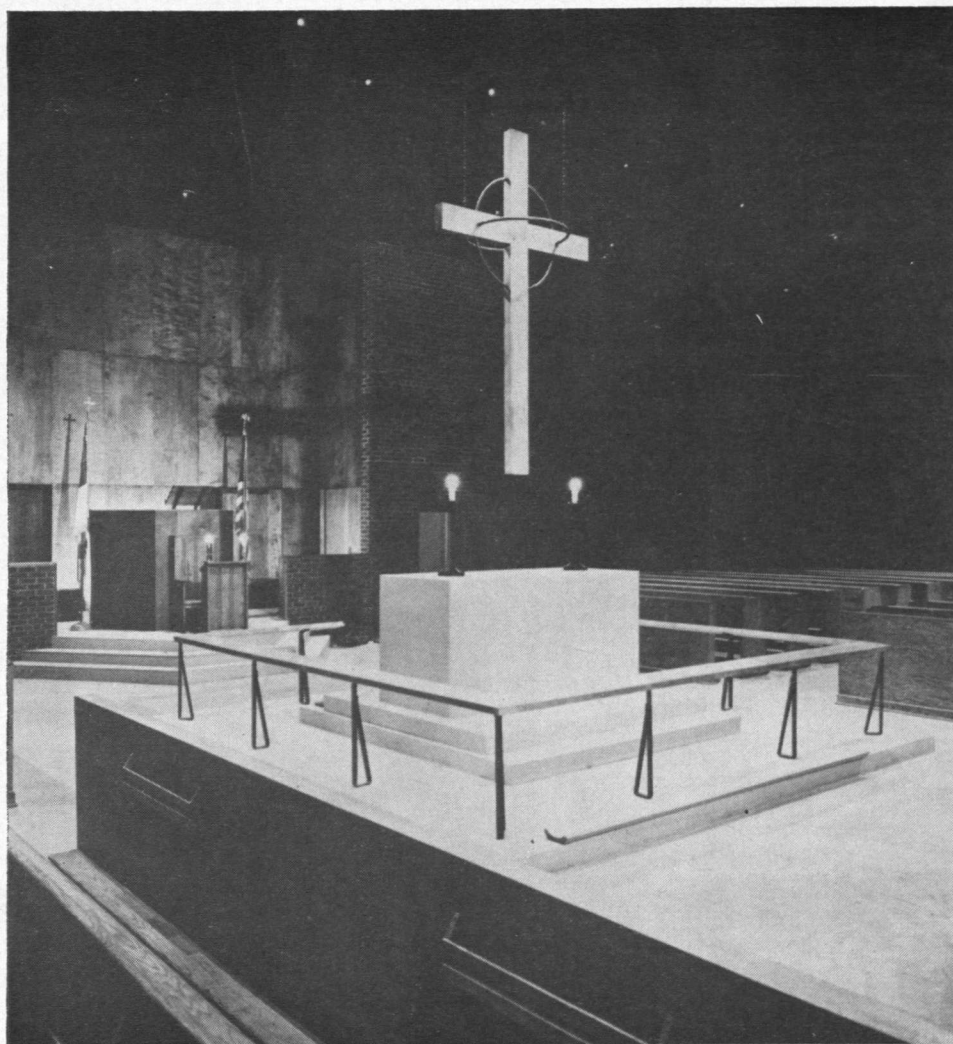


The **WITNESS**

JANUARY 21, 1960

10¢



ST. CLEMENT'S, ALEXANDRIA, VA.

AN EXAMPLE for contemporary church architecture with a free-standing altar. Eldred Johnston, rector of St. Mark's, Columbus, writes this week on the Contribution of present-day architecture to the Church

Charles Martin on Nuclear Energy

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In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10;
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The WITNESS

For Christ and His Church

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11:00 a.m. Church School; 7:00 p.m.
Evening Prayer; 7:30 p.m. Young
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7:30 a.m.; Morning Prayer at noon.
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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

Wave of Anti-Semitic Outbreaks Deplored by Church Leaders

★ Episcopal Church leaders have been vigorous in protesting against the current wave of anti-Semitic outbreaks, with some of them stating that it is more serious than youthful pranksters.

Presiding Bishop Arthur Lichtenberger, in Seattle to install Bishop Lewis as diocesan of Olympia, said the outbreaks constitute "an attack on all religious groups" and asserted that "there is every evidence that organized groups are staging the drive."

"This situation must not be taken lightly," he said. "It is a serious matter, and it is incumbent upon Christian Churches to speak out against it, for an attack on the Jewish people is an attack on all religious groups. It is a threat to the liberty of all peoples."

He warned that "there are well-organized groups — extreme rightists who are anti-Jewish, anti-Roman Catholic and anti-everything not conforming to their thinking."

"These groups," he said, "may not be consolidated, but they are widespread. I have evidence of this in the deluge of letters and literature I have received attacking Jewish, Roman Catholic and other religious bodies. This is something the Christian Church cannot ignore but must guard against."

Nazi swastikas have been painted on the walls of Jewish temples in several American

cities, following a swell of anti-Jewish incidents in West Germany. On January 7th the Cathedral of St. John the Divine and the Riverside Church in New York were daubed, not with swastikas, but with the Star of David, about a foot high and with the words, "an eye for an eye."

A spokesman for the Riverside Church minimized the incidents by calling them "irresponsible actions by thoughtless individuals."

Bishop Donegan however took a different view in a lengthy statement to the press.

"The defacing of the Cathedral Church may be the work of pranksters seeking attention,

or that of a few misguided individuals."

"But if it proves to be a manifestation of religious prejudice and related to similar incidents in other parts of the world, then it is a shocking thing."

"People of all religious faiths deplore such actions anywhere and especially the disposition to incite and encourage such a spirit in this country. We live in a land in which our principle and ideal is that people of different races and religious conviction shall live together as fellow citizens in friendly brotherhood and mutual respect."

Protestants Speak

Bishop Sherrill, former Presiding Bishop, Warren H. Turner Jr., administrative assistant to Bishop Lichtenberger, and Mrs. Theodore Wedel, past president of United Church Women, were the Episcopalians among a nationwide group of 21 Protestants to issue a statement which questioned whether the outbreaks are "simply isolated acts." They declared:

"As every man of good will must, we abhor the outbreak of anti-Semitism which began in Europe a few days ago and has now spread to the United



BISHOP DONEGAN

OUR MASTHEAD

★ Few pay any attention to a masthead. Ours is on the inside cover, and if you will read the third section you will see that we omit one issue in January. So there will be no paper next week, with the next dated February 7th.

States. We question whether the attacks upon our Jewish brethren are simply isolated acts of vandalism by juvenile delinquents and other irresponsible persons. It appears to us that there is a pattern apparent that shows a central organizing force of the same vicious type that existed in Nazi Germany. We want to express our deep regret that such acts can occur either here or abroad, and to offer our sympathy to the Jews of the world and our solidarity with them in combating this evil.

"We believe it is incumbent upon all men of good will to express their disapproval of this lawlessness and to call upon police agencies and the community at large vigorously to stamp it out.

