

The Living CHURCH

June 11, 1961

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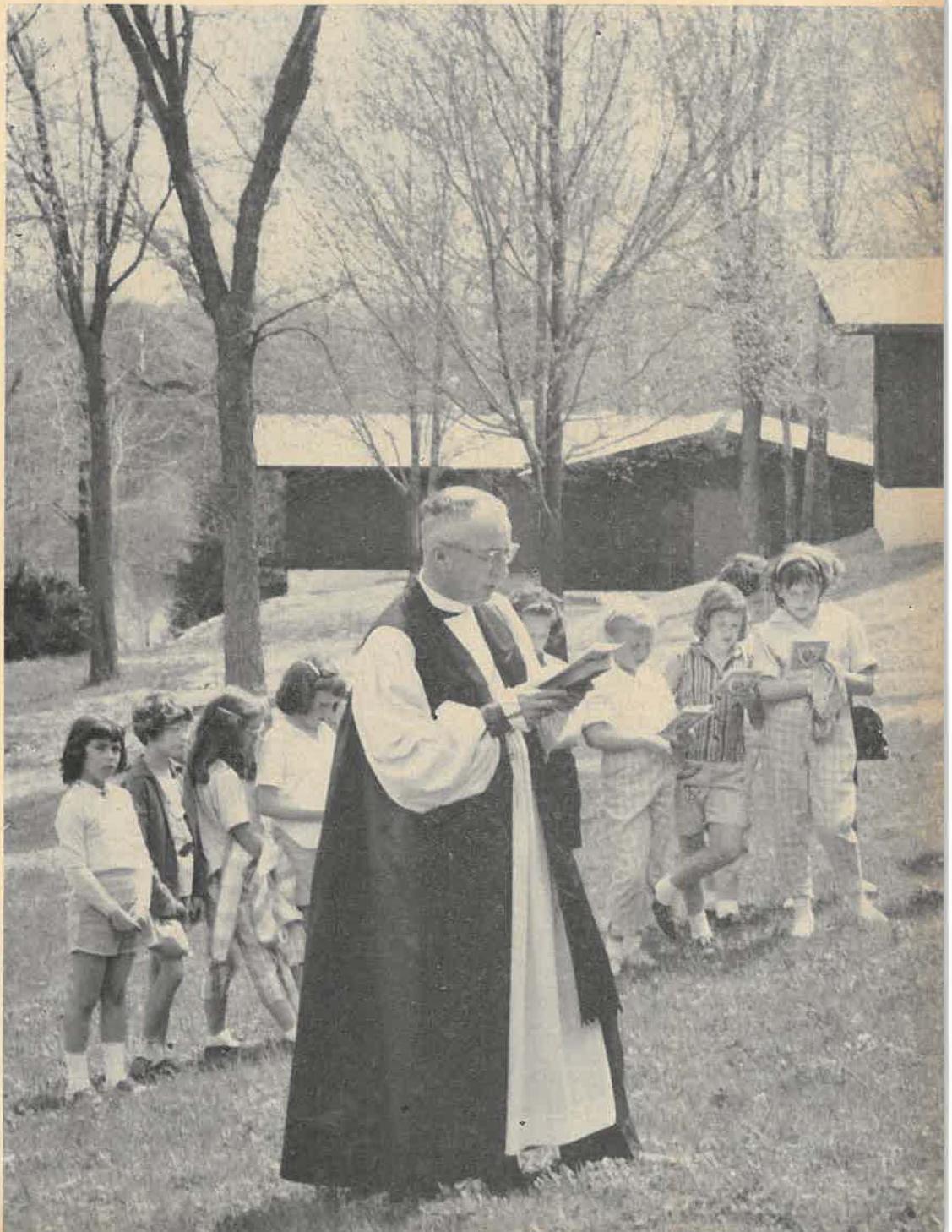
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for the parish**

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**What the new
Archbishop faces**

Bishop Emrich
at Camp Holiday
[see page 10].



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LETTERS

(Most letters are abridged by the editors.)

The Church of Lanka

One reads [in] the columns of all publications [news] concerning reunion of Churches with an increasing uneasiness at the arguments used. In a recent *LIVING CHURCH* you carry a statement by the Bishop of Chelmsford [L.C., May 21st] to the effect that we must take (in England) favorable action with reference to the North India-Ceylon schemes because we have been involved in conversations leading to reunion.

I have heard this argument used in our own Church — and I want to take this opportunity to react to it. As far as I can tell its sole result will be to cause many who might be interested in reunion discussions with other Churches to shy away altogether. We simply are not bound to an outcome if we discuss and seek a reunion scheme. Surely we discuss to arrive at a proposal which each Church must *then* decide whether or not is faithful to the Gospel as it understands it. One gets tired of being committed, frankly, before the facts of reunion are established.

If discussion commits us, then I for one want no more commissions on reunion in General Convention. God knows, they might enter into a chance discussion of reunion with the leader of the Federated Moslems of the USA or something and we'd all end up bowing eastward.

Let's take discussion and proposals as they are meant to be taken, free and open with all equally reserving the right to quit if they feel the Faith is being tampered with.

(Rev.) HARRIS C. MOONEY
Sussex, Wis. Rector, St. Alban's Church

I have been following with interest your coverage of the Church of Lanka. Looking at this from the standpoint of a lawyer, this is a very disturbing development, and one that can do a lot of harm.

Is each separate Province or Church of the Anglican community supposed to pass on the matter of recognition or inter-communion? This could even get down to the diocesan level and you could have, for example, 20 dioceses in the USA give limited recognition to the Church of Lanka, several others full inter-communion, and others a status somewhere in between.

Think of the enormous amount of time and effort that it would take the various Provincial meetings, assemblies, convocations, etc., to investigate and pass on what they feel their status with the Church of Lanka should be. Your editorial [L.C., May 28th] shows that the Convocation of York, England, has consumed a considerable amount of time trying to arrive at their opinion of what the Church of Lanka is supposed to be. This will only create discord and cause a loss of momentum in the mission of the Church.

I hope that *THE LIVING CHURCH* will take the stand that such a matter as the status of the Church of Lanka should only be passed upon by conference such as the Lambeth Conference, and it should not be the subject of decision by individual Churches, Convocations, or dioceses.

HENRY A. MENTZ, JR.
Hammond, La.

Confirmation

In your recent timely symposium, "Preparation for Confirmation," by three bishops of the Church in this country [L.C., May 21st], the Bishop of Delaware makes the following distressing statement, concerning post-Confirmation lapses, "Some lapses are inevitable in the life of growing young persons. As they move from childhood to maturity, from high school to college, from a new job to successive promotions, from beginning a marriage to raising a family, many of them will surely have sufficient cause to change their minds about being an Episcopalian or even about being a Christian." If the statement had said, "some of them will surely *feel* they have sufficient cause to change their minds about being an Episcopalian or even about being a Christian," the net result would not be so unhappy — and so pessimistic. One wonders if the bishop meant that some young people who fall away will *feel* they have sufficient cause and not that they indeed will have cause. There is a vast difference. There likewise is a vast difference between "sufficient cause" and lame excuse, pure and simple laziness, etc.

In the same symposium the Bishop of West Missouri says Confirmation preparation as a whole is very much better than it was 30 years ago. As one who has brought into the Episcopal Church six persons in that time, and has attended four complete Confirmation instructions in three different dioceses, I thoroughly agree with Bishop Welles.

It is also a fact that our Sunday school material and instruction have greatly improved in the same time. There is yet a long way to go, *but we are moving*. There will be fewer lapses when we have more and better instruction, discipline, and authority in the full Faith of the Prayer Book. (An outstanding example was the recent bishops' pastoral letter.) The people in the pews cry out for Reverend Fathers in God who *know* what they believe, and teach it fully in His holy name.

JESSE A. JEWETT
Treasurer, Emmanuel Church
Pittsburgh, Pa.

Name of the Church

I wonder what objection your readers will have to Mr. Tarbet's excellent suggestion for a new Church name [L.C., May 21st]?

Isn't it about time we realized that taking all the old "Catholic" and "Protestant" arguments back into General Convention will end in the usual triennial stalemate? Why not a new approach such as "Western Orthodox," which would possibly get us somewhere? Of course the "un-orthodox" in our midst may not approve.

R. F. WILSON
La Jolla, Calif.

Much has already been said and written concerning the "name of the Church," so that the question I would raise is concerned with a common title for all the Churches of the Anglican Communion.

It is confusing and little remembered by candidates preparing for Confirmation to be told that the many Churches of our Communion are known by different names in different countries. Why couldn't we have a

common title for the Churches of our branch of Christendom, distinguished only by the name of the country in which it is found? We already have at least two such national Churches in our Communion — the Holy Catholic Church in Japan, and the Holy Catholic Church in China.

Many good reasons have already been advanced for the name "The Holy Catholic Church," such as Lt. Potet's [L.C., May 21st], and others previously. A common name for all the Churches would contribute to a greater understanding by all people of our unity, worship, and work, within the Church Universal, and prevent any irritations which Churchmen might have because of ritual practice or national political activity. Mine is another "voice" for "The Holy Catholic Church in the United States of America."

(Rev.) S. N. JACOBS
Rector, St. Andrew's Church
Cleveland, Ohio

Vestments



We note with some interest the article by the Rev. Canon Edward N. West, "Vestments — the Styles Change," in the March 12th issue of THE LIVING CHURCH.

One of his notable difficulties is the wearing of the classical or conical chasuble for the distribution of Communion. If the chasuble is properly worn in the typical manner, i.e., as in the illustration of S. Apollinare in classe, it will not incumber the celebrant. Such slippage usually occurs when sleazy or slippery materials are used.

The cut illustrates that the true chasuble is a living garment, to be used according to function. While we note that the illustrations of Mary Moore are suitable in decoration may we submit the notion that this "Gothic" type garment is in reality basically an undergarment and only a chasuble by misnomer, if we are to follow the basic norms of architectural principles, expressed by the physiology of the human body.

ROBERT BONNETTE
Northfield, Vt.

Tape Exchange

I have just read with interest the article on the tape recorder in THE LIVING CHURCH of March 12th.

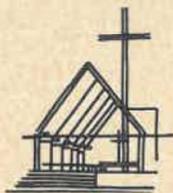
I make my own tape commentaries for use with filmstrips, collect interviews with bishops and parish priests when on tour or holiday, and record my own talks for parish groups during my absence, etc.

There is something else I want to do with the tape recorder — to exchange tapes with parish clergy (especially in country areas) or laymen who can tell us something about parish life and discuss Church affairs generally. And perhaps we may be able to exchange slides or black and white prints.

I wonder if [your readers] would be interested in such an exchange.

We have a parish fellowship of from 30 to 40 persons who are particularly anxious

Continued on page 21



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Arguments Restated

LOVE ALMIGHTY AND ILLS UNLIMITED. An Essay on Providence and Evil Containing the Nathaniel Taylor Lectures for 1961. By **Austin Farrer**, Warden of Keble College, Oxford. Doubleday. Pp. 168. \$3.50.

Near the beginning of *Love Almighty and Ills Unlimited*, its author, Austin Farrer, remarks that there is nothing new to be said on this subject. He notes that old arguments always stand in need of restatement, and, in fact, Dr. Farrer is the type of author that many people will read just to see how he will state the points he wishes to make.

Dr. Farrer's language is tempered for moderns. In that idiom he discusses the kinds of evil, rules out dualism as a solution to the problem of evil, discusses physical evil as the mutual interference of systems, analyzes animal pain, and indicates that persons, as distinct from the lower animals, experience pain in a unique way. All of this is done in thorough agreement with traditional thought.

The first chapter and the last two are the best in the book, to my mind. The first chapter is a statement of "The Question." In the last two chapters Dr. Farrer deals with original sin and "Griefs and Consolations." Dr. Farrer's views on original sin are reminiscent of those of the late Frederic Hastings Smyth. Both men stress the social and communal nature of original sin.

The total effect of Dr. Farrer's book is to suggest that we reevaluate what is natural. His treatment stresses both the necessity of physical evil and the direct moral responsibility of individual men. He speaks against spiritual-demonic causation in this field as frequently doing too much for a just God to permit. He views God as constructing this universe from chaos up, not from order down. Depending on which of these directions is accepted, different things are to be explained. In the former view, for example, there is no need for a mythical "golden age" of man.

The author lays great stress on man as a talking animal. For the problem at hand, his development of this theme is most helpful. There are, however, other problems in theology and philosophy which will be made more difficult if the nature of man cannot also be interpreted along more traditional lines. Because of some of the cryptic remarks made in this area, a more detailed treatment of the doctrine of man must be awaited from Dr. Farrer before a final evaluation can be given to his major contention in this regard.

ARTHUR A. VOGEL

LEO XIII AND THE MODERN WORLD. Edited by **Edward T. Gargan**, Loyola University. Sheed and Ward. Pp. 246. \$4.50. A symposium on the significance of the pontificate of Leo XIII, who reigned as pope for 25 years and died (1903) at the age of 93. An introductory chapter surveys the life and work of Leo; another chapter by Kenneth Scott Latour-ette (a Baptist!) treats of the Church and the world in the 19th century; then follow seven chapters (all, apparently, by R.C.s) on various aspects of Leo's work, including a quickly-moving chapter, "Leo XIII and England," which tells again the story of the condemnation, etc., of Anglican orders in the bull, *Apostolicae Curae* (1896).

