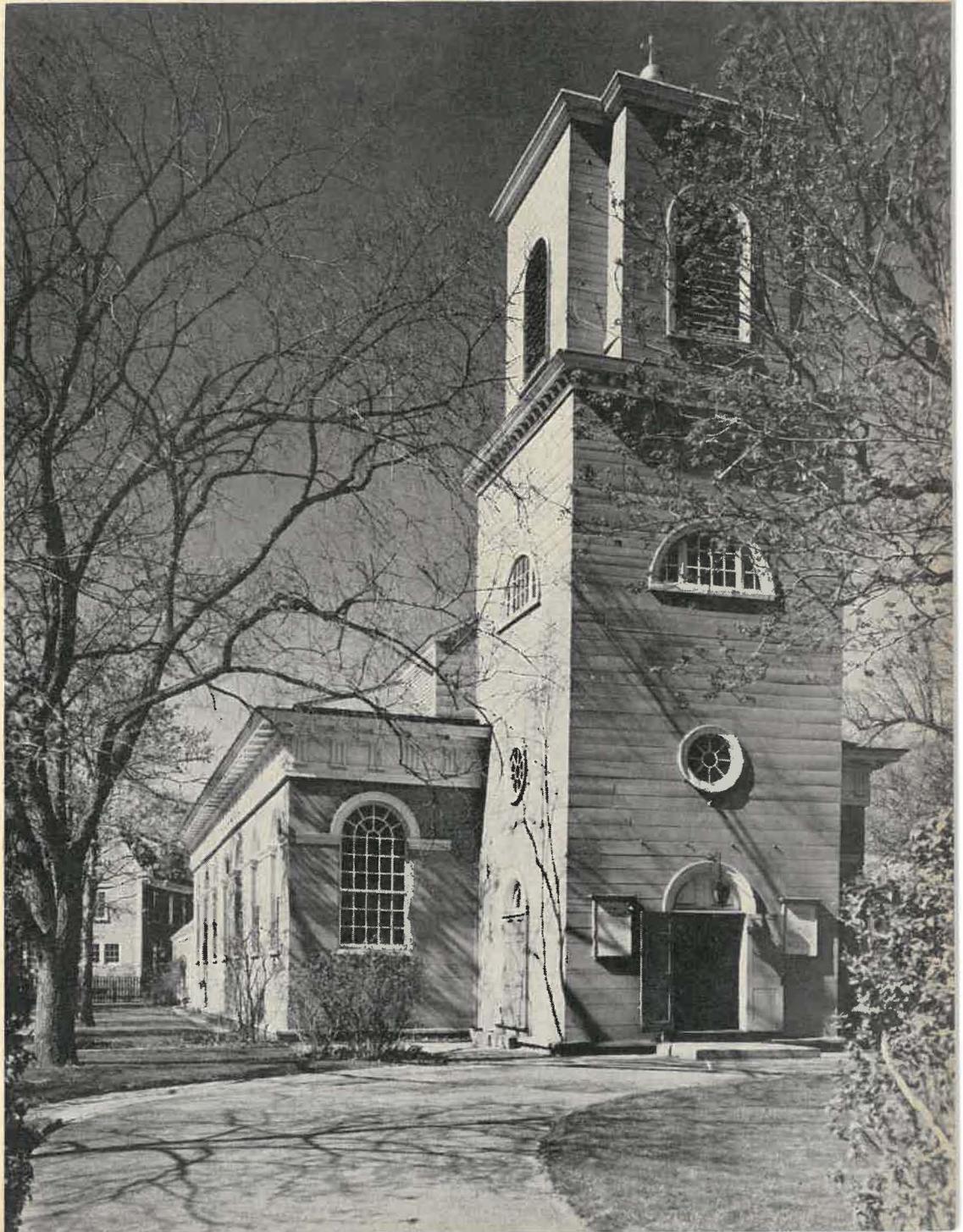


# The Living CHURCH

September 3, 1961

25 cents



**Parish**

**Administration**

**Number**

**Christ Church, Cambridge:**  
After 200 years, a pre-  
Revolutionary church looks  
to the future [pp. 10-15].



## SONGS OF THE CONGO

(Including the "Missa Luba," a Mass sung in pure Congolese style.)

Here are eight songs of the Congo and the "Missa Luba," sung by the Troubadours of King Baudouin, organized by Guido Haazen, a Belgian Priest. \$3.98

## 20th CENTURY FOLK MASS

(Frank Weir and his concert orchestra with the Peter Knight Singers)

Geoffrey Beaumont, priest in the Church of England, composed this Mass. It will, he hopes, provide men and women living in the modern world with an expression of faith that is close to their own experience. \$5.95

## BYRD: THE GREAT SERVICE

William Byrd (1543-1623) was court musician to Queen Elizabeth I. He set the standard of polyphony which has since characterized music of the Anglican Church. THE GREAT SERVICE, including Venite, Te Deum, Benedictus, Kyrie, Creed, Magnificat and Nunc Dimittis, is sung by the Chamber Chorus of Washington . . . Paul Callaway, Conductor. \$4.98

## THE CATHEDRAL ORGAN

(Alec Wyton at the Organ)

A selection of organ and choral numbers demonstrating the great organ in the Cathedral of St. John the Divine, New York City.

Fanfare (Wyton) — In Praise of Merbecke (Wyton) — Le Banquet Celeste (Messiaen) — Prelude and Fugue in B minor (Bach) are among the compositions in this recording. \$4.98

## MARCEL DUPRE' ORGAN RECITAL (Stereo)

(Marcel Dupre' playing the organ at St. Thomas' Church, N. Y. C.)

Here is the great Dupre' playing the beautiful organ in St. Thomas' Church. Compositions are: Allegro (Symphony No. 6) by Charles-Marie Widor; Sa'Ve Regina by Charles-Marie Widor; Prelude and Fugue in G Minor by Marcel Dupre'; Triptyque by Marcel Dupre'. \$5.95

Postage Paid on Cash Orders

## MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York 17  
29 E. Madison Street, Chicago 2  
261 Golden Gate Avenue, San Francisco 2  
4400 Melrose Avenue, Los Angeles 29

# BOOKS

## Richness of Heritage

**THE MEDIAEVAL MYSTICS OF ENGLAND.** Edited and with an Introduction by Eric Colledge, Department of English, The University of Liverpool. Scribners. Pp. 309. \$4.95.

This new anthology, *The Mediaeval Mystics of England*, compiled by Eric Colledge, will be welcomed by the Anglican who wishes to know more about the rock from which he has been hewn. The compilation wonderfully reveals the richness of the Anglican heritage.

Nearly one-third of this book consists of a scholarly introduction which surveys the spirituality of the Church of England from Anglo-Saxon times until the period of the Reformation. The remaining pages are given to representative passages from St. Aelred, St. Edmund Rich, Richard Rolle, *The Book of Privy Counsel*, Walter Hilton, Julian of Norwich, and Margery Kempe.

In his treatment and in his selections for this anthology, Colledge carefully points out the two particular hallmarks of English mysticism. These are intense devotion to the Passion of Christ and tender affection neither erotic nor sentimental for the blessed Mother of Christ. The latter attribute, ingrained for many generations into English spirituality, probably saved the Anglican Communion from that repudiation of St. Mary which was common to continental Protestantism.

The book is also worthwhile because it illustrates what we may call *the law of the survival of positives*. In theology, this law suggests that the positive insights of the great religious seers usually possess perennial validity but that their negative apprehensions have, at most, a value relative to particular times or cultures. For example, St. Aelred, in his eloquent writing, *The Mirror of Love*, devotes a chapter to the justice of infant damnation.

The law of the survival of positives, as it can be perceived in this book, likely is useful toward the creation of a healthy atmosphere to foster Christian reunion. The law obviously has an application to the Old Testament and to Christian tradition. Since the Anglican theologian, at least, faintly grasps the meaning of this law, his position seems more tenable than that of his Roman brethren who seek to perpetuate both negatives and positives in the realm of theology. The Roman theologian, for example, by reason of his orientation is called upon to defend the mediaeval doctrine of physical flames in a purgatory toward the center of the earth.

For its remarkable insights as well as

for its contents, this book of Eric Colledge can be highly recommended to clergy and laity. The author uses the finest available texts and he manages to bring into focus a picture which has been blurred for several centuries.

One single flaw mars this book. The writer tells us that at the Reformation the English mystics saw "that their day was now done, their whole world brought down in ruins." On the contrary, we now know that many editions of *The Little Book of Contemplation* were published during the Reformation era and that Anglican mysticism had a new blossoming which continues into our own times.

JOSEPH WITTKOFSKI

## Books Received

**THE BASIS OF BELIEF.** By Illyd Trethowan, O.S.B. Hawthorn Books. Pp. 142. \$3.50. (Volume 13, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**WHAT IS MAN?** By René le Troquer, P.S.S. Translated from the French by Eric Earnshaw Smith. Hawthorn Books. Pp. 142. \$3.50. (Volume 31, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**PENANCE AND ABSOLUTION.** By John M. T. Barton. Hawthorn Books. Pp. 159. \$3.50. (Volume 51, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**UNDERSTANDING THE BOOKS OF THE OLD TESTAMENT.** A Guide to Bible Study for Laymen. Edited by Patrick H. Carmichael. John Knox Press. Pp. 188. Paper, \$1.95. (Originally published 1950; revised edition, "Alethia Paperbacks," 1961.)

**PREACHING AND BIBLICAL THEOLOGY.** By Edmund P. Clowney, Associate Professor of Practical Theology, Westminster Theological Seminary. Eerdmans. Pp. 124. \$2.50.

**LIFT UP YOUR LIFE.** A Personal Philosophy for Our Times. By Rabbi Morris Goldstein, D.H.L., D.D. Philosophical Library, Pp. 194. \$4.75.

**HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.** By F. W. H. Myers. Edited by Susy Smith. Hyde Park, N. Y.: University Books, Inc. Pp. 416. \$10.

## 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.

### Community of Divine Charity, Japan

M. F., Algona, Iowa	\$ 25.00
A. A., Alexandria, La.	15.00
	<hr/>
	\$ 40.00

### Korean Lepers

Previously Acknowledged in 1961	\$241.00
C. N., Los Angeles	2.00
	<hr/>
	\$243.00

### Cuban Refugees

Previously Acknowledged in 1961	\$103.01
E. K., Lincoln, Neb.	20.00
	<hr/>
	\$123.01

### St. Michael's Theological College, Korea

Previously Acknowledged in 1961	\$125.00
St. Barbara's Congregation, Fort Sill, Okla.	50.00
	<hr/>
	\$175.00

# The Living CHURCH

Volume 143    Established 1878    Number 10

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

## STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Jean Drysdale, assistant to the editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Patricia Williams, Hester Brown, editorial assistants. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager. People and Places editor. Roman Bahr, subscription manager.

## ADVERTISING REPRESENTATIVE

Allan E. Shubert Company, 3818 Chestnut St., Philadelphia 4. Chicago: 154 East Erie St. Miami Area: Dawson Co., 1206 Chamber of Commerce Bldg., Miami 82, Fla. Los Angeles: 1850 N. Highland Ave.

## THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president. Rt. Rev. Charles F. Boynton,\*† Suffragan of New York, vice president. Peter Day,\* secretary. Joseph Carson,\* treasurer. Rt. Rev. John P. Craine,† Bishop of Indianapolis, Rt. Rev. Gerald F. Burrill,† Bishop of Chicago. Rev. Frs. William E. Craig,† Dudley J. Stroup,\*† Messrs. Jackson Bruce,\*† Harry P. Leadingham,\* Clifford P. Morehouse,† Robert D. Jordan.†

\*Director    †Member

## DEPARTMENTS

Books	2	Letters	4
Editorials	22	News	6
People and Places	30		

## SPECIAL FEATURES

Your Church's Personality	Alton M. Motter	5
Christ Church, Cambridge	Various authors	10
Building a Convent Chapel	Sister Clare, OSH	16
Funeral Customs	Edward C. Rutland	19
Drama in Church	Thomas Buckingham	20

## THINGS TO COME

September

3. Fourteenth Sunday after Trinity
10. Fifteenth Sunday after Trinity  
Joint Committee on Program and Budget for General Convention, Detroit  
Order of St. Luke the Physician, International Conference on Spiritual Healing, Philadelphia, Pa., to 18th
12. Daughters of the King, Triennial Convention, Detroit, to 16th
13. Church Periodical Club meeting, Detroit, to 16th
14. Meeting of executive committee, National Conference of Deaconesses, Detroit
15. Meeting of directors and corporation of Retiring Fund for Deaconesses, Detroit
16. Triennial meeting of National Conference of Deaconesses, Detroit  
National Council meeting, Detroit
17. Sixteenth Sunday after Trinity  
General Convention, Detroit, to 29th  
Triennial Meeting, Women of the Church, Detroit, to 29th

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wisconsin.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

September 3, 1961

# Church Candles

## Beeswax Eucharistic Candles



Especially fitting for Divine Service. Made of the finest materials obtainable in keeping with the high purpose for which they are used.

Available in three grades:

- Purissima—100% pure beeswax
- Missa—66⅔% pure beeswax
- Altar—51% pure beeswax



## Vesper Lights

Hard stearic acid candles noted for their long burning quality. Choice of pure white or ivory color. Available in three grades: Marble, Polar or Onyx Brand. Wide range of sizes.

## and candle accessories

by

## Will & Baumer

serving the churches of America since 1855



## Sanctuary Lights

New bottle-shaped container assures uniform burning. Choice of candle: all-beeswax, part-beeswax or regular mix.

## Sanctuary Lamps

Sanctolamp DS—Crystal or ruby globe, with standing frame as illustrated. Adapters for hanging, wall or pedestal mounting also available. Sanctolamp #2—all-glass, in crystal or ruby.



## Vigil Lights\*

Uniform burning without flare or smothering. Will not wilt or soften in temperatures up to 100°F. Clear, steady flame remains centered until last bit of wax is consumed. New, cleaner burning base assures easy removal from glass.



\*Registered trade name identifying a superior type of votive light.

Will & Baumer Candle Co., Inc.  
3200 Park St.  
Syracuse, New York

- ( ) Eucharistic Candles
- ( ) Vesper Lights
- ( ) Sanctuary Lights
- ( ) Sanctuary Lamps
- ( ) Vigil Lights
- ( ) Candlelight Service Kit

Gentlemen: Please send me complete information on the following:

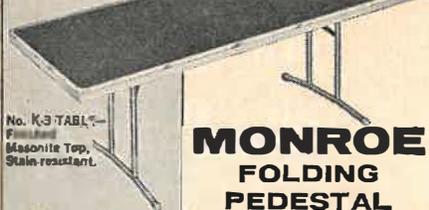
- ( ) Lighters & Extinguishers
- ( ) Tapers
- ( ) Candle Burners
- ( ) Charcoal
- ( ) Incense
- ( ) Other \_\_\_\_\_

Name \_\_\_\_\_

Church \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

**DIRECT FROM  
FACTORY**



No. K-3 TABLE  
Finished  
Masonite Top,  
Stain-resistant.

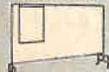


**STEEL  
FOLDING  
CHAIRS**

**TRUCKS FOR  
TABLES, CHAIRS**



**MOVABLE  
PARTITIONS**



**FOLDING  
RISERS**



## **MONROE FOLDING PEDESTAL BANQUET TABLES**

Churches, Schools, Clubs,  
and all organizations —  
**SAVE NOW** on famous  
**MONROE FOLDING  
TABLES** at our direct from  
factory, **LOW PRICES**. The  
leader for 54 years—still  
unmatched for quality,  
durability, convenience.  
Automatic locking legs. 68  
models and sizes.

## **FREE CATALOG**

Big, new 1962 catalog. Beau-  
tifully illustrated in full color.  
Shows full line of **MONROE**  
folding tables, chairs, plat-  
form-risers, table and chair  
trucks, portable partitions.  
Lists prices, discounts, terms.

**THE MONROE COMPANY**  
20 Church St. • Colfax, Iowa

- GENERAL  
RELIGIOUS BOOKS**
- DEVOTIONAL BOOKS**
- RELIGIOUS CARDS**
- IMPORTS**
- PRAYER BOOKS • HYMNALS**
- BIBLES**
- EDUCATIONAL TEXT BOOKS**
- CHURCH AND  
SCHOOL SUPPLIES**
- VESTMENTS**
- ECCLESIASTICAL  
APPOINTMENTS**

*Catalogs on Request*

### **MOREHOUSE-BARLOW CO.**

14 East 41st St., New York 17, N. Y.

261 Golden Gate Ave.  
San Francisco 2, Calif.

4400 Melrose Ave., Los Angeles 29, Calif.

## **ST. JAMES LESSONS**

**CONTENTS:** Based on the Prayer Book.  
**METHOD:** Workbook, 33 lessons, handwork,  
Nine courses.

**OBJECTIVE:** To teach understanding and prac-  
tice of the Episcopal faith.

**PRICES:** Pupils' work books, each . . . \$1.10  
Teachers' manuals I, II, III, each .50  
Teachers' manuals IV to IX, each .75

No samples or books on approval,  
Payment with orders.



## **ST. JAMES LESSONS**

P. O. Box 241 Port Chester, N. Y.

# LETTERS

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

## Unity

I am deeply disturbed by the clamor for Church unity being raised by many people in the Church. I am for the reunion of Christendom, this I wish clearly understood. I feel that this is what Jesus intended. What causes me concern is the fact that many of our leading Churchmen seem willing to go to any lengths in the cause of reunion. In listening to some conversations of some of our more ecumenical clergy, I sometimes feel that they are willing to give up wholesale some of our most cherished and long-held beliefs. In short, they are quite willing to dilute the Faith to whatever extent it is necessary in order to appease Protestants so that they will be willing to grace our ranks with their presence. I am for unity but there is one question that I am constrained to ask. What am I going to be called upon to give up? Frankly, I am not too sure that I am prepared to give up anything, surely none of the Catholic Faith. Either we are a valid Church in the line of the Apostles or we are not. If we are, then I see no reason for us to give up anything.

I came into the Episcopal Church from the Baptist Church because in it I found the things and the grace necessary for my spiritual well being. I want to keep right on being an Episcopalian. I do not want to become a denominational sectarian again.

The Protestant bodies should know that we would welcome them. But either we are the Church our Blessed Lord founded or we are not. To the latter alternative I cannot subscribe. If we are that Church, then what would seem to be necessary, for unity in a Church which would be the Body of Christ, is for others to embrace the Catholic Faith as we have received it and understand it. As far as I can see, there is no alternative.

(Rev.) RONALD A. NORTON  
Rector, Trinity Church

Moundsville, W. Va.

In all the ecumenical talk now going the rounds, we seem to miss a main point, namely that our Congregational, Methodist, and Presbyterian friends are really hankering to return home.

We would do a disservice to the cause of Church unity if we, in any manner, watered down the Faith of our fathers or tampered with the historic Creeds. That which we hold dear has stood the test of time, has brought countless millions to Christ, and has been upheld by the blood of the martyrs. Now is the time for all Episcopalians to bear a vital witness to our ancient Catholic heritage, thus making our ecclesiastical position so warmly inviting that we will gather into the Anglican fold those, who, in former error, strayed away.

(Rev.) JOHN S. TYLER  
Vicar, St. David's Church

Agawam, Mass.

## A Record?

Your issue of July 30th sets a record of religious journalism which both you and others will find it extremely difficult to better.

Bishop Burrill's article is, for my money, a masterpiece of its kind. He states that Anglicanism is virtually impossible to define and, if this is so, he has virtually done the impossible.

Your editorial *Mater et Magistra* is refreshingly free of sycophantic applause. Your "paternal state obeying the dictates of a matriarchal Church" cuts to the heart of the matter.

