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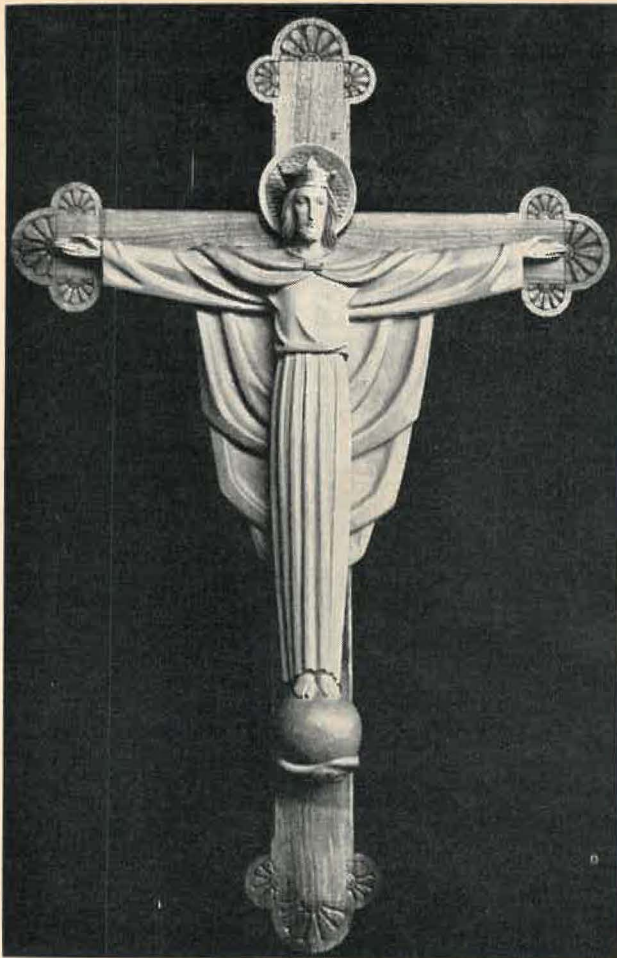
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Reredos of St. Mark's Church,
New Canaan, Conn. [see p. 12].



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The Living Church

Volume 145 Established 1878 Number 11

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Rev. Lewis M. Kirby, Jr. (Route 1, Box 54, Knoxville, Md.), music and records editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. 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.

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407 E. Michigan St., Milwaukee 2, Wis.

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THINGS TO COME

September

9. Twelfth Sunday after Trinity
16. Thirteenth Sunday after Trinity
19. Ember Day
21. St. Matthew (Ember Day)
22. Ember Day
- Massachusetts election of a second suffragan.
23. Fourteenth Sunday after Trinity
27. Southwestern Virginia Council, special meeting.
29. St. Michael and All Angels
- Girls' Friendly Society's Day of Prayer around the World.
30. Fifteenth Sunday after Trinity

October

3. Convention of the diocese of Northern Indiana, St. James' Cathedral, South Bend, Ind.
7. Sixteenth Sunday after Trinity
8. Albany convention and election of suffragan, to 10th.
9. National Conference of Deaconesses, meeting and retreat, DeKoven Foundation, Racine, Wis., to 12th.
12. Milwaukee convention, to 13th.

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Size No Hindrance

Schubert: **MASS NO. 6 IN E FLAT MAJOR.** St. Hedwig's Cathedral Choir and soloists. The Berlin Philharmonic Orchestra, Erich Leinsdorf, conductor. Capitol P 8579: \$4.98. Capitol SP 8579: \$5.98.

Composed a few months before his death at 31, this is Schubert's last setting of the Mass. Not only is it his last setting, it is his longest. It is typically Schubert, however, in that it is set in a major key and is generally bright and certainly melodious. Igor Stravinsky is reported to have commented when asked about the length of Schubert's works, "What does it matter if, when I awake, it seems to me that I am in Paradise?" Schubert's gift was, above all, the gift of song.

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

9. Church of the Ascension, Atlantic City, N. J.
10. All Saints', San Francisco, Calif.
11. Church of the Atonement, Chicago, Ill.
12. Santa Maria Virgen, Ponce, Puerto Rico; the Rev. Ian L. Bockus, Caribou, Maine
13. St. Peter's, Portland, Ore.
14. Convent of St. Anne, Arlington Heights, Mass.; Church of the Holy Cross, Thomson, Ga.; Christ Church, Lead, S. D.
15. -----

As in his other liturgical compositions, the soloists play a relatively minor role. This is primarily choral music and a better choir to perform it could hardly be found. The St. Hedwig's Choir is a large group (150 voices), much larger, I suspect, than the musical forces the composer had in mind. And yet in this instance the largeness of the group is not a hindrance. This choir has had a long history of oratorio singing and it shows.

Leinsdorf's reading is enhanced by really spectacular sound, especially in stereo, where the excellent acoustics of the Grunewald church lend depth and atmosphere.

As usual, Capitol's surfaces are virtually noise free.

SING MY SOUL. The Washington Cathedral Choir of Men and Boys, Paul Callaway, director. ESLP-3126: mono, \$3.48; stereo, \$4.48.

Those who were able to hear the recently broadcast Episcopal Series of the "Church of the Air" will recognize the music contained on this disc. Issued by the Episcopal Radio-TV Foundation in Atlanta, this is a recording of the music used on this radio program. The album takes its title from a contemporary setting of a hymn of that name by the American composer Ned Rorem. The remaining selections include anthems, hymns, and canticles which, in time of composition, range from the 16th century to the present day. A few of the composers represented are Palestrina, Thomas Weelkes, Vaughan Williams, William Croft, and Haydn.

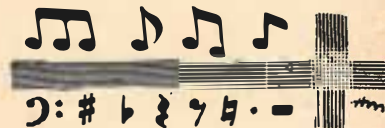
The Cathedral Choir sings well, but not as well here as on the Vanguard recording issued several years ago. Generally, however, the standard of performance is high. At times one could wish

for cleaner attacks. In several places there is a noticeable lag between the attack of one side of the choir and the other.

The recording is satisfactory.

THE STORY-TELLER. Charles Laughton. 2-Capitol TBO 1650: \$9.96. 2-Capitol STBO 1650: (Stereo) \$11.96.

Here is a real *tour de force* by the master teller of stories, Charles Laughton. Four complete sides of an LP — sound impossible? It's not impossible, believe me, and more than that, this is a recording of a live "recital," almost two hours of audience-holding by one man without the help of musical interludes or anything else save the books and papers from which he reads. The literature ranges from nonsense verse about rabbits and horses to an excerpt from Kerouac's *Dharma Bums* to Psalm 104 to Shaw's *Major Barbara*. There is a letter written by the sculptor Carl Milles in answer to the question: Is there a God? One whole side contains a selection from *Julius Caesar*. And everything is tied together



by Mr. Laughton's matchless gift of conversation. If there is one actor with the ability to hold an audience in the palm of his hand, surely this is he.

One would not think that stereo could do much for a recording of someone's reading, but here it does. The listener is veritably enveloped by the same magic which captivated the audience before which Mr. Laughton read for this disc.

Behold, how good and joyful a thing it is for brethren to dwell together in unity!



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The Episcopal Society for Cultural and Racial Unity

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.

Wisdom?

In view of the fact that the government has now made Social Security available for retirees of 62 years of age, in view of the fact that the Church has just ordained a "bumper crop of new deacons," as you state in the July 29th issue of THE LIVING CHURCH, and in view of the fact the number of ordinands keeps going up and up, wouldn't it be the better part of wisdom for the Church to fall in line and allow for retirement, not at 62, but at least at 65? There is no other profession or business in this country, to my knowledge, which requires a man to reach the advanced age of 68 in order to be able to retire. At least a man should be able to retire, with reduced benefits, before this time. The foregoing sentiments are those of a priest with still another 20 years to go.

(Rev.) WENDELL B. TAMBURRO
Rector, Church of the Holy Innocents
Highland Falls, N. Y.

Light All Week

It is my deep hope that Bishop Emrich can be prevailed upon to offer the same suggestion to the American Church as to the Church of England in regard to the use of votive candles [L.C., August 19th].

While the bishop emphasized the use of these candles in English cathedrals and those churches which are so located as to draw tourists and visitors, I can see no reason to so limit their use. It could be said that every parish church is "dark" — too "dark" (and not necessarily physically) during the week. The use of these candles would help to testify that the Light of the World does not shine only on Sunday mornings.

I hope that many will be given the opportunity to read Bishop Emrich's explanation of these candles, which in my opinion was a beautiful and moving one — and profoundly true. Any act of faith and of devotion seems to me to the good — and this particular one should not be sloughed off as an abhorrent "Romish" custom.

EMILY GARDINER NEAL
Pittsburgh, Pa.

Signal

The story of thalidomide as covered by THE LIVING CHURCH [August 5th, 12th, and 19th] is of particular interest to me for reasons I shall explain. Today's radio-news-caster reported that Mrs. Finkbine secured permission for, and underwent, an abortion in a European hospital. Hers was a heart-rending dilemma and decision, and she has my sympathy and my prayers. I also commend THE LIVING CHURCH for your perceptive editorial comment [L.C., August 19th] to the effect that, had the drug proved harmless, Dr. Frances Kelsey might have had a different reception.

I am deeply interested in this whole matter because I am the mother of two children,

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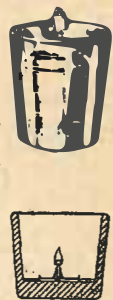
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now in their teens, who were born with cranial defects of unknown origin which should, according to all logic and medical prognoses, have proven fatal. Neither congenital condition was caused by drugs. Both children are alive and well today, though both were not expected to survive. The older child has a slight physical and a considerable emotional handicap as a direct result of her condition. The younger has absolutely no ill effects, and is the only known survivor of his condition.

Before we, their parents, finally found a doctor who could help these children, we were advised to put them in an institution and forget them. If we had, both would have died in infancy. I am thankful that I did not know in either case, before birth, that these children would have these congenital conditions; I was, therefore, spared Mrs. Finkbine's problem.

One point you have omitted from your excellent coverage of this matter is this: The use of any sedative or "sleep-inducing preparation" (as the L.C. labels thalidomide) is, I think, open to question. Pain, or nausea, of itself, is not something to be avoided at all costs, it seems to me; it is only a signal that something unusual is happening in the human body. Like fever, pain and discomfort are precious signs which point to trouble, and if they did not, none of us would be alive. Purely symptomatic treatment is dangerous because it eliminates these invaluable warnings. I feel that there is too great a tendency to avoid pain and trouble. I am thankful I had both, and that I have a son and a daughter. I know from this and other experiences that we are never given more to bear than we are not also given the strength to bear, by God's grace. "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

You sum it up beautifully in your editorial [L.C., August 12th]: "For man there is no way around sorrow, but only a way through sorrow. It is by the resolute taking of this way that men and women win through to joy." (Mrs.) ALTHEA H. JACKSON
Boston, Mass.

Value

The letter of Mr. John Alcorn [L.C., August 19th] is most timely, in view of present discussions, and well tells the value of the blessed Sacrament to men in the most trying periods of life.

I was converted to the Church many years ago. At the time my grandmother was dying of cancer and suffering terribly. Stopping in a "down-town" parish in Poughkeepsie, N. Y., where they had the wisdom and "guts" to reserve the Sacrament, I prayed for her before that tabernacle.

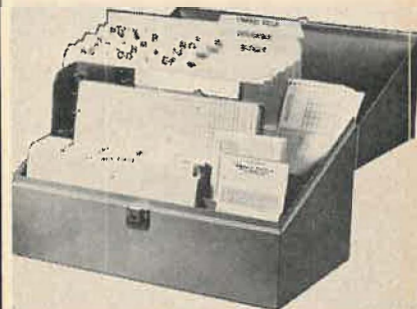
The church was dark but during my prayers rays of light, like an aura, seemed to shine forth from that tabernacle. I felt a sense of relief and when I got home, I learned that Gram had had a wonderful afternoon. She suffered no more, was able to come down and join us in many holiday meals, and died of old age two years later.

True, all is involved in prayer and faith and right living, but what better evidence and drawing power can there be for a world that reads pictures and has to be convinced than through meeting our blessed Lord in the Sacrament enshrined in the tabernacle.

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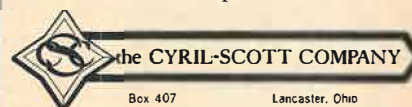
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As We Journey

SIGN POSTS ON THE CHRISTIAN WAY. A Guide to the Devotional Life. By **Patrick Hankey**, Dean of Ely Cathedral, England. Scribners. Pp. viii, 152. \$2.95.

