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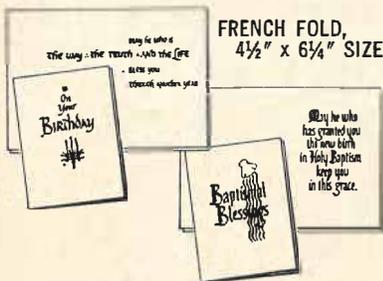
MINISTRY TO THE SIGHTLESS [page 9]

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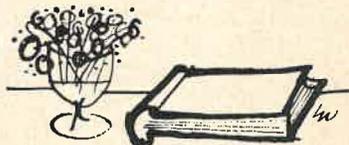
Man Evaluates Man

Man and His Destiny in the Great Religions. By S. G. F. Brandon. University of Toronto Press. Pp. xiv, 442. \$6.50.

The central question raised by S. G. F. Brandon in *Man and His Destiny in the Great Religions* is, "What has been man's evaluation of himself?" Strangely enough, while many books have been written about the concepts of deity and salvation in the various religions of the world, the study of the concept of man has been neglected. In his characteristically meticulous manner, Dr. Brandon has undertaken a comprehensive survey of this question, starting with the Palaeolithic Age, and covering the major religious traditions of the world.

Dr. Brandon, professor of comparative religion in the University of Manchester, is the author of many learned articles and books, including *Time and Mankind* (1951) and *The Fall of Jerusalem and the Christian Church* (1957). He has made another important contribution by publishing the present volume, which is an expanded version of the Wilde Lectures in Natural and Comparative Religion in the University of Oxford given by him during the academic years 1954-57.

The motifs depicted in this book are: "immortality and the technique of its achievement" (Egypt), "pessimism coupled with a belief in personal survival after death" (Mesopotamia), "the conflict



between an ethnic faith and the individual's demand for significance" (Israel), "realism and faith" (classical Hellenism, Hellenic gnosticism, and Hermetism), "salvation by divine grace of a fallen humanity" (Christianity), "man the creature of an inscrutable God" (Islam), "man's place in a dualistic universe" (Iran), "release from primordial illusion" (India), "the way of deliverance from the illusion of the self" (Buddhism), and "the integration of man with the cosmic process" (China).

Understandably, no one scholar can be expected to be competent in all aspects of such a vast expanse of material; specialists on these religions might disagree with the author's interpretation of minute details. Nevertheless, this is a sober, well thought out, and carefully documented survey of an important problem.

JOSEPH M. KITAGAWA

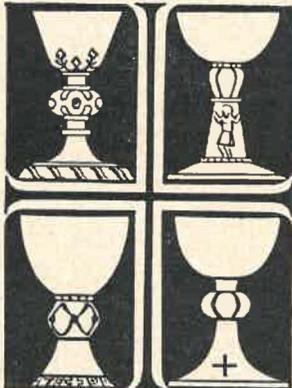
Fr. Kitagawa is associate professor, history of religions, University of Chicago.

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

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FEATURE

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THINGS TO COME

January

- 6. The Epiphany
- 13. Epiphany I
- 20. Epiphany II
- 25. Conversion of St. Paul
- 27. Epiphany III
- Girls' Friendly Society Week, to February 3d

February

- 2. The Purification
- 3. Epiphany IV
- 10. Septuagesima
- 17. Sexagesima
- 24. Quinquagesima
- 25. St. Matthias
- 27. Ash Wednesday

March

- 3. First Sunday in Lent
- 6. Ember Day
- 8. Ember Day
- 9. Ember Day

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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LETTERS

Most letters are abridged by the editors.

White Sheep Only?

It is not extravagant to assume that the bishops who recently met as "shepherds" in Columbia, S. C., were fed and, I presume, were filled.

This question, however, confronts many of their people. How many or few of their flocks could find pasture there at this time?

One cannot resist calling to mind the leadership of the then Presiding Bishop who changed the site of General Convention from Houston, Texas, to Honolulu.

The prevailing condition then was not very much unlike that which obtained and, I suspect, still obtains in Columbia.

(Rev.) F. RICKSFORD MEYERS
Rector, St. Matthew's Church
Detroit, Mich.

No Excuse?

I read the letter of Mrs. Laura Lee Thomas in your December 9th edition with a great deal of sympathy. Mrs. Thomas writes of getting no replies from letters to priests of our Church. I can think of at least ten letters that I have written in the past few years — and there were probably many more — to fellow priests, letters asking for information or help of various kinds, letters that have gone unanswered. I wonder if there is any really good excuse for unanswered letters?

(Rev.) T. A. HEERS
St. William Laud Church
Pittsburg, Texas

In all frankness your editorial comment on Mrs. Thomas' highly disturbing letter [L.C., December 9th] was singularly unconvincing.