Bishop Bayne's words are full of real depth and wisdom. There are very few writers who can carry off convincingly a meditation in print but he is one of them.

A hearty well done!

(Rev.) EDWARD H. MANSLEY  
Priest-in-charge,

Church of the Redeemer

Addison, N. Y.

## The Church's Name

Years ago I greeted with delight the name given our Church in both China and Japan . . . (translated) The Holy Catholic Church in China and The Holy Catholic Church in Japan. We should call our Church "The Holy Catholic Church in the United States of America."

ELISABETH ROBINSON  
(Mrs. J. P.)

Amherst, Mass.

Our name should be a series of words, honestly and as precisely as possible declaring our belief, our origin, and our continuity with the Apostles and the early Church. To satisfy these conditions there seems to be no other name than "The Anglican Church in the USA."

ARTHUR K. HYDE

Birmingham, Mich.

## Motorama Bus

I write this, bringing to your attention a major omission which occurred in the story furnished you regarding the Episcopal Motorama Bus. The story told of the displays that have been installed in this bus, regarding the Episcopal Church and General Convention, preceding the 3,000 mile tour of the bus, in the state of Michigan.

Omitted through error was the giving of due credit to the Promotion Department of the National Council of the Episcopal Church. This Department developed the idea of a Motorama, arranged for the installation of the displays, and made them available to Michigan for the pre-Convention informational tour.

The bus and displays represent an investment of about \$10,000 of National Council funds and getting it ready for the tour required a considerable amount of overtime work by Katherine Haworth of the national Promotion Department.

I would appreciate very much your printing this letter so that full justice may be done to the imagination and administrative ability which made the bus possible in the first place.

JOHN C. CHAPIN  
Chairman, Promotion Committee  
Diocese of Michigan

Detroit, Mich.



# Your Church's Personality

Twenty Questions About Your Congregation's Public Relations Program—

by the Rev. Alton M. Motter

Churches, like people, have personalities. Many churches grow up haphazardly like Topsy. Others are guided and directed toward being a mighty spiritual power in the lives of members and the community. Such achievements do not just happen. They are usually the result of the dedicated labors of committed church leaders.

How does your church rate in this 20-point church personality test?

- 1. Is the ministry of our staff marked by a deep and sensitive Christian concern for the spiritual welfare of others?
- 2. Is this same concern expressed in the friendly and courteous way our church-related telephones are answered?
- 3. Are our ushers trained to express a warm and genuine welcome to visitors?
- 4. Do we produce a neat and attractive church bulletin as a helpful aid to worship?
- 5. Do we inform our members of the church's program through a well edited parish publication?
- 6. Have we an interesting leaflet or folder describing the program of our church for new or prospective members?
- 7. Is our church building attractive and well maintained both inside and out?
- 8. Do we keep pew racks, window sills, and closets cleared of out-dated literature and supplies?
- 9. Do we give thoughtful attention to landscaping our church property?



The Rev. Alton M. Motter of Minneapolis, Minn., is the associate executive secretary of the Minnesota Council of Churches. In 1954, he was the executive responsible for the publicity coverage of the Evanston Assembly of the World Council of Churches. In addition to editing three books, he has served two pastorates in the United Lutheran Church.

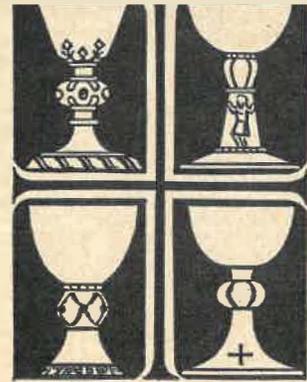
- 10. Are we providing as much off-street parking as possible so as to be considerate of the parking rights of our church neighbors?
- 11. Could we broadcast brief chime or organ selections to our community on Sunday mornings and through the week at noon or the 6 o'clock Angelus hour, as well as upon such special occasions as Christmas Eve and Easter morning?
- 12. Could some unique feature of our church be flood-lighted at night?
- 13. Do we maintain an attractive and well designed outdoor bulletin board and



additional street or road directional signs?

- 14. Have we learned how to work with the church editors of our newspapers so that adequate news coverage is given significant church events?
- 15. Is our church associated with the radio-TV committee of our council of Churches or ministerial association for possible participation in the broadcasting ministry of the churches of our community?
- 16. Do we express a cooperative spirit in working with other Churches and civic agencies in meeting cultural, welfare, and social justice needs?
- 17. Do we train the children of the church to respect the flowers, lawns, and fences of our church neighbors?
- 18. Do we deal fairly, promptly, and politely with criticism coming from either within or without the congregation?
- 19. Are we thoughtful hosts toward visiting pastors and speakers?
- 20. Are we willing to undergo greater spiritual disciplines so that God can use us more effectively to do His will?

## OSBORNE



### CHALICES

Send for Chalice-Ciboria book No. LC1C showing over 150 original and historic designs **EVERY KIND OF CHURCH SILVER AND METALWORK**

Send for book No. LC2G kindly stating your probable requirements  
**117 GOWER STREET LONDON W.C1 ENGLAND**

### WHERE IS THAT TEACHING PICTURE?

Keep your 12½" x 17" Teaching Pictures clean, undamaged, indexed, available.

Write for free folder describing Teaching Picture Filing Cabinets and other educational products.

**HOWISON-HOWARD**  
 Educational Products  
 Dept. C  
 232 S. Prospect St.  
 Marion, Ohio



Stained Glass Lighting Altar Ware

The Studios of **George L. PAYNE**  
 15 Prince St., Paterson 7, N. J.

**Clergy and Choir VESTMENTS**  
**ALTAR HANGINGS and LINENS**  
 Chasubles - Albs - Amices - Copes  
*All Embroidery Is Hand Done*  
 Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments  
**J. M. HALL, INC.**  
 14 WEST 40th ST. NEW YORK 18, N. Y.  
 Tel. CHickering 4-1070

THE LIVING CHURCH — — \$10.00 a Year

# The Living Church

Fourteenth Sunday after Trinity  
September 3, 1961

**For 82 Years:**

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

## CONNECTICUT

### Third Bishop

Bishop Gray of Connecticut has called a special convention of his diocese, for the election of a second suffragan.

The convention will meet in Christ Church Cathedral, Hartford, Conn., on September 12th.

Bishop Esquirol, who is presently Connecticut's only suffragan, was consecrated in 1958.

## EPISCOPATE

### Death of Bishop Barth

The Rt. Rev. Theodore Nott Barth, Bishop of Tennessee since 1953, died in a Memphis, Tenn., hospital on August 22d at the age of 63. The bishop had been ill for some time, and had undergone surgery a number of times [L.C., April 30th].

Earlier in the year, Bishop Barth had asked the diocesan convention to elect a coadjutor for the diocese [L.C., February

5th], and the convention, in April, elected Bishop Vander Horst, who was then suffragan bishop of the diocese.

When, early in his final illness, Bishop Barth was told by his physicians that he should expect death, he is reported to have said that he wanted to spend the rest of his time "talking and seeing my friends."

Funeral services were held for the bishop in St. Mary's Cathedral, Memphis, on August 24th, with Bishop Vander Horst and the Very Rev. William E. Sanders, dean of the cathedral, officiating. He was buried at St. John's Church, Ashwood, Tenn., where Bishop Otey, first Bishop of Tennessee, and Bishop Maxon, fourth bishop of Tennessee, are buried. The land at St. John's was given by Leonidas Polk, first bishop of Louisiana and a general in the Confederate Army.

Bishop Barth was born in Mount Savage, Md., in 1898. He was graduated from the University of Virginia, and studied at the Virginia Theological Seminary, where he received a B.D. degree in 1922. He was ordained to the priesthood in that year. The Virginia seminary awarded him a degree of Doctor of Divinity in 1949.

From 1922 until 1924 he served Deer Creek Parish, Harford County, and from 1924 until 1928 he served Reisterstown Parish and Western Run Parish, Baltimore County, Md. He was rector of St. Bartholomew's Church, Ten Hills, Baltimore, from 1928 until 1940, and from 1940 until 1948 he was rector of Calvary Church, Memphis, Tenn. He was consecrated bishop coadjutor of the diocese of Tennessee in 1948, and served in that capacity until 1953. He is survived by his wife, Elizabeth Pike Ellicott Barth, a son, a daughter, and two grandchildren.

Bishop Barth: "Seeing my friends" was a final wish.



### Bishop Spencer Is Dead

The Rt. Rev. Robert Nelson Spencer, retired Bishop of West Missouri and the subject of the book, *Seed for a Song*, by Lee Bristol, Jr. died in Ludington, Mich., on August 19th at the age of 84.

Bishop Spencer, who had suffered a heart ailment since 1948, celebrated the 30th anniversary of his consecration last year. He had made his summer home in Ludington for many years, and in 1955 a "Bishop Spencer Day" was held there. The unofficial "Bishop of Ludington"



Bishop Spencer: Eagle set free.

wrote a pageant, "*Pere Marquette*," which was performed annually by a Ludington group.

The bishop was the author of many articles, some of which appeared in THE LIVING CHURCH. The death of the late Bishop Stewart of Chicago, in 1940, cause Bishop Spencer to write:

"Eagle thou wert; and we are glad for thee;

For thy staunch witness to the ancient Creeds;

For zeal in missions — not in words, but deeds;

Glad for thy wings that cleft so easily The stellar heights, where star with stardust pleads.

God, mark the sparrow's fall; and set our eagle free!"

Bishop Spencer was born in Tunnel, N. Y., in 1877. He studied at Wyoming Seminary, Dickinson College, and Kansas Theological School, and held D.D. and LL.D. degrees from Dickinson. He was ordained to the priesthood in 1905.

He was preacher at the government chapel at Fort Riley, Kan., from 1904 until 1907, and from 1905 until 1907 he served the Church of the Covenant, Junction City, Kan. He served St. John's Church, Springfield, Mo., from 1907 until 1909, when he became rector of Grace and Holy Trinity Church, Kansas City, Mo. He was rector there until 1930, when he was consecrated Bishop of West Missouri. He was a deputy to General Convention six times between 1913 and 1928.

Bishop Spencer is survived by his daughter and two grandchildren.

## VERMONT

### Brandon Festival

A "festival of art and worship" was held at St. Thomas' Church, Brandon, Vt., on August 11th, 12th, and 13th, with the avowed purpose of "underlining the

essential relationship between theology and aesthetics."

The festival, which was under the direction of the Rev. Hayward B. Crewe, rector of St. Thomas', featured talks by the Rev. Chad Walsh, of Beloit College, Beloit, Wis., and by Paul Aschenbach, a sculptor and a faculty member of the University of Vermont.

An exhibit of the work of Vermont craftsmen was offered on the ground floor of the rectory during the three-day festival. As part of the festival, a Vermont dance instructor presented a program titled, "The Dance as Worship," in the Congregational chapel on the village green. The chapel also was the scene of a showing of the Ingmar Bergman film, *The Seventh Seal*.

The Bishop's Company, a repertory group (named in honor of a Methodist bishop) specializing in "drama in the Church," used the chancel at St. Thomas' to present two plays: *Winnie the Pooh* (based on the children's work by A. A. Milne), and Rumer Godden's *An Episode of Sparrows*.

Organ recitals were given by the Rev. Herbert W. Sanderson, rector of St. Paul's Church, Vergennes, Vt.

Fr. Crewe, who describes his role in the festival as that of a "catalyst," undertook a program of study in art and music at Wayne State University, Detroit, before he decided to study for Orders. Mrs. Crewe also has a background in art.

## ENGLAND

### Conge d'Elire

by the REV. DEWI MORGAN

The Rev. Christopher Wansey, rector of Woodford, Essex, England, has sent a telegram to Queen Elizabeth II asking that the provost and chapter of Chelmsford be given a say in the appointment of the diocese's next bishop.

When the Rt. Rev. S. Falkner Allison, who is to be the new Bishop of Winchester, leaves the diocese of Chelmsford, the bishopric will become vacant.

The telegram says:

"Beg to inform you that a petition to Her Majesty is being organized among clergy and laity of the diocese of Chelmsford that a true *conge d'elire* be granted to the provost and chapter in the matter of the new bishop of Chelmsford. Please do not intercept this petition."

The *conge d'elire* (permission to elect) is the royal writ granting permission to a cathedral chapter to elect as bishop someone already nominated by the Crown. By the time of the Norman conquest the disposal of English sees already for some centuries had been more a matter for the Crown than for the Pope. In 1214 King John was forced to agree that bishop should be elected by a cathedral chapter, but that royal permission in the form of the *conge d'elire* was first to be gained and the election to be confirmed by royal

assent afterwards. This was one of the preludes of the Magna Carta.

Until the Reformation this settlement remained in force. Subsequently, the Crown was to nominate the person before election by the chapter, and the election was required under the penalties of *praemunire* [see below].

Mr. Wansey said the procedure suggested in the petition was not in any way unconstitutional. Many former monarchs, he said, had given permission to the dean and chapter to elect a new bishop without a nomination from the Crown.

"There is no reason," he said, "why there should not be a consultation between the Ecclesiastical Secretary of the government and the provost and chapter. . . . The Church is a responsible body. Why should it be humiliated thus?"

"Parliament is not what it was. It is no longer a body of exclusively Church of England members. So, although the Queen may truly be said to represent the Church, the Prime Minister and his Secretary no longer do so."

### Behind the Pink Curtain

The election on August 12th of the Rt. Rev. Robert W. Stopford, Bishop of Peterborough and the Crown's nominee for the post of Bishop of London, was not unanimous. The Rev. Canon Lewis J. Collins of St. Paul's Cathedral, London, voted against the nominee, as a protest against the election procedure which he termed "a farce, a relic of bygone days, which can only add to the difficulties of those who endeavor to commend the Church of England to the present day world."

An "ecclesiastical correspondent," quoted by the London *Sunday Telegraph* (August 13th) explained:

"The procedure under which bishops are elected is regulated by legislation passed in the reigns of Henry VIII and Elizabeth I. Refusal to comply with the instruction to elect the Crown's candidate is a breach of *praemunire*, an act originally designed before the Reformation to prevent ecclesiastical cases being illegally transferred from royal jurisdiction to the papal court.

"Its penalties include imprisonment, confiscation [of goods and land], and what amounts almost to outlawry. The dean and members can be punished individually.

"In practice, refusal is ineffective because the Crown is empowered to bring about an election by letters patent if its nominee is not accepted by the dean and chapter."

The election took place in the dean's aisle in St. Paul's, and was closed off from public view by a pink curtain. Canon Collins was the only one of the 18 members of the Greater Chapter of the cathedral to vote against the nominee, but it is reported that two or three others abstained.

Canon Collins, who has been a leader in the nuclear disarmament movement in England, has in the past disagreed with Bishop Stopford on the matter. He op-

posed his selection as Bishop of London [L.C., April 16th].

In his protest, the canon observed that "if we fail to endorse the Crown's nomination, our verdict will not be heeded. The law provides for the Crown to have its way, regardless of what we do here today." He continued:

"We ourselves, under the Statute of Praemunire, lay ourselves open to imprisonment, confiscation of our goods, and loss of all our civil rights. . . ."

"I beg, therefore, that all of us here today will join in making this the occasion of a firm protest against the continuation of such a mockery. I ask that we do not cast any vote at all but face the state with the necessity of putting the law as it stands into operation or of reforming it. To do neither would be to cast the law into disrespect. . . ."

The Very Rev. Walter R. Matthews, dean of St. Paul's Cathedral, said after the election that "Canon Collins does have a point. I agree entirely, but any reform ought to come from Convocation, where it is being considered."

Said Canon Collins, afterward, delivering the opinion that his protest had had its effect:

"It has been given publicity and people will realize the Church is indulging in something so out of date and silly that it will have to be reformed. At least it has shown there were others willing to abstain." [D.M.]

#### TENNESSEE

### "Problem?" at Monteagle

The Episcopal Churchmen of the diocese of Tennessee are scheduled to meet at the DuBose Conference Center, Monteagle, Tenn., on September 8th to 10th. Mr. Shepherd Tate of Memphis, president of the group, has termed the annual meetings "the biggest weekend gathering of Episcopal laymen in the country."

Scheduled speakers for the conference include the Rt. Rev. John Vander Horst, Bishop of Tennessee; Mr. George E. London, president of the London Oil Co. (topic: "Do you have a solution or are you just part of the problem?"); Capt. Robert C. Jones, national director of the Church Army in the USA; and Dr. Paul Rusch, director of the Kiyosato Educational Experiment Project (KEEP), in Japan.

#### LAYMEN

### Director for CWS

Hugh D. Farley, a Churchman from Chevy Chase, Md., has been appointed executive director of Church World Service, a relief agency of the National Council of Churches.

Mr. Farley has directed U. S. government aid programs in Lebanon and Korea, and served as an evaluation officer for the International Coöperation Administration in Washington, D. C. He succeeds Methodist Bishop Frederick Newell.



Hugh D. Farley: The Churches' relief director.

#### NCC

### Message for Labor Sunday

In a Labor Sunday (September 3d) message, the National Council of Churches' Department of Church and Economic Life has called for "positive and determined effort" to bring about "full production and full employment aimed at providing decent living conditions the world over."

The NCC department, in its message, said that "automation is of critical concern to the Churches," and that "large-scale unemployment or long continued unemployment for persons able and willing to work is intolerable." The message was approved by the NCC's Division of Christian Life and Work.

Said the department:

"Automation — the invention and use of machines that reduce drudgery and multiply production — has not only increased opportunities but created problems that concern us all. In the long run automation may not reduce the total number of jobs, but its immediate effects are frequently felt in the dislocation of workers.

"Goods are increasingly produced with less work, and these production methods displace many workers. . . . Maintenance of an adequate level of demand for goods and services to keep our entire work force employed is not a problem which either employers or unions can solve alone. This task involves fiscal and monetary policies and other measures. . . ."

"In the increased capacity of our factories and our farms we have the opportunity to bring the comforts of health and decent living standards to untold millions of people both at home and abroad. As long as people anywhere are in need, our responsibility as Christians is to seek effective means of making resources available to meet that need. . . ."

"Full employment within our new technology is an ethical imperative. To achieve it will require the best creative thinking and action . . . of everyone. . . ." [RNS]



## GENERAL CONVENTION

### MAGAZINE ADVISORY BOARD

### Is This Enough?

The Church Magazine Advisory Board, appointed under a resolution adopted by the 1958 General Convention, recommends that the 1961 Convention appropriate a total of \$558,974 to be spent over the next three years in building up the magazine, the *Episcopalian*. Under the program proposed by the advisory board, the board of directors of the magazine would spend a maximum of \$231,152 in 1962; \$182,965 in 1963; and \$144,857 in 1964.

The members of the advisory board are the Very Rev. William S. Lea, Robert E. Kenyon, Jr. (chairman), Howard Hoover, Miss Margaret Cousins, Samuel W. Meek, William McK. Chapman, John H. Leach, John W. Reinhardt, Hugh Curtis, and the Presiding Bishop (ex officio).

Pointing out that the *Episcopalian* "is now the most widely circulated, read, and discussed magazine in the Church's history," and that it can be expected, "if the editors keep the product a good one," to see its circulation increase in time, the advisory board asks:

"But is this enough? Is this what the Church wants? Or does it want the *Episcopalian* to reach most of the Church's 1,000,000 families, including the more than 500,000 who have never yet seen a national Church magazine, and may never see one unless their church subscribes to it for them?"

#### Other highlights of the report:

✓ "Families are renewing their subscriptions to the *Episcopalian* at a rate of at least twice (66% against 30%) that of normal expectancy without special promotion."