The title of this excellent book by the Dean of Ely is well chosen. For it not only reminds us of our need of signposts as we journey on our spiritual pilgrimage, but it also presents the kind of signs which every wayfarer can read. In the first few pages we are made to feel at home: "It will be found that what is said here on this great subject of prayer is of a simple kind and is designed to help that great army of Christians who feel its heights and depths are beyond them."

Signposts are important not only for pointing out the right direction but also for signifying the wrong direction. Speaking of the danger of self-perfection as an end in itself, a danger into which the most serious and sincere people often fall, he says that they are apt to be "in earnest about themselves rather than about God."

In his very fine chapter on self-examination he says, "Self-scrutiny does not seek to produce gloomy introverts; its result is rather a disentangling of our confused aspirations and motives."

One of the chief values of this book is its frequent quotations from the saints and giants of our Faith. This whets the appetite to know more about them, search out other things they have said, and to expose oneself to the quality of their love.

LESLEY WILDER

Books Received

THE LORD'S PRAYER. Its Character, Purpose, and Interpretation. By E. F. Scott. Scribner's. Pp. 126. Paper, \$1.25. (First published, 1951.)

THE CHRISTIAN SCIENCE WAY OF LIFE. By DeWitt John. With **A CHRISTIAN SCIENTIST'S LIFE.** By Erwin D. Canham. Prentice Hall. Pp. viii, 246. \$3.95.

COMPARATIVE RELIGION. By Geoffrey Par-rinder. Macmillan. Pp. 180. \$3.75.

TOWARD THE UNDERSTANDING OF ST. PAUL. By Donald Joseph Selby. Prentice-Hall. Pp. xii, 355. \$6.60.

EVIDENCE OF SATAN IN THE MODERN WORLD. By Léon Cristiani. Translated by Cynthia Rowland. Macmillan. Pp. 210. \$4.

MY DEAREST POLLY. Letters of Chief Justice John Marshall to His Wife with Their Background, Political and Domestic 1779-1831. By Francis Norton Mason. Garrett & Massie. Pp. xiv, 386. \$5.

HANDBOOK OF CHURCH ADMINISTRATION. By Lowell Russel Ditzen. Macmillan. Pp. x, 390. \$7.

MORAL EDUCATION IN FAMILY, SCHOOL, AND CHURCH. By Charles Eugene Conover. Westminster. Pp. 144. \$3.



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The Living Church

Twelfth Sunday after Trinity
September 9, 1962

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

EPISCOPATE

Consents for Springfield

Presiding Bishop Lichtenberger has announced that necessary consents to the election of the Rev. Albert A. Chambers as Bishop of Springfield have been received, and that he has taken order for Fr. Chambers' consecration. The consecration has been scheduled for October 1st, and is to be in St. Paul's Cathedral, Springfield, Ill.

Fr. Chambers was elected on the first ballot at a special synod of the diocese of Springfield on June 9th [L.C., June 24th].

HONOLULU

Dr. Bishop Dies

The Rev. Shelton Hale Bishop, 73, for two dozen years rector of what is reported to be the largest parish in the American Church, died in his sleep on August 24th on the Hawaiian island of Maui. He has been serving the Church in Hawaii since his retirement in 1957.

Dr. Bishop was rector of St. Philip's Church, New York City, from 1933 until 1957, after having been curate there for ten years. He succeeded his father, the late Rev. Hutchens Chew Bishop, who had been rector since 1886. The Harlem church is reported in the 1962 *Episcopal Church Annual* as having 3,927 communicants.

Dr. Bishop was born in New York City in 1889. After graduating from Columbia University in 1911, he studied at the General Theological Seminary. He received the M.A. degree from Columbia University's Teachers' College in 1929, and was awarded the S.T.D. degree by the university in 1954. Before going to St. Philip's, he served churches in Chicago, and Pittsburgh, Pa. He was a deputy to the General Convention of 1955.

On retiring as rector of St. Philip's, he said, according to the *New York Times*, that the parish had become known far and wide "as a symbol of a parish once fashionable and financially secure, which, finding itself in the center of a slum, lost its fashionableness, maintained its dignity, not only welcomed but reached out to all people of whatever color, birthplace, status, or condition. . . ."



Bishop Roseveare: "Deification" opposed.

WEST AFRICA

Support

The Synod of the Province of West Africa has called on Ghana officials to withdraw their order expelling a bishop and an archbishop.

It urged the Ghanaian government to permit the return of the Rt. Rev. Reginald Richard Roseveare, Bishop of Accra, to his post, and also allow the Most Rev. Cecil J. Patterson, Archbishop of the Province of West Africa, to visit Ghana in carrying out his work in the region. The two were deported last month [L.C., August 26th].

The Synod's delegates approved a resolution calling on President Kwame Nkrumah of Ghana to urge his government to reconsider its attitude in directing the operation of the Young Pioneers Movement.

Bishop Roseveare's criticism of that movement, and Archbishop Patterson's defense of Bishop Roseveare, caused the controversy which resulted in the expulsion of the two. Bishop Roseveare had opposed the "deification" of President Nkrumah by the youth group, citing such responses as "Kwame Nkrumah does no wrong" and "Kwame Nkrumah never dies."

"As constituted," the Synod said, "the movement at present ignores in its basic

idea the claims and existence of Almighty God, which is the very basis of Christian faith and belief."

The resolution also praised Bishop Roseveare for a stand which drew attention to the "irreligious tendencies" in the Young Pioneers, adding that he would have failed in his duty as a Christian leader if he had not spoken out.

Delegates also "noted with pleasure" the resolution of the Accra diocesan synod which condemned the Pioneer movement "in its present form," and assured that synod of "unflinching support of the Province in the fight for the acknowledgement of God." [RNS]

SCOTLAND

Primus inter Scots

The Rt. Rev. Francis H. Moncreiff, Bishop of Glasgow and Galloway, Scotland, has been elected Primus of the Episcopal Church in Scotland.

Bishop Moncreiff's election was made at a special meeting of the Episcopal Synod. He will succeed the Most Rev. Thomas Hannay, Bishop of Argyll and the Isles.

UPPER SOUTH CAROLINA

Wake Up!

Dr. Carl McIntire, head of the American Council of Churches and the International Council of Churches, plans to hold a protest meeting in Columbia, S. C., next October, on the evening that the Archbishop of Canterbury speaks before the Episcopal Church's House of Bishops.

Dr. McIntire is a frequent critic of the World Council of Churches, of which the Archbishop is a president.

According to the *Charlotte, N. C., Observer*, a hall has been leased for the protest meeting on October 26th, eight blocks from where the House of Bishops is to be meeting.

Over the air, Dr. McIntire attacked the Archbishop for joining with the head of the Russian Orthodox Church in advocating an exchange of theological students [L.C., August 19th]. "We're going to expose what the bishop has done right here at the summit in Moscow," Dr. McIntire is reported to have said in his broadcast, "and we are going to try to wake up you

Episcopalians from the dead. And we're going to try to wake up a few more of you American people who are being deceived and duped by the idea that you can do business with the agents of the Kremlin when they come in the robes of priests of the Russian Orthodox Church."

RELIGIOUS ORDERS

Three in Prayer

Three women are trying their vocation in the enclosed life at the "House of Prayer" near Lake Placid, New York, in the diocese of Albany, according to an article in the *Holy Cross News*, publication of the Order of the Holy Cross.

The new order, which started its communal life late this summer, resides on property (93 acres of land, and a house) given to it by Bishop Brown of Albany. It is reported that the community is in need of furniture.

Formation of such an order was called for earlier this year by the Rev. Karl Tiedemann, OHC, in an article published in *THE LIVING CHURCH* [L.C., April 15th].

According to the *Holy Cross News*:

"Generally speaking, the House of Prayer wants to build its life on modern American conditions and culture rather than importing any foreign rule, however venerable and important. We will not be Benedictine or Carmelite or Visitation, though we shall honor them and may borrow from these traditions. In this we are following the lead of the Sisters of the Love of God and the Sisters of St. Julian, a newly formed English order, and many other orders who have had to work out their ideals. At the moment, we have no formal rule, no name, no habit. What these aspirants at the House of Prayer are interested in are the general ideals of silence, enclosure, prayer."

Editor's note: Readers wishing to contribute financially to the work of prayer in the new order may do so through *THE LIVING CHURCH RELIEF FUND*. Checks should be made payable to the fund and marked, "Albany contemplative order."

CIPBC

Tribute

by the Rev. E. H. ROBERTSON

The following is taken from one of a series of broadcasts prepared for the British Broadcasting Corporation by Mr. Robertson, of the United Bible Societies. The series, titled "Wise Men from the East," was presented early this year. The subject of this broadcast was Lakdasa de Mel, former Bishop of Kurunagala, Ceylon, and recently enthroned as the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon.

Lakdasa de Mel looks Singhalese, with his brown, smiling face, but his voice is the voice of a cultured European. I remember that the first time I sent a recording of one of his sermons back to London

from a conference in Sweden, nearly 10 years ago, no one would believe he was an Asian! His faultless English, with more than a touch of Oxford and a peculiarly English sense of humor made him stand out at once. He chaired all the press conferences at [the World Council of Churches Assembly last year at] New Delhi and handled reporters with consummate skill, always spotting a difficult patch before it was reached, and meeting it with humor and a frank admission when he didn't know, that won the newsmen completely. He's a veteran of ecumenical conferences and always lights them up. He was once described as the one piece of lipstick on an otherwise drab assembly — that was said, not of New Delhi, but of another conference!

During the Assembly we went together into a studio [of] the All India Radio. Someone had left a huge musical instrument, traditional in India, but quite unknown to me. I asked Lakdasa de Mel if he could play it, and, without further ado, he picked it up, hoisted it over his shoulder, and strummed away with his fingers as he played a lament. He burst into song and began to sing the liturgy of his Church. It was beautiful and reverent, with the soul of India — or was it Ceylon? — in it. Then I learned that while the diocese of Kurunagala was Anglican and while the Prayer Book was greatly valued, the Church there had learned to worship in its own way. I wish I had recorded some of the music for you to hear.

Within those few minutes, I learned that Ceylon had much to give in depth of devotion to the Christians of the West. We are quite wrong if we imagine that Anglican missionaries have planted little groups of Anglicans just like themselves all over the world. There is an Anglican characteristic which holds the world-wide Anglican Communion together, but it is not sameness. These Singhalese Anglicans are of the soil and culture of Ceylon. They belong to the same Church, or at least to the same Communion, as the Archbishop of Canterbury; but they are the complete answer to those who fear that unity will bring uniformity.

Metropolitan de Mel

The Most Rev. Hiyanirindu Lakdasa Jacob de Mel, former Bishop of Kurunagala, Ceylon, was enthroned as Anglican Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma, and Ceylon on August 24th.

Trumpets sounded in St. Paul's Cathedral, Calcutta, as Bishop de Mel was enthroned by the Rev. S. K. Mundle, archdeacon of the diocese, and the Rev. John Pothen, vicar of the cathedral.

The cathedral was floodlit for the ceremonies and its historic treasures, including gifts from England's Queen Victoria and Queen Elizabeth II, were placed at the altar.

Besides Anglican bishops from the Church of India, Pakistan, Burma, and Ceylon, those attending the ceremonies included representatives of the Methodist, Baptist, Presbyterian, and Syrian Orthodox Churches, as well as the Church of South India. [RNS]

CANADA

New Prayer Book

by the Rev. Canon
SPENCER H. ELLIOTT, D.D.

The unity of the Anglican Communion, said the Rt. Rev. Stephen F. Bayne, Jr., its executive officer, is "not cultural nor denominational nor confessional; nor will we be satisfied until there is nothing left which can be called Anglican at all. The Anglican Communion in our eyes is only a fragment of that full Communion which must some day hold all Christians together."

Bishop Bayne addressed the opening session of the General Synod of the Anglican Church of Canada, which met at Kingston, Ontario, August 22d-30th. The General Synod meets triennially. The more than 300 delegates — archbishops, bishops, priests, and laymen — met under the presidency of the Most Rev. Howard Hewlett Clark, Primate of the Anglican Church of Canada.

Kingston is the see city of the diocese of Ontario, which was carved out of the diocese of Toronto 100 years ago this year.

Its first bishop, John Travers Lewis, was the first to be consecrated in Canada. The 15 earlier Canadian bishops had been consecrated in England.

In his charge to members of the Synod, assembled in the Dunning Hall of Queen's University, Kingston, Archbishop Clark stressed the importance of a "sensitive awareness of what is going on and what people are thinking" if Churchpeople are to overcome the "blank, uncomprehending look" which confronts them when they speak. "There is a great deal of information available," he said. "There are social sciences, psychology, sociology, opinion polls, consumer research, group dynamics, and so on — a whole field of communications — but we have been slow to use them. Whether we like it or not, we are going to be forced by events to come to terms with modern media of communication."

