which Mary and Joseph were accustomed. One can argue that after all the earthly parents of Jesus knew that he was divine, and therefore they could reconcile themselves to the fact that his behavior was God's will, despite the fact that it almost unceasingly put them in an embarrassing position as far as their friends and neighbors were concerned. It is my feeling, however, that both Mary and Joseph were subjected to all the inner reservations, agonizing soul-searching, and occasionally even despair that is common to all parents of any era whose son or daughter is engaged in some overt action contrary to accepted activity.

The practical and practicable facts to be learned from Jesus' rebellion are many. From his own point of view, the nature of his activity is the key to understanding his behavior. Jesus did not suddenly and savagely start flaunting the authority of his earthly parents. Slowly and systematically he went about his work, thus avoiding the obvious damage created by too hasty impetuosity in an attempt to prove his individuality.

Secondly, he was perfectly open in his actions. Thirdly, Jesus kept his behavior within the sensible bounds of the society in which he lived. Repeatedly his disciples and his enemies as well, badgered him for signs of his Messiahship. The signs he gave them were practical ones: the feeding of the multitude, to the healing of the sick, and the blessing of the faithful. He had it



within his power to produce far more dramatic evidences of his divinity, but in his heart he knew that were he to reduce mountains to dust, crease the heavens with fire, and course the land with floods of oceans, the whole of his ministry would be distorted. These qualities of slowness of pace, openness of action, and sensible long-term objectives translated into the action-medium of practical behavior, characterized our Lord's journey toward maturity.

### Role Of Parents

THE role of Mary and Joseph in relation to their son is very interesting in terms of modern living. That both parents were people of enormous love, we are all aware. Just how much they fully comprehended the task God had exacted from them, we know very little. We can, I think, assume that the family was a close-knit one, and one in which there was a goodly amount of give and take. Economically, their lives could not have been so secure, for the lot of a Nazarene carpenter in the first quarter of the first century was undoubtedly a severe one. Spiritually, we know without doubt that the household was a fortress. You can imagine for example how much of a man one must be to take what Joseph was called upon to accept in his early relationship with Mary, particularly in the light of the fact that he was what today we would classify as the epitome of the conservative orthodox-Jew. His faith, however, was unshakable, despite the enormous demands placed upon him and made of him. This is an important point, for had not Joseph believed so completely in the benign nature of God, it would have been impossible for him to countenance the unprecedented actions of his Son, Jesus. This total faith, of course, would explain Mary's and Joseph's trusting attitude toward Jesus. Certainly they did not always understand him, but they did trust him, and when he remained behind to consult with the elders in the temple, they accepted his explanation of his behavior in good faith.

As parents, then, Mary and Joseph seem to emerge as realistic, loving, faithful, and understanding people. Unflinchingly and uncompromisingly they provided their son with the basic securities in his early life that would permit him to develop the courage and fortitude necessary for his later life's work. Lovingly and trustingly, they let him become himself, even when it involved heartbreak and humilification. This atmosphere, it appears, is essential to the development of a mature personality.

It would seem then, that rebellion is a necessary component of growth, and the opportunity to make mistakes is as much a God-given right as the right to seek the truth. The time to treat the yeasting of rebellion is not when young war lords lurch forth on sultry summer nights to slide a knife silently into some so-called "enemy" for the sake of a "slight" — the time is when the infant begins to assert his individuality. His generic intent is to grow beyond his environment, not to destroy it. Isn't God's plan for us the same?

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## Don Large

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### The Greatest Lack

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EVEN for the short time it takes to have a small car washed, I find myself restless at the lost minutes involved. So I've begun patronizing the establishment of Mr. Kwik-Kleen (Heaven protect the English language!) since Mr. K-K's premises are just around the corner from one of our local hospitals. In this way, I can get in a sick call while Manhattan's smog is being scraped off the car's sooty enamel.