"We also believe that it is the duty of the democratic nations of the world to seek out and expose people who are advocating, openly or secretly, the Nazi philosophy of racism. It is especially important that such persons should be deprived of the opportunity to influence young people.

"We pledge our support and friendship to the Jewish communities of the world and we pray that all Christians in America will join in this pledge and act upon it."

World Council

The World Council of Churches, in a statement issued in Geneva, expressed "deep sympathy" with victims of recent outbreaks. It called once again on its member Churches to work for the abolition of all forms of segregation and discrimination.

The Council's statement was signed by its general secretary, W. A. Visser 't Hooft, and Franklin Clark Fry of New York, president of the United Lutheran Church in America, who is chairman of the Council's central committee.

"A number of Church leaders," the Council said, "have already expressed their sorrow that after all the Jewish people have gone through in recent times, once again they should become targets of mischievous anti-Semitic propaganda."

It said it desired "to use this opportunity to underline once again what it said at its last Assembly (at Evanston, Ill., in 1954); 'The Assembly urges Churches within its membership to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society.'"

The Council said it "desires also to express its deep sympathy with the Jewish people, with whom Christians share a

precious heritage" and to voice the hope that "this dangerous recrudescence of anti-Semitism may be suppressed from the outset."

In issuing the statement, Visser 't Hooft said that although he had no special knowledge of the recent outbreaks of anti-Semitism, the evidence seemed to indicate that they are the work of "a small group of wild people."

He added that the acts of vandalism may have an opposite effect to those hoped for by the perpetrators by "awakening hundreds of thousands of Christians to the fact that anti-Semitism is still a danger and that they must take a positive attitude toward the Jewish people."

Human Affairs Commission Issues Statement on Birth Control

★ Pronouncements on birth control information to countries where population control has become a necessity, and the outbreaks of hoodlumism and anti-Semitism were made by the commission on the Church in human affairs. The meeting was held at Virginia Seminary on January 9th, attended by thirteen members under the chairmanship of Bishop Marmon of Kentucky.

The statement said that the commission would ask the 1961 General Convention in Detroit to urge that governments of "richer" nations give planned parenthood assistance to overseas areas where the population is growing too fast for the country's welfare.

"Ominous warnings against the explosive results of population growth have come from experts in demography, economics and sociology," it stated. "Already in this country the sub-

ject has become a matter of political debate and judicial rulings. Controversy has now developed over the possibility of the election of a Roman Catholic to the presidency and the position he might take on the issue. Because of these impelling current concerns, and also because we recognize that the morality of planned parenthood is a problem of continuing concern for our own Church people, we have decided to issue this statement in order to call renewed attention to the position of the Anglican communion on these matters."

Reference was then made to resolutions of the 1958 Lambeth Conference supporting birth control and to the pronouncement of the meeting of the National Council in December.

Anti-Semitism

The commissioners stated that they observed "with deep

dismay and disgust the outburst of hoodlumism and anti-Semitism in Germany, in this country and in so many areas of the world."

The statement went on to say:

"We extend our deep sympathy to our Jewish brethren for the hurt that this must do their feelings and for the fears that this must stir within them. We share their hurt and we share their sense of outrage.

"The revival of hatred and religious prejudice, makes us realize with new force that there must be unceasing effort on our part and on the part of men of good will everywhere to overcome all forms of prejudice and bigotry. As Christians we shall dedicate ourselves anew to the God in whom all men are brothers praying that He will so use us that through our lives and works brotherhood may become a greater reality among us all."

Members of the commission in addition to the chairman are Bishop Hines of Texas; Bishop Warnecke of Bethlehem; Bishop Marmion of Southwestern Virginia; the Revs. H. C. Gosnell of San Antonio; Charles S. Martin of Washington; W. G. Pollard of Oak Ridge, Tenn.;

Percy F. Rex of Wilmington, Del.; R. P. Varney of Salisbury, Md. Lay members are John E. Buddington of Melrose, Mass.;

Michael Budzanowski of Monongahela, Pa.; William C. Turpin of Macon, Ga. and Mrs. Lloyd W. Clarke of Watertown, N.Y.

Problems of Inner City Parishes Again Brought to Council

★ A group of Episcopal clergymen interested in the problems of the Church in the inner city — what we used to call the downtown church — met in Chicago January 4-5. At a previous meeting of the group, which is not organized, a statement was addressed to the Presiding Bishop and the National Council on the tasks they face, and a second statement was addressed to them following this January meeting. It was also announced that another informal meeting would be held in Philadelphia in June to seek further light and ways of coping with the problems of the church in the inner city.

The January statement, signed by 28 clergymen, follows:

Quote

An expanding frontier of the Church's mission is demanding recognition by the Church at large. As urban life increases in its complex patterns of mobility and change, the metropolitan areas of this land emerge as the greatest missionary potential confronting the Church. The flight to suburbia has left the inner city denuded of its former occupants. Their places are being taken by greater numbers of people without any Church affiliation, but of a generally Protestant heritage.

In this hurry-up tempo of change formerly stable churches are facing increasing instability. Modern urban society needs to be recognized as the phenomenon it is. A total appraisal of this society and the place of the Church in it, calls for the

spirit of the pioneer. The time of dreaming is past. The hour for realism is here. The dynamics of the city will not stop and must be met in the process of decay and new creation. The sprawling metropolitan complex can become a wasteland of spiritual bankruptcy. Let us face the crisis.

Everyone who is familiar with the life and administration of our Church at the diocesan level knows the following to be true:

- Our bishops are burdened with so many responsibilities that they often are not free to give particular problems the time and thought which those problems demand.

- Our experienced and able parochial leaders, both clerical and lay, who are willing to volunteer their services for diocesan tasks, are likewise over-burdened.

- The complexity and magnitude of the problems facing the Church in our ever-growing urban and industrial society are shattering.

Nevertheless the actual mission moves forward at the diocesan level.

In the light of these facts, competent and adequate leadership at the national level is an urgent need. Such leadership could strengthen greatly our hard-pressed diocesan and local planning and program.

Moreover, the complexity of the urban-industrial scene defies creative analysis unless people well-informed in the disciplines involved make their con-



BISHOP HINES

tributions to the whole. It would be naive at the best and folly at the worst to expect one, or even two, national staff officers to carry this program forward.

Therefore we call upon our National Council carefully to assess the demands of the task before us. In so doing, we make the plea that adequate multiple staff be provided at this time of reorganization and recruitment in the division of urban-industrial work. Such staff should include clergy experienced in the urban and industrial ministry and others who would be informed in the several secular disciplines involved, such as sociology, demography, and social research.

This is also a call to the bishop of every diocese to establish a commission or division to determine strategy, program, and study resources which will relate the needed missionary thrust in the inner city to over-all diocesan policy.

Finally we call for accelerated recruitment of intelligent and concerned laity, aware of the divisive and depersonalizing influences of our time, and settled in the conviction that the Church, through Christ, has strength and the sense of direction to bring new life to the city. The ministry of the laity is nowhere more necessary to overcome and forestall jungle morality and to express the ways of Christian love.