The Synod gave final approval to the revised Book of Common Prayer — the result of study and consultation undertaken in response to an order of General Synod of 1943. A later Synod gave provisional approval to the draft revision then put forward, with suggestions for some changes. In 1959 the work of the Revision Committee was accepted almost without discussion, in view of the fact that attention had been given to all 3,500 suggestions sent in by dioceses, rural

deaneries, and individuals, and every page had been scrupulously examined.

Since that time the book has been available for experimental use by many congregations; and now, with all formalities completed, it is to be officially the one authorized version from a date to be set by the Primate. It is a happy coincidence that this has come to pass almost exactly on the 300th anniversary of the book of 1662 — a book which was itself a revision of the earlier versions of 1549, 1552, and 1559, and lasted unchanged until recent times. The Canadian revisers have been true to the principle set forth in the 1662 preface: "It hath been the wisdom of the Church of England, ever since the first compiling of her public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it."

Canadian regulations in the Anglican Church require a decision by two successive synods for any major changes in worship, doctrine, or discipline. This year's vote was as prompt and decisive as that of three years ago. It came within 35 minutes of the introductory motion, and this interval included the break for midday prayers. "This vote today," said one delegate afterwards, "not only gives us a new Prayer Book; it has helped to erase party differences within the Church." The assembly stood to express in a sung doxology the thankfulness of all present for the completion of the 19-year task in perfect unity and concord.

Preparations for Anglican Congress

The committee engaged in Canadian preparations for the Anglican Congress, to be held next August at Toronto, made its report and received the Synod's thanks and commendation. Not only is Canada to be host to the Congress, but also a Canadian is chairman of the program committee — the Bishop of Cariboo, Dr. Ralph Dean. The main themes will follow in sequence — under the general heading, "The Church's Mission to the World" — on the religious, political, and cultural frontiers. A new feature will be the appointment of panelists to reply to questions from the delegates. The committee has arranged for nine speakers from Africa and Asia, including the bishops of Amritsar, Masasi, and Kuala Lumpur, who are to speak at a missionary rally in the Maple Leaf Gardens.

Among the nine Synod delegates representing the diocese of the Arctic (2,750,000 square miles in extent) were an Eskimo priest (the Rev. Armand Tagoona) and three Eskimo lay catechists. They were not silent members. They spoke up to stir the assembly to an acute sense of the problems of missionary enterprise. Through an interpreter, Alec Algiak, of Coppermine, Northwest Territories, said, "I see you have plenty of food down here. Perhaps you do not understand that in my

country sometimes we have no food." Alanga Simonee of Frobisher Bay made his first speech in the English tongue, saying, "I want our people to learn to pray. We are now learning to pray for everyone in the world." Gideon Kitsualik spoke in the dialect used in the region of Spence Bay, 1,800 miles north of Winnipeg, expressing his delight in seeing the trees and other objects unknown in the north. These most welcome delegates had been elected at a synod of the Arctic diocese held last year at Aklavik.

WCC

Post-New Delhi Firsts

by CYNTHIA WEDEL

The *Maison Internationale* of the University of Paris was the scene of the meeting of the Central Committee of the World Council of Churches, August 7th to 17th. Before the gathering of the 100-member committee, there had been two weeks of consultations, conferences, and meetings of departmental and divisional committees. All of these were "firsts" since the New Delhi Assembly last year, bringing together many new participants in World Council affairs and busily engaging them in the task of carrying out the work authorized by the Assembly [see L.C., September 2d].

A question in everyone's mind was, "How is integration working out?" The first great act at New Delhi had been the merger of the International Missionary Council and the WCC. A new Division of World Mission and Evangelism of the World Council of Churches was to carry on the work of the IMC as well as the emphasis on evangelism which had been a part of the WCC program. There had been some vocal, and probably many more unspoken, fears that the cause of missions would either get lost in the midst of WCC activities, or that an old-fashioned type of missionary concern would replace the new and exciting experiments of various WCC departments, and that evangelism would be forgotten.

It became clear in the meetings of the new Division of World Mission and Evangelism, and later in their report to the Central Committee, that none of these fears was justified. The strong concern for missions was a welcome addition to the agenda of the Council. The emphasis on "Mission to six continents" kept the note of evangelism alive. There was a healthy awareness of how, in the modern world, all Churches are both "sending" and "receiving" Churches in the missionary outreach. Studies are under way to determine the ways in which missions and inter-Church aid can supplement one another and coordinate their activities. The integration of the two great ecumenical bodies seemed complete and very satisfactory.

Another question had been: What will

be the effect of the enlarged representation of the Orthodox Churches, and especially of those from behind the "Iron Curtain"? Predictions ranged from the Orthodox sitting through the meetings in stony and disapproving silence, to their "taking over" and preventing any action, especially on current affairs. Again, the predictions were erroneous. The additional number of Orthodox was very apparent — they are easy to spot, of course, with their beards and flowing robes. Their participation in the meeting could perhaps best be characterized as "healthy." They took part eagerly in most discussions, not by any means presenting a solid front of Orthodoxy against the rest of the Council. They spoke with grace and good humor on many topics. On the one "political" issue which came to the floor — an appeal to the government of Ghana to reconsider its expulsion of the Anglican Bishop of Accra — there was a fairly clear East-West division of opinion. There ensued a strenuous debate and a real parliamentary tangle, but in the end a compromise was reached in which each side "gave" a little in order to arrive at an agreement.

The "behind the Iron Curtain" delegation had been enlarged by the admission of five additional Churches from the USSR early in the meetings. Representatives of the Russian Orthodox Church spoke warmly in favor of the Russian Baptists and the others. Some drama was provided by two branches of the Armenian Church which had applied for membership, but which indicated that neither one would join if the other was admitted. Through long conferences with several leaders of other Churches, they were finally able to reach an accord and to sign a very cordial joint statement asking for the admission of both. It seemed a little triumph of the ecumenical spirit over an old and bitter feud.

New High-water Marks

Every department and division had plans and programs to report. Among them were the detailed plans for the Faith and Order Conference to be held in Montreal next July, and a world conference to be convened by the Department on Church and Society in 1966. These successors to the great Faith and Order and Life and Work Conferences of the past promise to be new high-water marks of the ecumenical movement.

Some of us from the United States were particularly gratified that the Division of Ecumenical Action is proposing to take up the cause of Christian education, which has thus far been neglected as a special field by the World Council. Reports of the work of the Theological Education Fund and of the study centers for the study of non-Christian religions were also received with approval.

Financial support of the WCC by the member Churches was reported to have

The Church Furniture Manufacturers Association

by EDWARD W. WALKER*

grown appreciably, although the budget of \$750,000 still seems small for an organization of such scope. This does not include, of course, the very large sums given by the Churches for Inter-Church Aid, Refugee help, and World Service. In spite of the notable accomplishments of World Refugee Year, the work with refugees and with migratory peoples continues at a very high level and needs the continued concern of all Christians.

At the close of the Central Committee meeting, Dr. Ernest Payne of Great Britain commented on the fact that New Delhi seemed very far away in time as well as distance; so much has happened since then, and we have moved so quickly into new patterns of organization and work. His comment was echoed by many. New Delhi consolidated much in the first 13 years of the life of the World Council of Churches. A new and even more challenging era seems to lie ahead.

AUSTRALIA

Double Appeal

The Anglican and Roman Catholic Archbishops of Perth have made a joint appeal to the government of Western Australia for state aid to Church-related schools.

Archbishop Robert W. Moline, who is also Anglican Metropolitan of West Australia, and Archbishop Redmond Prendiville of the Roman Catholic archdiocese addressed their plea to Premier David Brand.

Four major proposals for assistance to Church-related schools were made in the joint communication, which also asked the Premier to grant an interview to Anglican and Roman Catholic representatives.

The archbishops said: "We are anxious that the service offered by our schools to children, parents, and the whole community should not be restricted to the well-to-do. It is clear that without some measure of public expenditure expansion, and even continuance, is seriously endangered."

The principal recommendation made by Archbishops Moline and Prendiville involved secondary or high school assistance.

They suggested that the province pay to private schools for each secondary pupil registered a sum equal to half the current cost of educating a student in a state-maintained high school.

The archbishops also requested "capital assistance," presumably to alleviate the high costs of school construction. They suggested state grants to cover interest payments or issuance of interest-free or low-interest capital loans.

In another recommendation, they proposed that teachers "under bond" to the

Continued on page 21

More than three and one-half centuries have passed since Captain John Smith recorded a description of the first place of worship for Episcopalians in the initial permanent English settlement in this country at Jamestown, Va. (as quoted in *Church of Our Fathers*, by Roland H. Bainton):

"An awning — made from an old sail — tied to three or four trees shadowed us from the sun. Our walls were of wood; our seats, unhewed trees till we cut planks; our pulpit, a bar of wood nailed to two neighboring trees.' So wrote Captain John Smith from this wild Virginia settlement. Later he added descriptions of the first two actual complete structures, the second of which — built in 1610 — 'was 60 x 24 feet with chancel and pews of cedar and a communion table of walnut.'"

From such a beginning, the building and furnishing of churches has grown to a sizable and specialized enterprise.

According to *Construction Review*, published by the United States Department of Commerce, total religious construction put in place in 1961 was valued at \$994,000,000. This expanding market brought a number of new manufacturers into the field after World War II, and today products are available in a wide range of quality and price to furnish our new church structures. In this economic atmosphere of constantly increasing competition and rapidly changing market requirements, the Church Furniture Manufacturers Association has taken its place.

In January, 1961, a group of major church furniture manufacturers, after a year's work by a special planning committee, met in the offices of the National Association of Furniture Manufacturers in Chicago and formed the Church Furniture Manufacturers Association as a division of the NAFM. Objects of the new association, in addition to including consideration and action upon common management problems and advancement of the common interests of the industry, include "the promotion of a sympathetic relationship between the industry and the public it serves."

Early in 1962 our association published a booklet entitled: "A Guide: Considerations in the Purchase of Church Furniture." This guide sets forth a few of the association's considerations, recommendations, and pledges, and was pub-

*President, Church Furniture Manufacturers Association.

an organization

to promote

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lished to assist religious groups in understanding and evaluating those factors and considerations which will contribute to obtaining their goals in product and service. [The guide may be obtained from the Church Furniture Manufacturers Association, 666 North Lake Shore Drive, Chicago 11, Ill.]

The booklet outlines considerations to be extended purchasers of church furniture by association members. There are guides on product presentation, on the disclosure of materials and processes, and of terms in a purchase agreement, on the treatment of buyers' premises during and after installations, and on observance of delivery dates and of warranties. Also included are suggestions for buyers to follow to facilitate prompt and efficient service, and the following code of ethics, adopted by the CFMA, is printed there:

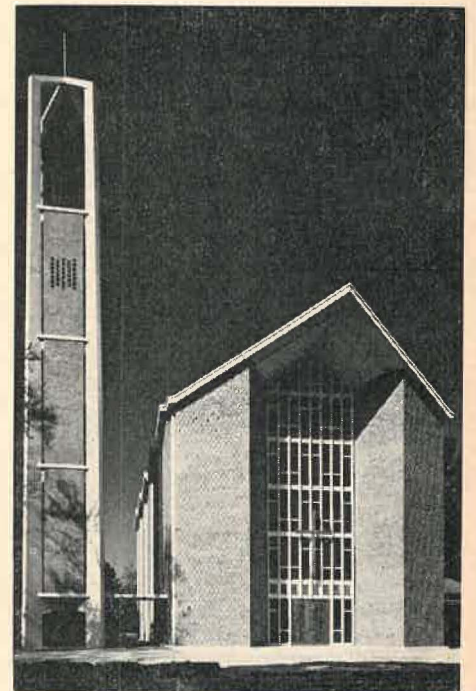
All members of the Church Furniture Manufacturers Association agree to:

1. Refrain from disparaging, attacking, or reflecting unfairly upon their competitors' products, services, or methods of doing business.
2. Avoid any and all deceptive sales practices so consumers may buy wisely and obtain the maximum value and satisfaction from their purchases.
3. Conduct themselves in a manner to merit the respect of architects, designers, and associates.
4. Work with architects and design associates to promote a more favorable relationship between their associations and the Church Furniture Manufacturers Association.
5. Participate in all the activities and programs of the Church Furniture Manufacturers Association in friendly cooperation with other members.
6. Use their best efforts to achieve customer satisfaction with products, to comply fully with all terms of warranties, and to adjust fairly all reasonable claims.

ST. MARK'S CHURCH

New Canaan, Conn.

A description by the architects



Exterior views of St. Mark's. Above, a view of the entrance. At left, stained glass window wall of side chapel as seen from across the court.