CALVIN: INSTITUTES OF THE CHRISTIAN RELIGION. In Two Volumes (Vol. XX: Books I. i to III. xix — pp. i-1xxi, 1-849; Vol. XXI: Books III. xx to IV. xx — pp. 850 — 1734). Edited by **John T. McNeill**. Translated by **Ford Lewis Battles**. Westminster Press. \$12.50 the set. The two volumes form Volumes XX and XXI of "The Library of Christian Classics." A translation of Calvin's *Institutes* "newly made from the 1559 Latin Text," by a translator in collaboration with the editor and "a corps of expert Latinists and Calvin scholars." Contains some 200 pages of bibliographies, Biblical references, author and source index, subject index, index of names and places, indices of Hebrew, Greek, and Latin words.

THE PRAYERS OF MAN. From Primitive Peoples to Present Times. Compiled by **Alfonso M. diNola**. Edited by **Patrick O'Connor**. New York: Ivan Obolensky, Inc. Pp. xxxii, 544. \$8.50. A "gigantic" collection. Prayers of various non-Christian religions (pp. 1 - 414), Christian prayers (415 - 532), Islam (535 - 44). Christian section marred by poor documentation and predilection for the sensational (e.g., amulets, exorcism, "In Praise of Christ's Bodily Parts"). A journalistic rather than a scholarly production.

THE PRIEST'S BOOK OF PRIVATE PRAYERS. Copies obtainable from The Principal, Bishop's College, 224 Lower Circular Road, Calcutta 17, India. Pp. vi, 76. A small, pocket-sized, presumably inexpensive (though no price quoted) collection of private devotions for the clergy containing much well-known material and some good material not so well known — e.g., the prayer for Sunday night (p. 27):

"O Lord, who by triumphing over the powers of darkness didst prepare our place in the new Jerusalem; grant us, who have this day given thanks for thy Resurrection, to praise thee in that city whereof thou art the light, who with the Father and the Holy Spirit ever livest and reignest one God world without end. Amen."

The Living Church

Second Sunday after Trinity
St. Barnabas' Day
June 11, 1961

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and the Thought of the Episcopal Church.

JOINT COMMISSIONS

Approaching Unity

The Joint Commission on Approaches to Unity, in its report to the 1961 General Convention, recommends acceptance of the invitation recently issued by the United Presbyterian Church in the USA that the Episcopal Church join with the Presbyterians in inviting the Methodist and Congregational Churches to "explore the establishment of a united Church truly Catholic, truly Reformed, and truly Evangelical." [See L.C., June 4th.]

The Commission also recommends the establishment of full communion with the Spanish Episcopal Reformed Church, the Lusitanian Church, and the Philippine Independent Church.

Recognizing that there is a variety of opinion concerning the propriety and effectiveness of Canon 36 (which provides for the ordination of ministers of other Churches who wish to continue as members or ministers in those Churches), the Joint Commission recommends the elimination of "those sections of the canon which at one and the same time create problems and are also difficult to use in practical circumstances," and the amendment of the balance of the canon "so that it will really be useful both in the Church's internal operations and in expressing our respect for other ministries." In the form recommended by the Joint Commission, Canon 36 would require a candidate for Orders to "hold the historic faith of the Church as contained in the Apostles' and Nicene Creeds"; accept the doctrine, discipline, and worship of this Church; and "desire the grace and authority of Holy Orders as required for the exercise of the ministry of this Church."

The canon also would allow for the reading of a preface to the ordinal, making it known that "we are about to confer upon the ordinand the grace and authority of Holy Orders as this Church has received them and requires them for the exercise of the ministry therein." A phrase whose inclusion in the letters of ordination would be allowed under the proposed canon would be: "Recognizing the ministry which he has already received and hereby adding to that commission the grace and authority of Holy Orders as understood and required by

this Church for the exercise of the ministry. . . ."

The Commission also recommends that conversations with the Methodist Church be continued.

Editor's Note: Text of the report of the General Convention's Joint Commission on Approaches to Unity will be printed in a forthcoming issue of THE LIVING CHURCH.

UNIVERSITIES

First

The University of the South, Sewanee, Tenn., has admitted the first Negro student to be accepted outside of the university's school of theology, according



to a spokesman for the university. James Arthur Cohen, 25, a teacher of biology and physics, has enrolled in the Summer Institute of Science and Mathematics at the school.

The school's spokesman said that five Negroes have, since 1953, matriculated in the school of theology at the university, and that no qualified Negro has ever been rejected.

"I Cannot Allow. . . ."

Eugene B. Kayden, professor emeritus of the University of the South, has refused to accept an honorary degree from the university at the same time that one is awarded to a segregationist newspaper editor.

Mr. Kayden, a Churchman, is often referred to as the "voice of Boris Pasternak in America" in recognition of his translation of some of Pasternak's works. Mr. Kayden said that if he accepted the honor along with Mr. Thomas Waring, editor of the Charleston, S. C., *News and Courier*, he would be violating the spirit of Pasternak, who, he said, was opposed to "all political ideologies that divide people."

"[Boris Pasternak] is the spokesman in

the modern world in the name of our Christian thought and conscience, Christian love, Christian compassion," said Mr. Kayden, as quoted in the Chattanooga, Tenn., *Times*. "Today he belongs to humanity. He is our heritage as much as Russia's. His voice is for all nations and races, all conditions and sorts of men in the world. If I am to be honored at the University of the South, I cannot allow myself to be honored as an integrationist or segregationist, as a counterweight to the things Mr. Waring stands for today."

Boris Pasternak, Nobel prize-winning Russian poet and novelist, was the author of the book, *Doctor Zhivago*. Mr. Kayden has translated many of the Russian author's poems.

The Charleston editor was selected as the recipient of an honorary degree by the unanimous vote of the board of regents of the University of the South. The board of regents comprises three bishops, three priests, and six laymen.

Mr. Waring's name was proposed, three years ago, to the university faculty for recommendation to the regents for a degree, but the faculty indicated its disapproval. The selection of Mr. Waring this year was on the initiative of the regents.

Mr. Kayden was one of several faculty members who, in 1958, protested attacks by the Tennessee state legislature on the Highlander Folk School, Monteagle, Tenn., near Sewanee.

He is a trustee of the integrated school, which was called a "nest of Communists" in the legislature, and which was attacked editorially by Mr. Waring.

Dr. Edward McCrady, vice chancellor of the University of the South, said that he was sorry to hear of Mr. Kayden's decision not to receive a degree at this time, and added, "I think he has made a great mistake."

"The great variety of opinion among the honorees with respect to integration should be sufficient evidence that the honors extended by the university had nothing to do with that subject," he said.

Dr. McCrady told THE LIVING CHURCH that Mr. Waring was chosen to be a recipient of a degree because he is a "distinguished alumnus of the University of the South, and a distinguished citizen of his community," who has very much helped the paper of which he is the editor.

Statements Received

THE LIVING CHURCH has received two statements in connection with the recent resignation of the Rev. Dr. Wilford O. Cross as professor of philosophy and ethics at the University of the South [L.C., April 16th]. The first is from the dean and faculty of the School of Theology of the University of the South:

"The notice in the May 25th issue of the *Witness* alleging that the resignation of Wilford O. Cross from this faculty was over a difference of opinion concerning racial policy at this institution has forced us to make a statement we had fervently hoped would not be necessary.

"Professor Cross's resignation had nothing to do with any such issue. We are at one in approving the policy of the school of theology of admitting qualified applicants without regard to race. The tragic fact of the matter is that over the past several years we, the dean and faculty, have reluctantly come to the conclusion that we could not conduct in his presence the necessarily confidential matters which our pastoral and canonically specified duties demand of us, and have recently served notice to this effect to the university administration and regents. In the face of the possibility of being discharged, Professor Cross, in spite of his privileges as one having academic tenure, proffered his resignation.

"We have until now refused to make any public statement of the facts. In spite of the resulting misunderstanding, fed in part by his misleading statement published by THE LIVING CHURCH, April 16, 1961, alleging unspecified policy disagreements, we felt that answering these misunderstandings publicly would not be in keeping with our Christian profession.

"However, in spite of the reluctance which we, priests of the Church, feel about divulging such matters concerning a former colleague, this new and completely false charge cannot remain unanswered, since it impugns not only our individual integrity, but also that of the school and, indirectly, its students."

The second statement is from Dr. Cross:

"The statement of the faculty expresses

reluctance to give the facts and matters concerning my resignation. It is most difficult to discover these divulged facts and matters in the statement. There are, on the other hand, assumptions and innuendoes. What seems to be referred to as the central fact is a subjective judgment on the part of the members of the faculty that confidential matters regarding students could not be discussed in my presence. This has for background a situation in which numbers of students have come to me for advice and consolation when in trouble and I have done what I could to console and to suggest remedial action. In every case these students had already been informed by the dean of the faculty [of] action regarding them and I can think of no case in which I wittingly gave important information. In the case of one of the seniors expelled at mid-term this year the facts as presented at faculty meeting were so divergent from the true facts that I was deeply disturbed. That this student was unjustly expelled may be assumed by the fact that another seminary, after review of the issue, accepted him in the last semester of his course, and that he has had the backing of his bishop in every way. It is, also, an unwarranted and undisciplined assumption that I resigned from fear of being discharged. This assumes a psychological motive and uses the somewhat transparent device of "guilt by consciousness of guilt." As a matter of demonstrable fact, two months before my resignation I had discussed the possibility of withdrawing from the seminary with the head of the philosophy department and the deans of administration and of the college. Half of my teaching load was in the college, in any case. The reasons for my wishing to withdraw from the seminary were expressed to responsible people at that time, and the later acute difference with the theological faculty merely accentuated my desire to withdraw from the seminary. I was deeply discontented with

The Church of Our Saviour, Elmhurst, Ill., won the Honor Award of the 1961 Conference on Church Design for its designers, Cooley and Borre, A.I.A. and Associates, of Park Ridge, Ill. The building is of contemporary design, but is constructed of such materials as to be in harmony with an older structure, which can be seen in the background of the picture. The spaces between the four arms of the cruciform building are walled-in garden courts.

Herrlin Studio



June 11, 1961

pastoral and academic relations between students and faculty in the theological school. My resignation was therefore not motivated by fear of discharge, which was highly improbable in any case, but by a deep moral discontent with my work and my associations. It is significant that my resignation was given four days after the regents' meeting that is supposed to have filled me with fear.

"I have never implied to anyone that my resignation was in any way connected with the race issue. This was a journalistic assumption for which I am not responsible. It is certainly true that had the Waring degree been on deck at the time of my resignation it would have given me an added reason and another source of frustration connected with my work. The logic of the statement made by the faculty indicates an acute over-sensitivity over my resignation which causes them to divulge assumptions and unproved charges masqueraded as facts."

LITERARY

Bede Frost Dies

The Rev. Albert Ernest Frost (better known by the name "Bede" Frost under which he wrote) died in England April 29th. He was the author of a number of works on the spiritual life and related subjects, best known of which is perhaps *The Art of Mental Prayer* (1931).

Ordained by the saintly Bishop Edward King of Lincoln, in 1900, Fr. Frost spent the years 1916-1925 in the American Church, serving under the late Rev. John A. Staunton at the Church of St. Mary the Virgin, Sagada, P. I.

The day before he died Fr. Frost received Holy Communion from the vicar of St. Ann's, Derby, who buried him in the village churchyard on May 1st. He had been associated with this same parish as a young man.

LOS ANGELES

Enriching Controversy

The executive council of the diocese of Los Angeles, in a public statement issued recently, defended the right of the Church to speak out on social and political issues, and expressed concern for a "growing climate of fear and suspicion" in the Los Angeles community.

The council said, in part:

"Current controversy over the proper role of the Church in relation to the social and political issues of our day moves this executive council of the diocese of Los Angeles to remind our people that the Holy Catholic Church of Jesus Christ is founded on the belief that He is the living Lord of all life. . . .

"We believe it is the duty of Christians at this hour to reaffirm their devotion to the dignity of man as a child of God, and to his essential freedom under God, by voicing an utter rejection of the totalitarianism of Communism, Fascism, and all other expressions of tyranny, whether of the right or the left, which seek to destroy this dignity and this freedom. . . .

"We are concerned about a growing cli-

mate of fear and suspicion in our community. We deplore the methods used by those who, in the name of opposition to Communism, make a concerted attempt to establish themselves as 'official' censors for all thought in the community and seek to deny to their fellow citizens the right to be heard, peaceably to assemble, and to petition. We deplore the unprovoked accusations of disloyalty which have been cast at many of our courts, in our schools, and among the leadership of our churches.

"Particularly, we would reaffirm at this time our confidence in the integrity of those Episcopalians who represent us on the National Council of Churches. . . .

"We believe it is important for church leadership on every level . . . to look fearlessly at the crucial issues of our time in the light of the best understanding we have of God's will, and to share these charitably, yet frankly, one with another. This type of 'controversy' can, we believe, enrich both the state and the Church. To stifle the Christian prophetic voice or to silence within our Church fellowship a concern for social issues will . . . betray our sacred calling in Christ."

ECUMENICAL

Echo of Appeal

The Vatican Radio, in a special broadcast devoted to the forthcoming Vatican Council, expressed satisfaction that "some of our separated brothers also will join in, with their prayers, the supplications of the [Roman] Catholics," for Christian unity.

The broadcast said that the appeal of Pope John XXII for unity "has in fact found an echo outside the confines of the [Roman] Catholic Church." The broadcast specifically cited the World Council of Churches and the Most Rev. Geoffrey Francis Fisher, retired Archbishop of Canterbury.