The city church has a special call to demonstrate leadership in the arts of caring for the new crises of policy and personal decision, as well as the traditional crises of family life and personal trouble as they have been aggravated by contemporary pressures. We believe that in this decade the Episcopal Church may well be judged by its response to social and cultural change and to the

precipitations of doubt, indecision, and need which are clinically most obvious in the city life of the nation.

To this issue we call for immediate and total consideration of the strategy at all levels of the Church's responsibility.

OUTBREAKS IN SPAIN

Repercussions of the worldwide anti-Semitic demonstrations have been noted in Spain.

Swastika signs and anti-Jewish slogans have been daubed on the walls on the American, British, French and German consulates in Bilbao.

In Barcelona, two swastikas, about three feet high accompanied by the words, "death to the Jews," were painted on the walls of the local synagogue.

Last November, a swastika was painted outside a Barcelona movie advertising "The Diary of Anne Frank."

In Madrid vandals were reported to have painted a swastika, together with the slogan "Out with the Jews."

No mention of these incidents have occurred in the Madrid press, but Spain's leading political communist, Pedro Gomez Aparicio, writing in *Hoja Oficial del Lunes*, condemned what he described as a "general anti-Semitic trend in the country."

REACTOR TO JAPAN MARTIN'S BABY

★ Just by way of underscoring the article this week by Canon Charles Martin on nuclear energy, we point out that the nuclear reactor, now being made as a gift to the Church in Japan, was his baby. He made the proposal originally at a convention of the diocese of Washington where it was unanimously approved. The Washington deputies then proposed it to the last General Convention, where it was also unan-

imously approved. Canon Martin has played a leading part in the entire project, including helping to raise the necessary \$360,000 for its purchase.

The article in this number was a sermon preached twice on January 10th—first in the morning at Washington Cathedral, then by plane to New York where he preached at the afternoon service at the Cathedral of St. John the Divine.

CHURCH OF ENGLAND MAKES CONVERTS

★ Between 1954 and 1956, some 10,440 Roman Catholics were admitted to the Church of England, according to the official yearbook. Those admitted from other groups totaled 33,884.

Based on answers from questionnaires sent to every Anglican parish in the country in 1957, the figures marked the first time the yearbook has given figures relating to persons who have changed their religious allegiance.

Anglican officials noted that full and exact records had not been kept but, they said, by careful estimation over the area of doubt it was possible to assess the total number of persons admitted over the three-year period.

The total number for all baptized members of the Church of England was reported to be 26,771,000. Of these, it was estimated that 9,691,000 were confirmed members, but only about one in four were listed as Easter communicants.

BISHOP'S CRUSADE IN IOWA

★ Iowa is to have a bishop's crusade this year, sponsored jointly by the departments of evangelism, the laity and promotion. The major emphasis will be the family, with meetings during the year in parishes and missions throughout the diocese.

NUCLEAR ENERGY

I CALL HEAVEN AND EARTH TO RECORD
THIS DAY AGAINST YOU, THAT I HAVE
SET BEFORE YOU LIFE AND DEATH,
BLESSING AND CURSING, THEREFORE
CHOOSE LIFE, THAT BOTH THOU AND
THY SEED SHALL LIVE—Deuteronomy 30:19

By Charles Martin
Headmaster of St. Albans School

THE Church has asked us on this Sunday to consider an area of life that is disturbing and frightening. Whenever I consider it, I become so uneasy that I do what is very natural for me to do — put it out of mind and turn to something easier to live with. When I am forced to give myself to it, I become troubled and depressed until the pressures of life put my hurt and depression beneath the conscious. Then life goes along as usual, but only seemingly so, for there is always a heavier weight and an inner uneasiness that is with me because of it.

I know this ought not to be, for I know nuclear energy is part of God's creation and it is he who permitted us to learn of it. And, I know that nuclear energy may be a great potential blessing to man. I know all of this but still, any real consideration of it brings such awe and fear that I am left, always, deeply troubled and concerned.

Perhaps this is good, for it shatters my habits of thinking and patterns of living. I know an openness of mind and a humbleness of spirit which is not natural to me. I am driven to my knees with conviction not usual. The great cries of the Church

Lord, have mercy upon us

Christ, have mercy upon us

Lord, have mercy upon us

have a new reality. The scriptures speak with a new force. The text — "I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live" — has a terrible urgency. The coming of our Lord as St. Peter pictured it in the second lesson has a new disturbing, uncomfortable reality. It may be that out of the intensity of these experi-



CANON MARTIN

ences "that I know a sense of the disturbing presence of the living God" as I had not known it before.

It must be for this reason — the experience of the overwhelming, breath-taking, awesome, humbling knowledge of God — that the Church would have us consider nuclear energy this Sunday. It is important that we see the potential blessing of this primal energy. It is important that we see its fearful destructiveness, but most important is it, that we see in this awesome, frightening, burning energy the infinite, terrible, yet benign power of the Almighty God.

The knowledge of nuclear energy most common to us all is of its use as a weapon.

- We know it in the frightful explosions at Hiroshima and Nagasaki.

- We know it in the tests of recent years and their awesome results.

- We know it in the fear of fallout and with the danger to persons yet unborn.

- We know it in the threat of oblivion.

Each of us, according to his knowledge and sensitivity, has his own terrifying vision of a world in which nuclear weapons of mass destruction

A Sermon preached on Human Affairs Sunday, January 10, 1960, at Washington Cathedral and New York Cathedral

are used. We each believe these weapons can never be used, we each know they must never be used. How this is to be, we cannot be sure. Devout Christians differ; good men everywhere differ as to what is to be done. But we do have to make a decision. And I have made mine. I believe that practical, workable plans for the elimination of the weapons of mass destruction have been offered. They are not without risks. No plan is without risks. But I believe these risks must be taken rather than the risks and the immorality involved in any policy based upon the retention of, or the possible use of, weapons of mass destruction. Mr. George F. Kennan, in his address of a few months ago, put it this way:

"We have our security resting today on a device which could not conceivably be used for any constructive, hopeful purpose — the use of which, in fact, would probably involve consequences utterly disastrous to us all, disastrous to civilization, disastrous, perhaps, even to the human experience itself I don't know how you feel about these things, but I must confess to a sense of deepest horror and dismay when I reflect that we are trying to base our security on weapons of indiscriminate destruction which we could not bring into play without expecting to destroy innocent non-combatant human life, including the lives of children, on a vast scale. As a historian, seeing how poor is the vision of men about themselves, how little they really understand of their own predicaments and of the true implications of their own enthusiasms and actions, I wonder how anyone can be so sure of the righteousness of his own political cause to take such a responsibility upon himself."

Thomas Murray, devout member of the Roman Catholic Church, former member of the Atomic Energy Commission, presently Consultant to the Joint Committee on Atomic Energy, has offered a proposal for the elimination of these weapons of mass destruction in an address before the Institute of World Affairs on December 9, 1959. He suggests that on a matching basis with Russia under the supervision of an international agency, we destroy our nuclear weapons. It is a closely reasoned practical plan which merits the wide attention it is receiving. I hope it will be adopted by our government. I hope it will be used in the negotiations with Russia which seems, day by day, more open to some workable plan of nuclear disarmament.