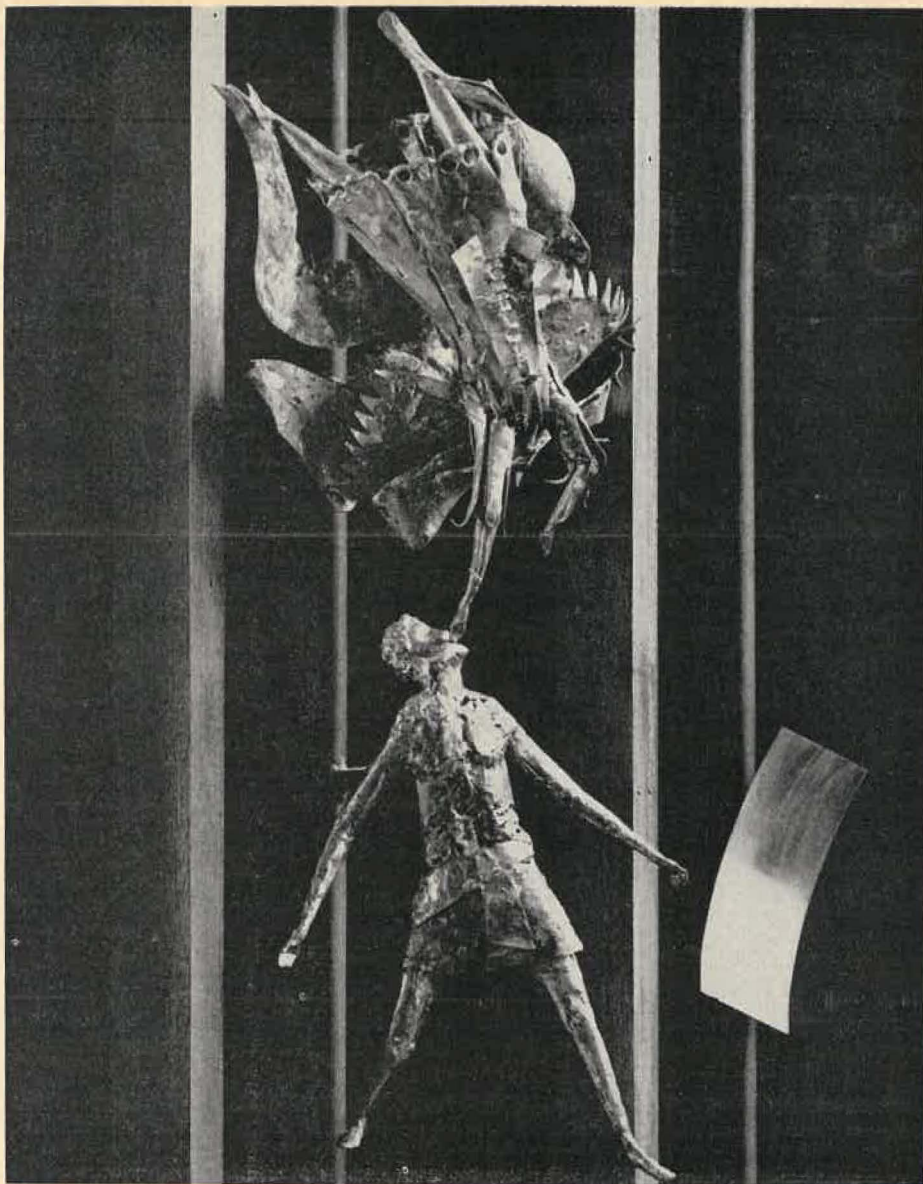
A church standing parallel to, instead of facing, the street and looking out over a landscaped oval church commons," is the way the architects describe the unusual orientation of the new St. Mark's Church in New Canaan, Conn. The church, in addition, faces south, reflecting a trend away from the traditional east-west location of Anglican churches.

Mr. Willis N. Mills, who directed the project for Sherwood, Mills and Smith, architects of Stamford, Conn., said that its unusual placement was determined by a variety of reasons such as "to make the church inviting and easily accessible to people from the street, to afford a sunny, pleasant outlook from the church southwards to the commons, and to screen an older style but currently used parish building as well as parking areas at the rear of the site."

"Had we placed the church toward the rear of the site facing the street," Mr. Mills said, "we would have lost the feeling of intimacy and accessibility for people on the street. The free standing, or campanile tower, located between the church entrance and the street, also affords an architectural link with the street. The large greensward or commons provides a practical outdoor area for church fairs and other activities. Had the church been placed in a more conventional location, for example, facing the street, this valuable space could not have been utilized to its greatest potential."

The church also includes a chapel, bell tower, Sunday school, and parish house. Built at a cost of \$1,500,000, St. Mark's was completed in two years. Seating capacity is for 700, so arranged that the church appears comfortably filled with 300 persons.

The church building is supported by 13 white, reinforced concrete columns. The triangular, fan-shaped vaults of the roof



Isaiah and Angel, detail of reredos (choir screen) which separates the choir and organ from the church's chancel and nave. The reredos illustrates the story of creation and various Biblical and theological episodes.

soar upwards from the columns. The tapered columns, wider at the top where they join the vaults and where the stress is greatest, are 40' high and weigh 16 tons. They were prefabricated and trucked individually to New Canaan. The concrete roof was poured in place.

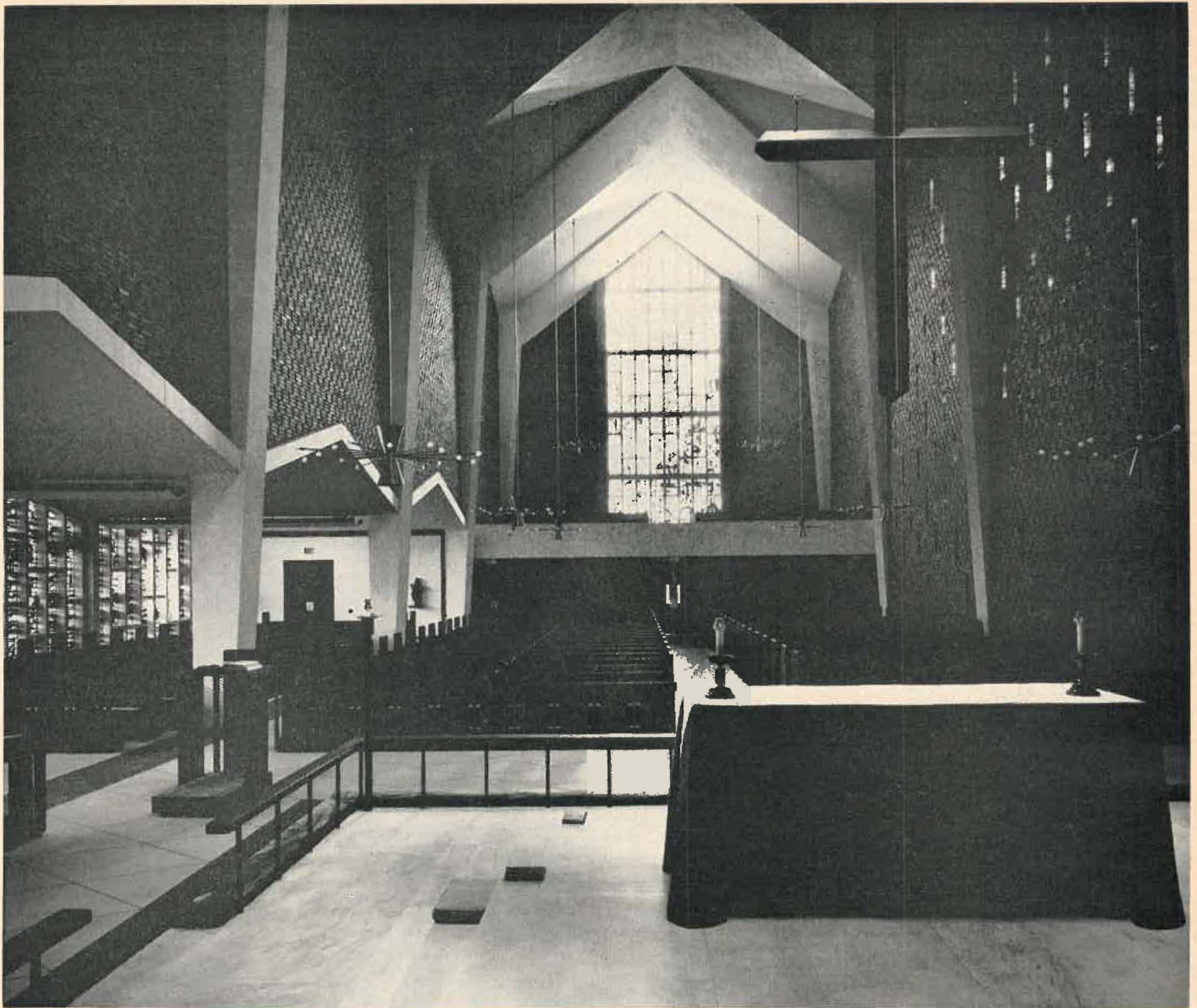
In discussing the design of the church, Mr. Mills said that an effort had been made to incorporate four elements: simplicity, functional integration, structural honesty and repose. "The design of the church," Mr. Mills added, "is an attempt to express with modern materials the fusion of design and structure into a single entity, a combination so successful in early Gothic buildings. This does not mean however, that St. Mark's is imitative; nor can it accurately be described as a 'Gothic style' church. It means that the basic structure such as the columns and vaults were planned as the design itself."

"Furthermore, we have tried to avoid the staccato, meaningless over-excitement inherent in the design of so many contemporary churches," Mr. Mills said. "We

hoped that St. Mark's would offer a sense of meditation and contemplation, an atmosphere of repose essential to a place of worship."

The church was designed with special emphasis on the liturgical arts, with the altar and the reredos behind it providing a dramatic focal climax. Light streaming down from an overhead skylight above the altar reflects off the sculpture on a free standing mahogany reredos or choir screen. The reredos is 42' high by 36' wide and serves to separate the 50-seat choir from the nave. It screens the organ from the congregation yet provides one-way vision for the choir behind.

The reredos was designed by Clark Fitz-Gerald of Castine, Maine. More than 350 sculptured metal figures and objects adorn the screen, arranged singly and in groups to dramatize the story of creation and episodes in the Bible. The sculpture



includes various animals and human figures executed in copper and brass.

At the National Gold Medal Exhibition of the Building Arts sponsored by the Architectural League of New York, in April, 1962, Clark B. Fitz-Gerald won the National Gold Medal of Honor in Design and Craftsmanship for his design of the reredos. Mr. Fitz-Gerald's sculpture was chosen from work done in collaboration with architects from all over the country.

Three areas in the church feature stained glass, designed and executed by the Willet Stained Glass Studios, Philadelphia, Pa. The church wall which parallels the street is pierced with 132 multicolored stained glass windows. These illustrate the Benedicite, the canticle derived from the 148th Psalm. The wall of the side chapel, facing the court, consists of floor to ceiling panels, illustrating episodes in the life of Christ.

Photographs on pages 12, 13, 14, and the cover are with the permission of Sherwood, Mills and Smith Architects, and Malcolm Smith/Architectural Graphics Associate.

Above: Interior of St. Mark's. The view is from behind the altar, showing nave, stained glass Resurrection window above entrance and side chapel. Right: Photo shows view from rear of church, with wood and metal reredos (choir screen) at front of nave.

The climax of the stained glass area is the Resurrection window, at the rear of the church above the entrance doors. Here a mixture of somber blues and greens rise dramatically upwards, culminating in a blaze of yellow and gold at the top.

Another unusual feature is the needle-point kneeling cushion around the altar, designed by Erica Wilson. The 85-foot kneelers, representing the parables, were executed by more than 67 women volunteers in the parish, trained by the designer. More than eight stitches were included in the design, and as the kneelers were worked in one continuous design without the usual breakup of individual cushions, each worker's segment had to dovetail exactly in stitch and color with the adjoining piece. The project was completed in the record time of 10 months.



*In an effort to create beauty,
we may bar many Churchmen, some of whom
are most in need of the Church's ministry*

OPEN THE DOORS TO ALL

by **Eveline E. Jacobs**

**Program Consultant, National Society for Crippled Children
and Adults, Chicago, Ill.**

IMPOSING flights of stairs, magnificent heavy doors, gleaming floors waxed to a high polish — all these are efforts to create beauty in the temple of worship. But these and many other elements of church structure, design, and decoration serve to bar thousands from attendance, some of whom are most in need of the Church's ministry.

There is a critical need for churches built so that the doors are open to all who come, not just to those who are able to pass barriers such as those named above. A challenge faces architects, builders, and all concerned to insure that the spiritual emphasis in rehabilitation of the handicapped is not negated because the place of worship and the Church school are inaccessible to them. Nor are we concerned only with those who have physical handicaps. Even now, 16,000,000 persons in the United States, for example, are over 65 years of age, many having limited physical strength and capacity. Each year the number of older people increases.