✓ "Through April of 1961, the *Episcopalian* had served 99 parishes and missions which had decided to send the magazine to all of their contributing families. . . . Fifty-one, with a combined circulation of 5,404, came up for renewal. Of the 51, all but two are continuing the plan. . . ."

✓ "During the first 12 months . . . we printed 1,026,000 magazines at a gross cost of \$346,000, and a cost to the Church of \$113,000. The total cost per copy was 34 cents. Since our highest payment was 30 cents for a single copy and 25 cents for a \$3 subscription copy, we lost money on each copy we produced, which is normal for the early years of any magazine. Already the cost per copy is falling. The total cost figure per copy so far in 1961 is 30 cents."

✓ "The magazine will serve the whole Church with material covering the whole range of the Church's activities in all age groups and geographical locations. The primary emphasis will be on the world-wide

coverage, in transmitting information about events which would normally appear in parish bulletins and diocesan publications."

✓ "[a quote from an unnamed bishop] 'Quite frankly, I was one of the numerous people of the Church who thought it was futile to try to put out a Church magazine under the auspices of the National Council. I felt the material would have to be so inane and colorless that unless someone be offended it would neither be interesting nor readable. In this I was wrong and I rejoice that I was in error. . . .'"

## FORWARD MOVEMENT

### In the Process, Progress

The Forward Movement is increasing its publishing activities in Latin America, according to its report to General Convention.

Selected Forward Movement pamphlets translated into Portuguese for Brazil will supplement *Avante dia a dia*, which has been appearing for many years in that country. Selected Forward pamphlets will also be translated into Spanish. Already in existence is *El Pan Nuestro* ("Our Daily Bread"), similar in format to *Forward Day by Day*, but with locally written meditations. *El Pan*, "originating in Cuba, will be generally available from Costa Rica."

The report notes that the Forward Movement office has received a copy in Japanese of *Forward Day by Day* for Advent, 1949. It was prepared by the Woman's Auxiliary of the diocese of Kyoto.

Braille publications of the organization continue, with *Forward Day by Day* in Braille sent free to approximately 1,000 subscribers, and the Holy Communion, with Collects, Epistles, and Gospels sent free to those whose names are supplied by their rectors. Plans for extension of Braille publications and the addition of recordings are under consideration.

The Rev. Clement W. Welsh, editor, who signs the report, observes:

"Anyone who must report the activities of this organization may be forgiven a secret wish that it had not been given a title quite so explicit. Movement there has been, but the direction of it may not always have been forward; who, in these distracted times, can distinguish progress from process?"

Variety there has been in *Forward Day by Day*, observes the Rev. Mr. Welsh, and it is reflected in the periodical's cover

### The Living Church Development Program

During the next two or three months contributions received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Previously acknowledged - - - - - \$10,222.65  
Receipts Nos. 3483-3502, Aug. 16-22 - 170.00

\$10,392.65

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

September 3, 1961

illustrations, which have ranged from a Kodachrome to a medieval drawing. Variety is obvious in the contents: "Each issue receives praise for what it is, and also blame for what it is not. But meditation can take many forms, and we would let the author make his own rather than submit to a common style."

The organization publishes some four million items each year.

The number of titles in print was 188 in Lent, 1958, and 176 in Lent, 1961, with nearly 100 titles dropped and over 80 added. "Much of this rather rapid turnover was occasioned by the addition to our list of two series: the 'Advent Papers' and a group of pamphlets formerly published by the department of social service of the diocese of Massachusetts," says Mr. Welsh.

## MUSIC

### Voices of Michigan

The Rev. Ward Clabuesch, rector of St. Luke's Church, Allen Park, Mich., and chairman of the music committee of the 1961 General Convention, has been in charge of recruiting, training, and coordinating two 750-voice choirs whose members come from all over the eastern half of Michigan.

The choirs will furnish Convention music, one at the opening service at 7:30 p.m. on September 17th, and the other at the Missionary Mass Meeting which is to be held at 8:00 p.m. on September 22d. Mrs. Rogers Marquis, of Bloomfield Hills, Mich., is co-chairman of the music committee.

Choristers from 40 parishes and missions outside of the Detroit area of Michigan have been training in separate, local groups. Their director is Kent McDonald, organist and choirmaster of St. James' Church, Birmingham, Mich., and their organist is Dr. August Maekelberghe, organist and choirmaster of St. John's Church, Detroit. These local groups are not scheduled to sing together as a choral group until their final rehearsal, on the afternoon of September 17th.

The other group, consisting of choristers from 42 parishes and missions of the Detroit area, has been meeting in sections around the city. The director of this group is Elwood Hill, choirmaster at Christ Church, Grosse Pointe, and the organist is Edgar Billups, of All Saints' Church, Pontiac, Mich.

Each choir will be accompanied by an organ and a small brass choir.

## ANGLICAN CYCLE OF PRAYER

### September

3. North-West Australia
4. Norwich, England
5. Nova Scotia, Canada
6. Nyasaland
7. Ohio, U.S.A.
8. Oklahoma, U.S.A.
9. Olympia, U.S.A.

## HUMAN AFFAIRS

### A Social Conscience

Resolutions on Christian marriage and population control and on workmen's compensation laws will be submitted for the consideration of General Convention by the Joint Commission on the Church in Human Affairs.

Last year a Commission statement dealing with the problem of population control received national press coverage. The wide attention given to this statement, as well as to another one expressing the views of the Commission on anti-Semitism, "confirmed this Commission's feeling that the Church, as a whole, must speak to specific situations as they arise, and not wait until non-Christian forces have clouded and confused the issue."

In its report to General Convention the Commission asks that its chairman and one lay member serve as coöpted members of the National Council's Christian Social Relations Department and that either the director or a staff member of the Department serve with the Commission as a consultant.

Stressing the need for clarification of its relationship to National Council, the Commission says:

"It is felt that this Commission can act as the social conscience of the national Church, calling from time to time the Church's attention to specific areas of need, and the appropriate action which the specific departments of National Council might carry to conclusion. . . . The matter of publishing material can better be handled through the National Department of Christian Social Relations, and the energy previously expended by this Commission in this area might be directed to an adequate program at the General Convention which can call the Church's attention to the areas of need and recommend appropriate action for the Convention."

The Commission hopes for "adequate time" at Conventions for presentations of such programs.

Resolutions on Christian marriage and population control are developed from the Encyclical Letter and Resolution 115 of the 1958 Lambeth Conference:

"The responsibility of deciding upon the number and frequency of children has been laid by God upon the conscience of parents everywhere" and "this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian responsible parenthood . . ."

"The two great purposes of Christian marriage" are the procreation of children and, "implicit within the bond between husband and wife, the relationship of love with its sacramental expression in physical union . . ."

". . . It is the duty of the better-developed countries such as our own to help such countries [where population is increasing too rapidly] to become self-supporting in food supplies and health measures through tech-

*Continued on page 24*

# CHRIST CHURCH,

**Historic Christ Church,  
which opened its doors  
in 1761, will look  
to the future during its  
200th anniversary celebration**

**by Mona Hull**



**Christ church and parish house**

**T**he two hundredth anniversary celebration of one of Massachusetts' oldest Episcopal churches was announced early this summer when the Rev. Gardiner M. Day of Christ Church, Cambridge, set the week-long commemorative program for October 15-22, 1961.

Preaching from the wine-glass pulpit in the handsome pre-Revolutionary Christ Church on Cambridge Common, which serves a large parish, Mr. Day stressed the forward look towards the next 200 years, which will characterize the anniversary celebration.

"The Mission of the Church in the World Today" is the theme of Anniversary Week, and prominent guest speakers from many areas will participate in the daily Cambridge meetings. Among the anniversary guests will be the Most Rev. Henry Knox Sherrill, former Presiding Bishop; the Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession, New York City; Dr. Rhoda Metraux, director of research, American Museum of Natural History; Dr. Randal Robertson, assistant director of the National Science Foundation; the Rev. Theodore O.

Mrs. Hull is in charge of publicity for the anniversary celebration.

Wedel, canon of the Washington Cathedral; and the Rt. Rev. J. Leonard Wilson, Bishop of Birmingham, England. Bishop Wilson represents the Society for the Propagation of the Gospel in Foreign Parts, the missionary society of the Church of England which established Christ Church.

The church, which opened its doors in October, 1761, in the peaceful rural village of Cambridge, seat of young Harvard College, was an offshoot of Anglican King's Chapel in Boston. Loyal Churchmen living across the Charles River found the ferry trip both damp and dangerous in rough weather, and asked the Archbishop of Canterbury if they might open a new church on Cambridge Common.

Two hundred years of eventful living created a parish strong and resourceful. During the Revolution, colonial troops were quartered in the building, and organ pipes were made into bullets. The church was boarded up and unused until Martha

Washington took residence in Cambridge in 1775, and requested that the building be reopened. Both General and Mrs. Washington attended services there on New Year's Day, 1776.

The original church still stands as one of the historic landmarks of the Boston area. During the Anniversary Week, the original William and Mary Communion silver, the church's collection of old Prayer Books, Bibles, and prints will be on display. On Saturday, October 22d, ten distinguished 18th-century houses will be open to the public. Among them will be Aphorpe House, 1760, built by East Aphorpe, the first rector of Christ Church. It is now the residence of the master of Adams House of Harvard University.

In honor of the celebration, Dr. Randal Thompson has composed a musical drama, "The Nativity According to St. Luke," which will be presented in the fall under the direction of Marion Boron, organist and choir director.

# Cambridge, Mass.

Scattered through two centuries of growth — sacrifice, tension, bitter controversy, and war

by Roger Gilman

It was just two centuries ago that eight Church of England men in the village of Cambridge, Mass., agreed to build a church for their families and friends and for the students at the new college of Harvard. They petitioned the Society for the Propagation of the Gospel at London for the support of a clergyman. They named the Rev. East Apthorp of Boston, then a tutor in Cambridge University, who had offered himself for the post.

Without waiting for a reply, they engaged the one professional architect in New England, Peter Harrison of Newport, who had recently built King's Chapel in Boston, which they greatly admired and where they had worshiped. They even specified the dimensions of the building, 45 x 60 feet, and its general features — a tower with a belfry but no steeple, an interior with columns and an organ loft. The cost was to be £500 — a figure which eventually had to be trebled. Generous gifts came also from friends in England: a fine organ and a 1,500-pound bell.

Hopes were fulfilled and the church dedicated on October 15, 1761, but tensions, religious and political, between church and community were to develop that would threaten its very existence. In this Puritan village the church service with its prayers for the King and for the bishops, the elegant church itself were symbols of a tyranny from which they had freed themselves by sacrifices 100 years before, and which now seemed to menace them once again. The men who had founded the church and owned its pews, the proprietors, were wealthy aristocrats loyal to the Crown. King George III was constantly becoming more oppressive and more hated. Moreover, the young rector, son of a rich Boston merchant, had built himself a house more spacious and handsome than even the proprietors' mansions along "Tory Row." It must be intended for a future bishop's palace! He was attacked from pulpits and in

pamphlets. When he defended his Church and his mission — although in courteous terms — the controversy waxed bitter. Finally, at the end of three years, he sailed for England and never returned.

The next rector, by a strange oversight in London, turned out to be an impostor and a petty thief and was sent to jail. Then came a godly man, the Rev. Winwood Serjeant. He avoided controversy and devoted himself to his people but by 1774 he was writing, "The populace are almost daily engaged in riots and tumults."

That very summer all but two of the proprietors took refuge with the British garrison in Boston. Mr. Serjeant and most of the congregation had to flee into the country, and he eventually returned to England. From the day of his departure, no regular services were held in the church for 16 years — a staggering blow to the life of a small parish.

After the Battles of Lexington and Concord in the next year, Colonial troops began pouring into Cambridge. They filled the Harvard buildings and overflowed for a few months into the empty church.

When General and Mrs. Washington wintered in Cambridge, a special service was held in the shattered church on New Year's Day, 1776, attended by officers of the Colonial army and their wives. After the general left Cambridge, the church was again boarded up.

Three years later, a disaster occurred. A great number of British prisoners taken at the Battle of Saratoga were quartered in Cambridge and allowed some freedom. A young British lieutenant was mistakenly shot by a sentry. Permission was granted for his funeral in the church. During the interment in the crypt a mob, infuriated by this proceeding, invaded the church, broke up the pulpit and Communion table, shattered the pews, and totally wrecked the fine organ. Thus desecrated, the abandoned church was at the mercy of the elements.

Wardens and vestrymen kept the organization alive; lay readers and occasional itinerant ministers carried on its services. In 1825, the diocese appealed for \$3,000 with which the building was put in sound condition again. The columns were finished, the pews changed

from box pews, and the general interior took on its present aspect. By this time the congregation was able to employ a minister.

At last in 1839, after 49 years of struggle, the church found a minister who was willing to build up a congregation and raise the funds to put the church on a firm foundation. This was the Rev. Nicholas Hoppin, of a well known Providence family, a graduate of Brown University and of General Theological Seminary. Dr. Hoppin found a church of 29 communicants and an average attendance of about 50 persons, of whom 13 were students from the college. The income from pew rentals, which in those times was used to pay the rector's salary, was only \$365 a year. Under his leadership in four years the pew rentals trebled and a rectory was built. The attendance continued to increase and this presented a serious problem. After 15 years a bold decision was taken. The building was cut in two and the chancel moved back to allow for another pair of columns and the windows.

This enlargement of the building only partially indicates the growth in activities of the parish. At the time of its centennial in 1861, after 22 years of Dr. Hoppin's rectorship, the number of communicants had increased from 92 to 542. A Sunday school had been organized with 110 pupils. This remarkable progress, from a small penniless parish to one of the strongest of the diocese, was accomplished by a quiet scholarly man solely by his character and his utter devotion to his people. His deep sense of responsibility as their pastor won him wide respect and affection.

The opening of the new chapel of the Episcopal Theological school, barely five minutes distant, resulted in a removal of one fourth of the congregation, many of them the strongest contributors. The removal of compulsory church attendance for college students, who were accustomed to sit in the front pews, was a blow to the general morale. From these two causes the finances of the parish



The first King's Chapel.

Mr. Gilman is a parishioner and former vestryman of Christ Church, Cambridge.

# CHRIST CHURCH, Cambridge

(Continued)

suffered so severely that Dr. Hoppin's salary could no longer be paid. Moreover, after 35 years, he was beginning to seem too old, especially to the young people.

Although affirming their appreciation and gratitude the vestry asked him to resign. He was presented with a purse of \$4,000, a large sum for those days, but the immeasurable debt of gratitude for his services would never be paid.

Then followed three short-term rectors. The Rev. William C. Langdon, whose only previous experience had been in tourists' chapels in Europe, proved quite unsuitable. The Rev. James F. Spalding, whose chief innovation was a vested choir of men and boys, withdrew after 12 years to become a Roman Catholic. The Rev. W. B. Basil King, much beloved, who built a new parish house, was stricken with blindness and retired after eight years.

The Rev. Prescott Evarts, who succeeded Mr. King, was an able administrator. He saw at once the necessity for greater funds and instituted an every member canvass, the first in the diocese. This created interest and a revenue that placed the parish on a firm financial footing.

He believed deeply in missions. He increased the proportion of parish funds previously given to them and set up a Missionary Society with his own treasurer. Perceiving the need of the people in Belmont, adjoining Cambridge, he set up a mission chapel, staffed it with his own assistant ministers until it became the strong independent parish of St. Andrew's. To raise the Church school from its unsystematic state, poorly planned and crudely taught, he formed a committee headed by Mr. James Greenough, the master of a large school for boys in Boston. It was reshaped on the lines of a first-class day school and it became a model for the diocese.

The church interior so strikingly frescoed now seemed outmoded. After much thought it was restored to its colonial grays and whites, as it is today. The fine old house at its side was acquired as a rectory, adding greatly to the convenience and beauty of the church itself.

The greatest importance, however, was the merger with St. John's Chapel of the Episcopal Theological School. This merger restored to Christ Church valuable members and funds, and at the same time ended an unfortunate feeling of competition. This being accomplished, Mr. Evarts insisted on resigning, in the belief that the parish should have the leadership of a younger man.

The coming of Rev. C. Leslie Glenn in 1930 brought new life to every part of the parish. His warm personality, his



The Rev. C. Leslie Glenn  
New life to the parish.

original way of preaching, his fresh vision of the parish needs awakened the people and brought new members and new funds. Two identical morning services were required. Clubs for all ages sprang up overnight. Mrs. Glenn organized groups of Girl Scouts, Cubs, and Brownies. As the Church school grew, a paid executive secretary was added. Above all, Mr. Glenn constantly widened and deepened the work with students.

Ever increasing demands for more space were met partly by the purchase of an adjoining house, partly by the gift of a double house from Mr. Cushing Toppan. This is now the Canterbury House, devoted to student work. To the old church building Mr. Glenn gave new beauty by replacing old Victorian furnishings with new ones in Colonial style. Gifts poured in—crystal chandeliers, new choir stalls and pulpit, a fine baroque organ.

In 1940, Dr. Glenn went to be rector of St. John's Church, in Washington.

When the Rev. Gardiner M. Day arrived in 1941, he found a parish that was "marvelously vital and teeming with activity." His first care was for the Church school. He added departments for the youngest children and arranged for the use of St. John's Chapel for the upper grades. Then the nation's entrance into World War II changed the whole life of the parish.

Characteristically, Mr. Day's first

thought was for the Christian approach. He saw the war as a lesser evil, waged in defense of the Christian world and democracy. And he called upon the Church to play a large part in international and interracial fellowship.

The parish found itself in what was almost an army camp, owing to the use of the neighboring colleges as centers of training. Its role was one of aid to these men, not only in the church services but in hospitality, in which the whole parish joined. The rector and Mrs. Day began the custom of an open house in the rectory after the morning service. This still continues. Because men of all ages entered into the government service the canvass for funds had to be made by mail. This proved a great success and has been continued.

After four years of war the problems changed. The rector presented the Church's opportunity to strive for a peace on Christian principles and for an association of nations, and the duty of America to lead in the formation of such an association.

Refugees and their families began coming, and they continue to do so. Some 59 people have now been aided with living quarters, furnishings, and jobs.

A new parish house was finished in 1948. Its cost with other improvements came to \$270,000. This sum was raised largely by subscriptions, aided by a generous bequest from Miss Mary Dexter.

This year in October the 200th anniversary of the parish will be celebrated by a series of evening lectures in the church and a large public meeting in the College Theater, where there will be addresses by civic and educational leaders and by the Rt. Rev. J. Leonard Wilson, Bishop of Birmingham, England. There will be an open house tour of ten 200-year-old Colonial houses. The church's Endowment Fund when Mr. Day came was \$112,000. Last year it was \$572,000. The hope now is to add \$200,000 more in gifts and legacies to celebrate the anniversary.

## 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.

### September

3. Church of the Crucifixion, New York, N. Y.; Church of St. Augustine and St. Martin, Boston, Mass.
4. St. John's, Chula Vista, Calif.
5. Trinity, Trinidad, Colo.; St. Luke's, Evanston, Ill.
6. St. John's, Ionia, Mich.
7. St. Thomas', Alamosa, Colo.
8. St. Mary's, Amityville, N. Y.; St. George's, Derby, N. Y.; St. Mark's, Waterville, Maine; St. Ann's Mission, Woodstock, Ill.
9. Church of the Ascension, Atlantic City, N. J.

# The ministry to the academic community

by the Rev. Gardiner M. Day

Rector, Christ Church, Cambridge, Mass.

Harvard University has grown from a "Seminary" of two professors, four tutors, a librarian, and 180 students in 1761 to a faculty of 3,500 and a student body of 11,000 in 1961. Christ Church Parish has tried through the efforts of 13 rectors, supported by a great company of laymen and assisting clergy during its 200 years, to minister in the name of Jesus Christ to members of the university community.