Well, either I've been deep in thought on each previous walk to the hospital, or else something new had just been added to one of the nearby buildings. For a few yards beyond the auto-washing place, there's a huge garage which houses the delivery trucks of a service corporation. And just inside the broad double doors of the entrance, I saw for the first time a large sign boldly blocked out in black letters. It contained this ominous question: "Did you see a pregnant woman on your route today?"

My first fleeting thought was that an expectant mother-to-be had mysteriously disappeared from the neighborhood, and that the police were leaving no stone unturned to ascertain her whereabouts. Quickly discarding this untenable thesis, I then entertained the naive idea that one of the truck drivers had possibly erred along his delivery route and had been guilty of conduct unbecoming a member of Jimmy Hoffa's Teamsters' Union. Maybe the company had erected the sign as a subtle way of stabbing at the conscience of the sinning driver, who might thereupon step forward and ashamedly turn himself in.

Meanwhile, sensing my puzzlement, a passing mechanic grinned and said, "This is a laundry

company, father, and that sign reminds the drivers to be on the lookout for ladies what might soon be in the market for a diaper service."

Of course, had I given the matter a little deeper thought, I'd have realized that literally nothing escapes the roving imagination of an efficiency expert. And what better way to garner new business?

But then, as I resumed my walking, I began to wonder why the Church so often leaves this kind of efficiency to the secular world. And I thought of erecting a few signs at strategic spots around town. "Did you meet a critic of Christ on your rounds today?" And if you did, were you winsome or did you bluster? . . . "Did your actions help the mission of the Church today?" Or did they block it — or were you simply a neutral bystander? . . . Finally, "Did you pass a blind man or a crippled woman or a spastic child on your route this afternoon?" If so, did

you offer a silent prayer to God on their behalf — or were they merely irritating obstructions in your path?

Scotland's old John Baillie used to say to the seminarians in his care, "Gentlemen, be patient and compassionate. Almost every man you meet is carrying a secret burden, and it's oftentimes a heavy one. So be gentle to the lost souls at your gate."

Now that's a bit too long to fit on a handy sign. But at least there's room in the heart for it. And all too many hearts are cold and blank this night for want of practising those sentiments in actions as bold as the letters are big.

Not many men may be willing to die these days for love. But you can't escape the fact that millions are dying daily for the lack of it. Are you and I sure we're doing all we can to lower the death rate?

## Clerical Collar Effect on Laymen

By H. A. Taylor

*Layman Of The Church Of England*

THERE is a northern industrial city in which, perhaps, veterans still tell from personal knowledge the story of an election campaign early in the century.

Parliament was dissolved in December for a January election. Thus the battle of the parties had to suffer interruption by a Christmas truce.

The respite over, one of the candidates, a stranger brought from afar and hastily posted to a constituency, resumed his campaign with a meeting in a church hall and opened his speech in a way that kept his memory green in the district long after everything else about him had been forgotten.

With moist eyes surveying a room festooned and holly-decked, he thanked his supporters, in a voice which betrayed genuine emotion, for their devotion in decorating the hall so splendidly to welcome him on his return to the fight.

Today it seems incredible that any political organization could put into an election a man so remote from the life of the people as to be unaware of the fact that, at Christmastide, church halls are very liable to remain decorated for a round of congregational parties.

Nevertheless, I can believe that this mistaken individual could have been quite intelligent, well-

versed in the political and economic problems of the hour and an excellent exponent of his party's policies.

Even so, the net result of that particular meeting was probably a loss of votes which might have gone to him had he been prevented from attending the meeting.

Still, he was only a party politician, and so it follows that there were many who must have been highly pleased by his lack of perception.

There is, however, something wholly sad when a man with a mission pursues his course with zeal and devotion but reveals, as he goes, a very imperfect knowledge of the ways of life and the mental processes of those whose support and co-operation he is striving to win.

Such ignorance can be due to the single-mindedness with which the man has applied himself to his purpose in life. There is a clear recognition of that possibility in the functions of the jury in our system of justice.