"The prayers of our separated brothers for Christian unity, given with profound sincerity," the broadcast continued, "will certainly be accepted by God although the idea they have of unity does not correspond fully with the live and true unity already present and operative in the [Roman] Catholic Church." [RNS]

Return to Senses

Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America called the nationalist uprisings in Asia and Africa a challenge for all Christians. The archbishop spoke at a meeting of the US Conference for the World Council of Churches.

"It is imperative that we prove, beyond the shadow of a doubt, to ourselves first and thus to all who have lost their trust in us," the archbishop said, "that our only concern is how to dissipate the darkness of fear, how to project more light of hope, how to translate the Gospel into Christian action, how to serve and to help more adequately the social, moral, and spiritual advancement and well-being of all people that inhabit the earth."

He said that it is "time for us to return to our senses, and particularly to the sense of the real dimensions of our Christian task. Only then shall we realize how terribly we have failed Christ."

Archbishop Iakovos said the ecumenical movement can "easily become a task force of the universal Church." He said the movement is the "God-given spiritual weapon to destroy the strongholds of disunity and division, of secularism and atheism, and of temporality and self-complacency." [RNS]

MAINE

Looking Eastward



The convention of the diocese of Maine adopted a resolution urging the General Convention to ask its Joint Commission on Approaches to Unity to "begin conversations at once with the proper representatives of the Orthodox Churches." The convention also asked the General Convention to refer all considerations of Church union with the Presbyterian and other Churches to the Joint Commission on Approaches to Unity for further study.

The convention, which met on May 17th in Portland, Maine, also:

- ✓ Expressed appreciation to the House of Bishops for the bishops' pastoral letter of November, 1960.
- ✓ Raised the minimum stipend for clergy-men in the diocese to \$4,000.
- ✓ Commended the Standing Liturgical Commission for its work in providing Propers for the lesser feasts, but requested General Convention to withhold final approval of that work at this time.
- ✓ Urged the President of the US to reflect the letter and spirit of the 14th Amend-



ment and related laws, making housing equally available to all Americans regardless of race, color, or creed.

- ✓ Requested the provision for an increased and more efficient administration of the Church's alcoholism program.
- ✓ Adopted a total budget for 1962 of \$144,211.
- ✓ Adopted a resolution presented by the standing committee praising Bishop Loring of Maine for "20 years of godly leadership of the diocese of Maine."

ELECTIONS. Standing committee: clergy, Herbert Craig, Charles Brown, Haig Nargesian; laity, Fred Scribner, Jr., Ralph Kennison, Donovan Lancaster. Deputy to General Convention (to replace Samuel Henderson, Jr., now a postulant for Holy Orders): Roger Ray. Alternates to General Convention: clerical, Leopold Damrosch, John Phillips, Joseph Bolger, Richard Adams; lay, Kenneth

Cleaves, William Morris, Roderic O'Connor, Robert Hussey. Diocesan council: Rev. Wilbur Hogg, Jr., Rev. Mark McCullough, Ralph Kennison, Donald Cole.

SEAMEN

Individual Concern

Russia's "red carpet" treatment for foreign seamen coming to its port cities was described to a session of the National Council of Seamen's Agencies, meeting at the Philadelphia Seamen's Church Institute May 8th to 10th.

The Rev. L. F. Yelland, of the New York Lutheran Seamen's Center, reported that a city official meets each ship visiting Russia, and arranges for the entire crew to tour the city and see a movie which points out advantages of the Russian way of life.

Some participants in the three-day conference said that such mass welcomes should not be a model for the council's 35 agencies.

"Ours is still a concern for the individual on a personal and spiritual basis," said the Rev. Guy Marshall, an Anglican chaplain in the Toronto, Canada, port.

The most critical observation of the "American way" was that the American seaport cities, such as New York, have too many agencies competing with one another or duplicating one another's work. Much greater coördination of agencies with shipping industries and maritime unions in every port was suggested by some speakers, including the Rev. Richard Newsham, an Anglican priest who is engaged in planning for the Toronto Harbor Commission. The Rev. Kenneth E. Nelson, executive secretary of the National Council's Division of Health and Welfare Services, pointed out that the opening of the St. Lawrence Seaway makes the Great Lakes cities a number one problem area.

The Rev. James F. McElroy, director of the Seamen's Church Institute of Philadelphia, was elected president of the National Council of Seamen's Agencies.

LAYMEN

Seabury Head

John C. Goodbody, vice president of the Colonial Williamsburg organization, Williamsburg, Va., will take up duties as president of Seabury Press, Greenwich, Conn., publishing house of the Episcopal Church, on September 1st. He will resign his position with Colonial Williamsburg.

Mr. Goodbody's selection as head of the publishing firm was announced by the Most Rev. Arthur Lichtenberger, Presiding Bishop, who is chairman of the Seabury Press board.

Mr. Goodbody was born in Omaha, Neb., in 1915. He was graduated from Williams College in 1937, and served in China as a war correspondent for United Press wire service. After he returned to the US, he worked as a reporter for the

BRIEFS



John C. Goodbody: the Church's publisher.

Toledo, Ohio, *News-Bee*, and then as associate editor of the *School Executive*. He served for a year as assistant to the president of Williams College, and did graduate work at Harvard University until the US entry into World War II.

During the war, he served in Naval Intelligence, and later as editor of the publication, *Weekly Intelligence*. When, in 1945, he was discharged with the rank of lieutenant commander, he became a teaching fellow at Harvard University. He joined Colonial Williamsburg in 1946 as director of publications. He later became director of project planning, and finally vice president. He will continue with the organization as a consultant on special projects. He is the husband of Harriet Linen Goodbody, sister of James A. Linen, president of Time, Inc.

Mr. Goodbody, a lay reader, served as a vestryman of Bruton Parish Church, Williamsburg. He has been active in many affairs of the diocese and of the local community.

COMMUNICATIONS

Campus Opportunity

The Rev. Malcolm Boyd, in a filmed presentation, set forth some of his ideas on evangelism, particularly as it is carried on among college students, on a national television show on May 24th.

Fr. Boyd's appearance was on NBC's Dave Garroway's "Today Show." In his discourse, Fr. Boyd expressed the opinion that "the campus . . . is a missionary opportunity, just as much as Africa and Asia can be." He went on to say that "a missionary has to adapt himself to the field in which he works."

The priest, who is chaplain to Episcopal students at Colorado State University, has been the object of criticism for his introduction of "Espresso nights" at the university, and for his counseling sessions in taverns [L.C., April 23d].

THE LITURGY IN HAARLEM: Main theme of an international Old Catholic congress, scheduled to be held in Haarlem, Holland, September 20th to 24th, will be the liturgy. Anglicans interested in the Old Catholic Church are invited, and should write to G. Bollebakker, Populierstraat 5, Haarlem, Holland, or Pfarrer H. Frei, Int. Alt.-Katholiken-Kongresse, Rheinfelden, Switzerland.

LONG-STANDING TRADITION GONE: The traditional miles-long receiving line for the Presiding Bishop will be replaced at the 1961 General Convention by an evening of music at the Ford auditorium in Detroit.

BURN BOTH ENDS? The diocese of Easton's *Eastern Shore Churchman*, conducting an inquiry on what to do with the stubs of altar candles, got only two practical suggestions from its readers: shipments of old clothes to Church World Service can include candle stubs, which are eventually sold in quantity to a manufacturer of crayons; and stubs can be melted down and fashioned into fancy, holiday type candles.

BEYOND PILTDOWN: Trading stamps collected by Churchpeople made possible the acquisition of a new car for Bishop Sterling of Montana. The bishop's previous machine, a venerable vehicle known familiarly as "the Piltdown Six," has been the butt of intramural jokes for some time.

Coming Next Week:
PARISH ADMINISTRATION NUMBER



Fr. Boyd before the cameras:
A missionary opportunity.



Rev. Mr. Burroughs:
"Dean" of college workers.

COLLEGE WORK

Early Worker

The Rev. Le Roy S. Burroughs, known familiarly as the "dean of college workers," will retire on July 1st. The Rev. Mr. Burroughs is rector of St. John's-by-the-Campus Church in Ames, Iowa, and pastor of the Episcopal students at Iowa State University. He was one of the first Episcopal priests in the field of college work, having become the students' pastor in 1925.

He was born in Milwaukee in 1893, the son of a priest. He was graduated from the University of Wisconsin in 1916, studied at Nashotah House, and was ordained to the priesthood in 1919. In that year he became rector of St. John's Church, and has been rector of the parish ever since.

During the pastorate of the Rev. Mr. Burroughs, several of the young men to whom he ministered have been ordained to the priesthood.

CALIFORNIA

Following the Lead

Bishop Pike of California has appointed Mark L. Gerstle, III, to be his executive assistant. Mr. Gerstle, who is serving as confidential secretary to the mayor of San Francisco, will succeed the Rev. Canon Richard E. Byfield in the Church post. Canon Byfield recently resigned to return to a parochial ministry [L.C., May 21st].

In announcing the appointment, the California bishop said that Mr. Gerstle would assume his new duties "at a date convenient to the mayor."

"I am gratified," said the bishop, "that a Churchman of Mr. Gerstle's caliber and experience has accepted this important post in the diocese, and I am glad, too,

that I am able to follow the lead of the Presiding Bishop of our Church in appointing a layman to this post, since it well symbolizes the ministry of the laity alongside that of the clergy in the life of the Church." Bishop Pike was referring to the appointment by the Most Rev. Arthur Lichtenberger of Warren H. Turner as his executive assistant.

Mr. Gerstle, a native San Franciscan, is the son of the chief psychiatrist of the California Youth Authority. The new appointee is a vestryman and a lay reader at the Church of the Incarnation, San Francisco, and is a director of San Rafael Military Academy and of Henry Ohlaff House, an Episcopal rehabilitation center. He is also chairman of the diocese's department of promotion.

MICHIGAN

Medical Gifts to Missions

The office equipment and all medical instruments of the late Roger Walker, M.D., former vestryman of the Cathedral of St. Paul, Detroit, have been donated to the World Medical Relief organization by his widow, Helen Walker, as a memorial to her husband.

Mrs. Lester Auberlin, founder of World Medical Relief, said that the gift would go to an Episcopal medical mission. "A bronze plate — a memorial to Dr. Walker — will accompany [the] shipment," she said.

The purpose of the relief organization, which was started seven years ago, is to supply Christian missions everywhere — at home and abroad — with free medical equipment and drugs. Mrs. Auberlin points out that many Episcopalians do volunteer work at the center, which is in Detroit, and a number of Episcopal groups pay freight charges on shipments to Episcopal missions.

St. Matthew's Church, Detroit, has been helping in this way for over three years. Until this year, they paid shipping charges so that the Rev. Joseph Smythe, M.D., a priest of the Holy Cross mission in Liberia, could receive medicines. Fr. Smythe wrote that his clinic was so well supplied that some other missionary should benefit, and St. Matthew's people are now paying freight for supplies to Sister Joan Margaret, in Haiti.

A group of volunteers from Christ Church, Dearborn, Mich., with others, are currently preparing a shipment for the Rev. Edward Longid of St. Mary's mission at Sagada, in the Philippines. A shipment was recently sent to the Rev. Richard Johns, in Nicaragua.

World Medical Relief has just outfitted a clinic for Mariners' Inn, the diocese of Michigan's "home for homeless men." In addition, freight charges on X-ray equipment shipped recently to an Episcopal mission in South Carolina was paid for by a group at the cathedral of St. Paul, in Detroit.

MISSOURI

On Burial Practices

An inquiry into the attitudes of Church-people toward burial practices is under way in Missouri.

The inquiry is being conducted jointly by the diocese of Missouri and the St. Louis presbytery of the United Presbyterian Church in the USA. Congregations of two Episcopal churches, two United Presbyterian churches, and two parishes of the Presbyterian Church in the US filled out questionnaires in the subject.

Sample questions in the questionnaire marked, "for clergy only," are:

"Approximately how many of your 'faithful departed' are buried with a service in the church building? In your opinion, how serious is the issue of keeping the casket open during the service? What effect do you think the viewing of the body while 'laid out' usually has on family and friends? What do you think about the present range of funeral costs? When asked to conduct a funeral service for a 'lapsed' Christian, what do you think you should do?"

In the questionnaire for the laity, sample questions are:

"Do you want the casket to remain open



COVER

Bishop Emrich of Michigan dedicated Camp Holiday, new Girls' Friendly Society camp at Ortonville, Mich., on May 13th. The camp will feature modern plumbing and kitchen facilities, a trained staff, and inside as well as outside recreational areas. Younger girls will be quartered in cabins, while older ones will sojourn in tents. The accent of the camp will be on learning to live together, rather than on games.

during the service? What type of casket do you prefer? Do you prefer hermetically sealed casket for complete protection? How do you prefer that friends betoken their memory of you?"

The results of the inquiry are being studied by the two Churches who undertook the project.

WEST MISSOURI

Soft Cushions?

"Are we justified in spending so large a proportion of our money . . . in our diocese and the USA . . . when there are so many areas of the world in which we could use money and manpower to preach the Gospel?" asked Bishop Welles of West Missouri in his address to the diocesan convention in Sedalia, Mo. He went on to say: "I ask myself if we are justified in raising money in our congregations for a red carpet or a marble altar or soft cushions . . . or air conditioning . . . when there are so many communities in the world that do not have even the simplest kind of a church and altar."

The convention, which met on May 8th and 9th, adopted a mission budget of \$190,000 and a diocesan budget of \$43,000. The delegates passed a resolution opposing federal aid to private schools.

A motion to perfect the action of last year's convention by which the diocese sought to become an owning diocese of the University of the South was defeated after long debate. As a result, the diocese of West Missouri will discontinue its attempts to become an owning diocese of the university.