When buildings are designed to facilitate use by the physically handicapped, everyone benefits. Removal of structural hazards can effect a marked decrease in the number of accidents. In addition to human values, there are economic factors. Dollars may be saved by keeping a structure down to ground level when possible, and much labor and time may be saved in maintenance and operation. Minimum requirements can be achieved simply and economically if the need is explained to the architect before building or remodeling.

What are some of the pitfalls in building design that create roadblocks to the handicapped? In 1959 a study of the

problem was launched, co-sponsored by the President's Committee on Employment of the Physically Handicapped and the National Society for Crippled Children and Adults. It was an all-out effort, synthesized by an official committee of the American Standards Association, to attack problems of architectural barriers and to make buildings and facilities accessible and usable to the physically handicapped. A working committee, national in scope, was formed, representing more than seventy-five professions, trades, associations, societies, and government agencies. On the basis of careful consideration of available knowledge and experimentation, specifications representing proposed minimum requirements were developed. These recommendations have been approved by the American Standards Association, Inc.¹

In the research and experimentation the committee concerned itself with a wide range of disabilities, including impairment of arm, hand, and leg use; serious handicaps of vision and hearing; problems of coordination; and the lack of physical strength of children and the aged. This, of course, involved persons confined to wheelchairs and those who use crutches and braces.

The essential elements of the recommended standards include the following:

Site development. The building site should be graded, if topography makes it

necessary, so that there may be one or more entrances at ground level. Walks should have a gradient of no more than five percent and should be 48 inches wide to accommodate wheelchairs and persons on crutches. When a walk is long and slopes, it is recommended that level areas be allowed for rest. Walks should have a nonslip surface, and no steps or curbs that would impede a disabled person's progress. When a walk intersects with another walk or with a curb, the two should blend to a common level.

Parking lots. It is important that parking spaces be reserved and identified for use by individuals with physical disabilities. If there is no open space on one side of the lot for persons in wheelchairs and on crutches to get in and out of vehicles on a level surface, some parking spaces 12 feet wide should be provided. Walkways from the spaces used by the handicapped should not lead behind parked cars.

Entrances. A vestibule permitting a sheltered entry to the church is an important adjunct. Since entrances also serve as exits, thought must be given to prevention of congestion as handicapped persons leave, especially in emergencies. If there are elevators, they should be easily accessible from a ground-level entrance for the convenience of crippled persons and those in wheelchairs. Hand railings along the walls of the most traveled rooms and in corridors, especially those leading to the main auditorium, add to the independence of persons who need them.

Ramps. A ramp should have no more

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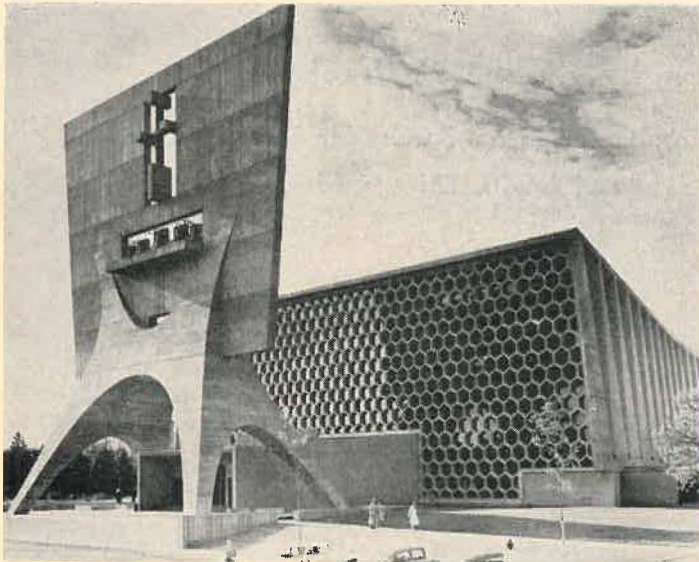
¹10 East 40th St., New York 16, N. Y. This signifies the review and approval of the Association with respect to construction, safety, and fire protection. The standards are to be used by architects, designers, engineers, and builders in planning and construction as well as by legislators and government officials in the formulation or amendment of building regulations.

The New Abbey

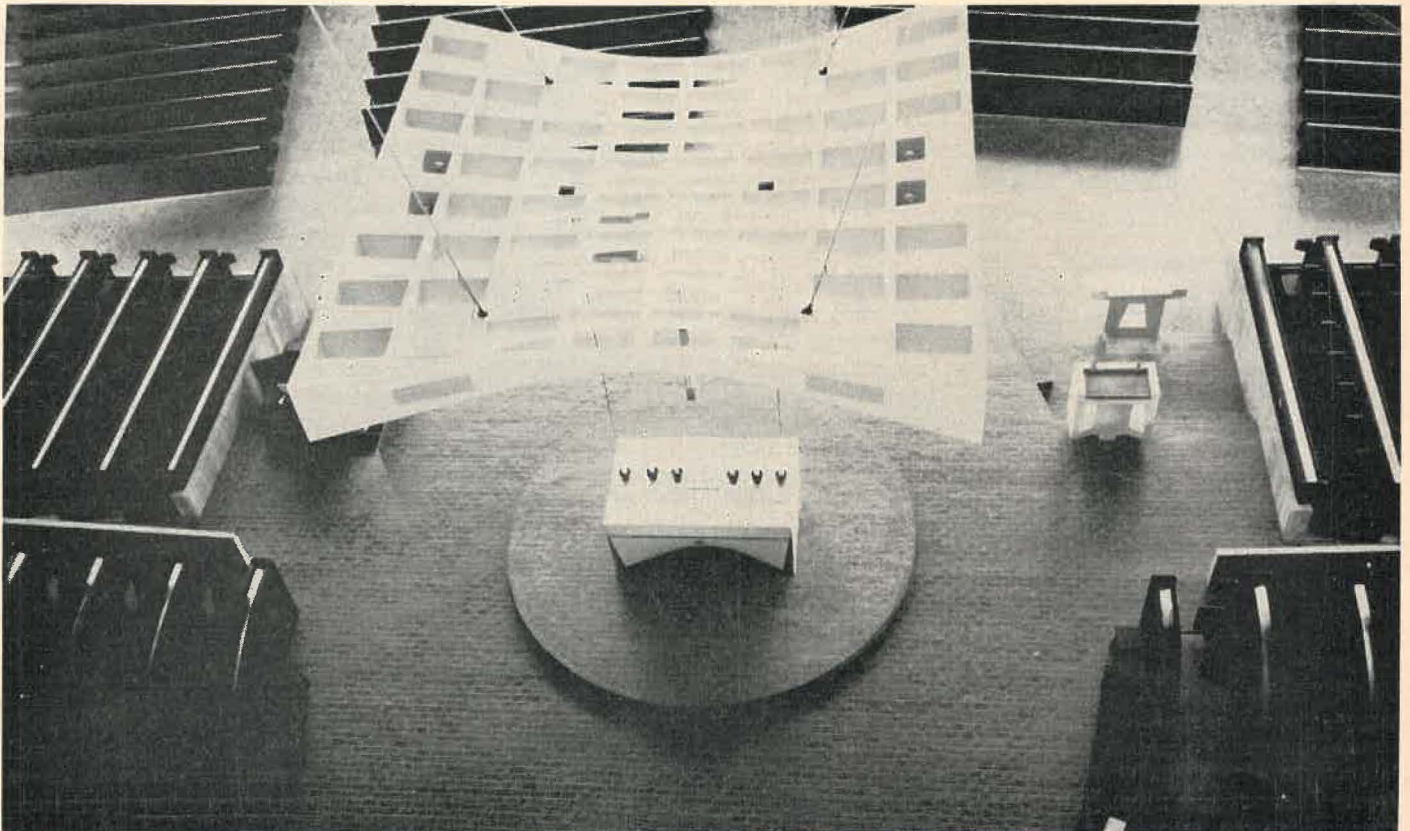
Church at St. John's—

A Christian statement of our time

by the Rev. William A. Norgren



Exterior and interior views of the new abbey church in Collegeville, Minn.



The author, a priest of the Church, is director of Faith and Order Studies of the National Council of Churches.

During a recent trip in the interest of the ecumenical movement, I had occasion to stop at St. John's Abbey in Collegeville, Minn. Here, 90 miles northwest of Minneapolis, is a thriving Roman Catholic Benedictine community in a distinctly rural setting. Already known to many Episcopalians and Protestants as a center in North America for the liturgical movement, this community publishes the well-known magazine, *Worship*. It may not be known to some that the community consists not only of a monastery of 300, but also of a college of 1,200 and a preparatory school of 500, as well as a small country parish of 200 persons. In the midst a great new abbey church has been built.

Designed to fulfill the liturgical requirements of all parts of the Collegeville community, the ingenuity of the plan must be admired. Primarily, however, the church is designed as a symbol, or "ikon" of the Christian Faith.

The architect of this great new abbey church is Marcel Breuer of New York, noted for his UNESCO building in Paris. One learns without surprise that the monks of this liturgical movement center supported their architect with detailed theological justification of the demands of the forms of worship, and that they made contributions to the building in the spiritual, artistic and practical orders.

In front of the church a parabolic arched vault rises 35 feet from four legs, supporting a concrete banner two feet thick, 100 feet wide at the top, and 110 feet high from the pavement. Placed in a rectangular opening in the top of the banner is a concrete and oak cross, placarding against the sky and before the world the triumphant sign of the Lord Christ. Bells are placed in another rectangular opening beneath the cross.

The form of the church beyond is a large room with a smaller entry room in front. The parabolic triumphal arch rides freely above the entry room, framing it



The baptistry, with its black granite font, is the entrance to the church, both physically and symbolically.

differently from different angles. At the sides of the large room are low cloisters above which rise the marching lines of its granite sheathed ribs. Rhythm is added by the changing size, the slight outward curvature of the massive stone.

Passing under the triumphal arch into the church, one comes first to the spacious baptistry-atrium, slightly trapezoidal in shape. Natural light enters mainly through a six-part skylight above the font, making the atrium a darker space than the strongly lighted eucharistic room beyond. The baptistry is sunk three steps below the atrium floor. Light appropriately pierces the darkness over the baptismal font, a single block of black granite five feet in diameter containing two basins, one within the other. The larger basin contains ordinary water flowing slightly (living water). The smaller basin contains the actual baptismal water, traditional to the Roman rite. Growing plants are set in a gravel bed by the baptistry walls. Holy water stoups made of the same granite as the font are set on the upper sides of the same walls, relating themselves immediately to Baptism.

The baptistry is the entrance to the church physically and also symbolically, the symbol of the Sacrament of entrance. Through the open doors one looks into the bright space of the large room toward

the white granite altar, set on a line with the font. The abbot's throne of wood, backed by a screen of gold, is beyond, the place for him who presides in the name of Christ. At the side of the entrance to the large room are the confessionals, each with a visible chair of dignity for the confessor and a gold background reminiscent of the abbot's throne at the head of the church.

Across the back of the building is the principal source of natural light, a window 170 feet long and 60 feet high, composed of concrete hexagons filled with stained glass of abstract design. The lower portion of the side walls between the piers is of glass, which opens out into the cloister gardens and discreetly introduces a note of living nature into the church. Inside the church no piers or columns obstruct the vision of the altar. At the back, before the great window and free of all walls of the church, a balcony is cantilevered out on four great arms arising from four free-standing pillars. In spite of its great size and weight, the balcony appears to float in the space.

The arrangement of the church is a visual expression of the whole family of St. John's, students and monks, the people of God gathered around a single altar to offer the eucharistic sacrifice which their

Continued on page 24

PHOENIX IN BALTIMORE

by the Rev. Osborne R. Littleford

Rector, Church of St. Michael and All Angels

**As the result
of a disastrous
fire, an inner-city
parish achieves
a new building, new
zeal, and a new ministry**

Chancel rood of the Church of St. Michael and All Angels,
Baltimore, Md., after the interior of the church was swept by fire.

McCardell Photo



On the evening of June 5th, 1961, a 16-year old arsonist entered the courtyard of the Church of St. Michael and All Angels, Baltimore, Md., and, quietly entering a door which had been inadvertently left open, found his way into the great Romanesque vaulted church. There he found tarpaulins and other equipment belonging to a cleaning company, whose men had been washing the wall and were but a few hours from completion.

Remembering that he disliked churches because they represented the God who had "taken his mother away from him" while he was still young, he poured some cleaning fluid over the tarpaulins and set fire to them in the pews. An hour and a half later a passerby noticed a bright red glow through the stained glass windows of the church and called the fire department. A raging fire brought 200 firemen to the scene, with innumerable pieces of fire equipment, and the fire burned out of control for two hours.