When the eight laymen who initiated the movement to establish a mission of the Church of England in Cambridge wrote to the Society for the Propagation of the Gospel in Foreign Parts, they pointed to the need of a mission of the Church of England in Cambridge for the resident community and "for the young Gentlemen who are students at the College." In fact, from the very beginning the students formed a portion of the Sunday congregation. The Rev. William Agar, *locum tenens* after the return to England of the first rector, the Rev. East Apthorp, reported to the SPG in 1765: "There are about 40 communicants. . . . Some of the collegians come to church." Although no numbers were given by Mr. Agar, that a group of students attended was significant because the university only allowed students to attend after requesting permission in writing from the president of the university.

After the Battles of Lexington and Concord, the church was turned into a barracks. No regular services were held until after the restoration of the church by some citizens under the leadership of Dr. Samuel Parker of Trinity Church, Boston, in 1790. It was not until 1829 that a sufficient congregation had been assembled to afford a rector.

## Saved by the University

During this long sojourn in the wilderness, the church was kept alive and most of the services were conducted by some 16 Harvard students and a couple of university tutors with an occasional assist from the rectors of Trinity and the Old North Church, Boston. The annual report of Mr. George Otis, tutor in charge of

the parish, in 1813 read: "No Baptisms, no marriages, one funeral, 20 families, 40 individuals, 12 communicants." From a report of the president of the university, it is known that 44 students signed up for regular attendance. Since their attendance was compulsory, the students must have formed at least half the congregation. Thus Christ Church owes a great debt to the university for its very survival as a church. The parish has tried to discharge this debt over the years through its ministry to the university community.

It is interesting to note that eight of these students later became clergymen. Two of them became bishops: Theodore Dehon (S.C., 1812-1817) and Jonathan M. Wainwright (N.Y., 1852-1854). The concern of the university for the welfare of the church is evidenced by the fact that despite its strong Congregational and Unitarian climate, by a vote of the corporation, it gave \$300 or 10% of the sum raised for the repair of the church in 1824.

From these early days until this century, the rector had to minister to both parish and university singlehanded. About 1875, Harvard dropped the requirement of compulsory church attendance. No doubt while the immediate effect was a falling off in student attendance at Sunday services, it had the good effect of inspiring the formation of a voluntary organization of Episcopal students called the St. Paul's Society to help the rector make contact with the ever-enlarging university community. This society was active until after the turn of the century.

## In the 20th Century

When transportation was slow and difficult and students remained in Cambridge weekends, the rector was able to keep in touch with the students with relative ease, but 20th-century mobility made the Church's ministry increasingly difficult. Realizing his inability to minister adequately both to the large parish which Christ Church had become and to the rapidly growing university, Dr. Prescott Evarts (rector 1901-1929) in 1923 requested the vestry to engage a clergyman to give his full time to the students in the university. The vestry, no doubt reflecting the town-and-gown tension which every parish in an academic



The Rev. Gardiner M. Day  
With 20th-century mobility, difficulty.

community knows only too well, was only willing to allow an assistant minister to spend half his time in his ministry to students. Nevertheless, the coming to the parish of the Rev. George Lyman Paine as assistant minister, with half his time assigned to student work, marked an important advance.

A full-time minister for students did not become a reality until in 1930 one of the Church's indomitable pioneers in student work, the Rev. C. Leslie Glenn, left his post as executive of the National Council Division of College Work. Dr. Glenn accepted the parish rectorship largely because of the opportunity it offered to labor in what he was convinced was "the greatest mission field in the Church of the 20th century," the college campus. It also gave him the opportunity as a former officer of the National Church to demonstrate what could be done at the grassroots.

He immediately began laying plans and raising money in order to effect a more adequate ministry to the students at both Harvard and Radcliffe. Appealing to concerned alumni of the university and to the diocese of Massachusetts, he raised the money for a full-time minister for student work to be assisted by two seniors at the Episcopal Theological School, and for a qualified young woman to work with Radcliffe students.

With this team of helpers, he quickly showed how the Church could make a real impact on the university community. Dr. Glenn and his team did not simply sit back and wait for students to knock at the door of the church but went out to present the challenge of Christianity and particularly the Christian ministry to the ablest students they could find. Within a few years our seminaries were reaping the fruits of their labors.

Dr. Glenn's thinking, however, was never of Harvard alone but always of

Church services near colleges are listed on pages 28 and 29.

# CHRIST CHURCH, Cambridge

Continued

campuses throughout the country. Therefore it was not long before he and a group of his colleagues, who also recognized the college campus as a great mission field of the Church, decided that the need of the hour was for a voluntary organization to "sell" this mission field to the Church as a whole. The Church Society for College Work came into being. Dr. Glenn had no trouble in enlisting the support of such clergymen as the Rev. Arthur L. Kinsolving, the rector of Trinity Church, Boston, and formerly chaplain to Episcopal students at Amherst College; the Rev. John Crocker, the headmaster of the Groton School and formerly minister to Episcopal students at Princeton; and such laymen as the late Cushing Toppin of Cambridge and Coleman Jennings of Washington.

They decided the place to strike was General Convention. Anyone present at General Convention in Cincinnati in 1937 would remember the large and fascinating exhibit of the Church Society for College Work which occupied an enormous part of the display area. The title of one of the exhibits became almost a byword at the Convention: "Episcopalians are denser in the colleges."

For the past 25 years, the Church Society for College Work has been doing a magnificent and increasingly effective job in strengthening our ministry to students throughout the country. Now in its 26th year, under the able leadership of the Rev. Jones Shannon and with a budget of over \$100,000, it is no longer a pioneer but a veteran of the Church in its ministry to academic communities across the country.

Dr. Glenn found that one of the most essential and yet most difficult aspects of an adequate ministry to students was the raising of the necessary funds to support it. People in the local parish were fearful that too much of the money given to the parish was being spent for students, and alumni were fearful that their gifts would be used for parish work.

To meet this difficulty, Leslie Glenn and his colleagues at Christ Church decided that a separate organization was needed for the student work. Through an initial gift from the late Mrs. Philip M. Rhineland, the Bishop Rhineland Foundation for College Work was inaugurated. It provided that the student work be under the direction of a board of its own with its finances separate from those of the parish. In order to insure harmony and cooperation between parish and the student ministry, the rector of the parish and two members of the vestry would be members of the Rhineland board. Naturally, most of the members of the board were members of the parish

but the requirement of the rector and two members of the vestry assured a cooperative relationship.

The factor, however, which insured the success of this new arrangement and of the Bishop Rhineland Foundation for College Work was the fortunate selection of the late Frederic Brainerd Kellogg, who gave his entire ministry of 18 years to student work. Starting along largely untrodden paths in 1937, "Red" Kellogg developed a flexible and creative pattern for student work that has been enthusiastically followed by younger colleagues on many campuses in our country.

In its ministry to the academic community the policy of Christ Church has always been to cooperate as far as possible with other churches and religious groups engaged in a similar ministry. Some 10 years ago, largely through the efforts of Mr. Kellogg, this approach bore fruit in the formation of "The United Ministry to Students at Harvard and Radcliffe," an association of the ministers of all the Harvard Square churches — Roman Catholic, Protestant, and Jewish.

The United Ministry meets fortnightly for consultation and the planning of cooperative activities. It has achieved a harmonious and creative approach to the university. As a result, it has been accorded a steadily increasing degree of cooperation on the part of the administrative officers and departments of the university. The aims and work of the Church and the place of religion in the total educational spectrum are made clear, even to those students and faculty members who consider themselves unbelievers. Through the United Ministry the service of the Church to the university has increased in vitality and depth.



Mr. Kellogg at student breakfast: A ministry of 18 years to student work.

In its third century, Christ Church faces an exciting, frightening, hopeful world

by the Rev. John Thompson

Curate, Christ Church

A person walking in Harvard Square in the early 1800s could hardly have foreseen that the small gray wooden church nearby would one day be the center of a large aggressive parish.

The future of the Episcopal Church in the United States looked grim in the decades following the Revolution. Christ Church in Cambridge, Mass., offers a microcosm of the Episcopal Church's history: it, too, suffered the consequences of the violent disestablishment of a more or less established Church. For some 40 tenuous years after the Revolution, it offered services only sporadically, and not until 1839 did it secure the fruitful ministry of a permanent clergyman.

All this is past history now, and it would be hard to read the story of near infant mortality from the present parish's evidence of life and activity. Christ Church has come into maturity, though it has taken a long time. It has grown with its environment (in particular the transformation of Cambridge into but one

part of the huge urbanized mass of Boston) and the metamorphosis of a provincial neighboring college into one of the world's great universities. These changes indicate the two chief external determinants upon the life of the parish on the one hand, its ministry in the midst of a metropolitan district more urban than suburban; on the other hand, the tempering effect upon the Cambridge scene of America's oldest academic enterprise.

One who is used to the current terms, "urban" vs. "suburban", will find Cambridge a bit difficult to classify. By no means suburban, being only a few minutes from the heart of Boston, and having itself an extensive industrial economy, it is nonetheless not quite urban, if that term is taken to imply the concrete jungle of the modern American metropolis. It is also a town strongly divided between the industrial, lower-middle-class, largely Roman Catholic eastern half, and the academic, affluent, established, largely Protestant western half. It is in the latter part of Cambridge that Christ Church is situated.

This may seem to be the old Episcopal pattern repeated: i.e., the church that ministers to the affluent, the established, and the well educated. Though this is more true than untrue of Christ Church, nevertheless, the parish reaches a wider cross section of persons than most Episcopal parishes are privileged to serve. This is partly due to its age, in that some families remain who have been here for several generations; but much more is it due to the peculiar character of Cambridge, which is a combination of influences — academic *cum* business *cum* white-collar *cum* multiracial *cum* everything else.

Perhaps its situation in an international community has made it possible for Christ Church to be more socially conscious than many other parishes. For instance, it has taken the leadership in the diocese in the matter of resettling refugees. Thanks are due to an extremely vigorous refugee committee, and to an apparently inexhaustible supply of furniture and goodwill on the part of parishioners, for the fact that the parish has settled over the past years dozens of refugees, from places as far-flung as Hong Kong, Dutch Indonesia, Hungary, Germany, and Latvia. The typical Sunday congregation at Christ Church happily disproves the unhappy dictum that the Episcopal Church seems to minister only to white, Anglo-Saxon Protestants, of a restricted socio-economic level.

In the same spirit, the parish has been very conscious of the ecumenical currents of contemporary Christianity, an emphasis which has been highlighted in the parish in the past couple of decades. It is another sign of the times that with the transformation of a provincial society into "one world," the Church should also be looking beyond its traditional parochial patterns of life, toward the overcoming

of the many ancient barriers that keep Christians from one another.

A Sunday visitor to the parish will find, in addition to the traditional eight o'clock Communion, two identical morning services, both well filled. Christ Church is in the peculiar position of having an average Sunday congregation that in number doubles the seating capacity of the church, and at the same time of being an old and historical building that can never be enlarged. The problem of space is solved by the twin services. In recent years the earlier of the two has come to have a "family" type congregation, for it is in connection with this service that the Church school meets.

The parish Church school is not so large as might be expected in so large a parish, because Cambridge has fewer young couples with children of school age than the typical suburban town. Nevertheless, it is very much a going concern under the supervision of a full-time director and a staff of loyal and hard working teachers, many of them drawn from the university. One of the features of the parish educational program is a large adult discussion group (not restricted to parents!) which meets weekly for informal sessions devoted mostly to Bible study.

Like most parishes, Christ Church has its share of organizational activities. Again, like most parishes, it finds that it must continually reexamine the bases upon which these groups are established and the ends for which they exist. Perhaps the great day of the "institutional parish" is waning. Whatever the reason, it has been the experience of this parish that church groups, so called, do not operate on a 999-year charter. Perhaps the temper of modern life, especially in a city like Cambridge, leaves no time for parish organizations as such. Perhaps the theological emphasis these days is on the Christian's responsibility to live in the world, and to take part in its "secular" organizations and commitments. Whatever the reason, Christ Church has discovered that it must keep alert, in order not to find itself running an organization *qua* organization.

Among all this change and fundamental searching, one parish group in particular has continued its weekly meetings. This is the Thursday Work Day, when a number of the women of the parish come together for a day of work—work for the parish, work for missions, work for a local hospital, etc. The full story of what the Episcopal Church owes to its faithful women will not be revealed until Doomsday!

A newcomer to Christ Church will find a congregation half rooted and half transient. Although the students, who are here from one to six years, form the most obvious feature of Cambridge life, they are by no means its only residents. Cambridge is an old town in its own right, and the permanent home of many thou-



Interior view of Christ Church:  
For a half-rooted, half-transient congregation.

sands of families. This fact accounts for Christ Church's peculiar blend, and for some of its cosmopolitan cast. It is also the chief fact which will determine the ministry of the parish in the future.

Like many parishes in our now mushrooming nation, Christ Church finds that its large size is a mixed blessing. While the great number of parishioners makes possible such strength and diversity as a small congregation can hardly attain, it multiplies the problems of pastoral care. It almost seems that beyond a certain point of size, no amount of staff can quite keep up with what is going on in a large parish. All of us who work here have this concern; and while it is a difficulty, it is at least a challenge to try to work out new methods of pastoral care and visitation which will be consonant with the size and activity of the parish. In passing, one notes that this is a problem which faces many Episcopal parishes. Perhaps there ought to be a "Conference on Large Parishes," some day, to begin to share our common problems and ideas!

The Cantabrigian of 1810 would be amazed at what has happened to Christ Church since his time, but he would be far more astonished at what has happened to his city, and to his nation, and to his world. Christ Church, now in its third century, is set down in the midst of this complex world, and because it lives in a kind of crossroads of that world, it feels keenly some of the issues of our life today.

But these are the same issues that face the church of Christ at large — global politics; industrialization; urbanization; the breakup of the old Christian culture; the disorientation of man; the challenge from secular society; and, internally, the "medievalisms" of the Church. It is an exciting, frightening, bewildering, hopeful time to be alive—and it remains God's world. This is the world Christ Church, on its 200th birthday, is trying to understand and to serve.



# Building a Convent Chapel

by Sister Clare, OSH

One of the sisters of the Order of St. Helena has said, "Before you do anything you should do it once." That is the way we feel about building a chapel — now that we *have* built a chapel. We have done it once, and so only now are we really ready to build a chapel.\*

The first problem we faced when we started, besides that of raising enough money, was the one which anyone designing a church today faces, and which has been described as the problem of creating a form appropriate to a modern society without destroying the many symbols which have given formal validity

to the idea of a church in the past. Should the chapel look like a church — or what most of us think of as looking like a church? Some seem to think that these symbols are out-of-date and that we need current ones. Yet these ancient symbols are what the Church has been built on. Each one of us in his or her spiritual life has to relive the dealings of God with His chosen people in order that these symbols may mean more and more to us.

Actually the exterior of the chapel was not a problem. We did not have to agonize over modern *versus* Gothic *versus* Romanesque. The exterior had to tie in with the convent, which, a brick house, close to the ground, and built in the early 1920s, "has no proud looks."

And we wanted it to look like a church to those who pass by on highway 94 during the day or the night, so that they would be reminded that this is still God's world. We hoped that the chapel would look as if it had always been here, like the mountains which border the Hudson River to the east of the convent. These mountains are to the convent like the mountains round about Jerusalem. Our architects, Messrs. Shanley and Sturges of New York, built a curving cloister with windows opening on the east and on the mountains as well as on our garden.

Mr. Sturges spent an afternoon visiting brickyards in this area, trying to match the bricks of the house. He succeeded in finding the brickyard which

\*The new chapel was recently dedicated by Bishop Donegan of New York [see L. C., July 16th].

# At the Convent of St. Helena, contemporary design has been used for old traditions, old symbols.

had made those bricks, a brickyard which has been owned by the same family and has made bricks out of local clay and water for over 100 years. The bricks of the cloister and chapel do not match exactly those of the house because the firing of bricks has been improved since the 1920s and there is not so much variation as there once was. But Mr. Sturges used the variations available and had them laid at random. With weathering, it is expected that whatever difference there is between the convent and the chapel will disappear.

This brick, this closeness to the ground, this bringing the mountains into the cloister had one end to serve: to provide a covering for the altar on which the Eucharist would be offered daily, a covering under which the Divine Office would be sung seven times a day, a covering for those who would use this chapel to worship God.

Since the main purpose of the chapel would be fulfilled each morning when "We here present, we here spread forth to Thee, the only offering perfect in Thine eyes, the one true, pure, immortal Sacrifice," the whole interior had to be related to the altar. We already had a beautiful chalice, designed and executed by Mrs. Ilse Von Drage of Washington state. Straightforward, quiet, beautiful in its simplicity, it shows St. Helena with the Cross, surrounded by the nine original members of the Community. So the simplicity of the chalice was repeated in the altar and the interior of the chapel.

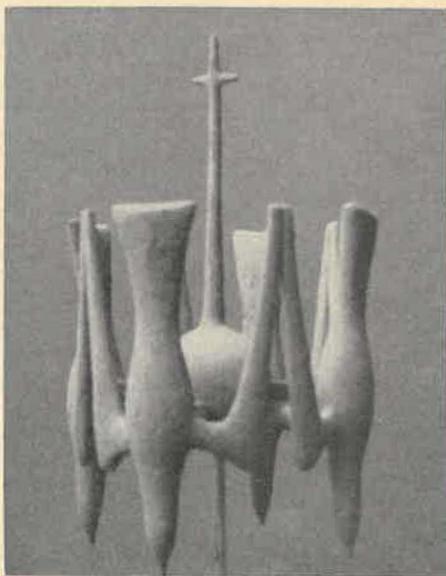
In the simplicity characteristic of a monastic chapel, where should the altar be? To some a church is a church only if the altar is in the eastward position; to others a church becomes more of a church if the altar is placed in the center in accordance with the tradition of the first century, with the choir behind it and the congregation in front of it.

In the first century, houses of the Roman nobility were used as places in which to celebrate the Eucharist. According to Dom Gregory Dix in *The Shape of the Liturgy*, the patrician's great house retained for its public rooms the exact ground plan of the peasant's hut of the first Latin settlements, 1500 years before, though of course greatly

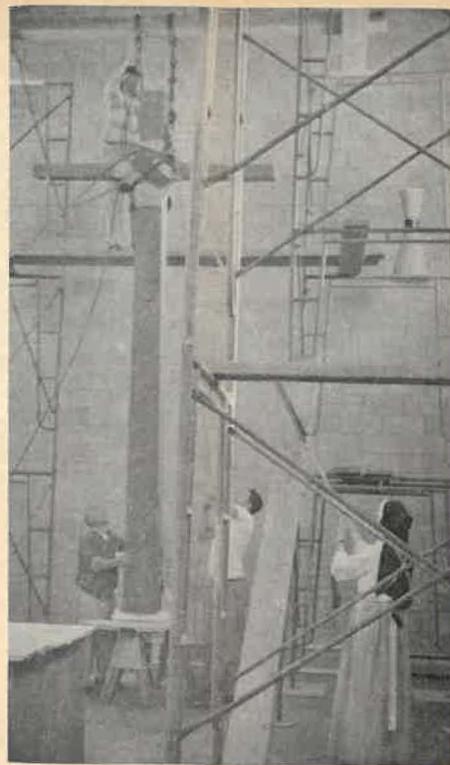
enlarged and embellished. There was always a fixed stone table between the entrance and the *tablinum* which represented the original log cabin of the primitive settlers and which had become the family shrine, even though it was also used as a reception room. When the Eucharist was celebrated the widows and virgins could worship in this area. The stone table which had been originally used as a chopping block became the altar.