### World at Large

TO HAVE become a judge a man is likely to have devoted so much of his life to the law, in study and professional practice, that his knowledge of his fellow-men and of the ways of the



world at large may be less than the experience by the most undistinguished passenger in a bus. Moreover, when a man becomes a judge he is obliged to lead a life which, if not cloistered, is restricted in its ambit.

So, in suitable cases, our constitution reinforces the judge's worldly experience by providing him with a panel of twelve ordinary men and women who adjudicate on all matters of fact and accept the judge's directions on matters of law.

In the process of determining the facts, it is the jury who decide whether a witness is truthful or otherwise. Their collective experience of the world and of the ways of men and women is deemed to be greater than that of the judges. Almost certainly it is.

All this causes one to speculate on the extent to which the clergy are handicapped by their detachment from the ways of life of the laity to whom their mission is directed.

Generalization here is folly, and never more so than now when men from all walks of life, and at almost all ages, are called, and, when they are ordained, maintain contact with the laity in degrees which vary considerably.

But whatever their pre-ordination background and however ardently they strive to maintain contact with the laity, the clergy are regarded by the mass of people as men apart and are submitted to something like the segregation which exists between officers and other ranks of the fighting services, a relationship which merits consideration by any priest who feels confident that he knows what is going on in the heads of the people among whom he moves on most days of his life.

### Mutiny Charges

AT THE end of the first world war there occurred among the under-employed, British forces left in France, a reaction to the discipline of a long and terrible ordeal. Units whose records the word "mutiny" had never sullied, found themselves obliged to send groups of men for trial on that charge.

To a brigadier facing the distasteful duty of convening a third court-martial for alleged mutiny in his brigade, I remarked with the audacity of youth that, surely, in these cases, the commanding officers also should suffer some disciplinary penalty. In reply to the brigadier's surprisingly calm inquiry for my reasons, I submitted that since it was impossible for an efficiently run unit to erupt suddenly in a mutiny

without warning signs of diminished morale, these commanders must have been negligent, for each of them in turn had reported being astonished by the occurrence.

Looking back, I realize that those officers, functioning as tradition prescribes, could not have known, and censure would have been unjust. After all, their men had saluted impeccably, they had said, "Yes, sir," whenever "Yes, sir," was the answer expected of them, and segregation had obscured completely the ugly underlying truth of the situation.

Is the segregation of the clergy from the laity an equally opaque partition? I do no more than pose the question. But I would offer the observation that the existence of this partition should warn the clergy that confident pronouncements on the needs and trend of thought among congregations could be as wide of the mark as the interpretation the politician put upon the Christmas decorations.

Holding such views, I would have found great interest in the recent "Parish and People" conference at York. The report of the discussions being of necessity brief, it is possible that my reactions, had I been present, would have been different from what they were on reading only a concise summary. But for the purpose of illustrating my argument I will accept the risks involved in commenting on the report.

Canon Gordon Ireson attempted to answer the very pertinent question, "Why should 20th-century Christians worship God in terms of the outmoded ideas of a pastoral age?"

In one part of his answer the speaker is reported as saying that the Bible is the source of almost all our knowledge of God, and to have "pointed out how difficult it is to compose a liturgy which makes no use of Biblical concepts and phrases."

If the implication here is that there exist laymen who wish to obliterate all Biblical concepts and phases, I cannot remember having encountered any, but I know many laymen who fail to see the value of devoting so much of the time of public worship to "the outmoded ideas of a pastoral age." Therefore it seems doubtful whether the difficulty of complete obliteration has any real relevance.

Further, if an unreasoning addiction to mere antiquarianism is a stumbling block, persistence in it is surely a sacrifice of substance to form.

## Bible Events

THEN a claim was made by the same speaker that the events recorded in the Bible are there, not necessarily because they are edifying, but because they happened.