Because of the heroic efforts of the Baltimore fire department, and the fact that there was no breeze that evening, the fire was contained in the interior of the church. By midnight it was under control, but the interior of the church was completely gutted. There stood only four native limestone walls stark against the sky.

The next Sunday found the congregation worshipping in the great hall of the parish house next door, with a makeshift chapel. The rector had borrowed an altar from St. Andrew's Church, an organ from St. Luke's Church, and some kneeling benches from the Roman Catholic Church

of the Immaculate Conception, in Towson, a suburb of Baltimore.

For 70 of its 85 years, St. Michael and All Angels' had been a great parish in one of the finest areas of Baltimore. During the past 15 years, the area has changed. The fine old row houses have been turned into apartments and the area has developed very rapidly for commercial purposes. Many of the communicants of St. Michael and All Angels' who made up the well-known old families of the city moved out into new areas, so that the parish family came from all four corners of the city. The church found itself in the very heart of Baltimore—an inner city parish.

A new ministry had to be developed, and during the past 15 years this had been done by beginning a ministry to the new people in the area and depending on former residents to come from the suburbs.

The day after the fire, it was determined unanimously by the vestry that the church would remain on the present site, at St. Paul and Twentieth Streets. Further, in considering the rebuilding of the church, the vestry decided to form a committee to raise additional funds over and above the insurance in order to enlarge the sanctuary and chancel of the church; to air-condition the church and parish house; to double the size of the kitchen; and to build a large lobby between the church and parish house, which formerly had been an open courtyard.

The insurance amounted to \$400,725, and the additional funds to finish the work and make it one of the large, modern churches of the city, amounted to approximately \$175,000.

The extra amount has been raised in the congregation by gifts and pledges of the people, and by pledges of the various parish organizations.

Since the fire, the congregation has continued to maintain itself at all three services on Sunday morning. The daily round of Holy Communion services have continued to be well attended. The lay readers of the Society of St. Timothy, which comprises some 14 businessmen who work and live under a rule of life in the world, with a prior and a novice master, read daily Morning and Evening Prayer.

The young people's work of the parish, both with teenagers and college-age young people, has continued to grow despite the lack of facilities.

All of the parish organizations have continued, and there has developed a new young women's guild. The communicant strength has maintained itself, even with the death of many older people and the transfer of some less hardy souls, at approximately 960.

As a result of the fire, the life and work of the parish is one of zeal and devotion to this great old church. The people in the community are beginning to take more interest in the church, and the Sunday



Interior of the newly restored St. Michael and All Angels'. The church was rededicated in May of this year.

school has reached approximately 160 pupils. The Church school sends out a bus to the unchurched each Sunday, bringing in some 50 adults and children.

As St. Michael and All Angels' continues to stand on the corner of St. Paul and Twentieth Streets in the heart of Baltimore, it has been and still is a witness to the Good News, and to the sacramental Faith of the Church.

With the proposed development of beautiful new garden apartments within two blocks of the church, it would appear that a new life and work is opening up for St. Michael and All Angels', which is preparing itself to meet any need of the people of its inner city area.

The parish has an endowment fund of some \$325,000, which continues to grow by bequests of the faithful who have become conscious of the need for it.

Life goes on for St. Michael and All Angels' as the parish girds itself, under the patronage of the captain of the heavenly host, to bring out of disaster a great new answer to the challenge of the needs of the inner city of a million people.

Four of the eight rectors of the Church of St. Michael and All Angels' since 1883 have been elected to the episcopate, including the Rt. Rev. John Gardner Murray, the first American Presiding Bishop to be elected. The rector previous to Fr. Littleford was the Rev. Don Frank Fenn, who retired three years ago, having served for many years as a member of the National Council, and various General Convention Commissions.

Buildings for Worship

Letters to the editor of *THE LIVING CHURCH* in recent weeks have waxed eloquent and emphatic on the subject of the architecture suitable for churches. The eloquence and the emphasis have been equal, we should say, on the side of the modernists and the traditionalists.

This Parish Administration number is therefore dedicated to a subject on which Churchpeople seem to be vitally concerned. Two articles are about churches which are very modern in line, although both are ancient in many of their underlying principles. Another article is about an old church, damaged by fire, which was rebuilt in its original Romanesque style. A fourth article is about something people seldom think of in relation to church architecture, but something which is of vital importance: the physical effect of the architecture on people.

We really don't belong to either the "modern" or the "traditional" school of thought about church buildings, in that we don't think that a church is pleasing *because* it is new or *because* it is old in style. Neither beauty nor inspiration is so simply defined or arrived at.

Campus and Camp

At this season, the churches serving colleges and universities make use of our columns to let students and parents know where they are, when services are held, and who is responsible for ministrations. As the advertisements on pages 28 and 29 show, more and more dioceses nowadays have active departments or divisions of college work, ready to shoulder the responsibilities laid upon the Church by the current boom in college enrollment.

The Episcopal Church's fine record in the field of college work is of long standing. It has been due in large measure to the work of the Church Society for College Work, in close coöperation with the National Council's College Work Division. But the efficiency, imagination, and industry of these organizations has been made possible by a general concern of Churchpeople with the subject — a concern which is well illustrated by the eagerness of parishes and dioceses to make their services known through our columns.

There are a great many colleges, and Episcopalians are scattered about rather thinly in them. It would, no doubt, be impossible to cover the whole field. But these things do not deter the Church from providing Churchly ministrations on as large a scale as possible.

A great many young men of the same age group are in military service. They too are scattered thinly about the nation and the world in many different places. But instead of making a large scale effort to provide Church ministrations as widely as possible, the Episcopal Church

hopefully relies on the interdenominational ministry supplied by the Army, Navy, and Air Force. There are individual parishes and parish clergy as active in this effort as any of those who serve the colleges. But they are few. Except for Episcopal chaplains themselves, the Armed Forces Division of the National Council has no such platoons of willing helpers as the College Work Division.

College work and Armed Forces work are not so closely similar that the methods and systems of one can automatically be used in the other. Yet they are similar enough that the concern of Churchpeople in general with the individual college student stands in dramatic contrast to the unconcern with the individual soldier, sailor, and airman. By and large, the Armed Forces work of the Episcopal Church is centered upon the Episcopal chaplains — which is as if the Church's college work were focused upon those chaplains of colleges and universities who happened to be priests of the Episcopal Church.

At any rate, we are glad that the Church is actively concerned with the present generation of college students, and we urge our readers to make full use of the services offered by those who serve the colleges.

We Introduce

In this issue we introduce a new feature — a column on records and music [page 4] by the Rev. Lewis M. Kirby, Jr., priest-in-charge of St. Mark's parish, Brunswick, Md. Fr. Kirby's music reviews have appeared in several magazines in past years and we hope that the readers of *THE LIVING CHURCH* will find these helpful.

We suggest that parish libraries might well take note of Fr. Kirby's column and consider branching out (as many public libraries have done) into the lending of records.

A Leader Lost

A great priest of one of the great parishes of the Episcopal Church, Dr. Shelton Hale Bishop, has died [see page 8]. Under his leadership, St. Philip's, New York City, became the parish with the largest number of communicants in the United States. It was —



and is — a center of Christian faith and Christian service in the slums of Harlem. Dr. Bishop became a well known and respected leader of the Church in times when it was even more difficult than it is today for a Negro to win recognition in American life. May he rest in peace, and may light perpetual shine upon him.

NEWS

Continued from page 11

Western Australia education department be permitted to fulfill their bond obligations in "any efficient secondary school." This would permit Australian teachers whose higher education is financed through state grants or scholarships to begin their teaching careers in Church-related or private schools. Under the current system, such teachers must guarantee to work for five years at state schools upon graduation and licensing.

The latter system parallels one followed in the United States. Under the American plan teachers are "forgiven" up to 50% of their educational loans if they guarantee service in a public school system.

Archbishops Moline and Prendiville also advocated in their communication to Premier Brand a so-called "living-away-from-home allowance" to parents who send their children to boarding schools although local state high schools are available. [RNS]

THE ARTS

Local and National

During the second week in August, Woodstock, Vt., was for the second year the scene of a "Festival of Art and Worship." Larger and more varied in content than it was last year, the festival involved nationally known experts in their fields, as well as Vermont craftsmen and artists.

The Rev. Hayward B. Crewe, rector of St. Thomas' Church, Brandon, Vt., who convened the previous festival, was again director.* The Rev. Edward M. Green, rector of St. James' Church, Woodstock, where much of this year's festival took place, served as associate director.

The idea for the original festival, according to Fr. Crewe, who refers to himself as "only the catalyst," grew out of concern for the apparent lack of relationship between much contemporary art form and religious thought. Last year's festival was so successful in drawing the two fields together that those involved felt it should become an annual event.

The festival began with a talk by Mr. Bartlett H. Hayes, Jr., director of the Addison Gallery of American Art at Phillips Academy, Andover, Mass., on "The Church and Contemporary Art." The film, "He Who Must Die," by Jules Dassein (done in French with English subtitles), was shown in the Woodstock Town Hall. A panel discussion of the film followed.

The panel, consisting of Prof. T. S. K. Scott-Craig, of Dartmouth College, the Rev. David Johnstone, of the Woodstock

Congregational Church, and Fr. Crewe, unanimously agreed that the film, despite obvious use of Christian materials in the story of a Greek village's producing of an annual Passion Play, was not Christian in orientation. The audience, however, was articulate in maintaining that the film was Christian.

The next day, in St. James' parish house, the Rev. Edward Sutfin, Newman Club (Roman Catholic) chaplain at Norwich University, Northfield, delivered an illustrated talk on the history of Christian vestments.

"An Evening with Sandy Paton," well-known American folk singer, carried out Mr. Paton's contention that the folk song is naturally religious.

Also included in the five-day program were an illustrated slide lecture on the development of church architecture; a



Fr. Crewe explains some liturgical vesture, part of the Vermont festival exhibit, to Mrs. Sybil de Neergaard, who produced the dance program: Art and religion brought closer.

Mozart Mass, sung by choristers trained during the summer by William Nagel, organist and choir director of the Cathedral of St. John, Wilmington, Del.; a program by the Marlborough School of Music; a program on "The Dance as Worship"; and dramatizations of Alan Paton's *Cry, the Beloved Country*, and of *Winnie the Pooh*, by the Bishop's Company, a repertory group from Santa Barbara, Calif.

The church was packed to overflowing for the Bishop's Company productions. At the afternoon showing of *Winnie the Pooh*, one little member of the audience had to be carried out in a state of semi-shock when the red balloon exploded, because he thought the child had died.

An exhibit of art objects, under the direction of Robert Bonnette, of the Marywood Studios, Northfield, was open throughout the festival. Included were objects loaned by the Benedictine monks

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*Fr. Crewe became vicar of St. Barnabas' Church, Norwich, Vt., September 1st.

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Questions to Ponder

What is happening to America's family life as more jobs become available to women, and men must be retrained to meet the needs of a changing technology? What are the effects of the growth of massive economic power in labor unions, industrial corporations, and government? How far will automation go in revamping economic life and perhaps affecting unemployment? Is there an ethical choice for the consumer between the chain store and the individual retail outlet?

These and other questions will be discussed by leaders of industry, labor, agriculture, and government with Anglican, Protestant, and Orthodox Churchmen at the fourth National Study Conference on the Church and Economic Life, to be held in Pittsburgh, Pa., November 8th-11th, under the auspices of the National Council of Churches' Department of the Church and Economic Life. The last conference was held in 1956.

Considering the theme, "Ethical Implications of Rapid Economic Change in the USA," will be more than 400 delegates appointed by the Churches. Presiding officer will be Churchman Charles P. Taft, chairman of the NCC Department. Laymen will outnumber clerical delegates by more than three to one, bringing to the meeting the knowledge and thinking of their positions in the nation's economic life.

Delegates will seek to throw light on changing patterns of community behavior, the role and responsibility of the consumer, the influence of massive and monopolistic economic power, the problems faced in the development and use of labor and natural resources, and the world context in which economic changes in the nation are taking place.

The report of the conference is to speak only for itself, according to the NCC announcement of the conference, but those attending will be appointed delegates and their deliberations will be used to stimulate the moral and ethical concerns of Churchpeople.

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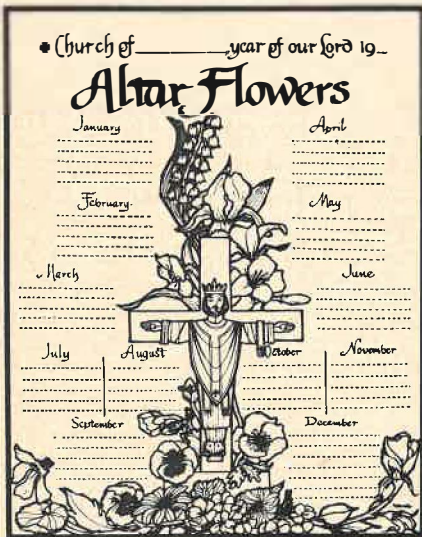


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ABBEY CHURCH

Continued from page 17

Baptism has entitled them to share. The planning of the church began at the altar and everything has its climax there. At the head of the church the abbot's throne is flanked by two great quarter-circles of the monks' choir. Continuing in a "horse-shoe" shape on a somewhat lower level are the two banks of the lay brothers' choir. On the sloping floor beyond are places for a lay congregation of 1,200, with 500 more in the balcony. The altar is removed from all groups, but it is not far away from any of them.

