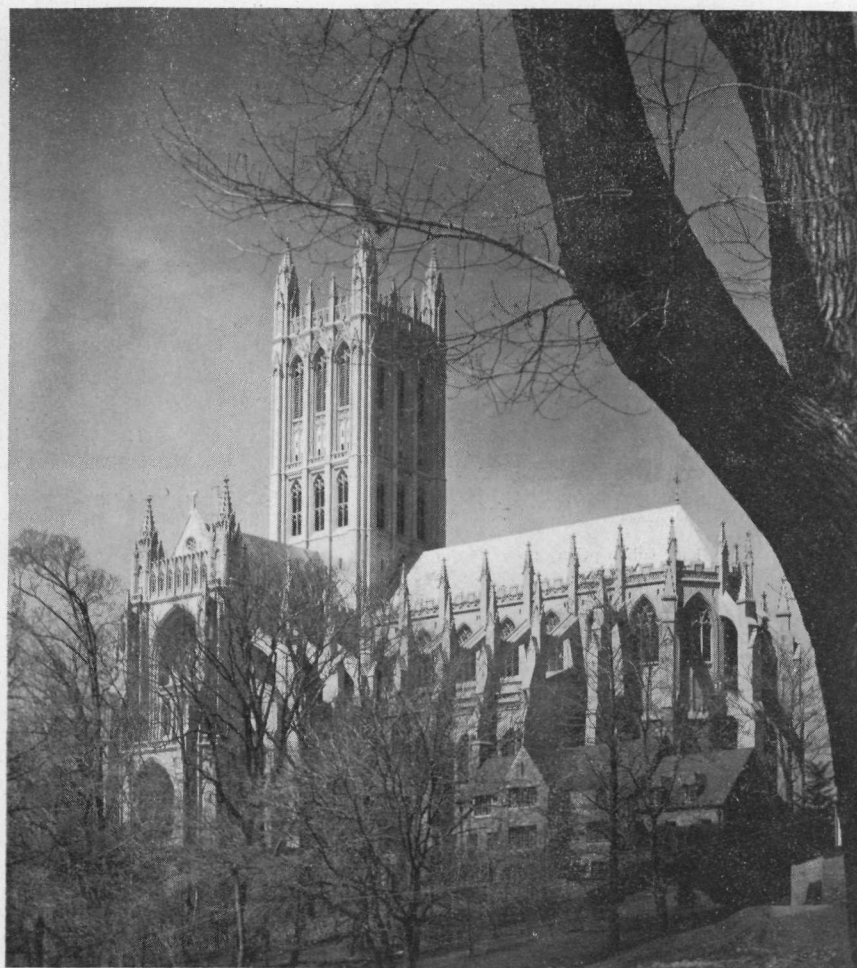


# The + WITNESS

MAY 14, 1964

10¢



**THE WASHINGTON CATHEDRAL**

Showing the Gloria in Excelsis Tower  
which has just been completed

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**WASHINGTON CATHEDRAL DEDICATION**

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### In Leading Churches

#### NEW YORK CITY

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Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon. 11; Evensong and sermon, 4.  
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For Christ and His Church

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Sunday Services: 8 and 9:30 Holy Com-  
munion; 11 Morning Prayer and Sermon  
(Church School); 4 French Service; 5:30  
Evening Prayer.

## Story of the Week

### Washington Cathedral Passes Milestone in its History

★ The completed Gloria in Excelsis tower of Washington Cathedral was dedicated on Ascension Day last week in the course of five festive services inside and outside the building. Chief Justice Warren of the Supreme Court was the speaker at the assembly of dedication at midday, held on the pilgrim steps.

Several of the services had music especially composed for the occasion, and the dedication of the 10-bell peal of swinging bells in the tower was accompanied by a ringing of the changes by a group of ringers who flew over from Great Britain for the occasion.

The early eucharist for the diocese of Washington, at which Bishop Creighton, Suffragan Bishop Moore, and Dean Sayre of the cathedral, officiated, was begun with a chorale for brass instruments written by Samuel Barber. Basil Rathbone presented a dramatic narration accompanying the lighting of the tower at dusk. This was preceded by a performance of the Gloria from the Bach B minor mass on the south transept steps by the Cathedral Choral Society, the Howard University Choir and the glee clubs of the cathedral schools.

The procession preceding the dedication assembly was led by Scottish bagpipers and drummers, the flags of all the states,

and young women in the native costumes of 72 countries.

For the evensong service at the dedication of the peal of bells a procession of choir boys and clergy moved from the south portal to the pilgrim steps, where new music composed by Stanley Hollingsworth, Ned Rorem, and Leo Sowerby was sung by the glee clubs from the balcony on the south facade, accompanied by wind instruments. The ringing of the peal of bells at the highest level in the tower followed.

A Te Deum Laudamus written for the occasion by John La Montaine marked the festival morning prayer for all the cathedral schools.

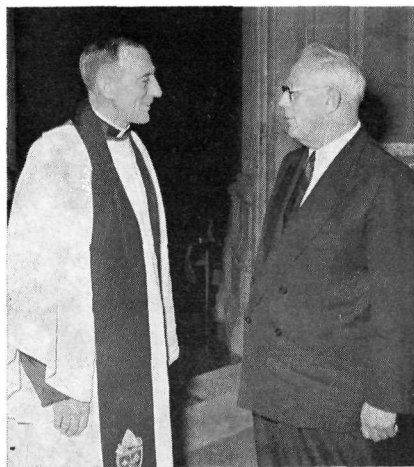
The schools also participated in the day with dramatic pre-

sentations. Beauvoir Elementary School presented "The Life of St. Francis", and students of the National Cathedral School for Girls and St. Albans School performed Christopher Fry's "The Boy with the Cart".

The group which came from Great Britain for the ringing of changes are members of the Ancient Society of College Youths, founded in 1637. They gave instructions in the ringing to boys of St. Albans School, who have been trained to carry on the practice at the cathedral.

The completion of the tower, which took two years of building, finishes a large portion of the construction program. The next phase, under a \$1,050,000 contract, is proceeding immediately, financed by special gifts and legacies. This will consist of the completion of three bays on each side of the nave at the clerestory level, and vaulting between them, bringing the interior of this section to a height of 150, the same as that of the transepts. At present these bays are only up to the level of the triforium, with temporary roofing. The contract does not make provision for stained glass for the six large windows in the bays.

When construction under the new contract is completed one-third of the nave, and three-quarters of the entire cathedral structure, will have been finished. In addition to the rest of the nave the largest remaining features of the plan are the two west towers, each 265 feet



Dean Sayre chats with Chief Justice Earl Warren who was the speaker at the dedication ceremonies



high. The estimated construction cost for each of these is \$2,000,000.