After much thought, reading, discussion, and prayer for the guidance of the Holy Spirit, we decided to follow this tradition of the first century and place the altar in the central position with the choir of sisters behind it and the congregation between the altar and the main entrance. With the altar in the central position it is as if we were continually saying, "Almighty God, we beseech Thee graciously to behold this Thy family for which our Lord Jesus Christ was content to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross. . ."

An altar in the center is viewed from four sides. What should be done about candlesticks, a tabernacle for the reservation of the Sacrament, a crucifix, a sanctuary light? Where should the priest



The hanging pyx: Four doves, to be seen from all sides.

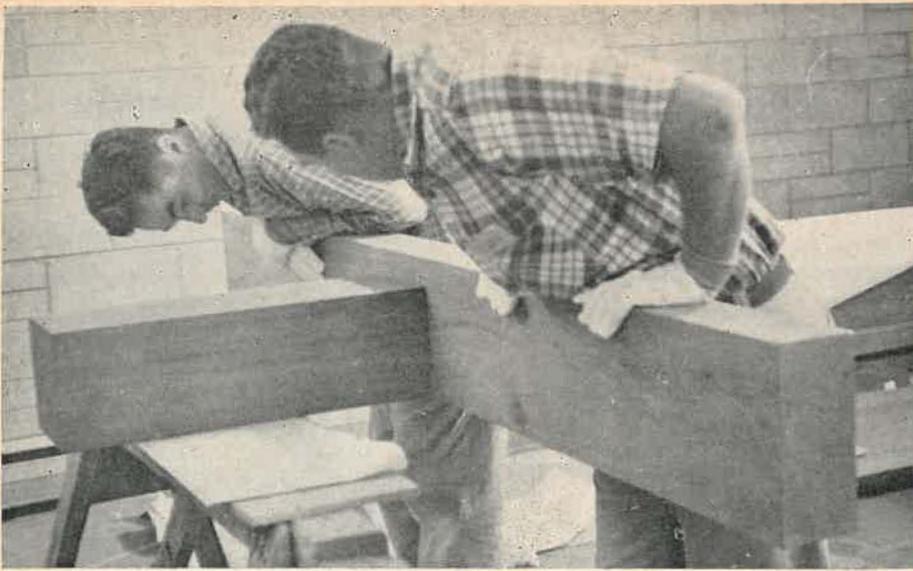


The cross is put into place.

celebrate, facing the choir or facing the congregation? Since the altar in the central position is a return to the first-century tradition, why shouldn't the priest celebrate facing the choir, and why not have the altar bare, as it was until the ninth century, except for the fair linen and, at the time of the Eucharist, the chalice with wine, the paten with bread, the missal, and the candlesticks?

In deciding to have the Sacrament reserved in a hanging pyx, we followed the English custom. Dom Gregory Dix says in *A Detection of Aumbries*, "From the 12th century onwards the suspension of the Sacrament over the high altar was the universal rule in *Ecclesia Anglicana* (as it was coming to be called) and there is no reason to suppose that it had ever varied since before the Norman conquest. . . . Anyone who has seen the golden dove above the altar of the choir at Amiens or the veiled pyx hanging in the Lady Chapel of the massive new conventual church at Mirfield will remember how it seems to dominate the whole space of the building, and how the sense of the Sacramental Presence seems to radiate out from it upon the very soul of the beholder."

Anyone who has visited our chapel will know what he means. In our chapel the hanging pyx is made of contemporary materials and design. It is a deep blue enameled orb surmounted by a long, thin, gold cross, hanging in a crown of four doves of a dull silver metal. There had to be four doves because the pyx is seen from all sides. With the Blessed Sacrament reserved in a hanging pyx it is as if Christ were saying, "And I if I



Putting the cross together: They wore white gloves.

be lifted up from the earth will draw all those who enter this chapel after Me.”

Because the altar is seen from four sides there had to be four sanctuary lights. Three have been given as memorials, one in memory of the Father Founder of the Order of the Holy Cross, James Otis Sargent Huntington. The fourth has been given in the name of a little boy who is in a school for retarded children, and with this light he worships God day and night.

Since the altar is bare, it was decided to have the crucifix in the midst of the choir to remind us of our dedication to the Cross—we are part of the Order of the Holy Cross—to remind us that we have come to give ourselves to Christ in the Religious Life, to be crucified with Him, and to witness to the Holy Sacrifice offered on the altar each day. The crucifix is in memory of Father Alan Whitemore, OHC, our first superior, who died in September, 1960. It is 14½ feet in height, carved out of teak; the corpus when it is finished will be six to seven feet high. The shape of the crucifix suggests the OHC and OSH cross, which is received at life profession and which is our only possession. Handling the crucifix and setting it into the floor was an engineering feat. Those who handled it had to wear white gloves like the ones acolytes wear, to prevent staining the wood.

The walls of the interior of the chapel are of cement block of random variation as to shape and size. The window and door arches, as well as the ambulatory arches, are brick. Random patterns of blue stone form the floor of the chapel while the walls and floor of the cloister are brick.

But the altar of reddish granite, one rectangular block on another smaller one, raised three steps from the congregation and two steps from the choir, is the focal point of the chapel. The altar, the crucifix, the hanging pyx, the

sanctuary lights are the work of Janet de Coux of Gibsonia, Pa.

Contemporary materials have been used in the interior and contemporary design has been used for old traditions, old symbols. But there are two old objects in the chapel: the holy water stoup at the main entrance is a marble mortar in which it is said mint was crushed to make juleps for Thomas Jefferson; the statue of the Blessed Virgin Mary is an old French ivory carving.

We watched the chapel go up, brick by brick and cement block by cement block.

The simplicity of the chalice, which shows St. Helena with the cross, surrounded by the nine original members of the Community, was repeated in the altar and the interior of the chapel.



Now it seems strange that it was made with ordinary things—local clay and water made into local brick, local sand and water made into cement block, local dirt and sand and gravel fill to make the foundation sure, and all put together by local workmen with ordinary names, John and Jack, Dave and Adolph and Phillip, and all of it the work of men’s hands!

All the materials are the same materials that go into houses. But this building is different because all these ordinary materials have now become the temple of the Lord. It is now a tabernacle on a hill, Forge Hill in New Windsor, N. Y. This is the Lord’s house firmly built. This is none other than the house of God and gate of Heaven. This is the house of the Lord wherein men may call upon His Name and say:

“Praise to the holiest in the height  
And in the depth be praise,  
In all His words most wonderful  
Most sure in all His ways.”

God hath hallowed His tabernacle and all is quiet, all is still, all is well.

So regardless of whether a chapel is Gothic or Romanesque or modern, regardless of the materials used in its construction, regardless of the era in which it is built, it becomes the temple of the Lord, and men can say, as we do on our cornerstone, “O, how amiable are Thy dwellings, O Lord of hosts.”

Now that we have done it once, we are really ready to build a chapel. And we’d build it just as it is.

## **FUNERAL CUSTOMS**

by the Rev. Edward C. Rutland

The Church of the Epiphany, Independence, Kansas

The funeral director phoned. "Can you have a service here at two o'clock tomorrow afternoon?" he asked. "Yes, I think so," I replied, "though I ought to check the calendar in my office." It was lunch time, and I was home. "Well, I have to get something in the newspapers," he said, "so we will go ahead and announce that it will be an Episcopal service. Let me know as soon as you can. Our chapel at two."

He told me the name of the deceased and the address of the family, and added, "By the way, the service has been all arranged — solo and everything. The family were just here — want an Episcopalian to preach the service."

During my ministry I (like most of our clergy) have had many similar conversations, and many funerals like this.

The dead woman had had a nominal connection with the Church many years previously, and in another town. The family brought the body back to their home town for burial. Only one of them claims to be an Episcopalian, and another is the only one who seems to take much interest in religion. But it seemed only right to them for the funeral to be an Episcopal service.

Gulping my lunch and leaving hospital calls until later, I went to the family home. One of several youngsters playing there admitted me into the smoke-filled living room where a group of men was watching an early afternoon soap opera on television. They spoke, but seemed so ill at ease because I was there that I went back to the kitchen, where I heard women's voices. There were eight or nine women chattering over coffee and cake and pie and remnants of ham sandwiches and a stack of freshly soiled dishes. I introduced myself and was cordially received. The conversation immediately became "churchy" and was on the level of "you go to your church and I'll go to mine, and we'll walk along to Heaven together."

After about a half hour of hot coffee (a subject of conversation) and pie (a

subject of conversation) and more church-talk, I finally brought the chatter around to what I and the abundance of food and the family reunion were all about — the death and funeral. Everyone looked awkward, and two of the women began to cry. I felt as though I had broken up a party, especially when one of the women, sister of the deceased, walked out of the room.

Since the subject no longer could be avoided, the women began telling me and talking among themselves about the deceased, and finally about the funeral. The dead woman had a favorite song that is remotely Christian; it would be a dandy solo, and the funeral company's soloist had been asked to sing it. The deceased also had a favorite dress, but the family had decided to buy her an expensive new one that would look better, especially since the coffin was to remain open. She had some favorite flowers, of which, I guessed correctly, there would be a great abundance. Although I had never met the woman a eulogy was very strongly desired, especially since she had a favorite poem that might fit in somehow.

"The woman had a favorite Church, also," I thought. "At least at Christmas and Easter." But no one else seemed to have thought of that, or of how it might affect the service. I found myself wondering why this family had called in a priest of the Church. Since the woman's death on the previous afternoon, they had made all the decisions and all the arrangements. They earnestly tried to do what they thought was right.

Death had ripped into this snug, secular-minded family, and some kind of minister became useful for a proper

burial. Episcopal clergy can be depended on to conduct the service with dignity and restraint, so the funeral director had been asked to "book" an Episcopalian.

In spite of many close experiences with it, death, and all the agony it brings, gives me a sort of squashy feeling inside. And now on top of my squashy feeling, which was made worse by too much coffee and heavy pie, I felt guilty for being contemptuous of this family and their way of arranging the burial of a child of God.

They wanted a lovely service, and to the best of my ability they got it. Apparently it was satisfactory. Afterwards, I overheard one of them comment that it had been appropriately stylish, and one of the men gave me a \$10 tip. I felt compromised and not a little bit unnecessary. Like the mass of floral decorations that had crowded the commercial chapel, I had been called in to be a ceremonial doodad, an ecclesiastical gewgaw. And so far my attempts to follow through with pastoral visits to the home have come to nothing. I sense that I really am not welcome, because I am an intruder of religion and a reminder of an unhappy event.

\* \* \*

It generally is known that burial services of the Episcopal Church are characteristically restrained, dignified, reverent, uncomplicated, and rather short. To many people this describes the burial service of the Episcopal Church. Often, therefore, when a clergyman of our Church is asked to provide an "Episcopal funeral service," this is what is meant: a service that is easy on tense emotions, has an inspirational churchly quality, and

*Continued on page 26*

**Is an Episcopal funeral merely one  
that is restrained, reverent, and short?**

The brooding majesty of Oberammergau carvings overshadows a production of *The Man Born to Be King* in St. Matthew's Church, Moravia, N. Y.



The author says  
that a profound  
and powerful  
method of teaching  
is

## Drama in Church

In one sense, at least, a long step backward has become a great step forward for the people of St. Matthew's Parish at Moravia, N. Y. During Lent, 1961, members of the parish and the Moravia community joined their talents and efforts in the production of a series of plays depicting the life of Christ. Beginning on the first Sunday of Lent and ending with Palm Sunday, Dorothy Sayers' radio dramas, *The Man Born to Be King*, were presented in a concert reading version in the church chancel.

In an effort to bring home in a dynamic and personal way the true meaning of the life of Christ, the rector of St. Matthew's, the Rev. Hugh E. Replogle, turned to this series of plays, originally broadcast over BBC in wartime England. The plays have never been presented on radio in this country because the author would not permit it

without her personal supervision. Permission to use the plays within the church was secured from Harper and Brothers by Fr. Replogle, and a group of interested men and women began rehearsing in January for the intensive program of two plays to be read every Sunday afternoon in Lent.

The cast of 20 men and women represented six different Churches. Like the early followers of Jesus, they were drawn from many occupations: Teachers, merchants, businessmen, students, housewives, and a doctor combined their efforts under the direction of Mr. Samuel Oberholtzer, Churchman and English teacher of Moravia's Central High School. Though there was some skepticism in the community at first as to the feasibility of the undertaking, this quickly disappeared under the influence of the plays themselves and the enthusiasm their

interpreters brought to the performance.

The presentation of these dramatizations represents the return to a tradition that is at least 5,000 years old, the conjunction of religion and drama.

Church and theater have much in common. They are both invested with symbol, the theater symbolizing all of life in its re-creation of life on the stage; the Church, of course, symbolizing the meaning of that life through the re-creation and symbolization of the life of Christ. Both the Church and the theater are invested, too, with certain ritual, or performance of acts which continually renew and revitalize their meaning for us.

The institutions share a common purpose: to teach. In the case of the Church, this purpose reaches its noblest heights;

Mr. Buckingham, who played Judas, is a Quaker.  
Photos are by Jack L. Mowers.

## by Thomas Buckingham

that is, bringing to one and all the lessons taught to us by the Son of God.

Because of their common nature, it was only natural that they should eventually find they could help each other. The Egyptians began it long centuries ago with their priestly rites concerned with death and the transmigration of the soul. The Greeks fused religion and drama in their great religious festivals. To their god, Dionysus, who brought them bountiful fields and vineyards, they dedicated tremendous play festivals, combining both entertainment and worship in some of the greatest playwriting the world has ever known.

Once the Golden Age of Greece had begun to die, and the Greeks had become too sophisticated or too degenerate for the plays of Aeschylus and Sophocles, the theater underwent a long period of starvation. First it was scorned by the Greeks themselves, later kidnapped by the Romans, and still later smothered under a cloud of ignorance during the Dark Ages.

But when, at last, the theater began reawakening, it was in the Church itself that it found again a foster parent. Responding to that spirit which was responsible for the great inspired cathedrals of Europe, certain Churchmen in the early Middle Ages saw at once the value of the drama in bringing to the uneducated man the truths of the Bible, the lives of the saints, and the goodness of obeying God's will. The first of the dramas in medieval times were simple, even crude, and without subtlety. The purpose of the drama of that time was only to instruct. These first dramas were simple enactments of Christmas and Easter stories.

But there quickly developed three distinct types of plays in the Church. First of all were the mystery plays, concerning the stories from the Old and New Testaments, particularly those which explained the mystery of God's redemption of the world through events of the life of Jesus Christ. The second type, the miracle plays, concerned the legends of the saints, and the third, the morality plays, illustrated the truth of the Bible allegorically.

It was chiefly through the morality plays that after some time secular elements began to invade the drama. So successful were the plays that huge crowds began to attend and soon the church was not large enough for them. They moved to the front steps, thence to the town square, and from thence to great four-wheeled carts which carried the dramas from place to place in each city. The presentation of the plays, which at first had been without properties or

costumes, became more and more elaborate and costly. Soon, the drama had become the tail that wagged the dog, and instead of the Churchmen presenting the plays, the local guilds or unions began to take over their presentation.

As more and more secular material infiltrated the dramas, the theater began to fall out of favor with the Church. It was not long before the Church had become opposed in principle and practice to what it then considered the sinful practice of play-acting. And so the pendulum had swung once again, and the stepdaughter of the Church was cast out.

In our own times, and particularly more recently, there has been a renaissance of religious drama. There are no doubt multiple causes for this reawakening of interest. As our times become more complex, and new and undreamed of problems arise to challenge us, we are turning more and more to the question of the meaning of life and guidance in the living of it. From within the Church and from without, the fusion of the Church and the drama as a means of revelation has begun again. Writers such as Christopher Fry, Dorothy Sayers, and T. S. Eliot take religion as their subject matter and challenge us and reinforce our beliefs with it.

*The Man Born to Be King* is an excellent example of the latter-day effort to teach through the drama. Essentially, the play is a cycle of 12 dramatizations,



Planning the production: Mr. Oberholtzer and Fr. Replegle discuss a script detail.

which carries us from the birth of Jesus through the realization of the disciples that the message of Christ is an enduring one. The plays turn the story of Christ's life from sometimes difficult Biblical reading into living, dynamic realization of His life. Though the speeches of Christ and those around him abandon the poetic language of the King James Bible, the story gains in intensity. The Word of God is a personal here-and-now thing. It has closeness, impact, vitality. It lives.

The plays were presented, two each Sunday, on the steps of the chancel at St. Matthew's Church. The actors, in dark clothing, stood quietly at eight music stands arranged across the chancel. Those who were not "on stage" sat in chairs

*Continued on page 25*

Return to a 5,000-year-old tradition:  
Mrs. Richard Austin, Miss Anne Cramer, Jack Ettinger, Fred Parker, Mrs. George Mawhir,  
Mr. Buckingham reënact the wedding at Cana.



## The Church and the NCC

What is the relationship between a Christian approach to political issues and the political opinions of Christians? This question comes to mind as one reads the temperate and careful report of a vestry committee of St. Mark's Church, Shreveport, La., on the National Council of Churches.

The report, accompanied by a regrettably intemperate letter from the chairman of the vestry committee which produced it, has been sent to deputies to General Convention in an effort to secure the withdrawal of the Episcopal Church from the NCC. Unless something is done, the letter indicates, "it is conceivable that this may be the last Convention of Episcopal Church."

The question asked in our first paragraph is not discussed by the report. It seems to be assumed that if Christians differ on a political issue, no further proof is needed that Christianity itself is unclear about the rights and wrongs of the issue. At no point does the vestry committee undertake to deal with the merits of the specific issues on which NCC pronouncements have troubled members of St. Mark's. It rests its case on the readily demonstrable fact that many Christians think otherwise than the General Board of the National Council of Churches.

We must confess that, although the editor of this magazine is an NCC General Board member and has often voted in favor of such pronouncements on the basis of reading and studying them, of comparing them with pronouncements of General Convention, and of



listening to the debates pro and con, we are beginning to be wearied with their sheer quantity and with their uniform program of expecting the government to spend and spend and spend and tax and tax and tax (or possibly borrow and borrow and borrow—the NCC doesn't say exactly where the money is to come from).

On the other hand, we are conscious of a deep and vexing problem that continually confronts the Church of Christ as it strives to do Christ's work in the world. And this is the fact that the Church in this country, viewed as a sociological phenomenon, is an institution that has very largely been taken over by the successful. On the local level, it preaches a comfortable Gospel to comfortable people. Such a Gospel is sheer irrele-

vance to the underprivileged and rootless masses of the inner city; where the cities have been taken over by the poor, the downtown churches have dwindled and many of them have died.

The report does not make the mistake of asserting that the Christian Faith is not relevant to political and social issues. But we question its assumption that the existence of different views among Christians forbids the choice of one view over another as the Christian position. The Christian Church, in loyalty to its Lord, must be alert not only to the needs of its members but to the needs of the hungry and thirsty and homeless, the despised and downtrodden, the sick and friendless. Where society as a whole is contributing to such conditions or failing to do what it can to alleviate them, Christianity may very well be obligated to speak up in opposition to the political interests of the successful people who constitute a large part of its leadership at the parish level.

In the effort to turn social unrest into revolution, the Communists often make capital of the needs of the poor for housing, employment, food, medical care, relief, etc. The fact that spokesmen for both Communism and Christianity occasionally advocate the same governmental action arises from the fact that they are speaking about obvious needs of certain people whom the more comfortable among us tend to ignore. But the very fact that Christianity is concerned about these needs and that it demands that they be met, not by revolution but by action within the existing social order, is a standing refutation of the Communist claim that religion is the opium of the people. NCC pronouncements are certainly no opiate to the aroused laity of St. Mark's, Shreveport!