It is probable that if a clergyman, identifiable as such, made that statement in a company of fairly representative churchmen, he would be answered by one emphatic, "Of course," and a few hesitant affirmatives. But the majority would find it convenient to light their pipes or use their handkerchiefs; for this is the kind of situation in which the sight of a clerical collar causes evasive action to be taken.

On the other hand, if the speaker concealed his identity, the likelihood is that the majority, feeling unable honestly to accept so sweeping a statement, would say so.

Consider the scope of it, claiming as it does historical accuracy for all the contents of the Old Testament. If the clergy as a whole acted on the assumption that 20th-century congregations believe that, or are capable of being convinced of it, the future of the Church would hardly bear contemplation.

## Basic Needs

NOR would the outlook be improved by the speaker's contention that "Despite the bewildering variety of changes in recent years, people's needs today remain basically the same as those of their ancestors."

He perceived an identity of needs and feeling, and while recommending the use of modern translations to emphasize this identity, he warned against the use of things that might emphasize the differences between the people of the Bible and the people of the 20th-century.

If that is a correct summary of what the speaker said, I need write no more in justification of my belief that the segregation of the clergy—or at least of some clergymen—from the laity, is a reality, and a grim one: and, with all deference I would beseech the speaker to consider deeply whether what he knows about the people of the 20th-century has any substantial relation to the facts.

Indeed, it might be good for the health and progress of the Church if every ordained man examined himself strictly to that end, not just once in a while, but at regular intervals. And the more remote he is from parochial work and the life of the laity, the shorter should be the intervals.

# Pointers for Parsons

By Robert Miller

THE other day I suggested to a group of parsons that some Sunday they should go on strike — "not," I hastened to add, seeing their shocked looks, "with picket lines but on Sunday you could all go to a mountain top to meditate."

The idea seized hold of me. "The effect would be staggering," I went on. "People would come to church at 11.00 a.m. and at 11.01 they would stir uneasily; at 11.02 they would look at their watches. By 11.3 they would be whispering, 'Where is Reverend Jones? Where is Reverend Brown? Can they be ill?' By 11.10 the warden would announce that Reverend Jones or Brown could not be found. 'He was in good spirits when last seen and while the worst is expected the best is hoped for.' By 11.15 a.m. the congregation would file out, mystified, uneasy.

Then the headlines: "Reverend Jones not in pulpit. Reverend Brown's whereabouts not known" and the story would be "from a usually reliable source."

As the ministers straggled back the radio would tell the glad news: "Ministers retire to meditate! Congregation forego sermons." "This great event," the announcer would declare, "has taken the nation by surprise. Instead of scattering the good seed the clergy of the land have gone out to gather it."

"It is to be hoped," said the senior warden of an historic church, "that this surprising development will not have the consequences we fear. Certainly the bishops should take cognisance of it."

The bishops did. They said the clergy should think more and talk less. The senior warden said that talk was safer.

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THE WITNESS

Tunkhannock

Pennsylvania



# PEOPLE

## CLERGY CHANGES:

MALCOLM BOYD, rector of St. George's, Indianapolis, will become chaplain of the new Episcopal student center at Colorado State University this fall. He recently contributed an article in the series *What's Going on Here* now appearing in the Witness.

WILLIAM A. NORGREN, formerly a tutor at General Seminary, has been appointed to the new post of director of faith and order studies of the National Council of Churches.