Although the eventual completion of the cathedral will be in sight when the present building commitment is finished, Dean Sayre estimates that all of the work planned may re-

quire as much as 20 years. The financing of the work done so far has taken 57 years. The \$15,000,000 spent on this construction has been obtained from legacies and gifts from people of many Christian churches and from many outside organized religion.

than 100 tons, is on the level below. It's music is heard in the vicinity of the cathedral close.

The material for the tower had to be hoisted to the roof of one of the transepts, and then along the roof, all the while the regular use of the cathedral, with its daily services was maintained.

The builder of the tower and the rare book wing now under construction is George A. Fuller Co., who also built the Episcopal Church Center completed in New York last year. Founded over 80 years ago, the company has been working on the cathedral for 50 years. It is currently building the new Metropolitan Opera House in New York. The work on the tower and rare book wing is under the supervision of C. C. Roth, vice president of the Fuller Co. in Washington, while Fred J. Maynard is the company's project manager.

Richard T. Feller, assistant business manager of the cathedral is the clerk of the works,

## The Gloria in Excelsis Tower Dedicated on Ascension Day

By Edward J. Mohr

*Witness Editorial Assistant*

★ When a visitor passes the grave of John F. Kennedy on the way from Washington national airport he may look across the Potomac and see there against the green background the Gloria in Excelsis tower of Washington Cathedral declaring boldly over all it surveys that in life and death, in hope and decay, the Lord God whom he does not see reigns.

The tower, dedicated last Thursday, can be given a variety of physical descriptions. Standing 301 feet tall, it is the highest structure in the city, on the highest point in the district of Columbia, Mount Saint Alban.

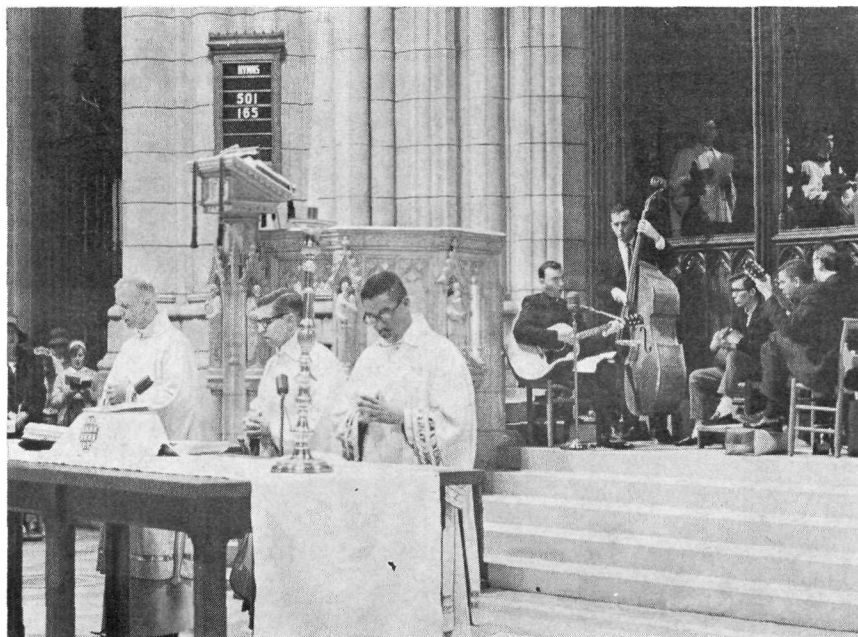
The highest Gothic central tower in the world, and the only one in the western hemisphere, it is only the second one to be constructed since the middle ages.

Rising from a point where the transepts and nave of the church cross, the tower took two years to build. Although the plan and style is Gothic the methods and material used in all the cathedral construction is the most modern available. It was the first building in Washington in which a rotating central crane, which rises with the construction as it goes higher, was used. The cost of construction was \$1,600,000.

Though not readily noticed

from ground level, the tower stonework is dotted with numerous carvings, including 380 angels and the 24 elders of Revelations, singing praises.

If the tower conveys a living message through its bold and dominating exterior, it does so no less as a living organism. It does this by means of a carillon and a peal of swinging bells, the only tower ever built to contain both. The highest level of the interior, the one containing the swinging bells, is reached by two elevators. When rung the 10 bells can be heard for a distance of miles. The carillon of 53 bells, with a weight of more



At Washington Cathedral on the first Sunday of the month the eucharist is celebrated at a large altar-table in the crossing with the clergy facing the congregation



supervising the construction on behalf of the cathedral.

The painting for the tower was done by Edward W. Minte Co., Inc., Washington, while for the rare book wing the stone has been supplied by The John Swenson Granite Co., Inc., Concord, N. H.; the slate and marble by Standard Art Marble and Tile Co., Inc., Washington; and lath and plaster by R. Floyd Jennings & Son, Inc., Bethesda, Md.

The idea of "a great Church for national purposes" was first conceived by George Washington, and provision was made for such a building in L'Enfant's plan for the seat of the federal government. The scheme lay dormant for more than a century until the creation of the Protestant Episcopal Cathedral Foundation in 1893, two years before the organization of the diocese of Washington. Some five years after the organization of the foundation the 57 acre site on Mt. St. Alban was obtained.

Since the laying of the cornerstone in 1907 work on the cathedral has progressed in various stages, the most recent before the tower being the south transept, completed in 1962. The completion of the rare book wing is scheduled for this year and the upper levels and vaulting of the six bays in the nave for 1965.

The cathedral architect is Philip Hubert Frohman, sole successor of the firm of Frohman, Robb and Little which prepared revised designs and drawings since 1920. The original plans were drawn by George Bodley of London, who died soon after, and Henry Vaughan of Boston, who continued the work until his death in 1917. While there has been no radical departure from the original plans, Frohman's work on them has been such that the present structure is essentially his creation.

The stone carving, an essential element in the design, is done by nine carvers permanently on the cathedral staff. Of them, 7 are natives of Italy, one of Greece, another of Germany.

The construction and ministry of the cathedral has been substantially made possible by support from the National

Cathedral Association, comprising some 10,000 people in all states and many foreign countries.

Each year a quarter million people visit the church, which at present seats 3,000, the capacity going to 6,000 when it is completed. When that stage is reached it will be the sixth largest cathedral in the world.

## Important Committees Appointed For Coming General Convention

★ A joint committee to present nominations for the election of a new Presiding Bishop has been appointed.

The names of three Episcopal bishops will be placed before the House of Bishops when it meets in General Convention October 11-23 at St. Louis. Nominations may also be made from the floor.

A Presiding Bishop is elected by secret ballot and two-thirds majority vote. The election is subject to confirmation by the House of Deputies.