Bishop Harte, Suffragan of Dallas, was the speaker at the convention banquet, and the Rt. Rev. Roland Koh, Assistant Bishop of Singapore and Malaya, was the guest preacher at the convention Evening.

ELECTIONS. Standing committee: clergy, J. D. McCallum, E. B. Jewell, C. E. B. Nobes, D. C. Patrick; laity, Gilbert Miller, Albert Hillix, G. A. Clay, M. B. Kirby. Executive council: clergy, E. O. Smith, D. R. Woodward, V. C. Root; laity, Phil Lyon, R. S. Brigham, Marion Cox.

IOWA

Ten Percent

A \$790,500 capital funds drive designed to meet challenges and opportunities facing the Episcopal Church in Iowa was approved by delegates to the convention of the diocese of Iowa, meeting in Cedar Rapids, Iowa, on May 9th and 10th.

The approval was given after Bishop Smith of Iowa spoke of the progress in the diocese during the past 10 years and outlined the needs of the diocese in the years ahead.

Of the total, \$150,000 would be for the purchase of new mission sites; \$300,000 would be for a revolving loan fund;

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Parochial Missions— a Strategy

by the Rev. Fredrick A. Barnhill

Rector of St. Paul's-in-the-Desert, Palm Springs, Calif.

The rector of St. James' Church in Bigtown relaxed hurriedly while he sorted through the mail accumulated on his desk. He was already tired from his morning's work, but there was no relief in sight. He would make a few phone calls, bolt his lunch and be off for an afternoon and evening of calling in his mushrooming parish.

Ten years ago there was time for more leisurely work, study, prayer, his daily Offices, the daily celebration of the Eucharist. Often he had lunch at home and occasionally spent a quiet evening with his family. There was the weekly round of golf and adequate time for sermon preparation and writing. This of course, was when St. James' was a parish of 400. Nobody then could have anticipated that Bigtown would more than double its population in 10 years, and that St. James' people would move off in droves, to the suburbs, enlarging the parish to miles instead of blocks.

When he had presented the 500th member for Confirmation, his vestry had approved his request for a curate. But this was not an unmixed blessing. The curate helped so much that within five years they had together added the second 500 communicants. (It had taken 35 years to get the first 500!) Now the vestry wasn't so accommodating, and he had a director of religious education, but no additional priestly help. The DRE, an expert, really started things booming, and soon gave St. James' the leading Church school in the convocation and started a parish day school within two years. The communicant strength of St. James' was now 1300 and still mounting. The only answer, he knew, was a parochial mission — he could sell his vestry on that for sure!

The rector refused to give up his curate

to start the mission, so a brand new man was brought into the picture.

Five years later the new man had really gotten his mission rolling! Most of the 200 communicants were new Episcopalians. Many St. James' people lived in the vicinity of the new mission, but few of them had actually transferred. During the first couple of months, when the mission met in the American Legion Hall, quite a few St. James' people attended, but when the building program started, they ran back home. Besides, they didn't like the vicar's Churchmanship!

St. James' now has 1500 communicants. There is a second curate and a business manager. The rector resigned two years ago to take a smaller parish upstate. When he left, 50 persons transferred to the new mission. Everyone was justifiably proud of the Episcopal advance in Bigtown.

II

The rector of St. Paul's in Boomtown sat with his vestry. "Gentlemen," he said, "I have been your rector for 10 years. These have been busy, rewarding years. You have given me a strong staff, a splendid curate and an experienced DRE. Our Church school is flourishing, our parish day school, now two years old, has brought many young families into our membership. Our communicant strength has grown from 400 to 1300, and we're still growing.

"Because our people are scattered over a wide area of the city and suburbs, many of them are forced to travel miles each week to church and school. The city fathers tell me that we haven't seen anything yet, and so I propose a parochial mission in Boomtown Heights. The men's

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RNS

St. Paul's method can be used in Boomtown.

*The mission got
a good start;
the parish found
lay leadership.*

What Does the New Archbishop

Face?

by the Rev. Dewi Morgan

What does the Archbishop of Canterbury face? The answer to that question is important, to each of us. For what Dr. Arthur Michael Ramsey faces is what we all face.

As the hundredth Archbishop of Canterbury he may see things from an angle given to few people and carry obligations not given to many of us. But his Christian commitment is no different in essence from our Christian commitment. And the context in which he has to work — the

Frederick Putnam



Dr. Ramsey: He faces new life and old shackles.

world, the Ecumenical Movement, the Anglican Communion — is our context.

How does he find things as he comes to St. Augustine's Chair?

"Lively, alert in imagination, action and enthusiasm, with a breath of inspiration from the Holy Spirit, the Church of England has had its periods of ferocious life, its periods of sleepiness and presumptuous power and ease," said Dr. Geoffrey Fisher in his farewell sermon in Canterbury Cathedral. "But may we not say — I certainly say it — that in this period it is both alive and lively, adjusting its endeavors to the needs of today, laying aside introversion and care for its own self-concern in order to think far more of how faithfully to minister the Gospel to this restless generation."

In other words, Dr. Fisher thinks the Church of England is not in such bad shape.

In regard to the spiritual life of the Church of England, to attempt to apply some comparative measuring rod is folly. Yet, were it possible, the results would surely be favorable when set against many periods of English history. The life of worship in the Church of England appears to be more virile, more the concern of both the expert and the common man than it has been for a long time. Easter communicants may not have risen dramatically, but if figures were available for the total number of acts of Communion in a year there would certainly be a major increase over past years.

Then again the 20th century has shown a remarkable increase in the religious life

in the Church of England. This is not merely something numerical. There are certainly many more professed men and women in the English Church than there were. But still more striking is the quality of their work and the increasing esteem in which the ordinary man holds them. The monasteries and convents are now accepted as powerhouses of the Church of England.

England cannot afford to be complacent about its spiritual life. But despite corruption, filth, and vice in England, undue pessimism about its inner life would be out of place. The immense sale of popular books of prayer and the New English Bible (not all to Anglicans, of course) can be adduced as supporting evidence.

As to the intellectual life of the Church of England, there was a time when her theologians were held to be "*stupor mundi*."¹ Perhaps non-Anglicans did not share that opinion. Even Anglicans would feel it a bit fulsome nowadays. Yet on all sides one can find justification for Dr. Fisher's saying that the Church of England "is actively engaged in thinking out afresh its theology."

The English bench is littered with bishops who have made their mark as theologians. And the Church of England has many theologians who have insisted, "*Nolo episcopari*."²

The tale doesn't end there, for, there is not a little evidence of theology breaking out of its academic fastnesses and finding expression in the life of the People of God. The astonishing phenomenon of "high" and "low" meeting in love is not due to any diminution of conviction but to a new assessment of priorities. "The Committee believe," said the last Lambeth Conference Report, "that the time has come to claim that controversies about the Eucharistic Sacrifice can be laid aside and the tensions surrounding this doctrine transcended." It would be strange if there were not at least some critics of such a statement. They have barely been heard.

Dr. Ramsey faces a Church of England which is not asleep theologically. And his towering mastery of the subject will find a congenial climate.

As to outward activities, here, perhaps, is the hardest point of all on which to assess a Church which permits — encourages — above all freedom of enterprise.

In the Church of England any one, any group, can at any time start almost any organization. Maybe it is a missionary society or a prisoners' aid organization, a group concerned to advance education or rescue fallen women, to promote the interior life through retreats or to evangelize by maintaining a soapbox at Hyde Park Corner — anything.

That's fine — until you come to try to assess the strength and progress of such a

¹"Wonder of the world."

²"I don't want to be a bishop."

plethora. It is impossible. Yet there are firm statements to be made. In the first place there is no sign whatsoever of this proliferation of societies abating. New ones are born almost daily, though few people would care to act as life insurance brokers to all of them.

And the old ones? Some of them have served their purpose in a bygone age and die gracefully. Others have a new surge of exuberant life.

Nowhere is this more marked than in the missionary societies. The Society for the Propagation of the Gospel, for example, has doubled its income in the last 10 years and carries responsibilities in no less than 50 dioceses engirdling the world. In the first 18 months of its new policy of a Budget of Opportunity added to a continuing Budget of Commitment it sent no less than £250,000 *extra money* overseas.

The missionary societies are the cutting edge of the Church in the world. They also serve as a weather vane of the Church at home. And that weather vane indicates an increasing wind that is the Wind of the Spirit.

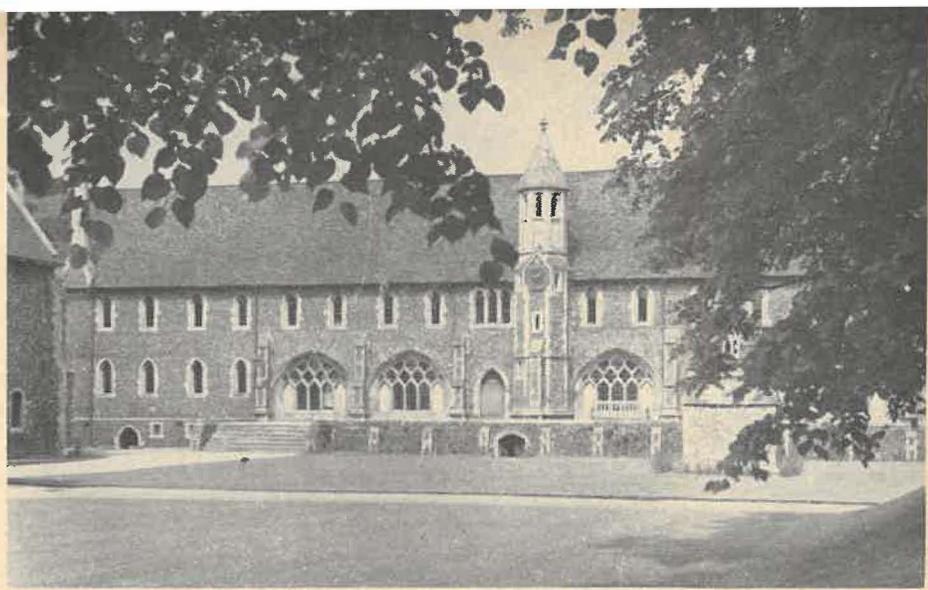
The Church of England has new financial buoyancy. Due to borrowed techniques from sister Churches — not least that in the USA — stewardship campaigns have swept England like a forest fire and proved that conversion — real conversion — via the checkbook is perfectly possible.

Dr. Ramsey faces a Church with many signs of new life, but also a Church with many old shackles.

The Church of England existed before the Kingdom of England. As a result they have both had so many centuries in which to get themselves interlocked that no one knows quite where to begin disentangling. But he would be foolish who would discount the desire for disestablishment on the part of many Churchpeople. And Dr. Ramsey is not foolish.

"The Church must live its own life," he said in his first broadcast after the Canterbury appointment was announced, "and it must have some authority over the ordering of its own affairs, particularly over its worship, and we shall presently be asking the state for a greater degree of autonomy to manage our own affairs. I have no doubt that we shall get it and use it wisely."

The heartening tide of liturgical life and interest in England is going to be one of the factors in that. So is the pastoral system upon which new demands are constantly being made. There are many signs of a move from the theoretical rigidity of this parish system — guild churches in London, grouped parishes in rural areas, and so on — and one effect will be more flexibility of manpower for new forms of work. Closely allied is the whole machinery of ecclesiastical appointments. It is possible to believe that in the large majority of cases England is get-



St. Augustine's College: A new thread of consciousness.

ting the best man put in the best place, but it is not always *seen to be so*. Tied up, too, are such things as canon law and the "state duties" of clergy, marrying, burying, etc.

These constitute a whole morass of problems the solutions to which are obvious only to those barely acquainted with half the facts. But Dr. Ramsey could well be the man who faces them and, in doing so, produces a different image of the Church of England.

This article thus far is victim of precisely the temptation which must face any Archbishop of Canterbury, the temptation to introversion. When the Church of England gets in a Narcissus mood and gazes soulfully in upon itself it will no longer be the Church of England God wants.

Like its Incarnate Lord, the Church must remain incarnate in the given situation of today. "When your Advocate comes, he will confute the world and show where wrong and right and judgment lie," says the New English Bible (John 16:8). The Church has to pronounce judgment upon the world and, in England, the Archbishop of Canterbury must remain its chief spokesman. But the world is a very diverse place with a variety of facets. What about foreign policy and its morality? What about strip shows and homosexuality? What about new forms of gambling or licensed liquor hours? What about fiscal legislation or industrial disputes? All these things are the concern of the Church.

Dr. Ramsey comes to face them at a time when men's minds are bewildered through an excess of sensational discoveries and when their paths are lost through the disappearance of old landmarks.

One thing can be firmly said. As one called to a hair-balance situation in a time of revolution, Dr. Ramsey certainly needs, and desires, our prayers. But he

will also be sustained in such a task by his knowledge that the Church of England no longer stands alone and no longer has to appear to be the grown-up member of her family. The Anglican Communion is adult and no one will welcome that fact more than Dr. Ramsey.

Two Lambeth Conferences have happened since Dr. Fisher went to Canterbury and they have both, in their own ways, been watersheds.

There are now many signs that the Anglican Communion is becoming conscious of itself so that thereby it may become more conscious of the particular vocation God lays upon it.

It's hard to believe that only three years ago no one had heard of an Anglican Executive Officer and not for many months after that did anyone start connecting the name Bayne with the office. Yet this Rt. Rev. Marco Polo has already laid upon his work a stamp which is surely of God.