In the international field, as in the domestic, the Christian Church is not responsible for the protection of national interests but for surveying these interests in the light of faith in Him who is the God of the whole earth. Here, again, we feel that sound Christian thinking will recognize that nations exist primarily to promote the national interest rather than to scuttle it and that the Christian obligation is to seek the national welfare justly as part of a world community. Mere internationalism is as meaningless a posture in America as it is today in Africa. But Christianity is often obliged to speak out for recognition of the rights and needs of nations other than our own.

It is almost a certainty that what Christianity has to say about any political or social issue will call us to take less for ourselves and to give others more. The radical perfectionism of "Sell all that thou hast and give to the poor" or "Resist not him that is evil" is not necessarily advice for everybody, but it clearly indicates the direction in which the Gospel moves us.

If the NCC sometimes seems to count upon the support of the entire constituency of its member Churches for the altruistic proposals made by its Division of Christian Life and Work and ratified by its General Board, no doubt somebody might be misled. However, politicians are not easy to mislead on such matters. What the NCC does claim is that the people chosen by the Churches to deliberate and speak on these matters have arrived at this or that opinion about the

implications of Christian Faith in a certain situation. Whether all, or a majority, of Church members hold the same opinion is not the question. The clergy and laity appointed by the Churches, which do have the constituency mentioned in the newspaper stories, are not charged with conducting an ecclesiastical public opinion poll but rather with studying and debating these issues in the light of the Christian Faith, and then making their findings known to anyone who will listen. These findings have no authority, political or otherwise. Undoubtedly they do have influence. By and large, over the broad range of issues, we think that this influence is exerted in the direction of a genuinely Christian impact upon the affairs of the nation. That is why it hurts!

## Two Bishops Die

The news this week records the translation of two bishops from the Church Militant to the Church Expectant [page 6]. Bishop Barth of Tennessee and Bishop Spencer, retired, of West Missouri were both men well beloved who will be sorely missed by soldiers still on active duty in the Church "here in earth."

### Bishop Barth

Bishop Barth was known throughout the Church as a spiritual leader, a man competent to lead and teach the work of prayer. He was trained in the use of retreats and schools of prayer while he served in the diocese of Maryland, and introduced them to his diocese shortly after his consecration as Bishop of Tennessee. The DuBose Conference Center, site of retreats, camps, and conferences known not only to the diocese but to the whole of the Fourth Province, was secured for the diocese, renovated, and expanded by the bishop.

His concern for college work is shown in its expansion in the diocese during his episcopate. When he took office there were only two student centers; now the Church is represented on every university and college campus in Tennessee.

The diocese of Tennessee has grown from 70 parishes and missions in 1948 to 114 in 1960, from 18,530 baptized members to 31,564, from property values of \$4,000,000 to \$13,803,728, according to a diocesan report.

### Bishop Spencer

Bishop Spencer was Father in God to several generations of Churchmen, and celebrated the 30th anniversary of his consecration last year. Host to the 1940 General Convention, where the matter of union with the Presbyterians was initiated, Bishop Spencer in 1943 warned against pushing unity proposals to a crisis, "thus splitting two Churches four ways and making worse disunity than ever before." A prodigious author and poet, who appeared often in the pages of *THE LIVING CHURCH*, he was author of the Ludington, Mich., Pere Marquette pageant which became an annual event.

This week, two bishops have died. In the words of Bishop Spencer's hymn, in the *Hymnal 1940*, they now "bring the gift unto the Giver, where time is ended, and earth's shadows lift."

## Tradition and Progress

In this parish administration number, we take the occasion of a bi-centennial to devote special attention to Christ Church, Cambridge, Mass., one of the great parishes of the Episcopal Church. The early struggles of the parish and the thriving ministry of today are of universal significance, for many a young, struggling mission can look forward to a similar period of maturity and power.

Gardiner Day, the present rector (no kin to the editor of *THE LIVING CHURCH* as far as we can hazardously trace our genealogies), is one of the most widely known priests of the Church. A member of the National Council, and of the General Board of the National Council of Churches, he has served in General Convention as chairman of the committee on the Prayer Book and as the acknowledged floor leader of the Liberal Evangelicals. He will not be a deputy this year, and will be much missed not only by those of his own theological leanings but by those who have learned to love him as a worthy opponent.

Under Mr. Day's leadership, the people of Christ Church learn that every aspect of their lives—at home, at work, in recreation, in politics—is a part of their religious life. His sermons are often picked up as articles by Church magazines because they focus the Christian Faith on vital issues of the day. The list of his activities in diocese and national Church and in secular affairs would fill several columns.

Just how this representative Bostonian happened to be born on Staten Island is something of a mystery. The error was corrected, however, by his going to school at Harvard and to seminary at ETS. Thereafter, he stayed close to the Charles River except for a five-year ministry as rector of St. Stephen's, Wilkes-Barre, Pa.

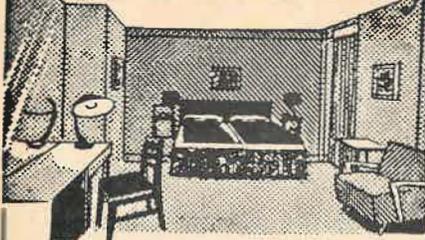
In addition to the articles on Christ Church, various other articles deal with aspects of the business of running a parish. And, in the field of church building,



we turn in this issue to the delightful combination of the modern and the traditional involved in the building of a chapel for the sisters of St. Helena. It will probably be some little time before a hanging pyx becomes a feature of Christ Church, Cambridge, but the Sacrament dramatized in the one and the preaching symbolized by the wine-glass pulpit of the other belong to all of us impartially.

Centrally Located in

# New York City



## HOTEL BRISTOL

Adjacent to Radio City and Times Square

Relax in air-conditioned comfort in one of New York's finest locations. Close to Fifth Avenue Shops, public transportation within 1 blk. 400 attractive rooms with bath — Television available. Fine Dining Room. Garage Facilities Adjoining. Family Plan — Children under 14 free.

### MODERATE RATES

Singles from \$6

Doubles from \$9

Ask for FREE Brochure

Motorists Guide

Special Group Rates

Circle 7-3600

129 W. 48th St., New York 36, N.Y.



## CHOIR PULPIT ROBES

Finest Quality Expert Tailoring

Wide range of colors, materials and styles. Write for Free Catalog.

**HARTLEY**

Religious Vestments Div.

1820 E. Church St. • Nashville, Tenn.

ADVT.

## This Company Insures People Up To Age 80!

... let us tell you how you can still apply for a \$1,000 life insurance policy (issued up to age 80). You may carry the policy the rest of your life to help ease the burden of final expenses on your family.

No one will call on you. You handle the entire transaction by mail with OLD AMERICAN, the company which helped pioneer insurance for senior Americans.

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 4900 Oak, Dept. L908F, Kansas City 12, Mo. No obligation!

## CONVENTION

Continued from page 9

nical and other aids . . . in particular [through methods of birth control] which are medically endorsed and morally acceptable."

Regarding workmen's compensation laws, the Commission discovered "inequities" which "constitute a grave moral problem," e.g., 14 states limit medical coverage and responsibility in accidents to a compensation as low as a maximum of \$500; 40 states do not provide for a widow during the tenure of her widowhood if her husband is killed on his job; 25 states have laws that are not compulsory. The Commission's resolution:

"That the diocesan departments of Christian social relations are urged to inform themselves and the clergy and laity of their dioceses of the provisions of the Workmen's Compensation laws of their state, and to compare these provisions with those of the other states, the minimum standards recommended by the U. S. Department of Labor, and more particularly with standards consistent with Christian concepts of social justice."

In one of its concluding paragraphs the Commission asks the President of the House of Deputies to appoint as Commission members "persons not only qualified in the field, but having the opportunity to attend the meetings."

In the report Convention is asked to commend to Churchpeople "the report of this Commission and its publications and resolutions."

During the last triennium the Commission issued, in addition to the statements referred to above, pamphlets on the Church's responsibility in a nuclear age and on the theology of freedom. Both pamphlets, published in observance of Human Affairs Sunday, emphasized various social problems facing the Church.

Analyzing the Church's responsibility "in human affairs in a changing society," the Commission declared in its report:

"In recognition of the fact that the Church cannot abdicate either its prophetic or moral roles in society, we believe that the Church's relevance to the world must be based on an enunciated theological foundation. This theological foundation for social concern must embrace the fields of sociology, anthropology, and economics. It is of little value for the Church to advertise and exhortate the social ills of the world without offering not only a means to more constructive living, but also providing a stability which can lead to security transcending human limitations."

Members of the Joint Commission on the Church in Human Affairs: Bishop Marmion of Kentucky, chairman; Bishop Hines of Texas, Bishop Marmion of Southwestern Virginia; Bishop Warnecke of Bethlehem; Bishop Watson of Utah; the Rev. Messrs. Harold Gosnell; Charles S. Martin; William G. Pollard; Percy F. Rex; Robert P. Varley, secretary; Messrs. John Buddington, Michael Budzanoski; Hodding Carter; Lester Graninger; Charles Taft; William Turpin, vice-chairman; Mrs. Lloyd W. Clarke.



1962

## HOLY LAND CRUISE

April 23-  
May 13

from \$1015

Holy Land air tours  
European Cathedral tours  
and many others.

Also, arrangements for private parties and individuals.

At Non-Profit Prices

write

### PILGRIMAGES

THE CHURCH TRAVEL CO.

114 Atlantic Ave., Ocean City, N. J.

Now affiliated with Pan-Anglican Tours and Inter-Church Travel of London, England.

## CHRISTMAS CARD

### BOX ASSORTMENTS

For School and Parish Groups

an opportunity to raise funds while selling cards which can spread the true meaning of Christmas.

You will be proud of these well-made, stylish and wholly Christian cards.

Full information on request

Berliner & McGinnis - Nevada City, California



**R. GEISLER, INC.**  
252-17 Northern Boulevard  
Little Neck 63, N. Y.

**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

## RELIGIOUS BOOKS OF ALL PUBLISHERS

### Morehouse-Barlow Co.

14 E. 41st St.                      29 E. Madison St.  
New York 17, N. Y.              Chicago 2, Ill.  
Morehouse-Barlow Co. of California  
261 Golden Gate Ave.      4400 Melrose Ave.  
San Francisco 2, Calif.      Los Angeles 29, Calif.

## THE WILLET STUDIOS

10 East Moreland Ave., Philadelphia 18

Traditional Stained Glass  
Sculptured Gold Windows  
Faceted Chunks in Concrete

## DRAMA

Continued from page 21

behind the stands. No attempt was made to suggest time or place through dress, action, or properties. The full impact of the message was left completely up to the words of the author, the interpretation of the actors, and the background music which was previously tape-recorded. Occasionally tape-recorded sound effects which were essential to understanding the lines were also used. The impressiveness of the plays themselves was heightened by the background of the chancel with its brooding and majestic Oberammergau wood carvings. In the artistic tradition of the great Gothic cathedrals of Europe, the carved reredos and the altar itself served as constant reminders of Him with whom the plays were concerned.

While the audiences were not large at first, they were enthusiastic. And their enthusiasm for what they had seen, and more importantly, for what they had felt, began to have an effect. As the word spread that something remarkable was happening every Sunday afternoon at St. Matthew's, the audience began to grow. Church groups began to come in from other churches and other communities. Individuals came from long distances and came again, bringing others with them.

Some at first feared that the lack of costume or properties or action might prove dull fare. Such fears were ungrounded. Most people felt that, rather than adding to the effect, action or costumes would have interfered with the words and the ideas.

If the audience got something from the experience, the actors got even more. Because they spent several months in rehearsals, because they read and heard interpreted each play not once, but several times, and, because they could grasp the continuity of all of the plays, their understanding and appreciation was necessarily considerably greater than that of the audience. Here was a group of people of different interests, ages, and Churches — some who took part because they love drama, some who participated as a kind of Lenten discipline, some who were reluctant at first but who were urged to join the cast by friends. Yet in the end they all shared a common concern that the production should be as perfect as possible, and what had been at first a matter of mild interest became in the end a tremendous enthusiasm for the plays as a means of bringing home the great truths of Christianity.

The results in terms of the participants, the listeners, and the community-at-large are just beginning to make themselves felt. It is to be expected that this long-range effect will continue to grow like outgoing ripples in the pool of Christian faith.

## "MONEYMAKERS"

Organizations interested in raising funds for various Church projects are invited to get in touch with the advertisers in these columns who offer some interesting plans. Please mention *The Living Church* when writing.

### SHELLED PECANS

An Ideal Item to Sell for  
FUND RAISING

We operate one of the most modern and sanitary Pecan Shelling plants in the South, having been in business over 25 years.

For complete information and prices send your name and address to —

**H. M. THAMES PECAN CO.**  
P. O. Box 1588 Mobile, Alabama

Fund Raisers — Make Money  
by selling

#### MILLIE'S MARCAPAN MINIATURES

Those Tiny Fruit and Vegetable Shaped Candies So Delightfully Different — Write for Details Sample FREE to Organization

**MILLIE'S MARCAPAN MINIATURES**  
P.O. Box 696 Apple Valley, California

If your Organization needs a quick moneymaker — Sell Note Cards with a pen and ink sketch of your **CHURCH, SCHOOL OR A FAVORITE SCENE** In Your Community.

For **FREE** samples and information write to

#### CREEKO CREATIONS

Lock Box 1 Johnson Creek, Wis.

#### MONEY FOR YOUR TREASURY OVER 1,500,000 SUNFLOWER DISH CLOTHS

were sold in 1960 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample **FREE** to Officials

**SANGAMON MILLS, INC.**  
Established 1915 Cohoes, N. Y.

#### GENEROUS PROFITS—STEADY EASY SALES

For over 29 years Episcopalians have turned to our money-making plans to raise funds to meet current needs. If your organization needs to raise funds in a dignified manner, write us first for information.

**HELEN P. SHOMO**  
4230 Old York Road Philadelphia 40, Pa.

## RAISE FUNDS FOR YOUR GROUP

Liberal commissions paid to Church organizations for taking subscriptions to **THE LIVING CHURCH**.

Write for full details to:

### The Living Church

Subscription Manager

407 E. Michigan Street, Dept. A  
Milwaukee 2, Wisconsin

## IF You Sell Christmas Cards... You Want to MAKE THE MOST EXTRA CASH

Get the lines of **ALL** the best-known Christmas Card Publishers FROM ONE COMPANY

Easiest way to make most spare-time money! Introduce biggest line of Christmas, Everyday Cards, gifts, stationery, toys, gift wraps of all best-known, most-advertised greeting card companies. Get big new color catalog displaying more than 150 assortments, 600 Christmas money-makers! Make up to 100% profit... even more on Personal Imprints, other specialties. Big Cash Bonus Plan. ORGANIZATIONS: WE EXTEND CREDIT!  
**FREE CATALOG! Rush Coupon Now!** Big Christmas "Wishing Book" Color Catalog of all leading lines, yours **FREE**, plus amazing Bonus Plan, money making details. Also sample boxes on approval.

**ARROW GREETINGS, Dept. E-17**  
513 Fourth Ave. So., Minneapolis, Minn.

**ARROW GREETINGS, Dept. E-17**  
513 Fourth Ave., South - Minneapolis, Minnesota  
Rush money-making Christmas "Wishing Book" Color Catalog of leading greeting card lines, details of Bonus Plan and big profits/free... Plus sample boxes on approval.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

## PLAYS Our 1962 FREE Catalog

Our 144 page Catalog of one and three act plays — ideally suited to church and school production. Plays that are clean and wholesome — excellent entertainment and ideal for fund raising projects. Sent **FREE** to Program Sponsors.

**THE HEUER PUBLISHING COMPANY**  
Box 551 Cedar Rapids, Iowa

## HERE'S A FAST, EASY WAY for Your CHURCH or GROUP to RAISE \$50.00 to \$300.00

Raise all the money your group needs without paying or spending 1c of treasury money! We'll send your group supplies of our famous nationally advertised fast-selling Christmas Card Box Assortments on credit. Have members show them to friends, neighbors, relatives, others... and raise \$50.00 to \$300.00 and even more quickly, easily.

#### We Give Your Group 60-Day Credit

We trust you! Order from us on credit, pay us from proceeds of your fund-raising drive. Take up to 60 days.

#### Keep Up to 50c of Every \$1 You Take In

Big profits, up to 50% for your group! Write today for 2 gorgeous Christmas Card Box Assortments entirely on approval... **FREE** Catalog of dozens more big money-makers, plus complete Raisers Plan.  
**WALLACE BROWN, 11 East 26th St., Dept. V-12, New York 10, N.Y.**

Church Women, Granges, P.T.A.s, Auxiliaries, Organizations needing Money. Sell Nylon Handbags, Rugs, Hosiery, Greeting Cards, Perfume, Vitamins, Candy and other items. Write for Free Catalogue. Write to **S. J. PHILLIPS, Box 18, Shermans Dale, Pa.**

#### PLANNING A FUND RAISING CAMPAIGN?

Our unique plan "Guarantees Success." Next to the Bible and the Flag these 3 Freedom Documents are a worthwhile addition to every American home. Reproductions on parchment, Constitution (24" x 22"), Declaration of Independence (12" x 14"), Bill of Rights (12" x 14"). Full or part time workers acquainted with groups or organizations enjoy terrific earnings — easy sales. Sample set \$1. ppd.; quantity price \$7.20 doz. sets ppd.

**MACKLEY, DEPT LC; 1123 Broadway N.Y. 10, N.Y.**

**WE WILL PAY FOR YOUR  
FREE TRIP  
TO FLORIDA**

**Beautiful Ft. Lauderdale**

Don't buy sight unseen! Come by plane, train or car. Starrett Building Company will pay you \$200 for your travel expense when you purchase a new Starrett Home for \$9995—Most amazing home value of our time! These are 2 and 3 bedroom homes—designed to make your Florida living happy and enjoyable! Ideal for retired or semi-retired folks. Liberal financing with LOW down payments (all you need is \$995 cash) and \$58.60 per month pays principal and interest. Price includes completely finished home and large landscaped lot. Anyone can qualify, regardless of age. Ideal location, near churches, shopping centers, transportation, parks, ocean beaches, fishing areas and golf courses. The nicest families have selected this community—you'll be happy with your neighbors. Make application now to reserve your home. Write for free brochure, without obligation.

**STARRETT BLDG. CO.**

P.O. Box 616, Ft. Lauderdale, Fla.  
PHONE Logan 4-3932



**MAKE PLAIN GLASS  
INTO STAINED GLASS**

Transforms Plain Church Windows into Windows of Sacred Beauty at Small Cost. Write for Free Samples and Details Today.

**Windowphanie Co.**  
Box 2291C, Glen Ridge, N.J.

**ST. MONICA'S HOME  
FOR SICK WOMEN**

(Founded in 1888)

125 Highland Street

**Boston 19, Massachusetts**

under the direction of

**The Sisters of St. Margaret**

**YOU  
SHOULD  
SEE  
THIS  
BOOK**

**BRONZE PLAQUES**

- MEMORIALS • HONOR ROLLS
- TABLETS • TESTIMONIALS

Write for Free Catalog A119  
For Medals and Trophies  
ask for Catalog B119



**INTERNATIONAL BRONZE Tablet Co., Inc.,**  
150 W. 22nd St., New York 11, N. Y. WA 4-2323

**CATHEDRAL STUDIO**

3720 Williams Lane, Chevy Chase 15, Md.

Church hangings and vestments made to order. Materials supplied for your own making. Finest fabrics. Personal advice and guidance in your work.