Before the election is held, however, a nominating committee is appointed jointly by the Presiding Bishop and the President of the House of Deputies — Clifford P. Morehouse. The 16-member committee consists of the president bishops of the eight provinces and four lay and four clerical deputies, one from each province. Chairman is Bishop William Crittenden of Erie.

Appointed to submit nominations for a new Presiding Bishop are:

Province I — Bishop Walter H. Gray of Connecticut and the Rev. Robert S. Kerr of Vermont.

Province II — Bishop Horace W. B. Donegan of New York and the Rev. St. Clair Roger Desir of Haiti.

Province III — Bishop William Crittenden of Erie, chair-

man, and Harrison Garrett of Maryland.

Province IV — Bishop M. George Henry of Western North Carolina and Will S. Keese Jr. of Tennessee.

Province V — Bishop John P. Craine of Indianapolis and the Ven. Charles D. Braidwood of Michigan.

Province VI — Bishop Conrad H. Gesner of South Dakota and David E. Bronson of Minnesota.

Province VII — Bishop George H. Quarterman of Northwest Texas and Gill Miller of West Missouri.

Province VIII — Bishop Russell S. Hubbard of Spokane and Dean John C. Leffler of Olympia.

### Program and Budget

Twenty-four persons — six bishops, six priests and 12 laymen — have been appointed to a joint committee on program and budget. The committee serves as an agent of General Convention for the study and evaluation of a proposed program and budget for work during the next three years. The proposed budget and program is developed by National Council members and staff.

Final programming and allocation of funds for the communion's work will be determined by General Convention

when it convenes October 11 in St. Louis.

Convenor of the committee is Bishop G. Francis Burrill of Chicago. Others named to the committee by the Presiding Bishop and the President of the House of Deputies, are:

Bishops: — Harry Lee Doll of Maryland; Hamilton West of Florida; Chilton Powell of Oklahoma; Anson P. Stokes Jr. of Massachusetts; Russell S. Hubbard of Spokane.

Priests: — George T. Masuda of Montana; L. Skerry Olsen of Kansas; Morris F. Arnold of Southern Ohio; John Heuss of New York; Merritt F. Williams of Western Massachusetts; Thomas J. C. Smyth of North Carolina.

Laymen: — J. L. Caldwell McFaddin of Texas; Houston Wilson of Delaware; John H. Leach of Missouri; Dr. George Gibbs of Los Angeles; Arthur W. Platt of Florida; B. Franklin Miller of Olympia; Charles B. Crouse of Michigan; E. Holcombe Palmer of Virginia; John B. Tillson of Massachusetts; Albert L. Hancock Sr. of New Jersey; Reginald M. Sutton of Nebraska; Phillips Lyon of West Missouri.

### Council Members

When the General Convention holds its meeting October 11-23 in St. Louis one of its numerous agenda items will be to elect nine new National Council members.

Of these, two will be bishops, two will be priests and five will be lay persons. All will serve six-year terms with the exception of one layman, who will serve a three-year term.

Recommendations for new National Council members will be made to General Convention by a nine-man committee just appointed by Arthur Lichtenberger, Presiding Bishop, and Clifford P. Morehouse, president of the House of Deputies.

Serving on the committee are three bishops, three priests and three laymen. They are:

Bishops:—Thomas H. Wright of East Carolina; Russell T. Rauscher of Nebraska; and Lane W. Barton of Eastern Oregon.

Priests: — David R. Thornberry, archdeacon of Southern Ohio; Gardiner M. Day, rector of Christ Church, Cambridge, Mass.; and Kenneth W. Cary, rector of St. Matthews Church, Pacific Palisades, Calif.

Laymen: — George H. Greer, Owensboro, Ky.; Carl E. Steiger, Oshkosh, Wisc.; and Ernest W. Greene, Washington, D. C.

National Council members, during the three-year interim between sessions of the General Convention, administer policy, program and budget for Episcopal Church work. Stated purpose of the Episcopal National Council is "to unify, develop, and prosecute the missionary, educational and social work of the church."

### INDIAN PROBLEMS DISCUSSED

★ An American Indian conference on poverty was held May 9-12, at the Washington Cathedral to discuss problems of education, employment, housing, health and community mobilization as they relate to Indian communities.

Sponsored by the council on Indian affairs, which includes seven church agencies among its membership, the conference brought together some 200 American Indians and 100 Indian field workers from religious, secular and governmental agencies.

In conjunction with the conference, the Washington Cathedral designated May 10 as American Indian Sunday. A service of Holy Communion was celebrated by American Indian ministers in English, Sioux,

Dakota, Chippewa and Navajo languages. Hymns were sung in the Dakota language.

Archdeacon Vine V. Deloria of the missionary district of South Dakota, celebrated. Dr. Deloria, a full-blooded Sioux, is a former staff officer of the National Council.

An afternoon service at the Cathedral began with a procession of American Indians in full dress, carrying banners and other identifying symbols of their respective tribes. Secretary of the Interior Stewart L. Udall was the principal speaker.

Sponsors of the conference cited President Johnson's statement that American Indians "suffer more from poverty today than any other group in America." The President said that family income of the 400,000 Indians living on reservations is less than one-third of the American average.

### NATIVES SHOULD RUN CHURCHES

★ Archbishop Hugh Gough of Sidney, Australia, said that the leadership of the Anglican Church in Africa must soon be handed over to the Africans.

Christian churches in Africa are being regarded as forces seeking to disunite Africans, the archbishop said.

The church must "walk very carefully" if it is to avoid offending nationalistic feelings of the developing African nations, Dr. Gough said. He made his remarks on his return from a conference of Anglican archbishops in Canterbury, England. On his way to that meeting the prelate spent ten days visiting African countries.

According to the archbishop, the Church of England's present policy in Africa is to give the leadership in church affairs to the Africans. This policy is applied to every African nation except South Africa, Dr. Gough said, where the state policy of apartheid makes it impossible.

## The Cathedral In Washington

WITH THE DEDICATION of the central tower — Gloria in Excelsis — a milestone has been passed in the history of Washington Cathedral.

The ministers of the cathedral, not least Dean Sayre, know very well that, as the Apostle says, he, "who is Lord of heaven and earth, does not live in shrines made by men". That is why the ministry of the cathedral, described extensively in this number, is as wide as its resources will allow. It is a ministry of education, witness and proclamation.

But the Christian church does not apologize for the fact that material forms, rightly composed, can themselves be witness and proclamation. The very stones can sing out a "Glory be to God on high", the very best name a tower can have.

A visitor to Washington Cathedral cannot fail to sense that there is a uniqueness about it in contrast with the general environment. It is not that it has anything new or different to say. There are the same symbols — of church doctrines, of creedal descriptions, of biblical figures, of saints old and new — which are seen in greater or lesser quantities elsewhere.