Bishop Bayne is a new factor in the Anglican Communion and as Dr. Ramsey faces his duties he must be thanking God for him.

Then there is St. Augustine's College at Canterbury. The 1948 Conference gave it its conception; the 1958 one patted the baby on the head. St. Augustine's grows in stature daily. Again the Anglican Communion is finding a new thread of consciousness, a new strengthening for its task. And now St. Augustine's has the beginnings of a new brother in the work that the Rev. F. V. A. Boyse is beginning in Jerusalem [L.C., April 30th].

Nor can we omit *Anglican World* as a bit of the mosaic. For the first time the Anglican Communion has a periodical which sets out to help a mass audience acquire an international consciousness. "Helping Anglicans to get to know Anglicans" is one of the planks of its platform.

But Anglicanism can never begin to

Continued on page 18



Report of the Joint Commission of Church Music

"The music used in the service of Holy Communion is part of the dialogue" between the priest and the choir and congregation, says the Joint Commission of Church Music in its report to General Convention. The Commission suggests that a basic music curriculum be drafted for use in the Church's seminaries.

Members of the Joint Commission include Bishop De Wolfe of Long Island, chairman, Bishop Scaife of Western New York, the Rev. John W. Norris, the Rev. Emmett P. Paige, the Rev. William B. Schmidgall, the Rev. F. Bland Tucker, Paul Allen Beymer, Ray Francis Brown, Vernon de Tar, Edward B. Gammons, Leo Sowerby, and Alex Wyton. The Commission recommends that the General Convention accept its report, continue the Joint Commission, and appropriate \$2,500 for the work of the Commission over the next triennium.



Music has but one function, to enhance the worship of the Church through the beauty of sound, by the reinforcement of the words of the services and the words of the Psalter, the hymns and anthems. . . . The standards of material and performance must be as high as those standards which are established for secular music and therefore . . . it must ever be recognized as an offering to God which must be the best of which man is capable. This is the philosophy of church music to which we hold.

Three chronic "ills" have assailed the music of the Church throughout the centuries. These are sentimentalism, theatricalism, and virtuosity. The Church must ever be alert to prevent these from developing either through weak and effeminate melodies and/or harmonizations, overdramatic interpretations, or compositions which can only be produced by virtuosi soloists or choral groups.

The first, "sentimentalism," may move us emotionally but fail to have any effect on the will. The second may be highly entertaining but lacking [in] Godward direction. The third would rob the congregation of all participation, producing

either a "show" or a duet between the priest and the choir.

Only as music serves to direct the worshipper to God, either by an enhancement of words or by the establishment of a mood or atmosphere for the service, can it fulfill its proper function as the handmaid of religion. . . .

Congregational Participation

During the past twenty years there has been a marked increase in congregational participation in the services of the Church. This has been in a large measure due to the Liturgical Movement which has stressed the importance of this aspect of a service of worship of Almighty God. The stress has been on the *whole* Christian family in church uniting in the praise and worship of its Creator. . . .

This corporate activity has been strengthened in many ways through the activity of church musicians and a deepening understanding of church music. The hymnal revision of 1937-40 brought into use a book with music within the range of most singers; it also produced four settings of the ordinary of the Holy Communion for use in churches of various degrees of musical skill. Its recognition of plainsong as universal music and not that which bore the stamp of a "particular" Christian body added a new opportunity for congregational music. Chanting came to be recognized as "speaking on a musical tone or tones". . . . The employment of hymns as anthems by choirs not prepared to sing more elaborate settings has supplied a long felt need and helped greatly to eliminate much of the "easy" but cheap trash which formerly was to be found in every choir library. . . .

The great value of congregational participation lies in the fact that worship becomes what it should be — a corporate act in which the whole family of the church united together offer their hearts and minds and bodies to God to be "a reasonable, holy, and living sacrifice."

Music and Worship

The music performed in the church must always be considered as secondary to liturgy; it does not exist for itself alone, nor must it draw undue attention to itself. It must be judged from the standpoint of its fitness to accompany the liturgy. That in itself indicates a very high standard, for nothing but the best can be offered to God in His house.

It must be recognized that all music used in divine worship must pass the rigid tests of musical excellence. . . .

On the other hand, the music heard in church must differ from the type that is

heard in other places. . . . Music which has a secular origin or connection should not be permitted entry, except in the few instances where the origins are so ancient or obscure that they have long since been forgotten. . . . One must also remember that the music does not automatically become sacred just because it is set to a sacred text.

What, essentially, makes a piece of music churchly? First of all, there should be evidence of very great care in the setting of the words. The supreme model is Gregorian chant in which the text is set to unmetrical music which flows evenly and smoothly. If a setting does not enhance the text and make its message even more telling the primary purpose of the music has not been served. It is quite obvious that if the lilt or thump of meter in the music is obstrusive one is more apt to associate it with the dance than with the Church.

Secondly, the music will have the dignity, and yet the warmth, that has characterized the greatest music written for the Church throughout the ages. . . . In short, it must carry the conviction that it is addressed to God, as praise, adoration, or prayer.

Music of all periods, if it conform to these high standards, has its place in the Church. . . . Until fairly recent times the bulk of it which did not meet the strictest standards of excellence has disappeared into oblivion. It is in regard to the music of the nineteenth and twentieth centuries that we must exercise careful selectivity, for much that has been found unworthy has gained a foothold, and it is difficult for many reasons to root it out.

In regard to our own time, it is important to realize that the composer of today has the right — nay, the obligation — to be heard in the idiom of today. The thing to remember here is that the really good work cannot always be immediately distinguished from the inferior imitations. Time puts this matter to rights; history teaches us that the true is eventually but invariably recognized — and so is the counterfeit. It is important to consider that music which is sanctimonious or merely "respectable" can never be thought of as meeting the standards of the music . . . fitting to present to the Almighty.

There have been periods in the history of music when composers wrote music for the Church which was of precisely the same style and character as the secular music of the time. . . . To allow or encourage its use in church simply hinders the appreciation of the true standards of music for the Church. . . . Those who have the responsibility for choosing the music to be used in the church are derelict in their duty if they make the attractiveness of the music to the worshipers the principal criterion; the congregation does not — or should not — come to the church to be entertained. Essentially, the

Continued on page 18

Improving Canon 36

The report of the Joint Commission on Approaches to Unity, summarized in this week's news columns [page 6], is, in our opinion, one of the finest the Commission has produced. In future issues we shall go into detail about its comments and recommendations, which seem to us to make important progress not only in specific unity proposals but in level-headed thinking about the whole subject.

At this moment, however, we shall confine our remarks to the Commission's recommendations regarding Canon 36.

This is the much-discussed canon which provides for the ordination of deacons and priests in special cases. Originally intended to implement a concordat with the Congregationalist Church, it remained on the Church's statute books after the concordat itself failed, and has occasionally been used in situations where it could only be harmful to the long-range pursuit of Christian unity.

For example, a retired Methodist minister was ordained under Canon 36. He still had several years to go before the compulsory retirement date for priests of

mitted to the doctrine, discipline, and worship of the Episcopal Church. Second, it permitted dual ministries, in which, without any prior agreement between the governing bodies of two Churches, individuals could claim to be official pastors and teachers of both. Third, at one stroke it wiped out all the educational and health requirements for the ministry which were so painstakingly spelled out in other parts of the canons and removed the brakes exercised by examining chaplains and standing committees on the bishops' powers of ordination.

The revised canons proposed by the Commission on Approaches to Unity remove most of the objectionable features of the present canon. The new version in its section dealing with non-episcopally ordained ministers confines itself to one purpose — the permission to include in the ordination service and in the letters of ordination a declaration that the ordinand "has already been ordained a minister of Christ" and that what is now being conferred is "the grace and authority of Holy Orders as this Church has received them and requires them for the exercise of the ministry therein."

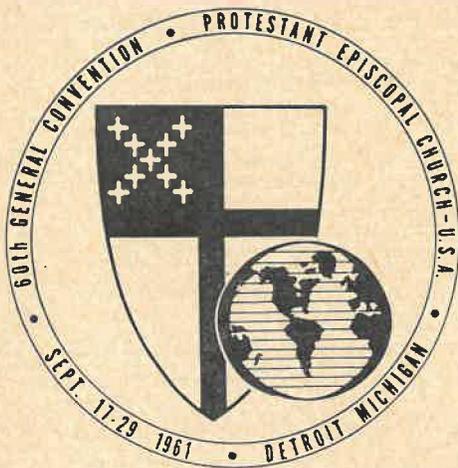
In our opinion, it is entirely proper to recognize in this manner the reality of the previous ministry of the man so being ordained. Unlike the old Canon 36, the new one stipulates that he accept the "doctrine, discipline, and worship of this Church" and that he is to "exercise the ministry of this Church." The fulfillment of educational requirements contained in other canons is made one of the conditions of the ordination.

The proposed Canon 36-B (which, of course, will be properly renumbered by the Committee on Canons in due course) has to do with deacons and priests ordained by a bishop whose authority to convey such orders is "open to question by this Church." It provides a form of conditional ordination in such cases, and specifically upholds the authority of standing committees and the canonical examiners.

In the revised canons, the oath of conformity is not directly mentioned, but since the Constitution requires it of all ordinands who are to serve in the ministry of this Church, it clearly applies to all cases.

If adopted, the new Canon 36 will mark the end of a bold idea proposed many years ago in the "Muhlenberg memorial" — that the bishops be allowed to ordain deacons and priests outside the formal structure of the Church in order to reach people who were not being reached by normal parish ministrations or the Book of Common Prayer. This memorial was what led to the "Chicago Quadrilateral," which in turn became the "Lambeth Quadrilateral," Anglicanism's famous four-point program for discussion of unity with other Christian bodies.

As the years have gone by, it has become evident that the basis for unity is not a narrow pipeline of "validity" in orders and Sacraments, but the whole broad warp and woof of Church life. The guerrilla tactics envisioned by the Muhlenberg memorial have been replaced by serious conversations between Churches. This is a much more acceptable approach to members of other Churches. We hope that General Convention will follow the advice of its Commission on Approaches to Unity and adopt the revised canons it proposes.



the Episcopal Church, and by undertaking a "dual ministry" as provided in the canon, he retained eligibility for a Methodist pension while serving in the ministry of the Episcopal Church!

After a more widely publicized ordination to the priesthood of a Protestant college chaplain, the Evangelical and Reformed Church officially urged its ministers not to accept offers of ordination from bishops of the Episcopal Church if they intended to continue to exercise their ministry in the Evangelical and Reformed Church.

The canon, with amendments made over the years, contained three bad features. First, it permitted the ordination of priests who were not in any way com-

A Province Is Born

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

The Church of the Province of Uganda and Ruanda-Urundi was born Sunday morning, April 16th. At least that was the day it began its official career as the 18th independent Anglican Church. It was launched with the prayers of the Archbishop of Canterbury, who formally relinquished his direct responsibility and jurisdiction to the new Archbishop, and of the bishops and clergy and faithful laity of the eight dioceses in the new Province.

This 18th member of the brotherhood of the Anglican Communion includes nearly 1,500,000 Christians in the Protectorate of Uganda, that rich, green, high country at the head waters of the Nile. A century ago, Christianity was unknown there — unknown save perhaps through the hostile mind of the slaver, plying his dreadful trade in the gloom of the forest or across the baking open country. Some 80 years ago the first Anglican bishop of the area was martyred. Indeed, the whole early history of the Church in Uganda was nourished and lighted by the dark flame of martyrdom, for the Christian inherited the shame of the slaver; far more, he stood, as he must always stand, for an immeasurable threat to an existing way of life. The price of both inheritance and threat was a great one.

But it was a deep and joyful experience to be a spectator at so climactic an event in the life of the Church. For one thing, it meant that every diocese of our Church in Africa, except one, was now included in a self-governing, indigenous Church. (The one exception, of course, is Liberia — still a part of the American Church.) For another thing, it was the fifth and final time for Archbishop Fisher to officiate at such an occasion.

How deeply he will be remembered for the tireless way in which he has worked to lead missionary dioceses into the mature and responsible freedom of which provincial status speaks! I could not help comparing, somewhat ruefully, the birth of the Province of Uganda with that of my own American Church! Things were not done quite as simply or as cordially in 1776 and thereabouts. There were tea parties on both occasions, but of a somewhat different character, as I remember. There was no Archbishop of Canterbury present when the Protestant Episcopal Church in the United States of America came into existence. In point of fact,

Archbishop Fisher's predecessor had some difficulty in quite placing what had happened, and the routines were by no means as well rehearsed in the 18th century as they are now.

But what happened was the same, in sober truth. In both cases, the devotion of pioneer missionaries had led to the establishment of the Church. The seed had been planted, and nourished by the love and faithfulness and imagination of countless people. And, in God's good time, what had been a very frail seedling found its maturity and its strength.

Three pairs of thoughts keep recurring to me about these Provinces. One has to do with the phrase we use, so often, about them: "younger Churches." So they are. The history of the Church in Uganda covers barely three generations of Christians, and like any other of the newer Provinces, traditions and institutions and resources all are at the barest minimum. One keeps reaching for things which are not there, habits of mind and customs and inherited attitudes as well as buildings and money and staff.

Young indeed these Provinces are, and lacking in much of the self-reliance and resourcefulness which only time can bring them. But it must also be said that Christianity is never particularly old or young. In the most important respects, Christianity is never more than one soul deep.