*Two fine books on the work by  
Lucy V. Mackville.*



**VESTMENTS**

**CLERGY AND CHOIR  
CHURCH HANGINGS  
ORNAMENTS  
MATERIALS**

*Catalogue on Request*

**THE C. E. WARD CO.**  
NEW LONDON, OHIO

**FUNERAL CUSTOMS**

*Continued from page 19*

does not take too long.

Thus it often happens when we are asked to provide an "Episcopal funeral," what is really expected of us is that we *not* present the Episcopal Church's own service, but something else! It is strange how often what is expected (even demanded!) of Episcopal clergymen is something other than the Burial Office of the Book of Common Prayer! And it is not just the unchurched or nominal Churchfolk, but even regular communicants, who ask us to step outside our own tradition, not to act as Anglicans with certain Holy Orders and an indigenous Liturgy, but simply to be restrained, dignified, reverent, and reasonably brief!

Many of us, though with troubled consciences, will accede to the request to have funeral-parlor funerals, hoping that maybe someone there will be brought into the fuller life of the Church. And this does happen, just often enough to help us believe that perhaps we really are meeting today's children of God where they are and as they are—semi-Christians in a secular world. The pastoral imperative to find the lost and feed the hungry prompts us to minister this way.

After all, burial is not a sacrament. And outside the parish church, with its procession, responses, and altar, the Prayer Book Order for burial is rather drab and can well use some of the funeral practices that are customary with a large segment of our population. Being asked to have a semi-Anglican burial service is not the same as being asked to celebrate the Holy Eucharist in the manner of another Communion's Lord's Supper, though the parallel should be obvious. Yet many of our clergy, having funerals in commercial chapels, do use the structure of Order for the Burial of the Dead, or an order of service made up of Prayer Book material, but not really the genuine article.

We ought carefully to evaluate what we are doing. First of all, what do we represent when we have the kind of "Episcopal service" that generally is conducted in the chapels of funeral companies? We certainly do not represent the Episcopal Church, at least not well. The presence of one of our clergymen does not by itself make the service *the* service of the Episcopal Church. We wear vestments (maybe) and use a semi-Prayer Book format. But funeral chapel funerals violate both the spirit and the rubrics of the Prayer Book, and thus in a gentle, well intentioned way misrepresent our Church.

It is not possible to use the Burial Office properly without the participation of at least one or two other persons, or of a congregation to whom copies of the service are available in the pews. The

intent of the Prayer Book that the service be a corporate act of the Church is violated when it is presented as a priestly monologue. (No wonder it sometimes is said that we, like others, "preach" a funeral!) Outside the native setting for which the Prayer Book is intended, we only appear to be presenting the Episcopal service. In actuality we are doing something else in ways that are dignified, reverent, and not too time-consuming.

It often happens that a family in grief does not know what to do, or what to expect from the Church. So they themselves set up a service like others they have attended. Moreover, if there is a diversity of religions in the family (as there usually is), this "undertaker's liturgy" provides a neutral meeting-ground that is not likely to offend anyone (unless he be an unusually conscientious

*Continued on page 29*

**THE GUILD OF ALL SOULS**

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

**THE REV. MALCOLM DeP. MAYNARD, D.D.**  
Superior-General

For further information, address the Secretary-General.  
**Guild of All Souls**  
32 Tenmore Road Haverford 1, Pa.

**WHEN WE LOOK AROUND US**

by Fr. Liebler

**The Catholic Faith in Plain and Simple Terms**

Favorably reviewed in ACU News,  
Holy Cross Magazine, Paulist.

Panned by review in The Episcopalian

**\$2.50, YOUR BOOKSELLER or  
EXPOSITION PRESS, New York City**

**QUALITY DUPLICATOR STENCILS for**

A. B. DICK • SPEED O PRINT • GESTETNER  
REX ROTARY MACHINES @ 2.27 per. Qr.

**INKS FOR ALL MACHINES**

FREE DELIVERY

**B. D. B. TYPEWRITER SUPPLY WORKS**

55 FRONT ST., N. Y. C. 4 Call Collect BO 9-2360

**LESLIE H. NOBBS**

Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture

536 MADISON AVE.

NEW YORK CITY

**LEARN WHAT THE  
CHURCH IS DOING**

Follow the news  
of the  
General Convention in  
**THE LIVING CHURCH**

*Subscribe Now!*

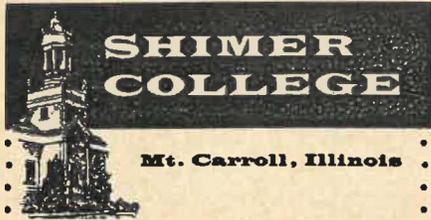
**One Year — \$10.00**

**Two Years — \$18.00**

**Three Years — \$24.00**

# DIRECTORY of SCHOOLS

## COLLEGES



### SHIMER COLLEGE

Mt. Carroll, Illinois

Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small-class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 265 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write

Shimer College  
Mount Carroll, Illinois

## FOR GIRLS

### ST. MARY'S SCHOOL

SEWANEE, TENN.

An Episcopal School for Girls

Under the direction of the Sisters of Saint Mary. College Preparatory and General Courses.

Beautiful campus of 400 acres.

Riding, dramatics, dancing.

#### Address

THE SISTER SUPERIOR, C.S.M.

### KEMPER HALL

Church Boarding School for Girls. 91st year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

Box 1C Kenosha, Wis.

September 3, 1961

## FOR GIRLS (Cont'd.)

### ST. AGNES SCHOOL

Episcopal Boarding and Country Day School  
Girls, Grades 7-12

College preparatory and general courses. Music, Drama, Arts, Sports. New dormitories in 1961. 49 acres. Accredited by the Middle States Association. Established 1870. Write for catalog.

MRS. J. N. VANDEMOER, Headmistress  
St. Agnes School, Box 1, Albany 11, New York

### Hannah More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

Catherine Offley Coleman, M.A., Headmistress  
Reisterstown 2, Maryland

### ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:  
Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

### Saint Mary's Hall

FARIBAULT, MINNESOTA

Episcopal Secondary Boarding School for Girls  
Founded 1866 96th year

Here is an opportunity for a sound education with thorough preparation for college. Emphasis is placed on spiritual values. Social growth and physical development are important segments of the school life. Experienced faculty. Modern buildings.

Martha L. Robbins, M.S., Headmistress

### ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School  
Peekskill 9, New York

## NURSING

### SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

## COEDUCATIONAL

### APPALACHIAN SCHOOL COED AGES 6-12

A small school with the cheerful, quiet atmosphere of a well-ordered home in the mountains of western North Carolina. Balanced routine of activities: study, play, house-keeping chores, spiritual exercises. Under direction of the Episcopal Church. Home cooking, balanced diet. Ponies, other pets. Year-round care. \$70 per month and up according to ability to pay. Catalog.

Rev. P. W. Lambert, O.G.S., Box 1, Penland, N. C.

## FOR BOYS



### ST. ANDREW'S

An Episcopal preparatory boarding school for boys of all denominations. Delightfully located on Florida's healthful southeastern coast at Boca Raton. Year-around out-of-door sports. High Academic Standards. Six forms, College preparatory. Accepting students for 1962-63.

REV. HUNTER WYATT-BROWN  
Headmaster

Amdur Bldg. Boca Raton, Florida

### THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for Boys Dependent on One Parent  
Grades - 5th through 12th

College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys' Choir

Religious Training

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box S, Paoli, Pa.

Founded

1858



The oldest Church school west of the Alleghenies integrates all parts of its program - religious, academic, military, social - to help high school age boys grow "in wisdom and stature and in favor with God and man."

write

Rev. Canon Sidney W. Goldsmith, Jr.  
Rector and Headmaster

612 Shumway Hall

Shattuck School Faribault, Minnesota

Member: The Episcopal School Association.

### THE CHOIR SCHOOL

of the Cathedral Church of St. John the Divine  
Established 1901

Has a limited number of places each academic year in the fifth grade. Students are choristers of the Cathedral and sing daily services. Boys follow standard curriculum, with French and Latin, from the fifth grade. Fall and spring testing programs of the E.R.B. and I.S.E.B. Throughout the life of the School, emphasis is placed upon the Christian perspective. For information concerning choir scholarships, and brochure, write:

Headmaster, Alec Wyton, M.A. (Oxon)

Dept. D, Cathedral Heights, N. Y. 25, N. Y.

### NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 169 South Lake Shore Road Lake Geneva, Wisconsin

# CHURCH SERVICES NEAR COLLEGES

Refer to key on page 31

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## DEPARTMENT OF COLLEGE WORK DIOCESE OF ALBANY

### ALL COLLEGES IN ALBANY, N. Y.

**ST. ANDREW'S**  
Main & Madison Aves., Albany, N. Y.  
Rev. Ralph M. Carmichael, r

### ALL COLLEGES IN TROY, N. Y.

**ST. PAUL'S** Third & State Sts., Troy, N. Y.  
Rev. Frederick E. Thalmann, r

**CLARKSON COLLEGE** Potsdam, N. Y.  
**NEW YORK STATE TEACHERS COLLEGE**  
Potsdam, N. Y.  
**TRINITY** Potsdam, N. Y.  
Rev. James Pennock, r

**INSTITUTE OF AGRICULTURE  
AND HOME ECONOMICS, Cobleskill, N.Y.**  
**GRACE CHURCH** Cobleskill  
Rev. Walter Reid

**N. Y. STATE AGRICULTURAL  
AND TECHNICAL INSTITUTE, Delhi, N. Y.**  
**ST. JOHN'S** Delhi  
Rev. Wm. O. Homer

**PAUL SMITH'S COLLEGE, Paul Smiths, N.Y.**  
**ST. THOMAS** Tupper Lake  
Rev. Michael Kundrat

**SKIDMORE COLLEGE, Saratoga Springs, N.Y.**  
**BETHESDA** Saratoga Springs, N. Y.  
Rev. W. Benjamin Holmes, r

**STATE TEACHERS COLLEGE, Oneonta, N.Y.**  
**ST. JAMES'** Oneonta, N. Y.  
Rev. Richard H. Frye

**STATE TEACHERS COLLEGE**  
Plattsburgh, N. Y.  
**TRINITY** Plattsburgh, N. Y.  
Rev. Edward J. Fiebke, r

**ST. LAWRENCE UNIVERSITY, Canton, N.Y.**  
**N. Y. STATE AGRICULTURAL AND  
TECHNICAL INSTITUTE** Canton, N. Y.  
**GRACE CHURCH** Canton, N. Y.  
Rev. Robert D. Keel

**UNION COLLEGE** Schenectady, N. Y.  
**ST. GEORGE'S** No. Ferry St., Schenectady, N. Y.  
Rev. Darwin Kirby, r

## DIVISION OF COLLEGE WORK DIOCESE OF COLORADO

**UNIVERSITY OF COLORADO, Boulder, Colo.**  
**ST. AIDAN'S CHAPEL** 2425 Pennsylvania St.  
Rev. A. B. Patterson, Jr., chap.  
Sun & daily Eucharist; full-time chaplaincy

**COLORADO SCHOOL OF MINES**  
Golden, Colo.  
**CALVARY CHURCH** 1320 Arapahoe  
Rev. Bruce P. Moncrieff, chap. & r  
Sun & daily Eucharist

**COLORADO STATE COLLEGE, Greeley, Colo.**  
**THE CANTERBURY HOUSE** 1865 10th Ave.  
Rev. Charles V. Young, chap. & r; Rev. Fred F.  
King, ass't.  
Daily Eucharist, in term; chaplaincy

**COLORADO STATE UNIVERSITY**  
Ft. Collins, Colo.  
**ST. PAUL'S HOUSE** Laurel & Whitcomb Sts.  
Rev. C. F. Coverley, chap.  
Sun & daily Eucharist; full-time chaplaincy

**COLORADO WOMAN'S COLLEGE**  
Denver, Colo.  
**ST. LUKE'S CHURCH** 13th & Poplar  
Rev. R. Dudley Bruce, r; Rev. James W. Brock, c.  
Midweek Eucharist, on campus, in term. Canter-  
bury activities

**UNIVERSITY OF DENVER** Denver, Colo.  
**THE UNIVERSITY CHAPEL**  
Rev. John R. Kuenneth, chap.  
Wed Eucharist, in term; The Canterbury Lectures  
thrice a year

**ST. LUKE'S HOSPITAL SCHOOL OF  
NURSING** Denver 3, Colo.  
601 East 19th Ave.  
Rev. Robert L. Evans, chap.  
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for  
School & Hospital

**PUEBLO JUNIOR COLLEGE** Pueblo, Colo.  
**CHAPEL OF ST. PETER THE APOSTLE**  
3801 Thatcher Ave.  
Rev. Donald R. Van Splinter, v

## UNITED STATES AIR ACADEMY Colorado Springs, Colo.

**ST. MICHAEL'S CHAPEL**  
Rev. Desmond O'Connell, vicar  
Sun, Eucharist on campus; Buses to Grace Church,  
Colorado Springs; chaplaincy to Episcopal cadets.

**WESTERN STATE COLLEGE, Gunnison, Colo.**  
**CHURCH OF THE GOOD SAMARITAN**  
307 West Virginia Ave.  
Rev. Jack A. Bates, v

## DEPARTMENT OF COLLEGE WORK DIOCESE OF WESTERN MICHIGAN

**ALBION COLLEGE** Albion, Mich.  
**ST. JAMES** 116 W. Erie  
Rev. R. McDougall, r and chap.

**CENTRAL MICHIGAN UNIVERSITY**  
Mt. Pleasant, Mich.  
**ST. JOHN'S** 200 West Maple St.  
Rev. C. M. Stuart, r and chap.  
Sun 7:30, 11 HC; HD 7:30

**FERRIS INSTITUTE** Big Rapids, Mich.  
**ST. ANDREWS** 323 State St.  
Rev. Kenneth G. Davis, r and chap.  
Sun 8, 9, 11; HD 7; Canterbury 5:30

**GRAND RAPIDS JUNIOR COLLEGE**  
**CALVIN COLLEGE** Grand Rapids, Mich.  
**ST. MARK'S CATHEDRAL** 134 N. Division  
Very Rev. G. D. Hardman, dean

**HOPE COLLEGE** Holland, Mich.  
**GRACE CHURCH** 555 Michigan Ave.  
Rev. W. C. Warner, r

**OLIVET COLLEGE** Marshall, Mich.  
**TRINITY** Mansion at Jefferson Sts.  
Rev. T. F. Frisby, r

**WESTERN MICHIGAN UNIVERSITY**  
**KALAMAZOO COLLEGE**  
**BRONSON SCHOOL OF NURSING**  
Kalamazoo, Mich.  
**ST. LUKE'S** 247 W. Lovell St.  
Rev. J. C. Holt, r; Rev. H. F. Nelson, Jr., dio col chap.  
Sun 8 HC, 9 Cho Eu, 11 MP, 8 EP;  
Wed, Thurs 7 HC on campuses



Your financial contribution will assist pioneering, experimental, and advance projects on the campus if sent to:

**THE CHURCH SOCIETY  
FOR COLLEGE WORK**  
3515 Woodley Road, N.W.  
Washington 16, D. C.

## OTHER COLLEGES IN ALPHABETICAL ORDER

**BRYN MAWR COLLEGE and  
HAVERFORD COLLEGE**  
**CHURCH OF THE GOOD SHEPHERD**  
Lancaster and Monrose Avenues Rosemont, Pa.  
Sun 7:30, 9:30, 11; Daily 7:30

**CALIFORNIA INSTITUTE OF TECHNOLOGY**  
**ALL SAINTS** 132 North Euclid Ave., Pasadena  
Rev. John H. Burt, r; Rev. Colin Keys, chap.  
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

**CARLETON and ST. OLAF COLLEGES**  
**ALL SAINTS** Northfield, Minn.  
Rev. Donald C. Field, r and chap.  
8 HC. 11 MP (ex 1st & 3rd HC)

**CASE INSTITUTE OF TECHNOLOGY and  
WESTERN RESERVE UNIVERSITY**  
Cleveland, Ohio  
Rev. George Lee, chap.  
Offices: Student Christian Union and Emmanuel  
Church, Cleveland

**CAZENOVIA COLLEGE** Cazenovia, N. Y.  
**ST. PETER'S** Cazenovia  
Rev. Stuart F. Gost, r & chap.  
Sun 8, 9:30, 11

**COLUMBIA - BARNARD**  
**ST. PAUL'S CHAPEL** on campus New York, N. Y.  
Rev. John M. Krumm, Ph.D., Chaplain of the  
University; Rev. Jack C. White, Episcopal Adviser  
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed; 12 Fri;  
Canterbury Assoc Wed 5

**CORNELL MEDICAL SCHOOL,  
ROCKEFELLER INSTITUTE  
NEW YORK HOSPITAL SCHOOL OF  
NURSING, FINCH**  
(Studio Club; East End Hotel)

**EPIPHANY** York & 74th, New York City  
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.  
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev.  
Carleton J. Sweetser  
Sun 8, 9:30, 11, 6:30; Wed 7:25, Thurs 11

**CORNELL UNIVERSITY** Ithaca, N. Y.  
Rev. R. B. Stott, Rev. C. S. Tyler, chaplains  
Sun 9:30, 12 HC; Mon, Wed, Fri 12 HC; Tues,  
Thurs 4:45 HC

**EAST TENNESSEE STATE COLLEGE**  
**JOHNSON CITY** 807 Lake St.  
Rev. Albert N. Minor, chap.  
Sun 9, 10:45; Tues 4:30; Wed 12:15; Fri 7

**GEORGIA TECH and  
AGNES SCOTT COLLEGE**  
**ALL SAINTS** Atlanta, Ga.  
Rev. Frank M. Ross, r; Rev. J. M. Coleman, college  
chap.  
Sun 8, 9:15, 11, 7; Canterbury 6

*Continued on next page*

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

**GOUCHER COLLEGE and STATE TEACHERS' COLLEGE, Towson, Md.**  
**TRINITY** 120 Allegheny Ave., Towson, Md.  
 Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.  
 Sun 8, 9:45, 11; Thurs 10:30

**HARVARD, RADCLIFFE, M.I.T.**  
**CHRIST CHURCH** Cambridge, Mass.  
 Rev. Gardiner M. Doy, r; Rev. R. D. Maitland, chap.  
 Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

**HOBART & WILLIAM SMITH COLLEGES**  
**ST. JOHN'S CHAPEL** Geneva, N. Y.  
 Rev. David A. Crump, chaplain  
 Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc.  
 Fri 5

**HOWARD UNIVERSITY**  
**CANTERBURY HOUSE**  
 2333 First St., N.W., Washington, D. C.  
 Rev. H. Albion Ferrell, chap.  
 HC Sun 9, Wed & HD 7, Thurs 12:15; Wed 7:30  
 Canterbury Assoc.