Remarkable Effect

The altar, set on a circular step, is eight feet long and five feet wide. It consists of two separated granite blocks, a base, and a table or mensa. Mass may be celebrated facing either the people or the choir. At the center of the altar a low tabernacle will rest, accessible from both sides. Eventually the candles will stand on the floor close to the altar sides. A temporary crucifix, intentionally of small size, is suspended from the baldachin. On feast days a multitude of vigil lights will hang from the underside of the baldachin. The baldachin itself, of wood painted white, is suspended by ten pairs of light cables from the side walls of the church and by two more pairs from the ceiling. These form a network relating the canopy floating in space to the space of the room. The effect of this baldachin is remarkable as the artificial light from the ceiling passes through and creates the impression of a glowing corona hovering above the altar. High above the baldachin the ceiling of the church opens up into a lantern, allowing natural light to pass through golden glass.

To the side and a little forward of the altar is the lectern. On the side which faces the congregation a large open niche is provided for exposition of the Book of Epistles and Gospels. This is an open tabernacle intended to symbolize reverence for the Word of God.

Spread across the front of the sanctuary are four communion tables, one for each bank of pews, at which Communion is received standing. Communicants approach in double rows and leave by the sides. This is reckoned to be a much more convenient system than a communion rail when large numbers are to receive the Sacrament. At present, however, these tables are distractingly prominent, needing to be reduced in size or to be made of darker material.

Seen from the body of the church, above the abbot's throne there is a screen 40 feet wide and 32½ feet high. It is an open metal grill behind which the pipes of the organ are concealed. Into this screen a monumental mosaic will eventually be placed, depicting Christ in glory. Technically this will be a difficult

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task for the artist, since in order to allow sound to come through, only 30% of its total area may be filled with mosaic.

The rest of the facilities of the church have been placed in the crypt, where, back to back, separated only by a sacristy serving both, are the lay brothers' chapel (where they recite the Office in English) and a second chapel. The latter serves the needs of the parish, preparatory school, and lay retreatants. Separate from these chapels and arranged in double rows on each side there are 34 altars for Masses celebrated privately. Each has its own enclosed space and an altar of granite in a succession of single designs, variations on the one altar in the church above.

An adequate impression of this magnificent church cannot be conveyed either by word or picture. One has to pass through it, experiencing, for example, the interesting changes in perspective. There is delight in the form, perspective, symbols, and the esthetic integrity of the whole. It will occur to many a visitor that in North America there is at last a church fit to be compared with the cathedrals and abbey churches of Europe — a masterpiece, like them, of contemporary Christian proclamation.

It is perhaps not really surprising to find that, although the forms and materials of this church are contemporary, it is, nonetheless, a "conservative" and "traditional" structure. The resemblance to the basilicas of the early Church cannot be missed. Here, then, is one of the fruits of the liturgical movement, a movement which strives to recover the essentials of Christian worship as expressive of Christian faith. Here is no mere novelty, no "chromium" theatricality or display, and no puritanical functionalism. The structure is a Christian statement in time, and decidedly of our time, but it also transcends time. It speaks of the Christ who now reigns at the right hand of God but who becomes in the Church by signs and symbols the contemporary of every time. It is current evidence of the Church's mission to evangelize the world.

Ecumenical Significance

The ecumenical significance of the new abbey church at St. John's will already have been perceived by the reader, but the point bears emphasizing. Wherever Christians are found obedient to the contemporary calling of the Holy Spirit to the Church to search for the wholeness of the truth as it is in Jesus there are stirrings of new life to be seen. As devout men in each of the separated Communions probe more deeply into the revelation of Christ and seek to declare in the face of the world what God has given and continues now to give, there will be growth in the unity of truth and holiness. This work is taken with the utmost seriousness at St. John's, and the abbey church is its sign. Go, see, and be taught.

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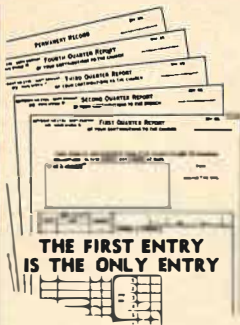
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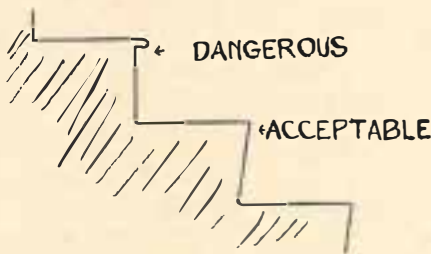


OPEN THE DOORS

Continued from page 15

than an 8.33 gradient.² A nonslip surface is imperative. Handrails are essential on at least one side (preferably both) 34 inches from the surface, extending one foot beyond the end of both top and bottom. If large numbers of children are served, railings should be planned at a height to meet their needs. Each ramp should offer at least six feet of straight clearance at the bottom and a platform at the top. Level platforms wherever the ramps turn and at 30-foot intervals help persons avoid collisions and hazards caused by fatigue.

Stairs. Many handicapped persons are able to use stairways. For them the steps should have a rounded nosing with each riser slanted one and one-half inches deep from top-front to bottom-rear so that the step above does not project forward beyond the top of the riser [see drawing].



This will be greatly appreciated by persons with artificial legs, long leg-braces, or restrictions in movement of knee, ankle, or hip. The maximum height of the riser should be seven inches.

All stairways should have handrails 32 inches high, extending at least 18 inches beyond the top and bottom steps, although care should be taken that these extensions do not present a safety hazard. Dual handrails may be necessary, the lower ones to accommodate children.

Doors. A minimum requirement for doors is a clear opening width of no less than 32 inches. All doors should be operable by a single effort. Since two-leaf doors are frequently not usable by the disabled, these are acceptable only if one of the two leaves meets the standards of width and operability. Revolving doors cannot be used by persons in wheelchairs or on crutches.

All doors should have kick plates covering the lower 16 inches, unless the door is made of material and finish that will safely withstand the heavy wear from wheelchair foot-platforms and wheels and from canes, crutches, and braces. The floor should be level for a distance of five feet from the door in the direction of the door swings, and one foot on each side of the door. Whenever possible, doorsills should be flush with the floor, and sharp

inclines and abrupt changes in level at thresholds eliminated.

Special attention in selection, placement, and setting of door closers is required so the doors can be used by the physically handicapped. Time-delay door closers are especially recommended. Automatic doors are very satisfactory if they otherwise conform to specifications. Door pulls, to balance the weight of the doors, and long bars rather than small knobs for opening are exceedingly helpful. Panic bars should be on all doors of major egress so the doors will swing out with simple pressure on the releases. Any door swinging both ways should permit visibility from both sides.

Floors. Floors of nonslip surfaces should be on a level throughout the church or else connected by a ramp.

Toilet rooms. It is essential that the toilets be accessible and usable by the handicapped. This means allowing sufficient space for traffic by individuals in wheelchairs.³ There should be room for persons in wheelchairs to approach the lavatories closely; mirrors and shelves should be within easy reach.

At least one toilet stall should be sufficiently wide and deep to accommodate a wheelchair; handrails should be installed on each side. Specifications for toilets call for design and mounting that permit easy use by a person coming in a wheelchair. All drainpipes and hot-water pipes

²The turning radius of a standard wheelchair was measured to determine the minimum corridor space needed for a 360-degree turn (54 inches), passing width needed (60 inches), and the average reach on wall, for telephone or towel dispenser (48 inches).

Another area of investigation was related to persons using crutches. Persons of average height (5'6") require 31 inches between crutch tips and those six feet tall require 32.5 inches. Although most individuals on crutches can utilize the space allowed for wheelchairs, there is danger that others may trip over crutches extending into traffic areas.

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³This contrasts with present building codes, most of which permit a 10 percent gradient.

should be covered and insulated to prevent burns to persons without sensation.

Miscellaneous specifications. Water fountains throughout the church should have spouts and controls accessible to handicapped persons and to those in wheelchairs. Those that are wall mounted at the proper height are excellent.

Controls and switches for lighting, heating, ventilating equipment, fire alarms, and venetian blinds should be within reach of and operable by the handicapped.

Hearing aids should be installed in pews to serve those with hearing impairments.

To aid those who are blind or seriously limited in vision, doors of rooms and offices should be identified by raised letters. An important safety precaution is identification of doors that are not intended for normal use and that would be dangerous for a blind person to open and use as entrance or exit. This identification can be achieved by using doorknobs with a gripping surface that is knurled, beaded, or ridged, in contrast to smooth surfaces on other doorknobs. At points requiring warning signals, there should be both flashing lights and audible sound, for both the deaf and the blind. This would apply especially to openings in pavement or floors.

Other hazards to avoid are low-hanging objects protruding into lines of traffic, such as door closers, lights, or signs. Pipes, columns, or radiators also should not project into lines of traffic. Radiators should be grilled to prevent the possibility of burns.

Specific standards with respect to dimension, materials, construction, and design are available to architects and builders so that they may make buildings and facilities accessible to the handicapped. Subject to periodic review, American standards are reconfirmed or revised as necessary to take advantage of advances in technology and results of new research.

Adherence to these standards will not increase costs of construction. Also, adaptations may be made in existing buildings without great expense. The benefits in safety, comfort, and ease in use will accrue to all who come into the church. With the implementation of these standards, all may enter and be at home.

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11. Oklahoma, U.S.A.
12. Olympia, U.S.A.
13. Ondo, Nigeria
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Continued on next page

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Continued from previous page

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ST. ANDREW'S 429 Montgomery St.
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11

ARIZONA

UNIVERSITY OF ARIZONA Tucson
ST. PAUL'S 1501 E. Speedway
Rev. Keith Kreitner, chap.
Sun 8, 9:30, 11 (6 College Program & Supper)

CALIFORNIA

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

OCCIDENTAL COLLEGE

ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Carroll C. Barbour, r
Sun 7:30, 9:15, 11, Ev 7:30; 7 every Thurs on campus

SAN JOSE STATE COLLEGE SAN JOSE CITY COLLEGE

TRINITY 81 N. 2nd St., San Jose
Sun 8, 9:25, 11; Wed 7:30; HD 10:30
Christian Center 300 So. 10th St.
HC Tues 4:45; Thurs 7

STANFORD UNIVERSITY

ST. ANSELM'S CHAPEL 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8, 7:30; Tues 12:10; HD 7; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIFORNIA

at Los Angeles
900 Hilgard Ave., L. A. 24 - GR 3-1148
Rev. C. E. Crowther, chap.; Rev. N. B. Phelps, asst.
HC, EP daily; varied daily program

CONNECTICUT

YALE UNIVERSITY New Haven
EPISCOPAL CHURCH at Yale
Office: 29 Vanderbilt Hall; Mailing address: 1955 Yale Station
Rev. Kenneth R. Coleman, chap.; Rev. Jacques P. Bossiere, asst. 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.