Wherever the Church is — whether in a parish church 1500 years old, or the soul of a first generation African convert — the Church is the same. Old cultures have something to say to young cultures, and vice versa, but the voice of the Church within those cultures is as fresh and true one side as the other. This is a counsel to all of us who are members of "older Churches," to take "younger Churches" a good bit more seriously than we sometimes do.

My second reflection has to do with the nature of a Province itself. It is settled and universal Anglican policy, in the founding of missionary dioceses, that as soon as possible those dioceses be included in regional and national Churches — Churches completely self-governing, completely indigenous, developing within their own cultures in responsible freedom. As early as the second Lambeth Conference in 1878, this principle was accepted as the agreed and settled policy.

Indeed it would be hard to imagine

any other policy within the Christian Church. Yet with this profound agreement, there arises also a question. It would be so easy to feel that the job was done when a new Province was created, to dust off our hands, spiritually, and turn to some other interest. The truth is that not every problem is solved when a new Province is founded.

It is completely right that the Church should become autonomous, and rooted in its own soil. But this by no means carries with it the assurance that the new Church has all it will ever need to obey Christ's mission fully and effectively. I do not know any Province of the Anglican Communion which is complete unto itself, and has nothing to receive from others, to say nothing of what it has to give.

These new Provinces still have every need for strength and encouragement and counsel and brotherhood. So have the older Provinces. I can speak of my own American Church, for it is my own from birth. The American Church is the oldest Anglican Province outside the British Isles; it has been rooted in American life ever since there was any American life, since 1607; it has grown up with its nation and shares in all the vigor and resources of its nation. But it would be a very shallow and empty-headed Episcopalian who did not know how much the American Church has to learn and gain from its sister Provinces, in theological education, in the rediscovery of mission, in the purification of our own inner life, in the wisdom and encouragement of our brethren.

I would be bold to say that precisely these same things are true of every Anglican Province. A Province is simply not an end in itself. Just as a diocese, although it is the basic unit of the Church, cannot find its own fulfillment except within the brotherhood of a Province, just so do Provinces look beyond themselves for an ever-wider household within which their life can be perfected. Let us not fall into the trap of feeling that every objective of missionary work has been accomplished when a new Province is born. What has changed may be no more than the terms of the mission. A new maturity, a new responsible brotherliness, a new Church-to-Church relationship has been established. But the obligation of the unity of the Church remains.

Finally, what of the part these new Provinces play in the unity of the Anglican family? Here again I have two somewhat oblique thoughts. The Anglican Communion, in our classic definition, is a "Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted dioceses, Provinces, or regional Churches in communion with the See of Canterbury." When a new Province is created, one more free brother is added to this company. And it is hard for us, as we rejoice in this, not to feel a

measure of pride that our family is growing larger and the list longer and the maturity and national rootedness of Anglicanism deeper.

Gratitude is something we have a perfect right to, in such a case. But pride is a two-edged sword. For what we really may be saying is not that we rejoice in the fact that the Church has become planted deeply and securely in the soil of a nation, but rather that we rejoice that the imperium of the Anglican Communion has been extended. And when we let ourselves get in the mood of pride at what looks like an enhancement of imperial power or prestige, then we need to remember that it is the Church of Jesus Christ that we are talking about, and not a club or an ecclesiastical empire.

The fact that our mission is to build independent regional and national Churches as swiftly as we can means also that we must expect and welcome every consequence of that independence — most of all, the involvement of the new Church in the life of the Christian community as a whole. Side by side with the establishment of a new Province comes the inescapable challenge of the ecumenical encounter.

We have been hearing much, lately, about the "disappearance of the Anglican Communion." Where this means a fuller and deeper unity within the Church of Christ, no one can question this disappearance. This is part of our vocation, to work and pray tirelessly for the day when we can add our gifts and strengths to the common life of the whole Body of Christ. And nowhere is the pressure toward this deeper unity more strong and insistent than in the areas of the new Provinces.

Therefore with every thanksgiving for the launching of a new Church there must also, and equally, come a sober expectancy that this new Church must face the implications of its own independent life. The mission of the Church leads to responsible freedom; but responsible freedom inescapably leads to a new and deeper confrontation of the ecumenical issues.

Our salvation here is to remember that it is with the Church of Christ that we are dealing, not with a possession of our own. If it is our privilege to be used by Christ in His mission, and so to pave the way toward the enlargement of His Church, we must be content to let the Church be His, obedient to His mission of unity as well as to His mission within our own Anglican household. I do not need to say how much the unity of the Anglican family means to me, or how deeply I share every right and good hope for its increasing strength and widening unity everywhere in the world. All I am saying is that we all need to remember, as I need very much to remember, that it is the one, holy, Catholic, and apostolic Church of which we are thinking, in all our proper rejoicing when a Province is born.

STRATEGY

Continued from page 11

club has made a careful survey, and has discovered that we have over 50 families and many other interested persons in the area. Admittedly, a good many of these families are substantial people; several of you men live there yourselves. Of course we will lose some valuable people, but they will give the new mission real strength from the start.

"I have received the bishop's permission to start this new mission myself. I will tender my resignation to you tonight, and announce it to the parish on Sunday. I think you will have little difficulty in filling my place — actually there are men all over the country who look at this parish as a real plum, and your real problem will be to decide between a number of good men — and I wouldn't eliminate our curate from consideration."

There followed the usual, courteous "ohs!" and "ahs!" The majority thought it wouldn't work, but the vestrymen in Boomtown Heights were certain it would! Anyway the rector was determined!

Five years later the rector of St. Timothy's Church in Boomtown Heights presented his 750th member to the bishop for Confirmation. His curate read the lesson. After the service the bishop dedicated the educational wing of the parish house. Some 25 of the confirmands had come from the parish day school, which was now housed in the new building.

At the 11:00 o'clock service the bishop confirmed 75 persons at St. Paul's downtown. The church had made strong gains under the new rector the past five years. Although the church lost 50 families to the new mission the first year, its present communicant strength is 1500. Agitation for a new mission in another booming suburb is evident, and the rector is thinking of taking it himself!

* * *

These two stories are not strictly fictitious, although they do not come from any Episcopal churches I know. However, I actually witnessed these events while I ministered in another Church. It seems to me they point up a strategy for Church extension which we might use.

Normal procedure in Church extension was followed by St. James' Church. The rector is thought to be indispensable; the curate or a brand new man starts the mission. Because he is unknown to the community or lacks experience, or both, it takes five years for real strength to develop in the new work. The larger parish continues to grow — in fact still continues to *compete* with the mission — and eventually wears out its rector. People who ought to go to the new mission stay with the parent church out of "loyalty" to the rector or because the new vicar is "different," or because they anticipate a building program!

The strategy adopted by St. Paul's rec-

tor is more in line with the strategy of its patron saint: Bring a church to strength and then start another. The dramatic events surrounding the rector's decision to start his own mission captured the imagination of both the parent church and the community at large. Things aren't supposed to happen this way! Let's go along and see where it ends!

The rector of St. Paul's had no difficulty in taking 50 families with him. Actually he took a few more "loyal" supporters with them. It was something of a thrill to start a new mission with 175 the first Sunday — substantial people, old friends in part, eager to help the "sacrificing" rector make his new mission a success.

While the loss was felt downtown for a time, the church, because of its proven strength, had no difficulty in finding a strong man to fill the breach. Although he was unknown to the church and the community, the very strength and prominence of St. Paul's soon placed him in a position of real leadership, where his capabilities could quickly be made use of. The net result was that the Church and community kept the influence of the previous rector and gained another at the same time!

There are some interesting sidelights to this strategy. The Church that lost 50 families, gave the new mission 135 communicants its first Sunday. These, together with 40 interested neighbors, started the mission with 175 persons. The 50 families represented slightly over \$5000 in income to the parent church. These same people pledged over \$12,000 in the mission's first Every Member Canvass.

The rector received \$8500 in his original parish and \$7500 in the mission, but his wife got a brand new rectory (she planned it!) in a lovely suburb, and her husband's present salary is \$9000. The salary downtown has just reached the same figure. (Incidentally, these figures prove that my examples are not Episcopal churches.)

The downtown church found lay leadership that, before the dramatic upheaval, it scarcely knew existed. The mission imported four vestrymen to make an excellent nucleus for starting leadership. The mission has had three capital funds campaigns totaling \$275,000. The downtown church already had its buildings, but has been able to renovate them all and add many beautiful appointments, besides providing additional off-the-street parking.

We have the unfortunate genius for bringing capable men into a community, permitting them to demonstrate considerable achievement, and then allowing them to be called to other communities or retire, in either case losing to us the benefit of experience and capability. This suggested new strategy for parochial missions might keep some of them where their strength is need most!

CHURCH MUSIC

Continued from page 14

music is not addressed to the congregation, but to God.

It must be pointed out that it is not necessary that difficult music be presented in the service; music within the capacity of the organist, the choir and the congregation (when the congregation takes an active part in the service) should always be selected. The music performed by a choir in a metropolitan church will certainly not be the same as that done in a parish church in a small town or in the country, but both types of church can present music of the same excellence, each in its own sphere, if it is wisely chosen. . . .

Primary Purpose

The primary purpose of Church music is worship, and worship only. This may be an obvious truism, but it is very necessary to be borne in mind, as, being so plain, it is most easy to forget. . . .

Music in worship has a twofold aspect — offering and edification. The offering to God, and the edification of the faithful. . . .

It may be a comparatively easy task to select suitable music; it is far more difficult to assure its adequate rendition. How to acquire the techniques, how to keep them, and how to use them, are the constant care of the true guardian of Church music. The primary objectives should always be in the foreground of the thinking of those responsible for the music of the Church. . . .

The Hymnal

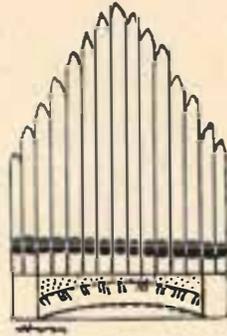
It is essential to remember that a hymn is a literary work . . . capable of being set to music. From this follows the fact that a hymnal is a book of words. This is something that too often escapes the vast majority of our laity and of which many of our choirmasters and organists seem equally ignorant. . . .

The Hymnal 1940 was in part a response to the demand of the Church for a hymnal that would meet the needs of a changing world. . . .

It . . . must be borne in mind that before the Hymnal 1940 had reached the Church in 1943 new hymns of varying degrees of value were being written, and that since that time we have seen vast changes in world conditions. . . . No matter how fine any hymnal may be at the time of its publication there will come a day when the needs of the Church require the elimination of works which met the needs of an earlier day but which must give way to newer works that speak to man in terms with which he is familiar. . . .

To introduce a new hymn it is well if it can first be sung as an anthem (with possibly an explanation by the rector) in some such manner as this: the tenor and bass singing the first stanza in unison; the soprano and alto the second stanza, and

the third in harmony. For the final stanza the congregation could be asked to stand and join in the singing. It may then be used as a processional hymn, a recessional hymn, and as a hymn before the sermon on successive Sundays. The hymn will be well known to the congregation and will be readily sung. Congregational singing



may be encouraged by asking the choir to remain silent for a stanza or two of a familiar hymn while the congregation does the singing.

The harmonization of hymn tunes is of first importance. A good hymn tune must first of all have a good melody. . . .

If the melody must have interest, so must the other parts. The harmonization must have interest achieved by actually providing a degree of melody for all of the voices. This is not to say that the harmony must be contrapuntal, but that the inner parts must move and have interest in themselves, thus avoiding monotony for the alto, tenor and bass as well as the soprano.

In the Hymnal 1940 every effort was made to provide the best tunes available for hymns; and in several instances new tunes were proposed for "old favorites." It is probably too much to expect that the fine new tune for "O Little Town of Bethlehem" will ever have wide acceptance because "St. Louis" is so traditional with us. It is interesting to note that when the Phillips Brooks hymn is used outside the United States it is sung to a different tune. . . .

The descriptive terms used at the headings of the hymns in the Hymnal 1940 . . . were employed in an effort to set forth what the members of the tunes committee felt to be the character of the *hymn*. To play every hymn "fast" or every hymn "slow" is to err. We urge that the words and the tune both be studied and when the relationship is understood then the rhythmic pattern of the hymn will determine the proper tempo of the tune.

"Amen" have been printed where they should be sung. "Amen" should never be used as a "period." Appropriately prayer, and praise, or hymns otherwise addressed to God should so end. Hymns addressed to the congregation, which may be hortatory in style, such as "Rise Up, O Men of God" should not conclude with the "Amen."

To be continued next week

NEW ARCHBISHOP

Continued from page 13

justify its existence nor can God have much interest in it if it is Anglicanism for its own sake. So the wider picture comes into focus. There is the Church of South India and the travail of North India and Ceylon. There is the relationship with non-Anglican Churches which have the historic episcopal succession. And there is the whole pattern of the Ecumenical Movement. In all this, surely, there is a transformation no prophet would have dared suggest only a few decades ago. Today it is fact number one in all our thinking.

Dr. Fisher strolled in fellowship amid Protestant fields, he opened the door to the Vatican, he sat with the great Orthodox Churches. He, himself, would be the first to say that he merely began the great task. But he undoubtedly left a flarepath for Dr. Ramsey and it is the further illumining of that path which Dr. Ramsey now faces. Dr. Fisher deliberately resigned his office in time to allow his successor to get to India for the New Delhi Conference. Dr. Ramsey will joyfully accept the assignment. "I've always been passionately concerned about Christian unity," he said in his first broadcast after his nomination as Canterbury. "The first book I wrote dealt with it. I've already had journeys abroad in the cause of unity and I haven't the slightest doubt I shall be making many more journeys and pilgrimages with that in view through the years."