EDMOND L. BROWNING, formerly rector of the Redeemer, Eagle Pass, Texas, has been assigned work in Okinawa. Other appointments to mission fields were announced by the overseas dept., following a ten day conference at Seabury House: WILLIAM C. BUCK, formerly on the staff of St. Matthew's Cathedral, Dallas, to Haiti; D. CURTIS EDWARDS Jr., recent seminary graduate, to Tanana, Alaska; NOAH F. FEHL, formerly of Seabury- Western faculty, to the staff of the Anglican bishop of Hong Kong; WILLIAM R. JONES, formerly ass't at St. Andrew's, Yonkers, N. Y., to Okinawa; DAVID G. P. KENWORTHY, recent seminary graduate, to the Virgin Islands; J. KEITH LAWTON, ass't in a mission field in Central New York, to Point Hope, Alaska; ROBERT F. McCLELLAN, recent seminary graduate, to Cordova, Alaska; STEELE W. MARTIN, formerly rector of St. Mary's, East Providence, R. I., to the faculty of the seminary, Porto Alegre, Brazil; THOMAS H. F. MASSON, ass't at Christ Church, Grosse Pointe, Mich, to Honolulu; ROGER M. MELROSE, recent seminary graduate, to Honolulu; ROBERT S. SHANK Jr., recent seminary graduate, to Tetlin, Alaska; ALFRED H. SMITH Jr., recent seminary graduate, to an Indian mission in Alaska; N. CARLYLE SPITZ, ass't at Holy Trinity, New York, to Haiti; ARCHIE C. STAPLETON, recent seminary graduate, to Sagada, Philippines; IVER J. TORGERSON Jr., recent seminary graduate, to Honolulu; MURRAY L. TRELEASE, recent seminary graduate, to Honolulu; RICHARD N.

WALKLEY, formerly of St. Mary's, Fayetteville, Tenn., to Tanacross, Alaska; LAURANCE W. WALTON Jr., formerly curate at St. Stephen's, Wilkes-Barre, Pa., to Central America.

## ORDINATIONS:

ROY A. WELKE Jr. was ordained deacon at St. Jude's, Fenton, Mich. on June 29 and is in charge of St. John's, Cheboygan, Mich.

JAMES W. EVANS was ordained deacon on May 30 and is now vicar of churches at St. Clair and Sullivan, Mo.

GALEN C. FAIN was ordained priest by Bishop Cadigan on June 23 at St. Paul's, Eonton, Mo., where he continues to be vicar. He was ordained deacon last December after forty years as a Methodist minister.

ROBERT DUFFY was ordained deacon by Bishop Higgins on June 20 at the cathedral in Providence and is now curate at Christ Church, Lincoln, R. I. Others ordained deacons at the same service: HENRY F. FAIRMAN, in charge of Holy Spirit, Shannock, R. I.; JAMES P. FRINK, in charge of St. Peter's, Manton, R. I.; MARMAND A. LaVALLEE, curate at St. Barnabas, Apopaug, R. I.

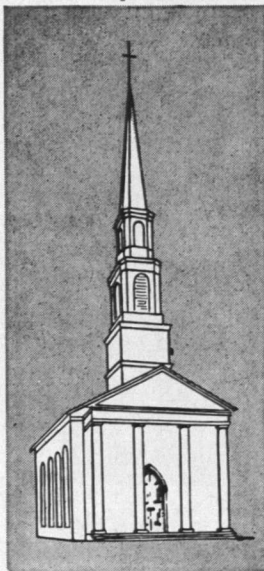
DAVID EDMAN, ass't at Christ Church, Bronxville, N. Y. was ordained priest by Bishop Boynton at the N. Y. Cathedral on July 11. Also ordained priests at the same service: DAVID SIMMS, ass't at St. Mary's, Manhattanville; JOSEPH B. WHITE, ass't at St. Margaret's, New York; JOHN

L. WOLFF, vicar at Amenia Union and Dover Plains, N. Y.; CHARLES A. CARTER, for the Bishop of Panama, who will be assigned work there.

JACK S. SCOTT was ordained priest by Bishop Marmion on June 24 at St. Mark's, St. Paul, Va. where he is vicar.