Decision Inevitable

IDEAS on how best to disarm, plans on how best to avoid the use of nuclear weapons differ and Christians may prefer one or the other. This is understandable and perhaps right as long as differences over details of plans do not preclude effective action on some plan. Christians must, with unswerving determination, work for the elimination of nuclear weapons. The details of any one plan are unimportant compared to this fact. God is speaking to us with the terrible decisiveness with which he spoke to the Hebrews. "I have set before you life and death, blessings and cursing, therefore choose life that both thou and thy seed may live." He is speaking to us in warning through the Epistle of St. Peter — "and the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works therein shall be burned up."

A decision is inevitable.

There may be some who, in the words of the Psalmist, "will put their trust in horses and chariots" — in stockpiles of nuclear weapons, but we shall put our trust in the name of the Lord our God. To those of us who trust in the Lord our God, it is right to work for disarmament, imperative that we do it, but it is even more important, that we engage in positive efforts for peace through constructive work for the common good. This must mean, when we consider nuclear energy, that we have a deep concern for its beneficent uses. The promise of blessings in the fields of nuclear energy, in power, in healing and in research, is beyond the conceiving of the most imaginative of us.

Reactor to Japan

OUR Church can be proud of the imaginative effort so recently become a reality when the Presiding Bishop signed with the president of General Atomics, a contract for a reactor to be given as a gift of our Church to St. Paul's University, Tokyo. This will bring to the peoples of the East, who have known so much of the curse of nuclear energy, a means of knowing something of its blessing. The gift has been hailed by men in the missionary field as the most imaginative missionary effort in modern times; by those in government, as one of the most dramatic efforts to make effective the Atoms for Peace Plan. We can be rightfully proud of this effort but, like every good work, it only opens our eyes to new opportunities of usefulness

through the yet but dimly seen potentials of nuclear energy.

It may be that God has chosen our Church for special service in the field of nuclear energy. The Society of Friends has made a substantial contribution to peace and good will by their long effective work among groups and peoples in conflict. The various communities of Brethren, with their life so deeply rooted in the rural, have set a noble example of how to share the material blessings of life among all people. Other Christian communions have made distinctive contributions to the common good. It may be that with the distinctive heritage and character of the Episcopal Church, that God is calling it to make, at this moment in time, through nuclear energy, a special contribution to mankind. But whether that is so or not, it is surely for us to take this aspect of God's creation which has such great potential blessing and seek to make that blessing a reality among all men.

I am sure that the Church on this Sunday would have us be concerned, and deeply, actively concerned, about the peaceful uses of nuclear energy and the awful possibility of its use in war. I am sure of this, but even more certain am I, that the Church would, as I said in the beginning of this sermon, have us know through our consideration of nuclear energy, a new understanding, a new vision, of the Lord God Almighty — one that might speak to us in a form and with a force that would alter our lives.

A friend of mine has had such an experience and through him others have. My friend is a

scientist who was present at the first nuclear explosion. The first time I heard him speak of his experience, I saw what he had seen, I knew what he had known. He had looked into the depths of hell and seen God. He had looked into the heart of that awesome explosion and known the infinite power of the God whom he, before, had but dimly seen and barely known. He knew himself and he knew man in his finite littleness. His life was changed. He saw his past scientific work with troubled fear. He saw the future uses of that work with grave uncertainty. He gave himself with a fullness that he had not before known to the God who spoke out of the fires of nuclear reaction. And not of him alone was this true, for most of those who had labored to bring the first explosion into being, went to their life work seeking a new meaning for their labors. No longer could they be satisfied to uncover knowledge without concern for its use.

Today I believe the Church would have us open our minds, clear our vision, that we like my friend the scientist would see and know in nuclear energy "a sense of the disturbing presence of the living God." If that could be then I know that our lives would be altered, and we would know with a terrible, desperate urgency that would move us to strenuous action, the meaning of our text.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed shall live."

Contribution of Contemporary Architecture

By Eldred Johnston

Rector of St. Mark's, Columbus, Ohio

IT IS only natural that people rebel against that which is new and different. Gothic architecture had a hard time when it was first introduced. The derogatory nickname, "Gothic", was given to it implying it was as rude and barbaric as the goths who had invaded western Europe in the 12th century. A certain amount of rebellion against modern art is justifiable. It is caused by the faddists, those who try to change everything, either to make money or to call attention to themselves. For example, streamlining is a contemporary design created to lower wind resistance but the faddists have used it for

designing everything from bobby-pins to pencil sharpeners. The true architect is not remotely related to this school. He is not trying to attract attention but to render a service to mankind and create an object of use and beauty.

A survey has shown that nine out of every ten churches being built are of contemporary design. Why has contemporary architecture received such acceptance?

*A sermon preached on the Sunday before the
dedication of a new church.*

Creative

IT IS creative, not imitative. Villet-le-duc, the most gothic-minded of ecclesiastical scholars, wrote in 1875, "If some gothic architect could revisit the earth today, with all the formula and principles he had used in his time, and we could acquaint him with our modern ideas, methods and materials, he would not build in the style of the 12th or 13th century, but would be true to the first law of his art, that of responding to the needs and manners of the moment."

The imitator and copyist is simply a drudge who painstakingly measures and examines the works of other men and then reproduces them. He doesn't act like a man, but like a machine. He also handicaps himself, for whereas modern science offers him the flexibility of concrete and steel, glass and laminated wood, he continues to work with nothing but stone and timber as his predecessors did.

Functional

TO THE contemporary architect a church building is not a monument to be admired for its external beauty, but an instrument to be used to fulfill the purposes of the church. So the first question he asks of a building committee is not, "What do you want it to look like outside?" but "What do you want it to do?"

He does not slavishly reproduce items used in ancient churches which no longer have a function. For example, a rood screen is an open tracery screen between the chancel and the nave. In the middle ages the naves of cathedrals were often used as a town auditorium, even to the extent of holding a civic ball there occasionally. Therefore the rood screen was a necessity to protect the sanctity of the altar. But today it has no purpose. There is no objection to revering and admiring the past, but why copy it when there is no purpose to it?

But, someone will argue, isn't the basic function of the church the same through the ages? It was Sir Christopher Wren, away back in 1666, who observed that the gothic plan with its long narrow nave and rood screen was hindering rather than helping Anglican worship. He saw that the altar and people had to be brought closer together if the people were to participate as the Anglican liturgy intends, contrasted to the Roman Catholic service which is basically a priest's service with the people acting as observers. This was the beginning of the trend of moving the altar away from the extreme east

wall to the center of the chancel where the people feel close to it.