The difference lies in the inescapable sense of good quality, cultivated taste, concerned craftsmanship, restrained artistry, and dedicated care.

These are characteristics so obviously lacking in our mass and amassed society, and a witness to them is no less needed in the seat of the federal government than elsewhere in the nation.

It will be said that this costs money. So it does. It has cost \$15,000,000 for Washington Cathedral in the last 50 years, and it will cost a like sum to complete it.

But this is indeed a paltry sum compared to the 50-billion dollars a year Americans, most of them Christians and church people, have been driven to waste in sustaining the "military-industrial complex" on which society has become so economically dependent, and which consequently has become a powerful intellectual and cultural determinant. The neurotic response to propaganda of delusion and fear will lead people to suffer anything gladly.

There is a noble place for the beauty of quality

and the awareness of transcendent reality which it creates on earth. The juxtaposition is not accidental. "Glory to God in highest heaven, and on earth his peace for men on whom his favour rests."

This is the other ministry of Washington Cathedral, one which every Christian institution should not fail in some measure to discharge.

## Says the Dean: ---

THE EXQUISITE CHURCH glimpsed in this issue of *The Witness* is built of love. In someone's heart there glowed a prayer of thanksgiving or praise or special remembrance. Each stone, each carving, each lovely window, was born of such a prayer. For more than half a century the people of our country have been raising this Cathedral in their capital as a sign of faith and a people's gratitude to God.

It is not, therefore, a local church. It has no congregation of its own, no local members. Rather, it is built to reflect the overarching majesty of God upon a whole nation. If the nearness of God is found in the many little churches among the hills and valleys of our land, it is eternal glory which a cathedral is meant to bear—God's providence beneath and beyond our history; God's leading in the hard decision of fate that statesmen are called upon to make. The great tides of destiny are guided by grace just as are our private prayers.

This is why these arches have been planted here, and the tower lifted above the federal city. In behalf of all, it proclaims Gloria in Excelsis. As the angel to the shepherds when Christ was born, the bells of Washington Cathedral sing to the nation of God's love and his glory forever.

The Cathedral is not finished. Perhaps it never will be. But God, whom the Apostles once called the "author and finisher of our faith," is leading us to that end. And meanwhile a host of people are learning how to use this great church: men and women of all races and shades of belief, the young and the old, the powerful and the poor. For somehow the Cathedral embodies in its infinite aspiration the faith of all — all of America.

— Francis B. Sayre Jr.

*Dean of Washington Cathedral*



# WORSHIP IN WASHINGTON CATHEDRAL

By William G. Workman  
*Canon Precentor of Washington Cathedral*

## EXPERIMENTS WITH CUSTOMS OF THE PAST AS WELL AS DEVELOPING USAGES VALID FOR THE PEOPLE TODAY ARE POS- SIBLE AT THE NATIONAL CATHEDRAL

THE PREFACE to the American Book of Common Prayer enunciates a principle which needs continual evaluation: "It is a most invaluable part of that blessed 'liberty wherewith Christ hath made us free,' that in his worship different forms and usages may without offence be allowed . . ." The recognition of this holy freedom is essential in the study and practice of worship in a Gothic cathedral. The temptation to be satisfied with the artistic and aesthetic merits of magnificent architecture is dangerous and constant. The challenge to study the proper and effective use of even a superb instrument is crucial.

Such a study embraces a functional examination of architecture, light, art, color, music, and movement. The availability of the finest physical surroundings only increases the responsibility to use them effectively in a modern and creative way. To reproduce what was meaningful in the past does not necessarily reflect the relevance or the application of Christian faith to contemporary man.

Washington Cathedral is particularly blessed with a liberty which makes it possible to experiment with the customs and practices of the past, as well as develop usages valid for the people of our time. Within the established traditions of the Prayer Book and Anglican customs, there is room to experiment, to elaborate, and to enlarge the corporate expressions of prayerful praise.

Liturgy literally means "the work of the people." This definition provides valuable insight into the purpose and nature of liturgy as the instrument of expression of the corporate life of the Christian society. Liturgy is not a specialized performance by professionals, to be observed by an audience; it is rather the united

activity of a society bound together in common belief, understanding, motivation, and practice.

Such expression includes both ritual (words used), and ceremonial (actions accompanying ritual). The Prayer Book is a tapestry of both these things: words spoken and actions performed to express the faith and praise of the church.

It has been said that heirs of great tradition are subject to great blindness; our Lord said "To whom much is given, much is required." Daily and weekly the liturgy must strive to be creative, expressing the relevance of Christ in our time, our day, our world. This is not always easy to achieve, nor is it readily accepted by those who are entranced by the maintenance of antiques.

To quote again from the Prayer Book preface: "And now, this important work being brought to a conclusion, it is hoped that the whole will be received and examined by every true member of our church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

This twofold responsibility shapes and sustains the worship of Washington Cathedral: to preserve and to perpetuate the finest Christian practices, and to adventure into new and affecting forms to proclaim the meaning of Jesus Christ.

### Special Events

MANY SPECIAL EVENTS and state occasions observed in Washington demand forms not con-



Washington Cathedral is the scene of many special services, including the graduations for the schools that are the subject of an article in this number. Pictured here boys of St. Albans School are about to receive their diplomas after completing their studies at the famous school where Canon Charles Martin is Headmaster

tained in the Prayer Book. Some occasions are outstanding, such as a service of thanksgiving for the independence of Ghana. A procession of members of the embassy from that country, clad in national costume, entered the Cathedral to the beat of "talking drums"; the 150th Psalm was read alternately in English and Tui, interpreted by the drummers. The Old Testament lesson was read by the Ambassador from Ghana. The whole service was climaxed by a celebration of the Holy Communion shared by the Christian people from that country around the Cathedral altar.

On the 350th anniversary of the King James Version of the Holy Bible, a special service of Evensong was presented with accompanying music of that century. Outstanding literary and scholarly figures read the lessons, and a prominent biblical scholar preached the sermon. Worshipers later saw a display of ancient Bibles from the Cathedral archives. In a simple yet

effective manner the beauty and importance of the King James Bible was dramatized and commemorated.

Another unique experiment was conducted one Christmas Eve, when the world premiere of an original Christmas opera by a modern composer, John Montaine, was presented on a stage in the crossing of the Cathedral. The opera formed a fifty minute prelude to the midnight celebration of the Holy Communion. The Gospel was read from the middle of the same stage where the Christmas story had been enacted in words and music earlier. The finest quality of music and drama was offered as an act of worshipful preparation for the celebration of the Christmas eucharist.

The insights of the growing liturgical movement are especially significant for a Gothic cathedral, where most people cannot see or hear what is done in the choir or at the high altar. For over twelve years the eucharist on the first Sunday of the month has been celebrated here at a large altar-table in the crossing, with the clergy facing the congregation from the east side.