## LAY WORKERS.

LAYWORKERS assigned to overseas post following the conference: HENRY C. BURREWS Jr., to College St. Pierre, Port-au-Prince, Haiti; JAMES A. DATOR, to the faculty of St. Paul's University, Japan; IONE W. HANGER, a widow, to Liberia; JAMES A. HENSE, to the staff of St. Just's School, Puerto Rico; THOMAS M. IRELAND to be treasurer of the district of Puerto Rico; MARILYN J. KEAN, to the House of Bethany, Cape Mount, Liberia; SAMUEL PICKENS, physician, to St. Martin's Hospital, operated by the Church of South India at Ramnad. This is the first assignment by the Episcopal Church to the C.S.I. Dr. Pickens is the son of the Rev. Claude Pickens of the overseas dept. who was for many years a missionary in China; WILLIAM R. QUINN to be administrative ass't to the bishop of the Philippines; PAULA I. H. RENNER, principal of the parish school at All Saints, St. Thomas, Virgin Islands; DWARES T. RIEGER, to be headmaster of St. Just's School, Puerto Rico; ALBERT N. ROBERTS Jr., to the staff of the Renner School, Montenegro, Brazil.



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## PEACE IS STILL POSSIBLE

You are invited to help plan it at the Annual Conference of the Episcopal Pacifist Fellowship, Seabury House, Greenwich, Conn.

August 25-28

Speakers: Albert Bigelow, skipper of the "Golden Rule"  
Dorothy Day of *The Catholic Worker*

Chaplain: The Rev. Samuel N. McCain Jr., Rector, Church of the Epiphany  
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## SUMMER JOB PLAN FOR YOUTH

★ An experimental summer job plan for more than 100 teenagers, including some with delinquency records, was announced by the New York City Mission Society.

Similar to a pilot program conducted by the society last year, the project has been partly underwritten by a Rockefeller Brothers Fund grant of \$15,000. Last year the society received \$10,000 from the fund.

Named director of the program was William G. Davenport, casework consultant with the society.

The job plan is designed to aid youth in three ways: 1) remunerative employment of youngsters at the society's churches, community centers and camps under close supervision; 2) counseling and assisting others to obtain work with carefully selected employers in

commercial or industrial situations; and 3) aiding youth ready to move into the regular job market by means of aptitude testing, placement and less frequent counseling.

## DEAN JOHNSON PRESENTS PETITION

★ Dean Hewlett Johnson of Canterbury Cathedral submitted a petition to the foreign ministers conference in Geneva calling for a ban on nuclear tests and weapons.

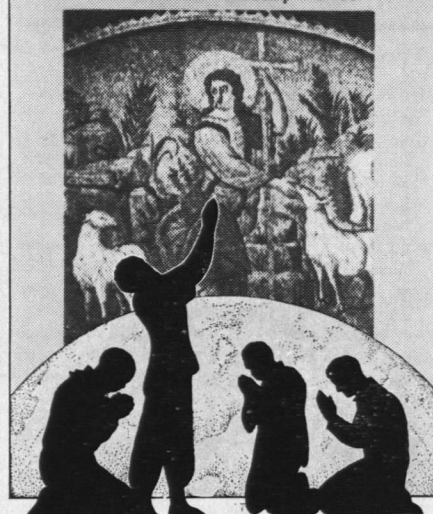
The petition had been unanimously approved at the public mass meeting in London, attended by about 30,000, which was reported in the Witness of June 11th.

## MUSIC CONFERENCE IN MINNESOTA

★ Massey Shepherd, professor at the Church Divinity School of the Pacific, was the headliner at a conference on Church music, held in Minneapolis, July 5-9.

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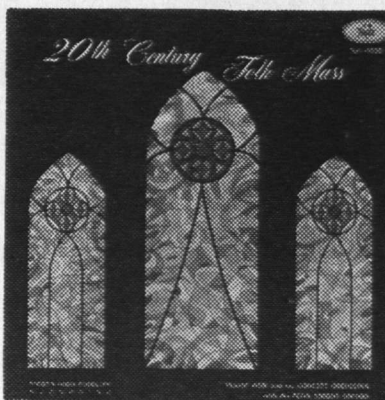
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## PACIFISTS PLAN CONFERENCE

★ Albert Bigelow, skipper of the famous ship "The Golden Rule", will be one of the lead speakers at the annual conference of the Episcopal Pacifist Fellowship. The meetings will be held as usual at Seabury House, Greenwich, Conn., August 25 -28.