Challenges traditionalism

THERE is a temptation to base one's religion in ancient tradition; for, you see, this relieves us of the responsibility of facing our own problems and making our own response to God's will for us. If some peoples' religion were examined it would be found not based on a living Christ, but in the church furnishings and arrangements of old St. Andrew's parish back in their own home town. In other words, their religion is at the mercy of rust, decay and termites. To come into a contemporary building challenges you to dig beneath the superficial and externals to find the real foundation of your faith. Our Lord reproached Peter for wanting to build a tabernacle to Moses and Isaiah on the Mount of Transfiguration. The Divine Voice said: "This is my beloved Son; hear ye him." In other words, the Christian's heart and mind must continually be open to the voice of the living Christ.

Vitality and Relevance

WESTERN architecture differs from oriental architecture in its willingness to change, respond to the times. In the Orient the same tradition holds for thousands of years. The reason for the difference is that Christianity is a vital religion, full of life; the Church is a living organism known as the body of Christ; and because it is a living organism it cannot live in a dead past but must be sensitive to the needs of the world in which it now exists. Our Lord did not live as a recluse, worshipping the past, but went about among people living, teaching, and healing.

Modern architecture is saying that the Church is not old-fashioned or antiquated. Christianity is a "here and now" religion for every age. God did not create the world and retire, nor did he send his Son into the world and retire. A good word to typify Christianity is "dynamic". That is, God is constantly trying to come into the hearts of men. True, the event of the coming of Christ into history occurred 2000 years ago; the altar and the cross are constant reminders of that supreme moment in history. But, each generation must make its own responses to that event, or the event is a dead thing. Phillips Brooks wrote, "Though Christ a thousand times at Bethlehem be born, if he's not born in me my heart is all forlorn." Each generation has its

own response to make to the love and grace of God, and it just will not do to copy the response of former generations.

Fortunately the Protestant Episcopal Church is not bound to any certain forms; the writers of the Prayer Book did not lay down any rigid rules for furnishing our churches. The only one we find is at the beginning of the Holy Communion service, "At the Communion time the Holy Table shall have on it a fair white cloth." Nothing is said about candles, flowers, the location of the pulpit, the lectern, or the choir. You can find precedent in ancient English churches for a wide variety of arrangements: the pulpit directly in back, or directly in front of the altar; no candles or forty-nine candles; the font at the front door or beside the altar, or in another building; the choir in back of the altar, in front of the altar, or up in the gallery.

If there is any official position of our Church, it is that the Church should be free to meet the ever-changing needs of men. Here is a significant quote from our joint commission on architecture. "There is no one sacred form for any piece of church furniture; there is no sacred spot for it to occupy. The materials of worship must serve the purposes of worship and never become ends in themselves. Therefore, any size, shape, position, color, or material that help turn man's mind to the realization of the presence of God is not only permissible but desirable, especially when it brings into the use of worship the contemporary discoveries and the experiences of man in every field of endeavor."

The Altar

LOOK about you in our new church and you can see the rich values which have been contributed by modern architecture. First of all, our architects so designed St. Mark's that the moment you enter one thing catches your eye, the altar. It is centralized, it is high-lighted, it is elevated, to say to one and all that this represents the main thing in our church. This symbolizes the presence of the living God and is therefore the center of our worship. This is the place where the life of Christ is continually being offered on our behalf and this is the place where we add to his offering the offering of ourselves. This is the place of remembrance where we may be reminded of our Saviour; where we do this in remembrance of him. This is the place of refreshment where we receive the sacrament of his body and blood to cleanse our hearts and to strengthen our lives. In some churches the nave

is long and narrow; the pews are way out there and then comes a massive pulpit and lectern, then the choir stalls, and finally against the east wall is the altar. Sort of a distant, mystical goal far from the people. This church design says that the altar belongs to all the people and is the center of our life. Is this a Jewish or a Buddhist altar? No, the triangular design on the front symbolizes the Trinity. This is the altar of the God who is the Father and the Son and the Holy Ghost.

The altar is surrounded by a circular rail enabling the faithful to gather about it as one family. Here more than any place else, Christians find a oneness with their Lord and with one another. Holy Communion cannot be individualistic. As we kneel with our brethren on each side of us we find we are members of one body — the body of Christ. There is a good reason for the removable rail in front of the altar. The rail is simply a support for those communicating, and when it has met that purpose it is removed. In the Jewish temple there was a barrier between the altar and the people. Only the priest was considered holy enough to approach the altar. But, as the New Testament says, Christ by his death broke down this wall and all faithful people constitute a holy priesthood. The youngest communicant of this parish has as much right to stand next to the altar as the bishop.

The Cross

THE cross above the altar is not a crucifix displaying a dead body but is gold and without a human body, symbolizing the victory of the resurrection. It is placed low to show its close relationship to the altar. In other words, the sacrifice of Christ ends in victory. The Christian gospel tells of both the death and resurrection, and the one is meaningless without the other. The good news is not simply that he was resurrected. But that the divine Son of God who died for us was raised from the dead and thus conquered the twin enemies of mankind, evil and death.

The baptismal font is located and designed to show its close relationship to the altar. Throughout the Anglican Church baptism is being restored to its proper place as a service for the whole congregation. So the font is placed where all may participate. The parish family comes together to receive a new member and pledge its love and responsibility to this new member. The intimate relationship of the font and altar is expressed here. Here are the two major

sacraments of the Church. Through baptism we are born into the Church; through Holy Communion our lives in the Church are strengthened. These are the two sacraments ordained by our Lord, and the prominent position of the altar and font remind us we are to obey his divine commands: "Do this in remembrance of me"; "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". The Greek letters "Chi Rho" on the font cover are the abbreviation for the name of Christ, and remind us of our central baptismal vow: "Dost thou believe in Jesus, the Christ, the Son of the living God?"

Pulpit and Lectern

THE pulpit and lectern are located where we can best hear God's holy word from the scriptures and hear a minister apply that word to our present needs. The pulpit is placed high, not to magnify the importance of the preacher, but to remind him that he is not speaking on the level of this world but he is there to be used as a vessel through which God speaks to his people.

The choir is not located, as in the case of many churches, where it is a stage for exhibition of vocal excellence, nor as in many churches where it is the most prominent feature in the chancel; but in the position where it can best assist the congregation in singing and yet does not obtrude upon the view of the altar.

Color is used to bring warmth and vitality and interest to the building. The red of the altar symbolizing the blood of Christ shed for the remission of our sins; the sacrifice of the lamb of God which taketh away the sins of the world. A white altar looks fine and a religion of sweetness and light sounds fine, but at the heart of Christianity is real blood and real suffering and the sacrifice of our Lord, Jesus Christ. The liturgical blue of the sky and the liturgical green of the grass of nature reminds us of the universality of God. The expanses of white symbolize the purity man must strive for in his worship and love of God. One cannot worship God and mammon; man cannot serve two masters. He must love God with all his heart. And yet we find stripes of black to remind us that human sin is an inevitable element in our nature; to remind us to ask God daily to forgive our trespasses.

Dynamic Design

THE artistic use of design keeps our building alive, interesting and dynamic. The trusses pointing upward as two hands joined in prayer;

the height of the ceiling to remind us that God is high and lifted up; that he is the creator and we are the creatures; and pity the man who gets the two confused! The upward sweep of the chancel screen symbolizing the Christian's journey as expressed by the Bishop's prayer for those confirmed: "Defend, O Lord, this thy child with thy heavenly grace that he may continue thine forever and daily increase in thy Holy Spirit more and more until he come unto thy everlasting kingdom. Amen." Notice that the screen comes to an abrupt end; thus we are reminded that this life comes to an abrupt end; that this life on earth is not eternal.