As a prelude, the Decalogue and Kyrie are sung in procession around the church, incorporating the whole congregation in this devotional preparation for the holy eucharist. Various methods of including the laity in the offertory are used, the better to dramatize the corporate nature of the service.

Liturgical improvement is a pervasive influence, involving every aspect of aesthetic and artistic creation. A cathedral, by nature of its size and elaboration, demands careful use of vestments and color to focus attention on the center of liturgical action. The evolution of a system of colors for frontals and vestments in harmony with the Gothic motif, yet modern in fabric and design, is part of the liturgical study. Vestments made of modern fabrics, cut with ample fullness, and ornamented with bold designs, greatly enhance the dignity and effectiveness of the drama of worship.

The concern to enrich the worship of the church, and at the same time interpret it effectively to Episcopalians and other Christians, is imperative for a cathedral administering to "all sorts and conditions of men" in the nation's capital.

# EDUCATIONAL MINISTRY AT CATHEDRAL

By H. Evan Snyder

*Director of Development St. Albans School*

## THE DEVELOPMENT OF AN EDUCATIONAL MINISTRY HAS PARALLED THE GROWTH OF WASHINGTON CATHEDRAL

WITH THE COMPLETION and dedication of the Gloria in Excelsis Tower, Washington Cathedral stands out in more vivid relief than ever against the skyline of the nation's capital. Its witness for the church, both in the community of Washington and in the nation, has grown in magnitude just as have its physical dimensions over its 57 years of life. The ministry of the Cathedral, too, has expanded in dimension from the first services of worship held in Bethlehem Chapel on May 1, 1912.

One of the most important dimensions of the influence of Washington Cathedral may be found in its educational ministry. Seven years before the laying of the corner stone of the church itself, The National Cathedral School for Girls was in full operation at the northwest corner of the close, in a beautiful limestone building provided through the generosity of Phoebe Apperson Hearst. On Ascension Day, 1907, those who witnessed the laying of the Cathedral's corner stone could look down the southwest slope of Mount Saint Alban to the newly completed Lane-Johnston building of the National Cathedral School for Boys, later renamed St. Albans School.

In the fall of 1932, with the east end of the Cathedral nave rising to impressive height above Washington, 14 acres of land adjacent to the close and a large manor house were bequeathed to the Cathedral Foundation by Canon James Townsend Russell. With the urging of Mabel Turner, then headmistress of the National Cathedral School for Girls, the Cathedral chapter established on the new property a school for younger children. Beauvoir, the National Cathedral Elementary School, opened its doors to 60 students and eight teachers in September, 1933. Throughout its history, then, the development of the Cathedral's educational ministry has paralleled the growth of the church itself.

WHY IN 1899 did the element of education appear so important in the mind of Henry Yates Satterlee, first bishop of the Diocese of Washington, through whose imagination and vigor the Cathedral Foundation was originally chartered? Why have his successors and countless other persons who, through the years, have devoted so much of their energy and substance to the work of this Cathedral in Washington, been especially concerned with the educational program carried on in this place? In other words, why have Cathedral schools?

Angus Dun, retired bishop of Washington, has stated the answers to these questions very clearly:

"This thing we call education is a peculiarly



Mutsuko Ikenouchi of Tokyo and Lucy Baines Johnson, daughter of President and Mrs. Johnson, in front of the main building of the National Cathedral School for Girls. Cathedral education is international and interracial in character



human activity. Whenever in time or space you find that interesting two-legged creature, man, you find him or her trying to give some shape and direction to the lives of their young. And this education-business, however primitive and elementary, is never purely practical or a mere apprenticeship in the ways of getting things done. It always seeks to awaken the sentiments and to feed the hungrily inquisitive imagination which is one of childhood's best gifts.

"Education is our most deliberate effort to pass on to our children what we consider most important in our inheritance, and so to feed the maturing minds and tastes and wills of growing persons that they may live their own lives and take their places in the ongoing common life.

"A Cathedral is a great utterance of faith in sculptured stone and radiant glass. A Cathedral reflects and seeks to awaken in men that 'deep, disturbing sense of the living God' which has been and can be such a power in personal life and in human history. Therefore, a school which is to be in any true sense an outreach and instrument of a Cathedral Foundation must be one whose whole life and thought reflect and seek to awaken a 'deep, disturbing sense of the living God.'"

It is the working out in practice of this philosophy of education that is the daily and yearly task of the three Cathedral schools. Working and living in a Christian context, or, if you will, family, these schools seek to offer opportunity for 1,175 boys and girls — from pre-school through senior high school — to grow in the spirit of one who nurtures them into the fullness of adulthood for which they have been created. This task is accomplished in a number of places and in a number of ways — in the classroom, in the library or study hall, in games and on the athletic fields, in services of worship in a little chapel or in the great Cathedral itself — but it is always supported and influenced by the presence of the church which is the physical and spiritual focal point of life on the close.

### The Students

NOR IS THE EFFECT of this branch of the Cathedral's ministry limited to those children and young people who happen to live in the vicinity of Washington, D. C. Each year students from many parts of the United States and from many foreign countries come to learn and live in this environment. They represent many different religious and cultural backgrounds, and, through such financial assistance as the indi-

vidual schools are able to offer, many different segments of society as well. Each student contributes in his or her own way to the life of the Cathedral close, and each carries away with him some values of this total life which are not entirely academic in nature.

The three Cathedral schools are, however, only a few of the expressions of the educational ministry of Washington Cathedral. The College of Preachers was envisioned by Bishop Satterlee in 1899 as "A School of the Prophets where devout and intellectual students may ponder the questions of the day side by side with the facts of the Gospel." Under James E. Freeman, third Bishop of Washington, this vision became a reality with the opening of the College of Preachers in 1929 under the direction of Philip M. Rhinelander, retired Bishop of Pennsylvania, as its first Warden (1929-1938).

### College of Preachers

THE COLLEGE, under the jurisdiction of the bishop, the dean and the chapter of Washington Cathedral, is an integral part of the Cathedral's life and work. Although the College has its own chapel, the Cathedral chapels are also used, both for worship and for the sermon disciplines of the several conference groups. The administrative staff of the College consists of a warden, a director of studies, and of the resident Cathedral canons, who, in addition to their Cathedral duties, share in the task of sermon criticism and the conduct of the conference worship hours.

The purpose of the College of Preachers can be seen as one answer to the question, "How can the Gospel be most effectively communicated in the tangled and tragic world in which we live?" Each week from September to June, approximately 25 clergy of the Episcopal Church come to the College for a consecrated and concentrated time of worship and work. The program they find here endeavors not only to provide them with fresh insights into the meaning and relevance of the Gospel, but also, through both formal and informal discussion, to facilitate the sharing of experiences, insights and convictions of those engaged in the vocation of the ordained ministry.