Also to be present for at least one day will be Dorothy Day, editor of The Catholic Worker. Miss Day is widely known for her work for peace and for human betterment in our industrial age.

The chaplain will be the Rev. Samuel N. McCain Jr. of Newport, N. H. and registrar, Miss Elsa Walberg, 60 Church Street, Waterbury 2, Conn.

## BETHLEHEM RAISES LARGE SUM

★ The diocese of Bethlehem, seeking \$500,000 for an advance fund, raised well over \$800,000. Bishop Warnecke in making the announcement said that most of the 85 churches in the diocese had either reached or exceeded their goals.

The fund will be used to strengthen churches by providing a loan fund; purchase sites for future churches and establishment of new missions; make renovations at Leonard Hall, the pre-seminary headquarters at Lehigh University, and the home for children at Jonestown; provide diocesan offices; make grants to General and Philadelphia Seminaries.

## CHURCHMEN VISIT RUSSIA

★ The World Council of Churches are to return a visit of two Russian Orthodox leaders to Geneva, by sending an official delegation to Moscow, probably in December.

Presently six Australian clergymen are in Russia for a two week visit to study conditions of Churches there. Following this visit the group plans

to visit China to confer with Church leaders there.

Also in Russia this month is Canon John Collins of St. Paul's Cathedral, London, who announced on arrival that he was there "to study the fight for peace and the state of religion in the Soviet Union."

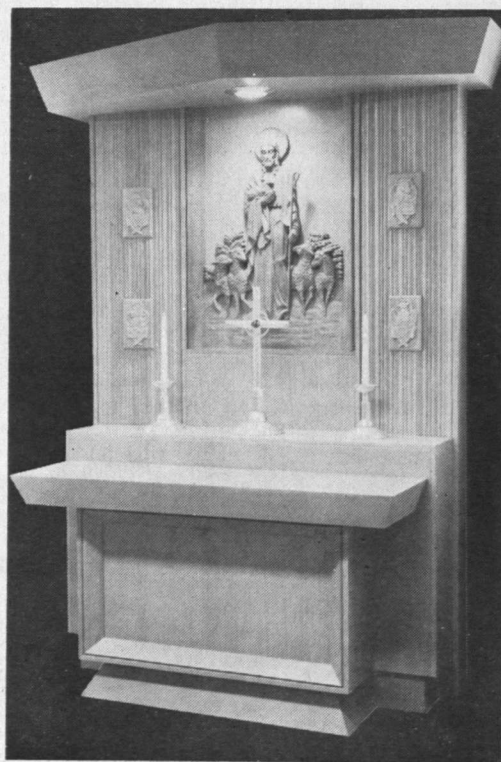
The Anglican churchman, who has been prominently identified with public demands for nuclear

disarmament, told a Soviet reporter at the Moscow airport that he "greatly appreciated the Soviet people's contribution to the defense of peace and am therefore particularly happy to be here."

"I shall be meeting a number of public, political and religious leaders and will discuss with them common questions of peace and nuclear disarmament," he said.

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# BOOKS...

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Book Editor

*The Ministry of Preaching* by Roy Pearson. Harpers. \$2.25

As the author admits at the outset, there are many books about preaching that have been written, and there is little likelihood that at this date much that is new can be revealed about so widely practised an art. Nevertheless, when a master of the art such as Dr. Roy Pearson, who now teaches at Andover-Newton Theological Institution, can write out of the richness of his own experience in words and phrase as striking, apt and memorable as those to be found in the pages of this book, many a preacher will be grateful for another book.

Dr. Pearson writes of the purpose of preaching, the content of the sermon, the credentials of the preacher, the preparation and delivery, comforting the afflicted and afflicting the comfortable and every word he writes is worth reading more than once by all Protestant ministers.