Also modern engineering has brought to us the best in light, accoustics, heat, and ventilation so we can worship without the distraction of bodily discomfort.

Now that our building is dedicated we will not sit back basking in the glow of proud achievement and self-satisfaction; rather we will thank God for this new instrument he has entrusted to us to serve his purpose. Accepted in this spirit our new building will become a temple set aside from the world where the faithful gather to worship the God and Father of our Lord, Jesus Christ; a pulpit where the Gospel is proclaimed and the will of God announced to all mankind; a haven of refuge and comfort to those who are in trouble and sorrow; and finally, a home where the children of God may gather to find a true source of joy and purpose in life.

May this church ever stand in this community to remind all that man's true and highest destiny is to find his home with God.

"And Ye Visited Me"

By a Laywoman

I WAS a shut-in — confined to the four walls of a hospital room. A name on the hospital patient list — Barry, Mrs. Thomas; Room 227; Episcopalian. The name and the room really didn't matter, but the "Episcopalian" made a difference. Since I was from out of town, I was no rector's parishioner in this city, but this is not to say that the Church neglected me.

In the large, busy hospital lobby, the Episcopal clergymen paid their daily visits. Bent on their task, they made a bee-line for the patient list, and their eyes skimmed quickly to the "Episcopalian," and they made a note—: Barry, Mrs. Thomas, Room 227. What went on in their

minds at the time? Was this an unpleasant duty that had to be done? Did they feel this was their real ministry — the chance to bring the Gospel to the shut-in? Was this any enjoyable experience — a chance to feed their sheep? I don't know. I only know how it seemed to me, the shut-in. (I have wondered since, though, if they'd ever really thought about why they were there.)

Up above, in Room 227, was I, the patient — the sitting duck. Just out of major surgery, I was receiving whomever wandered in — I had to; I had no place to hide. I was not in critical condition. My constitution was healthy — my frame of mind peaceful. My need to see a clergyman? Well, I like the clergy — jobs I've had have put me in a position where I've met many of them, and I enjoy talking to them. I'm interested in their business. However, God had been with me in the ordeal I'd just been through, and I was lucky enough to be aware of it.

Visit No. I

I was 48 hours away from the operating room. Still fuzzy, still heavily doped, but beginning to be conscious that life was probably just around the corner.

In wandered a Collar and a determinedly cheerful face. This was a clergyman to whom I'd been introduced several times. In my dopey condition, I remembered this. He did not.

He: Well, how are we feeling today? (He did not call me by name. I think he must have been rushed and in his notes must have just written, "Room 227.")

Me: A little fuzzy, but really all right, thank you.

He: Well, well. (A pat on the hand.) Everything will be fine. Let us pray. (I will here delete the ten minutes, or so, of prayer. I don't really remember it, anyway. I will include, instead, what was whirling through my foggy mind as the praying went on.)

Me (unspoken): Oh, dear! Well, it'll be short. I guess. Just the blessing, maybe? Oops—I'd better bow my head lower (this is difficult lying down) if he's going to keep his hand on it—he almost got my nose.

This is a long one.

Hey — why is he praying over me, anyway? I'm all right — aren't I? He looks sort of grim. Did the nurses tell him something I don't know? Is there something wrong? Isn't he ever going to finish?

Was that a sob in his voice? Am I dying?

Is he through? No — just a pause. Concentrate on the words. I'm not really dying.

He: Amen.

Me: Amen. (Amen, and thank you, God, it's over.)

He: Goodbye, dear child.

Dear Child: (aged 39) (weakly) — Goodbye.

Visit No. II

96 hours away from the O. R. Weak but lucid. No more dope necessary. Lunch from a plate instead of a tube. No longer flat on my back.

In wandered Collar No. 2. I knew who this one was, though we'd never met, and he could have known who I was. He didn't. We had a lot of friends in common.

He: Good afternoon, Mrs. Barry. (Aha, this one had a full set of notes.)

Me: Good afternoon. Won't you sit down? (He looks pained. I know I'm not dying now. What's wrong with him?) 8 second silence

He: Nice day, isn't it?

Me: Oh, yes.

15 second silence. (He kept glancing at his watch. Obviously, there was a prescribed time that he must stay.)

He: Uh — it might rain. (Was that sweat on his brow?)

Me: Oh, I hope not. (This poor soul is really suffering. I've never seen anyone so ill at ease. My heart aches for him.)

He: I'm from St. George's Church. (He is wringing his hands!)

Me: Oh, you are. (I can't stand this any longer — move over, clergyman. 1-2-3, shift. We'll reverse roles. You need me a heck of a lot more than I need you.) Yes, I've heard a lot about you. You're a friend of Tom Hall's, aren't you?

He: Er — uh — yes, I am.

Me: He's been telling me about the things you've been doing with the YPF. You must really have a knack. How did your conference go?

He: Oh, did you hear about that? Gosh, it was wonderful. Do you really want to hear about it?

Me: Of course, I do. (His look of relief and gratitude was worth the price of admission.)

He: Well, it was this way (He was off. His face lit up, and we had a nice chat about his life. He forgot to glance at his watch and stayed longer than the book had prescribed, I'm sure.)

He: Well, I'd better be going. Goodbye, Mrs. Barry. (He was a little stiff again.)

Me: Thanks so much for coming in. I've loved talking to you. (I could see just a glimpse of the person still there, shining out of his eyes. Unlock the gate, son, and let him out.) Goodbye.

Visit No. III

100 hours away from the O. R. Patient on the mend.

In wandered Collar No. 3. I'd met this one, too briefly. But by now, I was getting wise. I knew he wouldn't know me.

He: Well, hi, Mrs. Barry — it's Jane, isn't it?

Me: It certainly is. Hi — nice to see you.

He: What are you doing in here?

Me: I've just had a hysterectomy.

He: Oh? Aren't you a little young for that kind of thing? (Flattery? Could be — sounds sincere, though. I like it.)

Me: Well, it was just one of those things that became necessary.

He: Feeling O.K.?

Me: Feeling fine.

He: Good. Tell me about the stuff I hear you've been writing this year. (Again I delete a ten-minute monologue. This one, I listened to every word of. So, it seemed, did he. And afterward, he asked some questions that proved it. Then we talked over all the interesting tidbits about people we both knew. I got all caught up on the days I'd slept through.)

Visit No. 3 lasted forty minutes—much longer, I'm sure, than the rule book allows. It didn't tire me. On the contrary, I thought, "I'm having fun, and he seems to be happy, too. This is nice." About halfway through his visit, I remember thinking, "I like this man. I feel relaxed and free to be myself. If I were feeling any tensions or fears about my operation, I could tell him about them now. And if I felt the need of prayer, I'd feel perfectly free to ask for it."