**UNIVERSITY OF ILLINOIS**  
 Champaign-Urbana  
**ST. JOHN THE DIVINE** Champaign, Ill.  
 Rev. F. S. Arvedson, chap.  
 Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
 Daily: MP, HC, EP

**UNIVERSITY OF KENTUCKY**  
 Lexington, Ky.  
**ST. AUGUSTINE'S CHAPEL** 472 Rose St.  
 Sun 8, 10:30, 8; Weekdays 7:30, 5

**KENYON COLLEGE** Gambier, Ohio  
**HOLY SPIRIT**  
 Rev. Richard F. Hettlinger, chaplain

**LOWELL TECHNOLOGICAL INSTITUTE**  
**LOWELL STATE TEACHERS' COLLEGE**  
**ST. ANNE'S** Merrimack St., Lowell, Mass.  
 Rev. Francis B. Downs, r;  
 Rev. H. H. Choquette, ass't.  
 Sun 8, 9:15, 11

**MICHIGAN COLLEGE OF MINING and TECHNOLOGY**  
**TRINITY** Houghton, Mich.  
 Rev. Herman Page, r  
 Sun 8 & 10:30; Canterbury House 9:15

**UNIVERSITY OF MICHIGAN**  
**ST. ANDREW'S**, 306 N. Division, Ann Arbor, Mich.  
 Rev. Edward A. Roth, chap.;  
 Robert H. Hauert, assoc.  
 Sun 8, 9, 11, 7; Tues 9:15; Wed 7; Fri 12:10

**MOUNT HOLYOKE COLLEGE**  
**ALL SAINTS'** South Hadley, Mass.  
 Sun 8, 10:30 Rev. Maurice A. Kidder, v and chap.,  
 Lawrence House, Fri 5:30

**UNIVERSITY OF NEVADA, Reno Campus**  
**ST. STEPHEN'S** E. 8th at N. Center  
 Sun H Eu 8, 10:30, 5; Wed 9:30; HD 7, 9:30  
 and as announced.

**UNIVERSITY OF NORTH CAROLINA**  
**CHAPEL OF THE CROSS** Chapel Hill, N. C.  
 304 E. Franklin St.  
 Rev. T. R. Thrasher, r; Rev. J. A. Viverette, Jr.,  
 chap.  
 Sun 7:30, 9, 11; Wed and HD 7, 10, 5:30;  
 Canterbury Sun 6

**OHIO STATE UNIVERSITY**  
**ST. STEPHEN'S** Columbus, Ohio  
 Rev. Jonathan Mitchell; Rev. George Ross; Rev.  
 Gordon Dean  
 Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thurs 7

**OHIO UNIVERSITY** Athens, Ohio  
**GOOD SHEPHERD** 64 University Terrace  
 Rev. Frederick Wells  
 Sun 8, 9, 10:30, 6; Thurs 7:15, 10:10

**PATERSON STATE TEACHERS' COLLEGE**  
**ST. MARY'S MEMORIAL** Haledon, N. J.  
 447 Belmont Ave.  
 Rev. Harris E. Baldwin, Jr.  
 Sun 8, 9:45, 11

**RICE UNIVERSITY**  
**Texas Medical Center**  
**COLLEGIATE CHAPEL OF ST BEDE, Houston, Texas**  
 Autry House, 6265 So. Main  
 Rev. Lone Denson, chaplain  
 Sun HC 10; Wed HC 7; Mon thru Fri 5:15

**ROLLINS COLLEGE**  
**ALL SAINTS'** Winter Park, Fla.  
 Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.  
 Sun 7:15, 9, 11:15; Canterbury Club Sun 5-7

**RUTGERS UNIVERSITY**  
**CANTERBURY HOUSE** New Brunswick, N. J.  
 5 Mine St.  
 Rev. Clarence A. Lambelet, Episcopal chap.  
 Sun 6; Tues & Thurs 7

**SAN JOSE STATE COLLEGE**  
**SAN JOSE CITY COLLEGE**  
**TRINITY** 81 N. 2nd St., San Jose, Calif.  
 Sun 8, 9:25, 11  
**Christian Center** 300 So. 10th St.

**SOUTHERN ILLINOIS UNIVERSITY**  
**ST. ANDREW'S** Carbondale, Ill.  
 Rev. W. J. Harris, r; Rev. D. L. Bell, asst.  
 Sun 8, 10:30, Canterbury 6; EP daily 5:15; Wed  
 HC 7; Fri HC 10

**TEXAS A. AND I. COLLEGE** Kingsville  
**EPHANY & CAMPUS CHRISTIAN FELLOWSHIP**  
 Rev. C. C. Covington, r & chap.

**UNIVERSITY OF TEXAS**  
**ALL SAINTS'** Austin, Texas  
 Rev. H. G. Secker, r; Rev. Gerhard D. Linz, chap.  
 Sun 8, 9:15, 11, 6 Canterbury; Daily 7:05, 5

**TULANE UNIVERSITY**  
**NEWCOMB COLLEGE**  
**CHAPEL OF THE HOLY SPIRIT** New Orleans, La.  
 1100 Broadway  
 Rev. W. Donald George, chap.; Rev. Wayne S.  
 Shipley, ass't. chap.  
 Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,  
 Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-  
 bury Forum Wed 6

**UPSALA COLLEGE** East Orange, N. J.  
**ST. PAUL'S** Prospect & Renshaw  
 Rev. George L. Grambs, r  
 Sun 8, 9:15, 11; Canterbury Mon 5:45

**WESLEYAN UNIVERSITY**  
**HOLY TRINITY** Middletown, Conn.  
 Rev. Joseph C. Harvey, r  
 Sun 8 & 10

**WHITMAN COLLEGE**  
**ST. PAUL'S** Walla Walla, Wash.  
 Rev. D. S. Alkins, r; Rev. S. A. Watson, c  
 Sun 8, 9:15, 11, Canterbury 5:30; Wed & HD 11;  
 Daily (Mon thru Fri) 8:45

**UNIVERSITY OF WISCONSIN**  
 Madison, Wis.  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
 Rev. Gerald White  
 Sun & daily worship; full-time chaplain and  
 Canterbury program

**UNIVERSITY OF WISCONSIN, Milwaukee**  
**EPISCOPAL CAMPUS RECTORY**, 3216 N. Downer  
 Rev. James Dyar Moffett, chaplain  
 Open Daily 7-10

**YALE UNIVERSITY** New Haven, Conn.  
**EPISCOPAL CHURCH of Yale**  
 Office: 29 Vanderbilt Hall; Mailing address: 1955  
 Yale Station  
 Rev. Kenneth R. Coleman, chap.; Rev. Jacques P.  
 Bossiere, ass't. chap.  
 Sun MP & HC 9:45; Wed HC 7:30; HD EP &  
 HC 5; Daily MP 11:15. All Services are in Dwight  
 Memorial Chapel.

This Directory is published in all January and September issues. Write Advertising Manager for details.

# FUNERAL CUSTOMS

Continued from page 26

Anglican, Roman, Jew, or Christian Scientist). We ought seriously to ask ourselves: Does this neutral service in a pseudo-ecclesiastical chapel really bring to the bereaved the balm of Christian hope and the assurances of the Christian Faith? Would it not serve better the pastoral imperative to find the lost and feed the hungry if we would induce the lost, hungry, sorrowing children of God to enter the Church building, there possibly to be comforted and captivated by the Gospel as presented by the Prayer Book in its most winsome setting?

Another point: What does this type of arrangement imply about our Holy Orders? Are our clergymen ceremonial functionaries who, like the soloist, can be "booked" for special events? The priesthood is holy; it is not merely a ceremonial convenience to be used on rare and important occasions for which an ecclesiastical dignitary might provide a handy bit of propriety. There is a danger that this almost casual use of a priest for a temporary function can encourage a kind of religion that is divorced from Christ's Body, the Church. Our ministers are not unattached preachers; we stand within the disciplines of the Church and its Holy Orders. We are not practitioners of an ecclesiastical profession. Surely we can point out, without being harsh to those who mourn, that we can be of greatest service *within* the traditions of the ministry into which we have been set apart.

Does this funeral-parlor service do violence to authentic Christian belief and to the integrity of the Christian community? The pliability of a sympathetic and accommodating pastor easily can be taken, by mistake, to be a benediction upon opinions that are far removed from the realities of God's judgment and God's grace. Ceremonies divorced from authentic Christian belief and from the moral imperatives of the Christian life are (to use a strong, but apt term from the Old Testament) nothing less than an abomination. We ought to be careful that we not make a dignified funeral appear to be rather like a sacrament that guarantees salvation for just anybody who is fortunate enough to be buried in good style.

Somewhere between the popular, neutral religion of the funeral-chapel type and commitment to genuine Christianity there is an inescapable line of demarcation. It is possible that some of our customs surrounding death obscure this fact and, in effect, encourage sub-Christian ideas and the breakdown of Christian order.

A Churchman ought to be buried as a Churchman. A child of God ought to be buried from the house of God. His funeral ought to be the best that Anglicanism can provide.

# PEOPLE and places

## Appointments Accepted

The Rev. Harry Evans Allen, Jr., formerly in charge of St. Mark's Church, Copperhill, Tenn., is now chaplain to Louisiana State University, working from St. Alban's Chapel, Baton Rouge.

The Rev. Stuart N. Anderson, formerly vicar of St. Philip's Church, San Jose, Calif., is now associate rector at St. Peter's Church, 178 Clinton St., Redwood City, Calif.

The Andersons also announce the birth of their third child, Ronald Oakes, on June 8.

The Rev. John C. Ball, Jr., formerly vicar of Christ Church, Denmark, S. C., and St. Alban's Blackville, is now rector of St. Anne's Church, Atlanta, Ga. Address: 3425 Ivanhoe Dr., N.W.

The Rev. John P. Bartholomew, formerly curate at the Church of the Redeemer, Bryn Mawr, Pa., is now rector of St. James' Church, Piqua, Ohio.

The Rev. David C. Casto, formerly curate at St. Augustine's Church, Wilmette, Ill., is now rector of St. Anthony's Church, Wilmington, Ohio.

The Rev. C. Allen Cooke, formerly associate at Christ Church, Nashville, Tenn., is now vicar of a new parochial mission being started by the Church of the Good Shepherd, Lookout Mountain, Tenn. He is also to be chairman of the youth division for the diocesan department of Christian education. Address: c/o Church of the

Good Shepherd, 211 Franklin Rd., Lookout Mountain.

The Rev. Richard A. Emery, who was ordained deacon on June 20 by the Bishop of Harrisburg, is now assistant at St. Thomas' Church, Battle Creek, Mich. Address: 2885 Iowa St.

The Rev. W. Thomas Engram, formerly rector of St. Thomas' Church, Somerville, Mass., is now rector of the Church of Our Saviour, Middleboro, Mass. Address: 30 Peirce St.

The Rev. Esmond D. Ferris, formerly curate at St. James' Church, South Pasadena, Calif., is now vicar of St. George's Mission, Riverside, Calif. Address: 3198 Cannes St.

## Ordinations

### Deacons

Tennessee — William C. Garrison, III and Brice Wayne Kinyon, assigned to staffs of Grace Church, Chattanooga, and Ascension, Knoxville, respectively.

### Marriages

Miss Dorothy Cooke, of Memphis, and Mr. Bruce Green were married on June 19. (He and his twin brother Duff were recently ordained to the diaconate.) The Rev. Bruce Green is now

serving St. Mark's Mission, Copperhill, Tenn. His new brother in law, the Rev. C. Allen Cooke, was in charge of St. Mark's several years ago.

Miss Maren Elizabeth Kunkle, daughter of the Rev. Howard R. Kunkle and Mrs. Kunkle, of St. Andrew's Church, Fort Scott, Kan., was married on July 28 to Mr. Howard H. Guyer, of Osborne, Kan.

## Other Changes

The Rev. Hugh A. Whitesell, a perpetual deacon, who has been serving St. Paul's Church, Dayton, Ohio, will enter Bexley Hall, Gambier, Ohio, this month.

## Living Church Correspondents

Mr. W. David Allred is now correspondent for the diocese of Washington. Address: 6400 N. Thirtieth St., Arlington 7, Va. (He was until recently correspondent for the diocese of New York.)

The Rev. David deL. Scovil is now correspondent for the district of Western Kansas. Address: Box 482, Hutchinson, Kan.

## Armed Forces

The Rev. Charles L. Wood, rector of Grace Church, Linden, N. J., was recently promoted from Major to Lieutenant Colonel in the Civil Air Patrol. In addition to his parish work, he serves as Wing Chaplain to the New Jersey Wing, Civil Air Patrol (Auxiliary of the U. S. Air Force). At 33 he is one of the youngest men to attain what is the highest rank normally permitted to a CAP chaplain.

# CLASSIFIED

advertising in *The Living Church* gets results.

## CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

## COAT OF ARMS

**EPISCOPAL CHURCH HERALDRY,** \$2.00. Family Arms searched, Heraldist, 2101 Eastern Avenue, Cincinnati 2, Ohio.

## FIRE PREVENTION

**BROCHURE** explaining preventing fire-hazards, choirs, plays, pageants, indoors, outdoors. Lindner's, 210 Windsor Towers, New York City 17.

## LINENS AND VESTMENTS

**ALTAR GUILDS:** Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**FAIR LINENS** — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

## POSITIONS OFFERED

**HOUSEKEEPER,** permanent position, in midwest city; to care for three children of school age. Salary, room and board. Reply Box 0-645.\*

**HOUSEMOTHER** needed in Church boarding school in the middle west. Reply Box K-626.\*

**HOUSEMOTHERS** for nursery children and girls 8-14 years. Church affiliated Children's Home. Reply Curtis Home, Meriden, Conn.

**ORGANIST, CHOIRMASTER,** desired for full-time position, middle west Episcopal Church, starting immediately. Boys' choir and mixed choir. Teaching privileges. Reply Box C-634.\*

**PRIEST,** to serve as vicar of rapidly growing Chapel in suburb of Baltimore. Liberal stipend, car and housing allowance. Send resume to Box E-644.\*

**WANTED: ASSISTANT PRIEST** in city Catholic parish. Must be unmarried, preferably under thirty years of age. Daily Mass and some chaplaincy work required. Furnished apartment and garage. Address Box J-641.\*

**WANTED: ASSOCIATE MINISTER** for youth. Large parish Southern California with shared ministry. Under 35, previous experience, Prayer Book Churchman. Submit picture, qualifications, references. Reply Box A-637.\*

**YOUNG, SINGLE PRIEST** or deacon for staff of large, midwest parish. Share full ministry; emphasis youth work. Reply Box T-638.\*

## POSITIONS WANTED

**DEDICATED LAYMAN** seeks position as administrative assistant in diocese, missionary district, or large parish. Capable of assuming full responsibility for capital needs and budget program. Highest business and professional references furnished. Married, with family. Moderate Churchman. Reply Box H-640.\*

**EXPERIENCED HOUSEMOTHER** wishes a position. Reply Box S-642.\*

**EXPERIENCED RECTOR,** Prayer Book Catholic, 54, married, seeks small parish with opportunities for growth. Would assist in large parish. Keen visitor, teacher. Reply Box C-636.\*

**PRIEST,** experienced parish development, seeks opportunity. Moderate Churchman; married. Bishop recommends. Reply Box S-643.\*

**PRIEST** presently vicar of two missions desires change. Reply Box M-639.\*

## RELIGIOUS COMMUNITIES

**COMMUNITY OF ST. JOHN BAPTIST** — Visitors welcomed at the Convent; Pilgrimages, Retreats, Rest. St. John Baptist School, college preparatory, girls grades 8-12. Box 56, Mendham, N. J. Parish Work — St. Luke's Chapel: St. John Baptist House, 90 Barrow Street, New York 14, N. Y. Grace Church (VanVorst): St. Christopher's House, 278 Second Street, Jersey City 2, N. J. Novitiate at the Convent. For information: The Reverend Mother Superior, Convent St. John Baptist, P.O. Box 342, Mendham, N. J.

**COMMUNITY OF THE TRANSFIGURATION** Founded 1898 for the worship of God and work religious, charitable and educational. Bethany School for Girls and St. Mary's Memorial Home for aging Churchwomen located at Mother House, Glendale, Ohio. Branch works: Lincoln Heights and Painesville, Ohio, California, Honolulu, Puerto Rico and Japan. Guests and retreatants welcomed at Convent. Publication: "The Transfiguration Quarterly" one dollar yearly. Address inquiries: The Reverend Mother Superior, Convent of the Transfiguration, Glendale, Ohio.

\*In care of *The Living Church*, Milwaukee 2, Wis.

**THE SERVANTS OF THE LOVE OF CHRIST** — A modern Religious Community of women which encourages late vocations, converts and those with accidental impediments. The principal activities of the society are in the fields of Parish Day School and the administration of a geriatrics hospital. If you have an interest in the Religious Life, we will be happy to send you a brochure or other information. Address all inquiries to *The Servants of the Love of Christ, Mother House, Box 1565, Shawnee, Okla.*

**THE SOCIETY OF ST. PAUL** — Operates St. Jude's Nursing Home, St. Luke's elementary school, St. Paul's Press, and St. Paul's Retreat House, and is also involved in work for South West Africa and Jordan. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Ore. An active Order primarily for Lay Brothers. Inquiries welcomed from possible postulants.

## CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

## THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

**THE LIVING CHURCH** reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

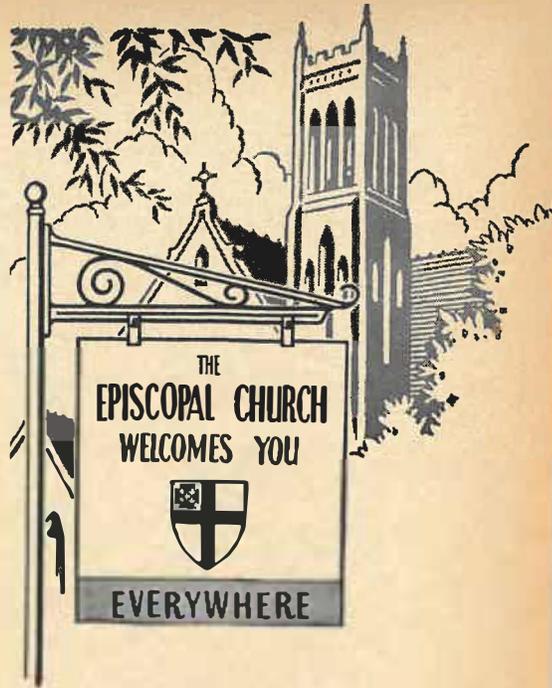
When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

## THE LIVING CHURCH

The Living Church

# CHURCH DIRECTORY

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; C Sat 4:30-6

## WASHINGTON, D. C.

**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  
Sun: 7, 8, 10; 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 HC 6:30, 7, 8, 10

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Very 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

## ASCENSION

1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
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: Low Mass 7, 8, 9; 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 Mat, Low Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,  
Sun 8:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,  
canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 11 & daily as anno

## 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

## 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

## 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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays: MP & HC 7:15 (& 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.

## HEAVENLY REST

5th Ave. at 90th Street  
Rev. John Ellis Lorge, 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 10 Sung, other services as announced

## 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, 10, (Sung); 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

## 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

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v

Sun HC 8, MP HC Ser 10; Weekdays: HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 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 Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30  
Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP,  
7:30 Low Mass, 5 EP

## 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

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30;  
Wed 12:10; Sat 9:30; C 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

## 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

## PARIS, FRANCE

### HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Samuel E. Purdy, Rev. Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

**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, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; P, Penance; r, rector; r-em, rector-  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-  
tions; V, Vespers; v, vicar; YPF, Young People's  
Fellowship.

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 depart-  
ment for full particulars and rates.

# PROPER AIDS TO WORSHIP



## NO. 4534 CHALICE

Height 7- $\frac{3}{4}$ " , sterling silver, cup gold plated inside.  
Cup capacity 16 ozs. Applied cross. Node has symbols of Four Evangelists.

Michigan Church Supply Company announces that it will have an exhibit at the General Convention of the Episcopal Church at Cobo Hall, Detroit, Michigan, September 17-29, 1961, to which all delegates and visitors are heartily invited.

A NEW CATALOG IS AVAILABLE FREE ON REQUEST  
WE FURNISH EVERYTHING FOR THE CHURCH  
VESTMENTS — MARBLE AND WOOD CARVINGS — DEVOTIONAL ARTICLES

## MICHIGAN CHURCH SUPPLY COMPANY

122-U So. Second Ave.  
SAGINAW, MICH.

---