Admittedly if all our 858,490 Church school pupils were to take it into their heads to write to our 270 overseas missionaries (plus the domestic missionaries whom your figures do not take into account), an impossible situation would arise. Although even then such an unprecedented display of enthusiasm and interest would seem to justify the National Council taking some special steps to meet the need!

As it is, however, there is nothing to suggest that more than a handful of pupils have taken the trouble to write, and they deserve the courtesy of a reply, even if it be only a hasty post card or a letter in your columns. If any missionary could honestly report that he was so deluged with letters from concerned Church school pupils that he was quite unable to cope with them, I am quite sure that THE LIVING CHURCH or some other Church periodical would be glad to help him out of his difficulty by giving due publicity to such a newsworthy story.

The truth would seem to be that the missionaries concerned have fallen into the same trap into which so many of us fall in this hectic and bustling age, and I include myself as much as any other. We commit the sin of being careless with regard to our correspondence. I say "sin" because no lesser word will suffice.

A letter, when written in good faith, is an approach from one human being to another in the hope of eliciting a response. It



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is like a hand extended toward us in search of friendship, and often in desperate need of it. To refuse involvement by ignoring it, unless for very special reasons, is to pass by on the other side of the road with the priest and the Levite. Often it causes far more hurt than we ever even dream.

I refer to personal letters, of course, and not to impersonal letters mailed en masse.
 (Rev.) D. ALLAN EASTON
 Rector, St. Paul's Church
 Wood-Ridge, N. J.

I was chagrined by your negative and misleading editorial comment which you appended to my letter about the lack of response by mission clergy to letters from Sunday school children [L.C., December 9th].

Your statistics invite the reader to jump to a false conclusion. I am sure that 858,490 children are *not* writing to 270 overseas mission priests. Probably very few, even of those taking Course 4 of the Fellowship Series in any one year, bother to do so. Moreover, as I indicated in my letter, the men my students wrote to were not all overseas missionaries.

I find your comment negative because it is self-defeating in the highest degree, and I venture to observe that if this sentiment were indicative of the whole Church we might as well bring home our meager force of 270 men and give up.

That there are difficulties involved in making personal contacts with these men I readily agree, but simply throwing up our hands in despair won't get them solved. My own parish, though small, has sincerely tried to assist individual clergymen serving under difficult conditions in many places, in addition to fulfilling our regular missionary quota. For example, we had personal contact with an Anglican priest serving in Tanganyika with enormous responsibility and meager resources. We helped him build a new church and provided a motorcycle for his native assistant to make the rounds of his tremendous parish. We sent him letters expressing our constant interest and moral



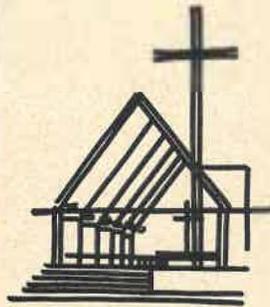
support. For our part, his letters gave us the immeasurable benefit of knowing that we were helping, in a personal way, someone utterly remote from our suburban experience, and the rewarding sense that we participated personally in spreading the Gospel in a faraway corner of the globe.

I am convinced that most people are more than willing to help wherever their efforts are most needed, but that their response is vastly increased when a personal note is introduced. The appeal to feed one hungry family is far stronger than an appeal for "humanity." In this particular case, ten men had an opportunity handed them on a silver platter to make known their needs and to stimulate children's interest in their work. They chose not to take advantage of it.

However, I have had a very constructive exchange of letters with Fr. Van Culin of

Continued on page 12

January 6, 1963



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The Epiphany
January 6, 1963

ENGLAND

Appeal for Prayers

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, has called for prayers for the health of Pope John XXIII.

"We pray for Pope John that he may be given recovery of health and strength, and that his own ardent longing for the growth of charity may be fulfilled," he said in his Christmas Day address in Canterbury Cathedral.

Dr. Ramsey also associated himself with the Pope's concern for Christian unity by adding:

"Looking forward, we press along the road of unity, knowing that unity, truth, and holiness must go together." [RNS]

REFUGEES

Not Goodbye . . .

Veterans of the Bay of Pigs invasion of Cuba (attempted in April, 1961), prisoners of Fidel Castro's government since that time, arrived in Florida in time for Christmas holidays last month, ransomed by funds raised by private U.S. citizens and others. They were given a heroes' welcome by Cuban refugees there.

Besides the released prisoners, arrivals in Florida included nearly a thousand of their relatives, who came to the U.S. on December 27th aboard the ship, "African Pilot." Aboard this ship were 237 men, 467 women, and 242 children, including the family of Juan José Peruyero, a former Cuban police sergeant and a faithful Churchman, one of several men for whom the Cuban dictator demanded increased ransom. The price on Señor Peruyero's head was \$100,000.