All these things Dr. Ramsey is going to face as a trained theologian and as one who for years taught theology. But perhaps that is not going to be the most important thing about him. For all these things Dr. Ramsey will also, and pre-eminently, face as a man of God. If one were asked to put into a sentence the task which he faces it would be, "to proclaim the glory of God to all men." For that phrase, "the glory of God," is perhaps the key phrase of his life and the one which causes his face to become radiant whenever it crosses his lips. One imagines that deep in his heart of hearts whenever any problem rests on his mind, the constant formulation of the question is: What is the relationship between this and the glory of God? And if Christians cannot find confidence in leadership thus sustained and of that caliber, then there's little hope anywhere.

Dr. Ramsey has some 20 years ahead of him at Canterbury, with probably two Lambeth Conferences, many ecumenical gatherings, great events in the state, the continuing revolution of all the affairs in which scientists have a finger, even perhaps the colonization of some distant planet.

Let us all pray that the glory of God may be acknowledged through it all. And, then, to God be the praise.

The Long Meeting

(Fiction)

by Bill Andrews

June 7, 1961. Vestry meeting last night lasted four hours by the clock — and just because of the volume of work at hand, not because of any very lengthy debates or straying from the agenda. Normal routines consumed an hour; bills, plans for the summer program of the Church, committee reports, etc.

The rest of the time was spent on matters relating to the new church building. First, there was an analytical report on our building fund campaign, which has reached 25% of its goal in the advance canvass that was supposed to raise 50% of the money. But investigation shows that the advance canvass was grossly incomplete, and that one team which had several key people on its list had ignored stringent injunctions and made its solicitation by telephone calls. We had ex-



pected the team's seven solicitations to produce pledges of \$9,000. In fact, they produced \$2,300.

Apparently, where the solicitations were made by competent people who followed the plan, pledges ran 15% above our expectations. With this one hopeful bit of evidence before us, we all went to work on the fund chairman, in order to do the following:

(1) Convince him that he must jack up his solicitors, both on simple accomplishment of their solicitation and on the techniques they use;

(2) Insist that he replace those canvassers who refuse to work properly;

(3) Convince him that he must not resign in disgust.

Point number 3 was the hardest, and was only accomplished when all vestrymen and wardens agreed to serve as replacements on the canvass if needed.

Next we had to deal with a mildly defeatist minority in the vestry who wanted to curtail the building program in expectation of partial failure. This took 15 minutes of fervent discussion.

Finally, we had to make plans for the financing of the indebtedness the new church will produce, even if the campaign is a success.

We then turned to the most time-consuming part of the whole meeting, a review of the preliminary plans for the church. A representative of the archi-

tect sat in with us and answered our questions — most of the time satisfactorily.

However, I did win my point for a revision of the plans for the stairway to the upper floor of the parish house to make it adequate to handle the heavy traffic of children at the time of the Family Eucharist on Sunday mornings. The rector also demanded and got more room in the sanctuary, at the cost of one row of pews in the nave. And the economy party finally mustered its only majority of the night in support of a motion to eliminate the bell tower that was planned to rise from the lawn of the church.

I voted for the bell tower, and I was a little annoyed at the defeat. However, as my astute wife justly asked when I complained about it, "Do you think any soul will be lost because of that?"

At least I found her question of spiritual use to me — it reminded me of the only valid reason there is for all the exercise of tact, patience, financial skill, and architectural imagination which was paraded at yesterday's vestry meeting.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Church in Korea

Previously acknowledged in 1961	\$30.00
Canterbury Association, Rice University, Houston	\$50.00
	<hr/> \$80.00

Homeless Boys in Seoul, Korea

Previously acknowledged in 1961	\$128.00
E. A., Shelby, Ohio	35.00
	<hr/> \$163.00

Korean Lepers

Previously acknowledged in 1961	\$286.00
A. V., Blue Ridge Summit, Pa.	5.00
	<hr/> \$241.00

Presiding Bishop's Fund for World Relief

Previously acknowledged in 1961	\$10.00
H. M., Astoria, N. Y.	10.00
Woman's Guild, St. Christopher's Church, Warrendale, Pa.	5.00
	<hr/> \$25.00

Cuban Refugees

Previously acknowledged in 1961	\$36.00
C. S., Chula Vista, Calif.	10.00
Lieut. R. H.	10.00
L. W., Hattiesburg, Miss.	10.00
G. M., Houston	10.00
	<hr/> \$76.00

BURIAL SERVICES

Compiled by
Joseph Buchanin Bernardin

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The Order for the Burial of the Dead

At the Grave, At the Burial of the Dead at Sea, At a Reinterment, At the Disposal of the Ashes after a Cremation.

Additional Prayers

For the Departed, For Those in the Armed Forces Who Have Died, For the Bereaved, For the Congregation.

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Index of Hymns

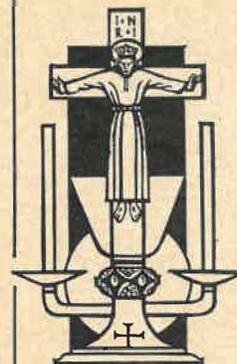
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NEWS

Continued from page 10

\$225,000 would be set aside for development of the diocese's new camp and conference center; and \$67,500 would be given as a tithe to the national Church for work outside the diocese. The costs of the campaign would account for the remainder of the total.

The tithe to the national Church was presented to the convention as being just in view of the fact that communicants are asked to tithe to the parish churches and that the churches are, in turn, expected to tithe to the diocese.

Grace Church, Estherville, and St. Timothy's Church, West Des Moines, Iowa, were admitted as parishes, and Holy Trinity Church, Atlantic, St. Peter's Church, Fairfield, and St. Alban's Church, Davenport, Iowa, were admitted as organized missions.

The convention adopted a 1962 diocesan council budget of \$151,162.50.

An amendment to the diocese's canons, setting up a department of college work, was approved. The convention adopted a resolution opposing federal aid to private schools, and rejected a resolution that, while opposing direct aid to such schools, would have favored long-term loans at low interest rates.



The convention adopted a resolution urging General Convention to consider holding annual Conventions, with the size of such Conventions reduced by approximately one-half of the present size.

ELECTIONS. Standing committee: Rev. Charles Fletcher, Stanley Mayer. Diocesan council: clergy, Robert Hedges, William Swift, Robert Dickerson; laity, Edgar Barbee, Ray Lauterbach, William Talbot.

RHODE ISLAND

National Character

The convention of the diocese of Rhode Island, meeting in St. John's Cathedral, Providence, R. I., on May 16th, directed the establishment of a department of overseas missions as a permanent part of the diocesan council. The convention also adopted resolutions opposing federal aid to private schools, and condemning any type of racial discrimination.

Speaking to the convention, Bishop Higgins of Rhode Island said that the U-2 airplane incident of last year and this year's attempted invasion of Cuba not only "damaged the American national character in the eyes of other nations," but seem to have been "denials of what we stand for." He added that the recent flight into space by an American "was really in keeping with what we ought to do and what other people expect of us."

In actions, the convention:

✓ Adopted a total budget of \$275,804, including full payment of the diocese's quota to the national Church.

✓ Received the Church of the Holy Cross, Middletown, and St. Augustine's Chapel, Kingstown, R. I., as organized missions.

✓ Approved plans for the establishment of new work in five places in suburban areas.

✓ Approved in principle a policy of locating the diocesan offices at the Providence cathedral.

ELECTIONS. Standing committee: Rev. Clarence Horner, Charles Smith. Deputies to General Convention: clerical, John Pickells, Anthony Parshley, William Kite, Frederick Belden; lay, Joseph Venable, John Brown, T. D. Brown, Charles Kilvert. Diocesan council: Rev. Arthur Roebuck, Herbert Spink.

WYOMING

Equal Rights



Equal rights and representation for all Episcopal jurisdictions was asked by the convocation of the missionary district of Wyoming.

At its meeting at St. Mark's Church, Cheyenne, Wyo., May 2d to 4th, the convocation passed a resolution suggesting that all jurisdictions be placed on the same footing, be given the same rights, privileges, and duties, be subject to the same controls, and be equally represented in General Convention.

The convocation also passed a resolution asking that deputies to General Convention support any action which would admit women as deputies to General Convention.

A budget of \$85,000 was adopted, representing an increase of about 22%. Bishop Powell of Maryland was the banquet speaker at the convocation.

ELECTIONS. Executive council: Rev. Bruce Cooke, Rev. John Day, Jr., Ralph Blackledge, Les Evans, Herbert Thompson.

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The Living Church

LETTERS

Continued from page 3

to improve their understanding of the Faith and their knowledge of the Church in other places.

Bundaberg (pop. 24,000) is on the northern boundary of the diocese of Brisbane, and within nine miles of the Pacific coastline. Its main activity is sugar-cane growing. Most of our sugar is shipped to the south in bulk, some of it is refined here and some of it is turned into rum.

The parish has an area of 1,000 square miles, and the archdeaconry (with 18 parishes) covers an area of 150 miles square.

(Ven.) H. J. RICHARDS

The Rectory
Bundaberg
Queensland, Australia

Blake-Pike Proposals

Please let me express my amazement and concern at the naïve attitude of proponents of the Blake-Pike proposals [L.C., December 18, 1960]. It is amazing to me how the clergy, who promise to conform to the doctrine and discipline of the Protestant Episcopal Church, can suggest and support a movement to organic Church unity with groups that neither accept nor believe in apostolic succession, the realness of Sacraments, and the historic doctrines of the Church. The users of grape juice, who consider Communion a mere memorial service, would find the Prayer Book's Communion a bit hard to conform to.

Many of us who were raised in certain Protestant traditions left them and joined the Episcopal Church. We are now alarmed to find the very Church which we sought, now willing to water down the doctrines and

teachings, compromise its historic position, and blithely talk of reverting to the very pan-Protestantism from which so many Episcopal converts have only recently escaped.

(Rev.) R. RILEY JOHNSON
St. Michael's Church

Yakima, Wash.

Fascinating Theology

I want to thank you for recommending (was it intended to be backhanded?) *The Anglican Theological Review* [L.C., June 21, 1959] which I have since read with great enthusiasm although I had never heard of it before in a steady attendance at church of over 60 years.

I suspect that many of the laity are greatly interested in theology, but the clergy often appear to feel otherwise. In fact, some of them appear to be dismayed at the idea that a layman would read a serious book such as Dr. Jules Moreau recently wrote . . .

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

June

11. St. Peter's, Geneva, N. Y.; St. Barnabas', Brooklyn, N. Y.; St. Barnabas', Richland Center, Wis.
12. The Rev. Stewart C. Harbinson, Finaghy, Co. Antrim, Ireland; Grace, Riverhead, N. Y.; Christ, Castle Rock, Colo.
13. Church of the Incarnation, Detroit, Mich.
14. Church of the Epiphany, Brooklyn, N. Y.
15. St. Andrew's, Cripple Creek, Colo.; Christ, Zillah, Wash.; St. Paul's, Shigawake, Quebec, Canada
16. St. Stephen's, Racine, Wis.; St. Simon's, New Rochelle, N. Y.
17. St. Chad's, Tampa, Fla.; Emmanuel Church, Winchester, Ky.

or such as Bornkamm's *Jesus of Nazareth*. In any case I thank you, and I hope you will continue to encourage laymen to find for themselves how fascinating theology is.

JOHN H. WOODHULL
Professor of Engineering
University of Buffalo

Buffalo, N. Y.

Parish of Trinity Church

[I am] preparing a history of the Parish of Trinity Church in the City of New York for the period from 1908 to 1951, as a supplement to the monumental work of the late Dr. Morgan Dix and his son, John A. Dix.

I am in need of such material as letters and memoirs to supplement, illuminate, and make more living the dry official records of the parish, and in many cases to correct newspaper and magazine accounts of what happened.

Dr. Manning's scrapbooks, with considerable personal correspondence, have been of great help for the period of his rectorship, 1908-1921. However, we do not possess much correspondence of the two succeeding rectorships of Dr. Stetson and Dr. Fleming, who, like Dr. Manning, were active in general Church affairs, as well as in the parish.

If I could be permitted to examine relevant material in private hands, I would, of course, agree to return it, and to treat with confidence anything which the owners of the material suggested.

Before sending me anything, it may be advisable to write me, telling me what is on hand, in case it proves to be material of which I already have a record.

(Rev. Dr.) CHARLES T. BRIDGEMAN
Historiographer, Parish of Trinity Church
74 Trinity Place
New York 6, N. Y.

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Refer to key on page 23

CALIFORNIA INSTITUTE OF TECHNOLOGY

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Rev. Eugene Charles Dixon, chap.
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Rev. Walter D. Dennis, v
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PEOPLE and places

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The Rev. George I. Chassey, Jr., formerly assistant at St. Martin's in the Fields, Columbia, S. C., is now rector of the Church of the Holy Apostles, Barnwell, S. C. Address: Box 207, Barnwell.

The Rev. Martin J. Dwyer, formerly in charge of Gethsemane Church, Sarasota, S. D., and the Sisseton Indian Mission, is now curate at Emmanuel Church, Rapid City, S. D. Address: 3202 Cypress St.

The Dwyers announced the birth of their first child, Chad Geoffrey, on April 20.

The Rev. Howard S. Hane, formerly vicar of St. Boniface's Church, Sarasota, Fla., is now canon pastor of St. Andrew's Cathedral, Honolulu.

The Rev. Frederick J. Hunter, formerly in charge of St. Philip's Church, Salisbury, N. C., and the Church of the Holy Cross, Statesville, is now serving the Church of the Good Shepherd, Thomasville, Ga.