I commend it to them without reserve.

— Roscoe T. Foust



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*The Screwtape Letters* by C. S. Lewis. Macmillan. \$.75

Here, sixteen years after its first publication, we have a cheap and attractive paper-back edition of the clever and famous essay in theology written in a language understood of the people and which proved stimulating to straight thinking about the Christian religion. The author is now professor at Cambridge University.

*Christian Proficiency* by Martin Thornton. Morehouse - Gorham. \$.75

A capital book, for several reasons: it stresses the fact that the Christian religion, to be anything more than cheerful hopes and pious phrases, must be worked at with system and expert guidance; devotional literature is good in its place, but the proficient Christian will concern himself first with the foundations of Christian worship and life.

It is also a virtue of the book that its author clearly recognizes how few modern Christians are efficient in the practice of their religion and challenges them to show at least as much common sense in their religion as they do in their business or profession.

The system the author presents is

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*The Ecumenical Era In Church And Society* edited by Edward J. Jurji. Macmillan. \$5.00

Here is one of those rare books whose hero appears only on the title-page. It is a symposium in honor of the Rev. John A. Mackay, D.D. who has just retired from the presidency of the Princeton Theological Seminary after 23 years of notable service.

Edited by the professor of Islamics and Comparative Religion at the Princeton Theological Seminary, the symposium is created by twelve internationally known Christian scholars and deals with the significance and probable future of the ecumenical movement in which Dr. Mackay has long exercised enthusiastic leadership. Each of the twelve chapters is a personal witness to the vital importance of the movement for Christian unity. The Church, in her manifold variety, must have it if she is to be faithful to the Lord's commission; the world at large needs it desperately to lead it out of an era of fear and futility into a new age of ordered prosperity and peace.

The hero of this symposium has spent years as an active missionary in Peru, has written and spoken on Christian theology, has successfully administered a great seminary, — and borne courageous and eloquent witness for civil rights and political decency during the height of the McCarthy madness, to an extent that very few Christian leaders of his eminence dared to do or saw the pressing need of doing.

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*Stewards of Grace* by Donald Coggan. Morehouse-Gorham. \$2.75

Amongst the recent spate of books about preaching and preachers, this little volume by the Bishop of Bradford, England, has eminently the two virtues of conciseness and persuasiveness. It has the further merit of setting before the readers the definite targets at which the author will shoot, — the parish clergy, the theological students, the lay-readers (which are numerous in the author's diocese) and last, but not least, the congregations that sit under good and bad sermons alike. All these targets are hit effectively, but being live human ones they cannot well fail to profit by all that the author says.

*A Christian Interpretation of Marriage* by Henry A. Bowman. Westminster. \$2.50

*Venture Of Faith* by Mary Alice & Harold B. Walker. Harpers. \$3.00

Here are two good books on marriage, both from the Christian point of view, but dealing with their subject in quite different ways. The volume by Prof. Bowman presents a careful study of the varied elements of marriage and a plan for system-

atic study by discussion groups, including the use of films. His eight chapters are devoted to the nature of sex and marriage, pre-marital sex relations, the teachings of Jesus and St. Paul and the problem of inter-faith marriage. He gives careful attention to the matter of planned parenthood and accepts it as consonant with Christian principle and he regards divorce, under circumstances which he sets forth, as permissible to practising Christians.

The authors of *Venture Of Faith*, the pastor of the First Presbyterian Church in Evanston, Illinois, and his wife, have produced a book for popular reading and inspiration which pulls no punches, however, but deals fairly with the principles and problems of marriage, the place of children in the thoughts and plans of their parents, the nature of sex as a spiritual asset, the settlement of domestic disputes and the peculiar issues which appear with advancing age.

Like Bowman's book, this too gives a thoughtful O.K. to planned parenthood practice. On divorce no definite position is taken.

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