### Newest College

THE MOST recently established (1962), and perhaps the most unusual, of all the educational institutions related to Washington Cathedral is the College of Church Musicians. Hailed in both

secular and religious musical circles throughout the country as a unique achievement, the College offers to its resident fellows advanced training in all aspects of church music, and encourages creative and experimental work in this important, but often sadly neglected, field. With the Pulitzer prize-winning composer, Dr. Leo Sowerby, at the head of a distinguished faculty, a program of exacting courses of study is supplemented by the opportunity to learn through active participation in the extensive musical facilities of the Cathedral, which include one of the finest choirs of men and boys in the world.

These, then, are the five principal expressions of what we have called the "educational ministry" of Washington Cathedral. Each, in its own

separate and distinct program, attempts to fill the needs of a different group, but all work in this place for a common purpose: namely the work of a church, especially of a Cathedral church — and especially of a Cathedral church in the capital of our nation — may not be circumscribed or limited to services of worship dutifully attended by devout churchmen. The church cannot expect to have devout and informed churchmen and women without education. This is the process through which we "pass on to our children what we consider most important in our inheritance." It is one of the ways in which this Cathedral church seeks to awaken "a deep, disturbing sense of the living God."

## A CATHEDRAL COMES OF AGE

By John C. Chapin

*Communications Warden Washington Cathedral*

### VARIED ACTIVITIES AT WASHINGTON CATHEDRAL MAKE IT UNIQUE IN AMERICAN LIFE

A CATHEDRAL is like many things in our common life; after a seed has been planted, there comes a period of slow development, then a coming of age, a fuller realization of its potential. This is such a time in the life of the Washington Cathedral. Today it has started to bear fruit from the seeds so lovingly and faithfully planted in the years gone by.

For here in Washington there has arisen a unique instrument for the Lord's work. But what kind of a tune does it play? Those who have gone before have given to all of us a channel, a tool, a symbol. True, it is not finished, but enough has now been done to enable the Washington Cathedral to stand as truly a great center of our faith, high atop our nation's capital, "a House of Prayer for All People", a national cathedral. How does it seek to fulfill this great responsibility? How may our ministry reach out to witness and to serve and show the relevance of our faith amidst the crucial issues that face our country in its daily life?

Slowly the answer to these questions is emerging. This is an exciting and fateful period in the life of the Cathedral, as it starts now to use its resources to balance equally an expanded

program of ministry with continuing building progress. The key leadership comes from a dean who is unusually qualified by background, training, and temperament. Now a staff team has been built up around him to help him in this "ministry of outreach" to multiply his hands and hours, to be his eyes and ears.

What then is this ministry? What is the justification for a medieval cathedral in our modern age? How do you serve as "a great church for national purposes"? There are several valid answers.

#### Ecumenical Center

WASHINGTON CATHEDRAL serves as an ecumenical center, crossing all denominational lines. Five different churches call this their temporary home and, on a Sunday morning, one may hear a variety of tongues worshipping the Lord in a variety of liturgies in its chapels. The Cathedral served as a home for several years for one of the city's Jewish congregations until their synagogue was built, and in its courtyard stands a stone given by the National Cathedral. The dean and his staff members are actively involved with

the National Council of Churches, and each year the Cathedral is the gathering place for the Council's service of dedication for the aid that goes overseas to the needy of the world. Here, from time to time, come throngs for great national and international services of witness of all the denominations.

### Ministry of Music

THE CATHEDRAL has a special ministry of music, too: The men and boys' choir — recitals by famous visiting organists — a choral society of 250 members performing the great works of religious music — glee clubs of the schools — all these contribute to making this a unique center for the praise of God through music. The College of Church Musicians, under the direction of a Pulitzer prize winning composer, draws the finest young church musicians regardless of denomination from all over the country. They receive fellowships for a year or two and then are fed back into the life of the church to enrich it with their skills.

The Cathedral has a strong ministry of education: generations of students have passed through its schools, knelt at its altars, and walked the Cathedral close in the shadow of its great walls. The College of Preachers provides a specialized post-graduate training for clergy that is available nowhere else.

The Cathedral has a particular function as a "mother church for the diocese". Here is the seat both of the Bishop of Washington and of the Presiding Bishop. Here are held the great diocesan services of the confirmation of the laity, the ordination of priests, and the consecration of bishops.

### Preaching and Worship

AT THE HEART of the life of the Washington Cathedral is its ministry of preaching and worship. From its pulpit speak the outstanding preachers of the country, drawn from all denominations. The sacraments of baptism, of marriage, and of burial are administered to the famous and to the unknown. Here are buried President Woodrow Wilson, Admiral George Dewey, Secretary of State Cordell Hull, and others. From all corners of the country and the globe come tourists by the hundreds of thousands to look, and to listen — and to pray. For many members of our armed forces this is their "home church," and each year the army, the

navy, the air force and the marines gather—each for its own special service.

Special services are also held for a wide range of national organizations: the Y.W.C.A., Operation Crossroads Africa, Episcopal Colleges, the American Indians, the United Nations, Church World Service, the International Congress of the Deaf, etc.

Strange as it may seem to some, a cathedral is a place to dare, an instrument to experiment with, a resource to strengthen the pioneering edge of the church. Since it has no regular congregation of its own, the Washington Cathedral is freed to develop close ties with much of the most creative, experimental work being done in the church today — e.g. Detroit Industrial Mission, Church Society for College work, the Overseas Mission Society, the Parishfield community, etc. Similarly, we are in constant touch with the newest developments in the fields of liturgy, religious art, and Church drama. In fact, one of our staff has been given a free rein to experiment here at the Cathedral in developing a full range program in this whole field of music, plays, sound and light, etc.

With its location in the nation's capital, the Cathedral has a natural ministry to the government of our country. The dean and his staff participate in a constant ebb and flow, going out to the complex power structures that guide public affairs — the White House, the Congress, the Pentagon, the foreign embassies—and then bringing back into the church's life the people they meet, the ideas they hear, the insights they gather.

### Special Ministry

FOR EXAMPLE, we live in the space age. How symbolic of the special ministry of this Cathedral that its "team" should go to the space flight center of the national aeronautic and space administration, should see and hear what they are doing there, then should bring back to the Cathedral the key leaders who direct our country's space program, and should discuss with them the moral, ethical, and human issues upon which their decisions ultimately rest.

Today the issue of racial justice confronts our country and the church with almost overwhelming urgency. The Washington Cathedral is actively seeking ways in which the axioms of man's brotherhood and Christian fellowship may be brought to life in a ministry of reconciliation.