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.; Miss Patricia Gloster, assoc.
HC Sun 9; Tues 5:15 Canterbury Assoc.; Wed & HD 7; Thurs 12:15; Wed 7:30

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:15, 9, 11:15

GEORGIA

GEORGIA TECH and
AGNES SCOTT COLLEGE Atlanta
ALL SAINTS
Rev. Frank M. Ross, r; Rev. Harwood Bartlett, chap.
Sun 8, 9:15, 11, 7; Canterbury 6

UNIVERSITY OF GEORGIA

EPISCOPAL STUDENT CENTER Athens
980 So. Lumpkin St.
Rev. A. Dawson Teague, Jr., chap.
Eu 8 Wed & HD; EP 5:30 Wed; Canterbury Club Wed 6

ILLINOIS

NORTHWESTERN UNIVERSITY Evanston
CANTERBURY CHAPEL & HOUSE, 2000 Orrington
Rev. Scott N. Jones, chap.
Sun St. John's Chapel, 2122 Sheridan, 9:30, 11; Weekdays Cont. Chapel, HC 12:10 Tues, Thurs; 7:10 Wed

KENTUCKY

UNIVERSITY OF KENTUCKY Lexington
ST. AUGUSTINE CHAPEL 472 Rose St.
Sun 8, 10:30, 8; Weekdays 7:30, 5; Sun 5:30 Supper and Program

LOUISIANA

TULANE UNIVERSITY and
NEWCOMB COLLEGE New Orleans
CHAPEL OF THE HOLY SPIRIT 110 Broadway
Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, asst. chap.
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon, Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30; Canterbury Forum Wed 6

MARYLAND

GOUCHER COLLEGE and
STATE TEACHERS COLLEGE Towson
TRINITY 120 Allegheny Ave.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, asst.
Sun 8, 9:45, 11; Thurs 10:30

MASSACHUSETTS

HARVARD and **RADCLIFFE** Cambridge
CHRIST CHURCH
Rev. Gardiner M. Day, r
CANTERBURY HOUSE 2 Garden St.
Rev. Charles E. Lange, chap.
Sun 8, 11:15, 7; St. John's Chapel, E.T.S. 10

LOWELL TECHNOLOGICAL INSTITUTE LOWELL STATE TEACHERS' COLLEGE

Lowell
ST. ANNE'S Merrimack Street
Rev. Francis B. Downs, r; Rev. H. H. Choquette, asst.
Sun 8, 9:15, 11

MOUNT HOLYOKE COLLEGE, South Hadley

ALL SAINTS'
Rev. Maurice A. Kidder, v and chap.; Constance M. Hindle, College Worker
Sun 8, 10:30; Lawrence House, Fri 5:30

WILLIAMS COLLEGE

Williamstown
ST. JOHN'S 23 Park St.
Rev. R. L. Rising, r; Rev. T. J. Abernethy, c
Sun 8, 9, 11; Tues 7:20; Wed & HD 10

MICHIGAN

MICHIGAN COLLEGE OF MINING AND TECHNOLOGY

Houghton
TRINITY
Rev. Herman Page, r
Sun 8 & 10:30; Canterbury House 9:15

MINNESOTA

CARLETON and ST. OLAF COLLEGES

Northfield
ALL SAINTS'
Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 1st & 3d) HC

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
THE CANTERBURY HOUSE 5 Mine St.
Rev. Clarence A. Lambelet, Episcopal chap.

NEW YORK

COLUMBIA-BARNARD

New York, N. Y.
ST. PAUL'S CHAPEL on campus
Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Geoffrey S. Simpson, 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 and 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, 7; Wed 7:25; Thurs 11

CORNELL UNIVERSITY

Ithaca
Rev. R. B. Stott; Rev. C. S. Tyler; Mrs. Donald Robinson
Sun HC 9:30, 12 (1S & 3), MP (2 & 4); Tues & Thurs 5 HC; Wed 7, 12 HC

HOBART & WILLIAM SMITH COLLEGES

Geneva
ST. JOHN'S CHAPEL
Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc. Fri 5

SYRACUSE UNIVERSITY

EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 9:30 on Campus; Wed 5:05

VASSAR COLLEGE

Poughkeepsie
CHRIST CHURCH 105 Academy St.
Rev. R. Rhys Williams, r and chap.
8 HC, 9:15 HC, 11 MP

OHIO

CASE INSTITUTE OF TECHNOLOGY and WESTERN RESERVE UNIVERSITY

Cleveland
Rev. George Lee, chap.
Offices: Student Christian Union and Emmanuel Church, Cleveland

KENYON COLLEGE

Gambier
HOLY SPIRIT
Rev. Richard F. Hettlinger, chap.
Rev. John F. Porter, r

OHIO STATE UNIVERSITY

Columbus
ST. STEPHEN'S
Rev. Jonathan Mitchell; Rev. Donald Clapp; Rev. Gordon Dean
Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thurs 7

PENNSYLVANIA

BRYN MAWR COLLEGE and HAVERFORD COLLEGE

Rosemont
GOOD SHEPHERD
Lancaster and Montrose Avenues
Sun 7:30, 9:30, 11; Daily 7:30

PENN STATE

State College
ST. ANDREW'S 208 W. Foster
Rev. J. R. Whitney, r; Rev. R. C. Martin, chap.
Sun 7:45, 9, 10:45, 6:30; Wed 7; daily EP 7:15
Eisenhower Chapel: Daily as anno

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE

Brookings
ST. PAUL'S 6th St. & 8th Ave.
Sun 7:30 & 11, 5 Canterbury Club

VIRGINIA

HAMPTON INSTITUTE

Hampton
ST. CYPRIAN'S 129 W. Lincoln St.
Rev. Walter D. Dennis, v
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

MADISON and BRIDGEWATER

Harrisonburg
EMMANUEL
Rev. Francis Bayard Rhein, r
Sun 8, 9:30, 11; York Club 6; Canterbury 6

UNIVERSITY OF VIRGINIA, Charlottesville

ST. PAUL'S MEMORIAL
Rev. H. E. Waller, Jr., r; Rev. D. W. Cammack, assoc.
Sun HC 8, MP 9:30 & 11; EP 5:30; Wed 7:15 HC

WASHINGTON.

WHITMAN COLLEGE

Walla Walla
ST. PAUL'S
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

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in all

January and September issues.

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CASEWORKER for Youth Consultation Service of Episcopal Community Service, 555 19th Street, San Diego 2, Calif. Must have master's degree and several years' experience. "Reaching-out" counseling service with youngsters ages 12 to 15. Reply to Rev. Arthur G. Elcombe, Director.

COOK-HOUSEKEEPER: BUSINESS SECRETARY: Two Churchwomen needed, over 50, under 65, talented, versatile, independent, willing to serve God in small Church dedicated house. Write full details: "Still Waters," Westbrook, Conn.

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EXPERIENCED priest wishes city curacy. Information on request. Reply Box R-831.*

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THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

The Rev. Richard Asdel, formerly curate at St. Andrew's Church, Roswell, N. M., has for several months been at work on the field staff of the San Juan Mission, Farmington, N. M., a diocesan institution of New Mexico and Southwest Texas. Among his assignments are St. Luke's, Carson's Post; St. Mary's, Hogback; and St. Charles', Fruitland, all on the Navajo Reservation in New Mexico.

The Rev. Ralph E. Darling, formerly rector of Trinity Church, Coshocton, Ohio, is now assistant rector at St. Peter's Church, 18001 Detroit Ave., Lakewood 7, Ohio.

The Rev. Alex D. Dickson, Jr., formerly rector of the Chapel of the Cross, Rolling Fork, Miss., and St. Paul's, Hollandale, is now rector of St. Columb's Church, Jackson, Miss. Address: Box 10446, Westland Station, Jackson.

The Rev. David S. Duncombe, formerly curate at the Church of St. Michael and All Angels, Tucson, Ariz., will on September 16 become rector of St. Paul's Church, Elko, Nev. Residence: 1021 Dotta Dr.

The Rev. Sidney Ellis, formerly rector of St. John's Church, Aberdeen, Miss., is now assistant at St. George's Church, Nashville, Tenn.

The Rev. Latimer W. Garrett, who formerly served churches at Brookhaven, Hazlehurst, and Crystal Springs, Miss., is now on the staff of St. Mark's Church, Van Nuys, Calif.

The Rev. William J. Gould, formerly rector of St. Columb's Church, Jackson, Miss., is now rector of Trinity Church, Hattiesburg, Miss. Address: Box 1483, Hattiesburg.

The Rev. Edward H. Harrison, formerly rector of St. Andrew's Church, Jackson, Miss., is now rector of St. Simon's on the Sound, Fort Walton Beach, Fla.

The Rev. Thomas P. Hobson, formerly curate at All Saints' Church, Fort Worth, Texas, is now on the field staff of San Juan Mission, Farmington, N. M., with special assignment to All Saints' Church, Farmington; St. Augustine's, Shiprock; and St. Michael's, Kirtland.

The Rev. Warren L. Howell, formerly rector of Trinity Church, Stamford, Conn., will on September 30 become rector of the Church of the Ascension, Twin Falls, Idaho.

The Rev. Arlo L. Leinback, formerly curate at Christ Church, Gary, Ind., is now rector of St. Barnabas' Church, Gary, Ind. Address: 83 W. Third St., Hobart, Ind.

The Rev. James E. McKeown, who formerly served Trinity Church, Jacksonville, Texas, is now rector of St. Paul's Church, Meridian, Miss.

The Rev. Carl W. F. Moyer, formerly rector of the Church of the Epiphany, Detroit, is now serving St. Jude's Church, Fenton, Mich. Address: 605 S. Leroy.

The Rev. J. Charles Pedersen, formerly vicar at Grace Church, Vernon, Texas, and Trinity Church, Quanah, will on September 1 become curate at St. Andrew's Church, Amarillo, Texas.

The Rev. James H. Rees, formerly vicar at All Saints' Chapel, New Haven, Conn. (chapel of Trinity on the Green, New Haven), is now rector of the Church of St. James the Apostle, New Haven. Address: 110 Marvel Rd., New Haven 15.

The Rev. Edward G. Robinson, formerly chaplain resident at the Medical College of Virginia, Richmond, Va., is now chaplain resident at St. Luke's Episcopal Hospital, Houston, Texas. Address: Chaplain's Office, St. Luke's Episcopal Hospital, 6720 Bertner, Houston 28.

The Rev. James W. Samter, formerly rector of St. Peter's Church, Sheboygan Falls, Wis., is now rector of Christ Church, Green Bay, Wis. Address: 421 Cherry St.

The Rev. Robert L. Saul, formerly priest in charge of churches at McComb, Miss., Magnolia, and Columbia, is now in charge of Holy Trinity Church, Crystal Springs, Miss., and the church at Hazlehurst.

The Rev. Colton M. Smith III, formerly associate at St. James' Church, Jackson, Miss., is now in charge of the Church of the Mediator, McComb, Miss., and the Church of the Redeemer, Magnolia.

The Rev. J. B. White, formerly assistant at the Church of St. Edward the Martyr, New York City,

has been serving as locum tenens at the Church of the Incarnation, Jersey City, N. J.

The Rev. P. Richard Whiteside, formerly manager of the Episcopal Book Store, Oklahoma City, Okla., is now assistant at Emmanuel Church, Shawnee, Okla., and principal of the parish day school. He continues to serve as editor in chief of the Oklahoma *Churchman*.

The Rev. William H. Wolfrum, formerly rector of St. Paul's Church, Artesia, N. M., is now rector of Trinity Church, Los Alamos, N. M. Address: 3900 Trinity Dr.

Armed Forces

The Rev. B. M. Williams, formerly assistant minister at the Cathedral of St. John the Divine, New York, will be a U.S. Army chaplain. Address: c/o Armed Forces Division, the National Council, 281 Park Ave. S., New York 10.

Women

Miss Nancy Brown has joined the staff of San Juan Mission, Farmington, N. M., as an office worker. A certified high school English teacher, she has, among other duties, the teaching of a special class for Navajo adults who do not speak English.

Diocesan Positions

The Rev. D. Allan Easton, rector of St. Paul's Church, Wood-Ridge, N. J., is now also world relief secretary for the diocese of Newark.

Engagements

Mr. and Mrs. Ralph R. Ross, of Glenside, Pa., have announced the engagement of their daughter, Ellen, to the Rev. Robert W. Hill, rector of St. Luke's Church, Germantown, Pa. The wedding is to take place in January.

DEATHS

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

The Rev. George W. Ridgway, vicar of St. James' Church, Monterey, Calif., from 1959 until illness forced him to retire in May, 1962, died June 26th, in Monterey.

Fr. Ridgway was born in Bristol, England, in 1904. He attended King Edward School, in England, Nashotah College, in Wisconsin, and the University of the South, where he received the degree of graduate in divinity. He was ordained to the priesthood in 1929 and served the Detroit city missions from 1929 to 1930. From 1930 to 1933, Fr. Ridgway was vicar of Christ Church, River Forest, Ill., and volunteer chaplain at Hines Veteran's Hospital. He was rector of Emmanuel Church, Rockford, Ill., from 1933 to 1942, when he became dean and rector of St. Paul's Cathedral, Springfield, Ill. He left St. Paul's in 1944 and went to the Church of the Holy Communion, Rock Springs, Wyo., where he served as rector until 1949. From 1949 to 1959, he was rector of Holy Trinity Parish, Richmond, Calif.

He served as a deputy to General Convention in 1943, and was a co-founder of Henry Ohlhoff House in San Francisco.

Surviving are his wife, the former Grace Brown, a daughter, Mrs. Ann Snodgrass and two sons, Robert Ridgway, and the Rev. George Ridgway, since May 1st vicar of St. James', Monterey.

Dr. John Cunningham Robertson, communicant of Christ Church, Charlottesville, Va., and a former professor of Greek at St. Stephen's College [now Bard College] died July 11th, at the age of 95.

Dr. Robertson was a graduate of the University of Virginia, and studied at Johns Hopkins University, where he received the doctor of philosophy degree. He was appointed Hoffman professor of Greek at St. Stephen's College, Annandale-on-Hudson, N. Y., and served the school from 1892 until his retirement in 1920.

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