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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THE WITNESS

Tunkhannock

—

Pennsylvania

I suppose, in a way, all hospital calls are duty calls. But Visit No. 3 had not been out of "A Clergyman's Guide to Visiting the Sick." This did not follow the pattern of (1) Greet, (2) Commiserate with, (3) Pray over, and (4) Depart. (N.B. Stay only five minutes.) This man had taken the trouble to find out where I was (emotionally, I mean). He had, by letting me talk, given himself an opportunity to see if I was under tensions and pressures; had by showing his interest in me as a person set an atmosphere that would allow me to ventilate, weep or relax happily. This was a tailor-made operation, and it fitted me.

I'm home now — all well. But I've been thinking. I'm aware and appreciative of the time and trouble that a clergyman must go to for sick calls. But couldn't it be a less harrowing experience? I don't know what my three friends learned, but I've pondered over several points that I'd like to share:

- Prayer isn't real prayer just because you give it the name.

- Don't send a boy out to do a man's job.

- A doctor who had a ready-made diagnosis and prescription that he automatically applied to each patient would quickly lose all the patients he didn't kill. Couldn't a clergyman pay his visit to the person, recognizing that each one is unique? The fact that a person is sick does not put his needs, his fears, his doubts and his joys into a stereotype.

- In conclusion (though I think it's the real beginning), wouldn't it be more worthwhile for the clergyman (and the patient) if he really thought through the question of why he makes these calls?

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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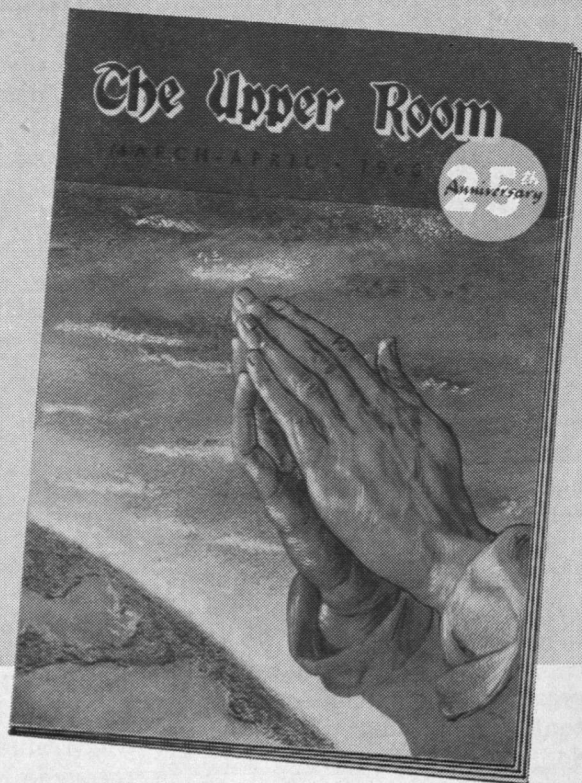
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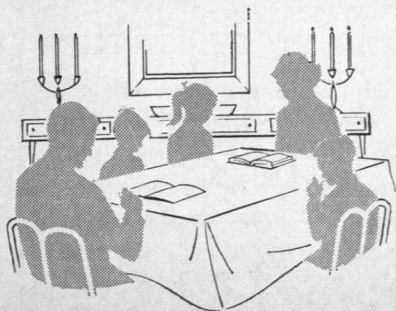


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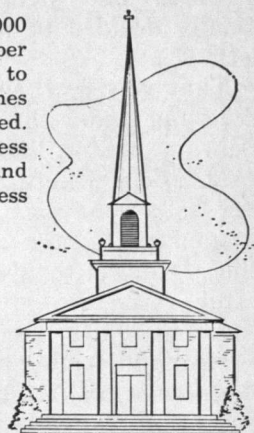
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AIR GENERAL NOW A RECTOR

★ The first trans-Pacific flight to Hawaii was made 34 years ago by Lester J. Maitland. Once a brigadier general, he is now the rector of St. Peter's, Red Bluff, Calif., a lumbering and live stock town in the Sacramento valley.

"I used to speculate as I flew over the mountains and the great oceans on the insignificance of man's work and the greatness of God," says the much-decorated aviation pioneer. "I began to see that nothing could be finer than serving him."

This feeling was always there, says Maitland, a vigorous 60, and lifelong member of the Episcopal Church.

"It was a long process," he recalls. "I continued feeling that 'this is what I'm going to do.' The feeling kept getting stronger and stronger until I finally decided to join the ministry."

That was in 1954. He began studying under the Rev. George Selway at St. Paul's in Lansing, Mich., where he was serving as aeronautics commissioner and civil defense director of the state. He took the positions after retirement from the air corps in 1945.

Maitland's main goal now is to enlarge his 350-member congregation and to build a mission in the community of about 6,000 people.

Before he donned his clerical

garb, Mr. Maitland's career spanned nearly the entire history of aviation and brought him many honors, including two distinguished flying crosses in world war two.

It was a career that began as it ended, in army war service. In 1917, Maitland left his home in Milwaukee, Wis., at 18 to start out as a test pilot in the fledgling air service.

When he retired, he left an air corps bombing squadron that for 2 years had regularly hit targets in Nazi-held Europe with Maitland flying every mission until they made him quit.

How does a general turned minister feel about his war-making role?

"The bombing was an essential job at the time," Maitland explains. "That's what I was trained for. We all have to reconcile ourselves to this sort of thing."

As for the future, he feels strongly that aviation will help

mankind reach peace by shrinking the world and making it easier to get from one place to another. Ultimately, Maitland believes, this will lead to world government.

"As long as we're talking, we won't be fighting," he says. "In the past, we weren't able to do this and we had wars."

"Aviation has to help mankind reach peace. If it doesn't, it will destroy the world."

Maitland played a significant role in aviation's development, serving as an aide to famed General Billy Mitchell and once, in 1923, snapping the world's speed record: 244 miles an hour.

Today, that speed may seem outrageously slow, like the 25 hours and 49 minutes it took Maitland and Navigator Albert Hegenberger to make it from Oakland, Calif., to Hawaii on that record 1926 flight.

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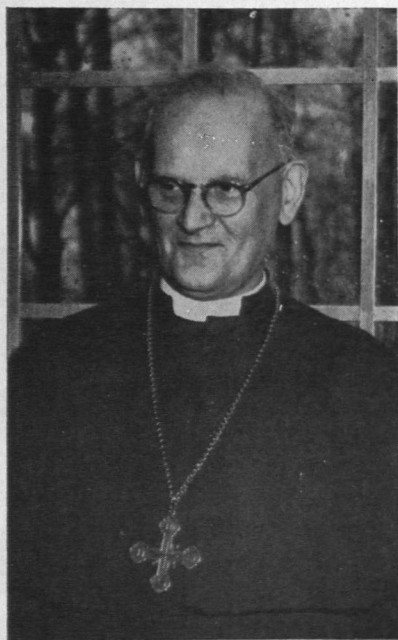
Of the early days, Mr. Maitland says:

"We flew planes with one wing, with two wings, with eight wings. And there were no parachutes. I recall at first we thought they were sissy.