Last summer, for example, the eyes of the whole nation focused on the march on Washington, and the Cathedral was there. It was there in planning, it was there in cooperation, it was there at the local regional level, it was there at the top-most level of national strategy, and finally it was there on that fateful day, taking its place in the line of march.

Another example — key leaders of our government make up the President's committee for equal employment opportunities, originally under the leadership of Vice President Lyndon Johnson. Meetings have been held in strategic centers across the country to work on the problem of eliminating discrimination in employment. Helping to lead the workshop sessions amidst a bevy of ranking governmental officials is a clergyman — the dean of the National Cathedral.

Again — the leading Negro organization of Washington has its annual dinner and makes its awards to national leaders who have played outstanding roles in the battle for racial justice — after citing Robert Kennedy, the Rev. Martin Luther King, Ralph McGill, and A. Phillip Randolph the final award went to a clergyman — the dean of Washington Cathedral.

Consider two final quick illustrations of the Cathedral's special ministry to the life of the world. The number of community and national organizations that have headquarters in the nation's capital are almost limitless it seems. Think of the role that they play in influencing the fiber of our national life! In their midst, keeping contact, listening, reporting back to the Cathedral, keeping us in touch with this world is the full time work of one of our canons. We call him our "outside man".

Similarly, consider the all-encompassing reach of mass media today. Every aspect of our individual and corporate lives are touched and influenced by the power of radio, t.v., newspapers, magazines, etc. Our communications warden seeks to interpret this to the Cathedral and equally the Cathedral to the powerful forces of these mass media.

These, then, are some of the facets of the special ministry of this Cathedral. These are some of the functions it performs in ministering to the great issues of our daily life. Set in this particular location, free to do a unique job, built on a scale commensurate with national events, the National Cathedral supplements the work of the local parish church.

This is your Cathedral and mine, representing

you and your church in the nation's capital. It gathers up the prayers and love and support of thousands of people, and brings it all into focus here, as an emblem of our nation's faith.

## A Service in Signs

A UNIQUE SERVICE, mentioned by John C. Chapin in the above article, was held in Washington Cathedral during the International Congress on Education of the Deaf. There were about 1,500 delegates attending from all over the world.

Bishop George M. Murray, coadjutor of Alabama, preached to the large congregation simultaneously in the language of signs and speech — a rare feat which he learned to do because of his great interest in the ministry to the deaf.

The choir of the deaf from Gallaudet College, host to the congress, signed all the hymns, psalms and anthems, and the lessons were also signed as well as read.

One of the most striking parts of the service was an interpretation of the Lord's Prayer given by a dance chorus from Gallaudet.

Gallaudet, which is the only college exclusively for the deaf in the world, celebrated its 100th anniversary on February 9th, when again a special service was held at Washington Cathedral.

The Episcopal Church carries on a vigorous work at the college under Chaplain Douglas S. Slasor.



The Lord's Prayer is interpreted by a dance chorus from Gallaudet College at the unique service held in Washington Cathedral

## - NEW BOOKS -

E. John Mohr  
Book Editor

**THE CHRISTIAN UNDERSTANDING OF HUMAN NATURE** by W. Norman Pittenger. Westminster Press, \$3.95

Dr. Pittenger's new book is on a par with all his earlier ones, and is characterized by the same scholarly acquaintance with the classical Christian theological writings and an equal familiarity with the literature of today. He always tries to find the positive and constructive elements in the latter, even in ultra left-wing novelists and poets. He is like Paul Tillich and one or two other systematic theologians, in being totally *au courant* the modern scientific, sociological, psychological view of the world and man's place in it. He does not write for 1850 or 1550, but for 1964. His work has accordingly much to say to us about the meaning of the gospel for today.

The book treats man as a creature, dependent being, with a purpose to be fulfilled in his life; as a creature meant for community, a body as well as a soul, a person "embodied" and therefore naturally living in two worlds which interpenetrate, and therefore requiring a sacramental religion; a sexual being, a creature in defection from his *raison d'être* (we call it sin), but restorable; and one still impossible to cram into a merely material world; a moral being and therefore free and compelled to make choices.

All this is summed up in advance, in chapter one, so that the reader has a map to guide him through the argument. At the end the author has wise words on the use of poetic language in religion, especially in the liturgy (e.g., "pour thy grace" can only be poetry for a mystical process that is *like* the flow of something, but transcends the figure used). And he pleads for *In-mythologizing* rather than *De-mythologizing*, a deeper infusion of this poetic spirit and the poetic understanding of such poetry. The whole book is sane and sound, and both interesting and illuminating.

I only wish the chapter (five) on sex had taken a more inclusive view. Sex is treated as almost exclusively private and personal, the way the sexuality experts and psychiatrists insist on treating it — see the ad-

vertisements that throng the Sunday Book Review of the New York Times, and the reviews in the popular magazines. But sex is not just what one person thinks or does, affecting his own soul or that of one other person. There is no mention of children or the family—and yet sex is deeply involved in these, and so are they in sex. Further, the whole character of a person, viewed sexually, is not explainable from the point of view of the Kinsey reports; a person changes within the setting and life-giving situation of the family and the home. His very "nature" expands and he is a different person, to some degree. As Westermarck, the great Finnish anthropologist who wrote the *History of Human Marriage* and the *History of Moral Ideas*, concluded, even marriage is "rooted in the family, not the family in marriage."

So profound is this relation that sex cannot be understood in separation from this relation. The uprooted individuals of today, with their baffling problems, frustrations, and desperations — and desperate remedies—are not normal human beings; they often lack the complement of a true human nature, viz. membership in a family (a lateral relation) and as a link in a chain (of descent, parenthood and childhood). Our theologians are missing something when all this is overlooked.

Too much of our theology is derived from St. Augustine, with his Neoplatonist individualism, the lonely soul on its way to God. For example, Augustine abandoned his mistress, virtually his common law wife (she had borne him a child), when the time came to marry — a cold and heartless act of desertion; the boy was named Adeodatus ("gift of God") — the name implies someone's love, perhaps his mother's; but the saint refers to him as "carnally begotten by me in my sin" (Confessions 9:6), and that is almost all he says of him — how could a normal man be so wrapped up in self-contemplation and frozen indifference to a child, his own child, as that?

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When his sister comes to visit him, years later, and she was the head of a religious society of women, Augustine insisted that a chaperone must be present during their conversation. This is not Christianity, the true gospel, but a warped and perverted Manichaeism posing as Christian devotion. Our theology must get rid of it, if it is to survive, for the world is growing sick of abnormality in religion.