The Rev. William L. Ketcham, formerly rector of St. Paul's Church, Carlinville, Ill., and St. Peter's Church, Chesterfield, is now assistant at St. Michael's Church, Amsterdam Ave. at Ninety-Ninth St., New York City.

The Rev. Ralph L. Masters, formerly in charge of St. John's Church, Palacios, Texas, is now rector of St. Philip's Church, Houston. Address: 6527 Beekman, Houston 21.

The Rev. Harris C. Mooney, formerly rector of St. John's Church, Kewanee, Ill., and acting instructor in Old Testament at Nashotah House, Nashotah, Wis., is now rector of St. Alban's Church, Sussex, Wis., vicar of St. Peter's, North Lake, and instructor at Nashotah.

The Rev. Ronald P. Prinn, formerly assistant at the Parish on Martha's Vineyard, in the diocese of Massachusetts, will on June 15 become rector of St. James' Parish, Amesbury, Mass. Address: 55 Sparhawk St.

The Rev. Robert G. Ruffe, formerly priest in charge of the Church of the Holy Family, Park Forest, Ill., is now rector. The church was given parochial status at the recent convention of the diocese of Chicago.

The Rev. Edwin S. Sunderland, who has been studying in England, is now rector of St. Elizabeth's Church, Sudbury, Mass.

The Rev. Stanley Allen Watson, formerly rector of Emmanuel Church, Kellogg, Idaho, will on July 1 become curate at St. Paul's Church, Walla Walla, Wash. Address: 326 Catherine St.

The Rev. McRae Werth, formerly associate rector of St. Andrew's Church, Wilmington, Del., will on July 1 become priest in charge of All Saints' Church, West Newbury, Mass., and curate at St. Paul's, Newburyport.

The Rev. Luther Williams, who formerly served St. Andrew's Mission, Portland, Ore., is now missioner at St. John's Church, Bandon, Ore., and St. Christopher's, Port Orford. Address: Box 246, Bandon.

Armed Forces

The Rev. Glen E. McCutcheon, who has been associated at St. Luke's Parish, Evanston, Ill., is now a chaplain in the U. S. Air Force, with the rank of captain. Address: OMR 13, Keesler Air Force Base, Miss.

Chaplain John D. Vincer, USN, formerly addressed in Cambridge, Mass., may now be addressed: Office of the Chaplain, Second Marine Division, Fleet Marine Force, Camp Le Jeune, N. C.

Ordinations

Priests

Arkansas — On May 24, the Rev. Robert Alfred Fisher, vicar, St. Matthew's, Benton, and St. Michael's, Arkadelphia; the Rev. Edward L. Salmon, Jr., vicar, St. Andrew's, Rogers, and St. James', Eureka Springs.

Kentucky — On May 16, the Rev. Harry W. Thompson, priest in charge of St. John's, Morgantown, and St. Clement's, Henderson.

Minnesota — On May 22, the Rev. Douglass C.

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Colbert, in charge of churches at Eveleth and Tower; the Rev. William M. Johnston, curate at St. Paul's, Duluth, also in charge of churches at Silver Bay and Two Harbors; the Rev. James A. Peck, curate, St. Stephen's, Edina; the Rev. Rodney W. Jarchow, curate at St. John's, Mankato, also in charge of churches at Lake Crystal and at St. James, Minn.; and the Rev. Benjamin I. Scott, priest in charge of Holy Trinity Church, Luverne.

Changes of Address

The Rev. W. Ross Baley, who recently became vicar of St. George's Church, West Asheville, N. C., should be addressed at 24 Vermont Ct., West Asheville.

The Rev. N. R. Pearson, who recently retired as rector of St. Paul's Church, Woodbury, Conn., and archdeacon of Litchfield, may now be addressed: Sunnicroft, RFD 1, Thomaston, Conn.

The Rev. William M. Romer, who is serving St. Mary's Church, Lake Luzerne, N. Y., should be addressed at Box 187, Lake Luzerne, rather than at Glens Falls, N. Y.

Births

The Rev. John G. Arthur and Mrs. Arthur, of Christ Church, Slidell, La., announce the birth of their third child and first son, John Greening, Jr. on May 12.

The Rev. Wesley H. Smith and Mrs. Smith, of the Church of the Heavenly Rest, New York, announce the birth of their first child, Elise Latham, on May 18.

Religious Orders

Brother Mark, SBB (Robert G. Nelson) and Brother Kenneth, SBB (Kenneth R. Sharpe) were professed under temporary vows in St. Barnabas Brotherhood, Gibsonia, Pa., in February and May respectively.

Diocesan Positions

The Rev. Samuel T. Coulter, vicar of St. Paul's Church, Harsen's Island, is now dean of the Blue Water Convocation of the diocese of Michigan. The Rev. Frederick S. Nicholson, vicar of St. David's Church, Garden City, is now dean of the Downriver Convocation.

Degrees Conferred

The Rev. F. Ricksford Meyers, S.T.D., rector of St. Matthew's Church, Detroit, received the honorary degree of doctor of humane letters recently from St. Augustine's College, Raleigh, N. C.

Women

Miss Marguerite Hyer, formerly consultant in Christian education at Christ Church Cathedral, St. Louis, Mo., will on September 1 become instruc-

tor in religious education at Union Theological Seminary. Address: McGifert Hall, 99 Claremont, New York 27.

Living Church Correspondents

Mr. Basil Romanovich of the Indianapolis *News* is now correspondent for the diocese of Indianapolis.

Other Changes

The Rev. Dr. Luther D. Miller, whose resignation as canon precentor of the Washington Cathedral was recently announced, has been elected an honorary canon of the cathedral.

DEATHS

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

The Rev. Lewis Rice Howell, rector of St. Peter's Church, Port Chester, N. Y., died on April 26th at the age of 63.

Dr. Howell was born in Hackettstown, N. J., in 1898. He studied at St. Stephen's College and Nashotah House, and was ordained to the priesthood in 1927. He received the DD degree from Nashotah House in 1942. He started working with the New York City Mission in 1925, organized Gracemere Camp in Tarrytown, N. Y., in 1926, and was head worker at God's Providence House, New York City. He was rector of Christ Church, Yonkers, N. Y., from 1931 until 1939. From 1939 until his death, he was rector of the Port Chester church. He served as an Army chaplain from 1942 until 1946.

He is survived by his wife, Norma Ingold Howell, a son, Michael Howell, and a sister.

The Rev. Arthur Vincent Litchfield, rector emeritus of St. James' Church, Fordham, the Bronx, New York City, died on April 26th at the age of 68.

Fr. Litchfield was born in Derby, England, in 1892. He studied at McGill University, Montreal,

ANGLICAN CYCLE OF PRAYER

June

11. Kilmore and Elphin and Ardagh, Ireland
12. Kimberley and Kuruman, South Africa
13. Kobe, Japan
14. Kootenay, Canada
15. Korea
16. Kurunagala, Ceylon
17. Kwei-Hsiang (Kwangsi-Hunan)

Canada, and was graduated from Columbia University in 1929. He was ordained to the priesthood in 1923 by the Bishop of Montreal, and was received into the Episcopal Church in 1928. From 1927 until 1934 he was assistant at St. Michael's Church, New York City. He was rector of St. James' Church, the Bronx, from 1934 until his retirement in 1959.

He is survived by his wife, Hilda Ursula Phillips Litchfield, a daughter, Mrs. Muriel Buckner, and three grandchildren.

Joseph J. Cleveland, senior warden of the Church of the Ascension, Buffalo, N. Y., died on May 16th.

Mr. Cleveland was elected senior warden of his parish church seven years ago, after having served for many years as a vestryman and as junior warden. He is survived by his wife, Edna Tischendorf Cleveland, a daughter, Mrs. B. E. Campbell, his mother, Mrs. Harry Cleveland, and a granddaughter. His son-in-law, the Rev. Bernard E. Campbell, is vicar of All Saints' Church, Amherst, N. Y.

Sarah Rogers Palmer Colmore, widow of the late Bishop Colmore of Puerto Rico, died near Peekskill, N. Y., on May 20th.

Mrs. Colmore was a native of Fernandina, Fla. She married her late husband in 1903. Bishop Colmore was the Puerto Rico diocesan from 1913 until 1947. He died in 1950. Mrs. Colmore is survived by seven children: Dr. Henry P. Colmore, Mrs. Oscar Norgard, Mrs. Thomas Adams, Robert L. Colmore, Charles B. Colmore, Jr., Mrs. Charles A. Dunn, Jr., and Dr. John P. Colmore. In addition, she is survived by 22 grandchildren and five great-grandchildren.

Alice Ward Howland Montgomery, widow of the late Rev. Hugh E. Montgomery, former chaplain at the Bishop's School, La Jolla, Calif., died on April 27th at Laguna Beach, Calif., at the age of 82.

Mrs. Montgomery was born in Williamstown, Mass. Besides his post at the Bishop's School, her husband had served a number of churches in Pennsylvania and California. One of Mrs. Montgomery's last visitors was Bishop Hart of Pennsylvania.

Mrs. Montgomery is survived by a daughter, four grandchildren, and 11 great-grandchildren.

Frederica Lott Haring Sterrett, wife of the Rt. Rev. Frank W. Sterrett, retired Bishop of Bethlehem, died in Hartford, Conn., on May 23d.

Bishop and Mrs. Sterrett had been married 50 years. Besides her husband, Mrs. Sterrett is survived by three children.

ATTEND SUMMER CHURCH SERVICES

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
 Very Rev. Charles Higgins, dean
 1 blk. E. of N-S Hwy 67
 Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jordan, r
 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

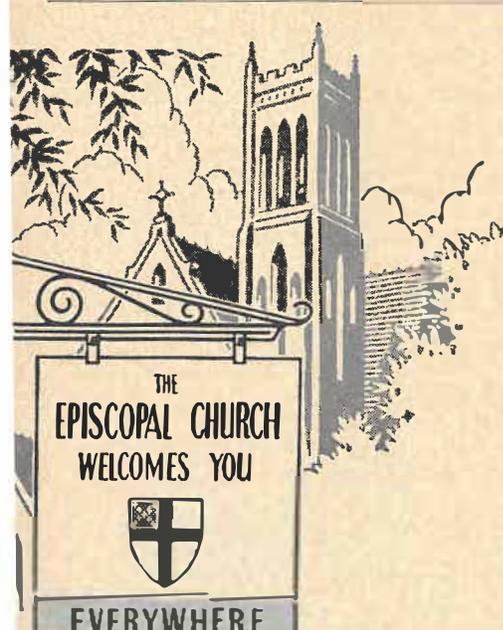
ADVENT 261 Fell St. Near Civic Center
 Rev. James T. Golder, r
 Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
 Fri & Sat 9; HH 1st Fri 8, C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.
 Rev. Robert C. Rusack, r; Rev. George F. Hartung;
 Rev. Jack L. Cowan
 Sun 7:30, 9:15, 11; Daily MP, HC, EP

Continued on next page

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



ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. W. A. Opel, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun: 7, 8, 9:15, 11; Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun 7, 8, 10; Daily 7:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Verv Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Tues, Wed & HD: MP & HC 7:45; HC 12:10
Mon thru Fri

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun Masses: 7, 8, 9 (Sung); Daily: 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; EP 5:45; C Sat 5 & 8, Sun 8:30

WILLIAMSTOWN, MASS.

ST. JOHN'S 23 Park Street
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);
HC Tues 7:20, Wed & HD 10

DETROIT, MICH.

ST. MATTHIAS Grand River & W. Grand Blvd.
Visit us during the General Convention
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church in New Hampshire
Sun: 8, 10 HC; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9, EP 8; HC Wed 9:30;
Thurs 7; HD as anno; MP 9:30 if no HC; C by appt;
Healing 1st Mon

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys: MP & HC 7:15 (6-10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
7:30; Wed 8:30; C Sat 4-5

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-
8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9, (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick, M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC 8 (Thurs
also at 7:30) EP 5:10 ex Sat; Int & Bible Study 1:05
ex Sat; C Fri 4:30-5:30; Organ Recital Wednesday
12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass
and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat
9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

TROY, N. Y.

ASCENSION 548 Congress St., Rts. 2, 66, 40
Rev. Knight Dunkerley
Sun: HC 8, 10, until June 25. Beginning June 25,
Sun: HC 7:30, 9:30

WATKINS GLENN, N. Y.

ST. JAMES' (in the Heart of the Finger Lakes)
Rev. Alton H. Stivers, r
Sun HC 8, 10:30; Weekdays an anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

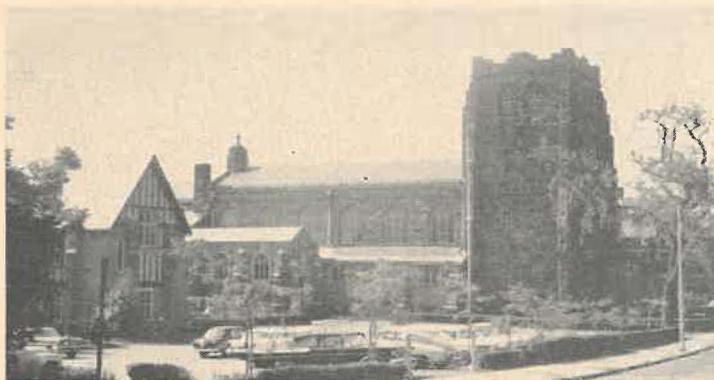
ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt



ALL SAINTS' CHURCH
BOSTON, MASSACHUSETTS