"I was in so many crashes I can't remember them. I'd like to feel that I was saved to do the job I have started."

ARCHBISHOP CARRINGTON TO RETIRE

★ Archbishop Philip Carrington of Quebec is to retire on July 31, a week after he celebrates the 25th anniversary of his consecration. He and his



ARCHBISHOP CARRINGTON

wife will sail for England a few days later where they plan to spend the next twelve months.

He is a distinguished biblical scholar and the author of several books.

DEAN SAYRE SPEAKS IN CAMBRIDGE

★ Dean Francis Sayre of Washington Cathedral was the headliner at the parish dinner-meeting at Christ Church, Cambridge, on January 15th. He was on the staff of the parish in 1940-42.

MINISTERS SUPPORT WILLARD UPHAUS

★ Six New Hampshire ministers have petitioned the supreme court of the state for the release of Willard Uphaus, jailed last month for refusing to give the names of people who were guests at a conference center at Conway.

Two Episcopalians signed the petition; the Rev. Bradford Young of Manchester and the Rev. Samuel N. McCain Jr. of Newport.

CONSECRATION IN CALIFORNIA

★ The Rev. George R. Millard will be consecrated suffragan bishop of California on February 2nd at Grace Cathedral, San Francisco. Presiding Bishop Arthur Lichtenberger will be consecrator and Bishop Pike of California and Bishop Parsons,

retired bishop of California, will be co-consecrators.

The Rev. Reamer Kline of New Britain, Conn. will preach.

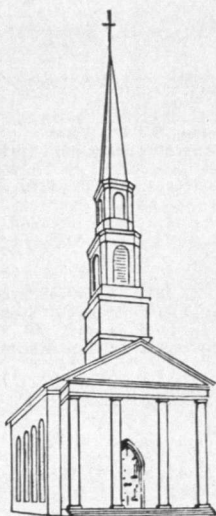
SYNOD HAS TO ELECT IN SASKATCHEWAN

★ The diocese of Saskatchewan does not have the six self-supporting parishes necessary to elect a bishop. Archbishop Walter Barfoot of Rupert's Land has therefore called a synod of the province to meet in Winnipeg on January 20-22 to elect a successor to Bishop Henry Martin who retired in October.

ARMY COMMISSION IN EAST CAROLINA

★ The diocese of East Carolina has a nine-man forces commission. It is a very active group since the diocese has more military establishments than any diocese of the Church.

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VOTELESS NEGROES TO TESTIFY

★ Methodist Bishop G. Bromley Oxnam will head an unofficial volunteer civil rights commission which will hear stories of voteless Negroes in Washington on January 31st.

The commission will conduct a mock hearing entitled, "A Free Franchise in the South." Negroes from the Deep South will tell how local officials kept them from registering to vote.

A special report on the District of Columbia will be made by the Rev. E. Franklin Jackson. Washington civil rights leader. The whole proceedings will be open to the public, the press, and broadcasting agencies.

"Testimony" taken at the hearing will be presented to Congress the next day. It is hoped that this will help influence passage of civil rights legislation, including a law providing for federal election registrars.

On the panel with Bishop Oxnam will be: Former Governor Theodore McKeldin of Maryland; the Rt. Rev. George W. Baber, presiding bishop of the A.M.E. Church; Mrs. Angela Bambace, vice-president of the International Ladies Garment Workers Union and manager of the union's Upper South District; the Rt. Rev. C. Ewbank

Tucker, presiding bishop of the A.M.E. Zion Church; and the Rev. William H. Borders, pastor of the Wheat Street Baptist Church, Atlanta, and president of the National Fraternal Council of Churches.

Staff director for the commission will be Dr. Charles G. Gomillion, president of the Tuskegee Civic Ass'n. Staff counsel will be Belford V. Lawson, general counsel for the National Business League and former president of the American Council on Human Rights. General chairman for the event is Bishop Edgar A. Love, president of the Council of Bishops of the Methodist Church, Central Jurisdiction.

Organizations sponsoring the mock hearing are: the Alabama Christian Movement for Human Rights; the Montgomery Im-

provement Association; the National Fraternal Council of Churches; Southern Christian Leadership Conference; Southern Conference Educational Fund; Tuskegee Civic Association; and the United Christian Movement of Louisiana.

THIRD ACTIVE BISHOP IN TORONTO

★ With the consecration of Canon H. R. Hunt at St. James Cathedral, Toronto, the diocese is the first in the history of the Church of Canada to have three active bishops. Formerly secretary of the general synod, he was consecrated suffragan at a service attended by 20 bishops and representatives of other Churches.

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NEW RECORDS

By Lewis M. Kirby Jr.
Record Editor

Choral Music of Palestrina and Monteverdi: The Netherlands Chamber Choir; Felix De Nobel, conductor. Angel 35667 \$4.98

A most satisfying record is this one by the justly famed Netherlands Chamber Choir. One could not ask more sensitive readings of the music of these two 17th century musical giants. Mr. De Nobel's group sings with an extremely lucid tone. Palestrina is represented by his *Sicut Cervus*, the familiar *Adoramus Te*, and *Stabat Mater*, as well as three two other compositions. *Monteverdi* is represented by *Lamento d'Arianna* and *Ch'io t'ami*.

The technical quality of the disc is up to Angel's best. Full notes and texts are provided.

The Virtuoso Organ: Virgil Fox, organist. Capitol PAR 8499 \$5.98

Contents:
We All Believe in One God — Bach. Noel (Echo) — Daquin. Allegro from the Second Symphony — Vierne. The Old Hundredth — Vaughan Williams. Perpetuum Mobile — Middelschulte. Cantabile — Frank. Giga — Bossi. Toccata from the Suite Gothique — Boellmann.

As the name of the album implies, this disc is primarily meant to be a showpiece for Capitol's newest artist Virgil Fox. The artist performs on the organ of Riverside Church, New York.

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The selections included serve well the purpose of the record, showing both the brilliance of the organ and the technical proficiency of the artist. The Bach is, as usual, magnificent. Daquin's *Noel* is charming. The Vierne and Boellmann are typical of the French "Cathedral" school. Vaughan William's *Old Hundredth* is based on the same composer's *Choral Fantasy on Old Hundredth*. The *Middelschulte Perpetuum Mobile* is trifling.

The disc is contained in a deluxe box-type album with booklet. The sound is excellent.

Victoria: - *Officium Defunctorum*; Netherlands Chamber Choir; Felix De Nobel, conductor. Angel 35668 \$4.98

Victoria, who spent twenty years as priest, choirmaster and organist of the convent of Descalzas Reales in Madrid, wrote this mass for the Empress Maria in 1603. He described it as his "swan-song."

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this "Mass for the Dead" is based on plainsong themes. These are stated alone and then woven into a polyphonic fabric.

The Netherlands Chamber Choir is a mixed ensemble, and herein lies the only fault of the recording. The plainsong statements were meant to be sung by male voices. Here they are sung by the sopranos. Still, except for the purist, this will be a minor shortcoming. The excellence of the performance more than compensates for any purely historical considerations.

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