I do not accuse Dr. Pittenger of sharing these views; but I wish he had said something more on sex than the traditional theology maintains. One could almost credit him with the view enunciated by an eminent Roman Catholic leader at a recent conference on birth-control: "The first thing to get straight is the fact that the Christian ideal of life is virginity!"

Since when?

— FREDERICK C. GRANT

Dr. Grant, professor emeritus of biblical theology of Union Theological Seminary, New York, and honorary canon of New York Cathedral, is the author of numerous books, the most recent being "Roman Hellenism and the New Testament."

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# Bishop Voegeli of Haiti Ousted From District by Government

★ Fear that he might not be permitted to return to the flock he has ministered to for the past 21 years has prompted Bishop C. Alfred Voegeli to ask the U.S. state department to refrain from protesting his ouster to the Haitian government.

The bishop was whisked out of the country April 23, flown to Puerto Rico, and now is in New York. The bishop's two American assistants were permitted to remain.

Official sources at the state department said a formal order for his expulsion was not issued by the Haitian government. "They just took him down to the airport and got him out of there," a department spokesman said. The bishop was given only a few hours in which to pack and set the affairs of his church in order.

The government of President Francois Duvalier said the missionary, who arrived in Haiti in 1943, left voluntarily. This was denied outright by the state department.

Bishop Voegeli told the state department he fears for his flock and longs to return to be with them. Any official protest by the U.S., he fears, would jeopardize any chances he has.

Under the bishop's long tenure, the Episcopal Church there has been "Haitianized," that is, adapted to the culture of Haiti and mobilized insofar as possible under Haitian clergy instead of foreign missionaries. The church had 25 Haitian priests, serving some 60 congregations. Total church membership in Haiti numbers 34,623.

In addition to Bishop Voegeli's three assistants, one of whom was on furlough at the time of the incident, there are

"about a dozen" American missionaries of the church in the island nation. Most are engaged in educational and medical work. The church, which began its mission work in Haiti in 1861, operates a number of schools, hospitals and welfare institutions.

The Negro republic is largely Roman Catholic, but many of the people combine voodoo superstitions and practices with the tenets of Christianity.

Bishop Voegeli is credited with playing a prominent part in development of so-called primitive painting in the country. He decorated the Cathedral of Sainte Trinite in Port-au-Prince with the colorful paintings of native artists.

The bishop had kept out of the political turmoil going on in the country. Recently Dr. Duvalier proclaimed himself president for life, and an indoctrination program has been put in motion to gain popular acceptance of the idea.

The country, whose relations

with the U.S. have undergone considerable strain due to Dr. Duvalier's power tactics, has in recent months expelled 16 Canadian Jesuit priests on charges of subversion.

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## RECTOR OUSTS COUPLE OVER DISPUTE

★ The Rev. Raymond E. Bierlein, rector of St. John's church Ionia, Mich., announced the excommunication of a parish couple after they had attacked his criticism of a dance in a public high school musical production.

Bierlein had termed the dance "salacious and immoral," and an "inexcusable act of arrogance and effrontery on the part of the director."

The dance had been performed in "Damn Yankees" by 16-year-old Kristi Honson, who wore a short split skirt and a cocktail dress top. She played the part of Lola, a character assigned by the devil to seduce a ball player. She also danced into the audience and pinched cheeks.

The minister's criticism was attacked later by Mr. and Mrs. Robert Clore, members of St.

John's, in a letter to the local daily.

It said, "We know we speak for a great many of our congregation when we say we are not in accord with Father Bierlein's archaic beliefs and moral knowledge. We can no longer restrain our feelings concerning the objections voiced by our rector to the dancing in the current high school musical play."

Subsequently Mr. Bierlein announced from his pulpit that he had excommunicated Mr. and Mrs. Clore.

Bishop Charles Bennison of Western Michigan upheld Bierlein.

"There are too many clergymen today who pussyfoot," the bishop said. "We need more clergymen like him so that he would not seem so unusual."

The Episcopal minister has agreed to reconsider his action if Mr. and Mrs. Clore write a "letter of clarification." The letter was suggested by the church's vestry to give the Clores a chance to explain their objections to Bierlein's criticism of the dance.

## MIXED MARRIAGES IN ENGLAND

★ Protestant talks with Catholic leaders on the controversial question of "mixed marriages" may be expected to take place in England, according to a report to the British council of churches which ended its half-yearly meeting in London.

The council was told by the chairman of its executive committee, Ernest A. Payne, that a delegation had met Roman Catholic Archbishop John C. Heenan of Westminster to discuss marriages between Catholics and Protestants.

With young people of different ecclesiastical affiliations coming into more frequent contact with one another the number of such marriages is likely to increase, focusing wider attention on the problems involved, he said. The council's delegation which met Archbishop Heenan had expressed its concern, and members would no doubt wish to have further discussions with him after the

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close of the Vatican Council, he added.

It was later reported that representatives of the Church of Scotland (Presbyterian) were among the deputation which had talks on mixed marriages with Archbishop Heenan. Another delegation of ministers of the Church of Scotland is also to discuss the subject shortly with Catholic Archbishop Gordon Gray of St. Andrews and Edinburgh.

## NEW ZEALAND HOLDS SYNOD

★ The national synod of the Anglican Church in New Zealand has agreed to allow baptized communicant members of non-Anglican churches to participate, in special circumstances, in Anglican communion services.

It has also agreed to enter into a concordat with the Philippines Independent Church, under which each of the two communions agrees to admit members of the other to participate in the sacraments. These steps were in addition to the synod's earlier decision to seek negotiations for union with New Zealand's Methodists, Presbyterians, Congregationalists and Associated Churches of Christ.

The circumstances in which non-Anglicans are to be admitted to Anglican communion services are: When the ministrations of their own church are for long periods not available to them, or when access to them is difficult; at ecumenical con-

ferences; and when, for some particular reason, a bishop might give his permission.

In the debate leading up to this decision Archdeacon K. Liggett complained: "It doesn't go far enough . . . It is a little patronizing . . . We are extending the hand of fellowship with gloves on."

But layman Harold G. Miller commented: "The proposal will bring chaos into the Church of England."

A proposal rejected was for a college to train lay workers for the church. Even though the provision for mandatory financial support for the college from the dioceses was deleted early, the bill continued to receive the support of clergy and laity. But it failed, on the third and final reading, to obtain a majority of the bishops' votes.

Pressure was exerted in favor of Prayer Book revision and the use of the newer Bible translations, and in particular permission was given for an investigation into liturgical problems faced in the missionary dioceses of Melanesia and Polynesia.

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He was consecrated on December 6, 1922, as suffragan of South Dakota. In 1931 he was elected bishop of the diocese and served in that capacity until his retirement in 1954.

Bishop Roberts is survived by his wife and a brother, Paul, former dean of the Cathedral in Denver.

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