Eight members of Señor Peruyero's family came, including his wife and two daughters, aged six and four.

Also on the ship were several soldiers who had attended Episcopal schools in Cuba.

The Very Rev. H. L. Zimmerman, dean of the Ft. Lauderdale deanery, diocese of South Florida, and the Rev. Max I. Salvador, head of the Episcopal Latin American Center (*El Centro Episcopal Latino*) and vicar of the center's chapel (*Capilla de Todos los Santos* — All Saints' Chapel), met the new arrivals, together with other Churchmen. Hundreds of Americans and

Cuban refugees went to meet the ship.

Refugees aboard the "African Pilot" were unable to bring extra clothing or personal property, as they were "relieved" of such things by Communist Cuban soldiers at the time of departure. Many of them arrived sick, because of the lack of food and medicine in Cuba. Several of the children had to be hospitalized.

Señor Peruyero recounted to Fr. Salvador some of his experiences during the invaders' departure from Cuba. As the ransomed soldiers were walking in front of a crowd of Cubans, a man stepped out of the crowd and, heedless of the Cuban Communist soldiers present, called to the departing men to return and free the country. Parting greetings exchanged, said Señor Peruyero, were not "goodbye," but "so long."

Fr. Salvador and the Episcopal Latin American Center have been working with Episcopal and other Cuban refugees since September, 1961. Besides Church services in All Saints' Chapel, the center conducts English classes and distributes clothing, medicine, food, and blankets to needy refugees. In addition it offers counseling and aid in resettlement, and has arranged for several young Cuban refugees to study in American colleges. The work of the center has been backed by the diocese of South Florida, and at the meeting of the

National Council late last year, the Council voted to appeal for "not less than \$450,000" through the Presiding Bishop's Fund for World Relief to aid in the work with Cuban refugees [L.C., December 16, 1962].

ORTHODOX

The Laymen Spoke

Any layman of the Orthodox Church in Greece has a right to express his opinion regarding the fitness of a new bishop, even at the time he is being consecrated.

This was the finding of a criminal court recently in acquitting 24 young people, most of them university students. They had been charged with attempting to disturb the peace by shouting "unworthy" during the consecration of Bishop Iakovos Schizas of Larissa in Athens Cathedral in May, 1960.

The trial was attended by many bishops and priests, who greeted the court's verdict with applause.

The hearings closed with a speech by

After a separation of 15 months, James Agomo (right), a Nigerian who is studying at the Episcopal Theological Seminary of the Southwest, was joined by his family. This picture was taken at the Austin, Texas, municipal airport, as five-year-old Chinyere Agomo raced to greet her father. The Agomos have three children.

RNS



the district attorney, demanding acquittal. "The bishops have always been under the control of lay Christians. They were so even at a time when the bishops stood so high that they could judge even emperors."

Among those called to give evidence during the trial were Metropolitan Ambrosios of Eleftherupolis and Archimandrite Augustinos Kantiotis, newly-appointed head of Home Missions of the Church in Greece.

"The participation of laymen at the consecration of Orthodox bishops by expressing their view with shouts of 'worthy' or 'unworthy' is an operation of a sacred duty and not a violation of a law," Archimandrite Kantiotis said. "Without the participation of the laymen in the Church, the consecration must, according to the holy canons, be considered as a furtive consecration and I myself would characterize it as a predatory action."

All the accused pleaded that they shouted "unworthy" because their consciences commanded them to do so. They said they considered it an honor to be brought to trial for following dictates of conscience. [RNS]

MISSIONS

The Upper Ten

America's Churches neglect the "upper 10%" — the intellectuals — of the country's population, says Sally M. Gearhart, a speech professor at Texas Lutheran College, Seguin, Texas.

In an article in *Response*, a publication of the Lutheran Society of Worship, Music, and the Arts, Dr. Gearhart described the "upper ten" as "an aristocracy of heathen intellectuals." She said that the greatest challenge to the Churches lies in considering these leaders in the world "important enough to be bothered with."

The "upper ten," said Dr. Gearhart, "does not include the family which needs 'just a little interest shown by the pastor' in order to bring them into the church as hard-working and devout Christians. It is made up of rational, logical, highly sensitive, and deep-thinking men and women who, for every reason one suggests for belief in Jesus Christ, can offer three reasons to the contrary, and can call upon a wealth of knowledge to support their points."

The Church, said Dr. Gearhart, has rightly spent its effort upon African savages, skid-row drunkards, poor and uneducated people, and prodigal sons. "But when," she asked, "have we . . . talked about or even considered that most necessary mission field of the 'upper ten?'"

"On the whole," according to Dr. Gearhart, "the members of the 'upper ten' are good people. They are the Corneliuses of our modern world . . . they may follow Christian principles far better than many professed Christians . . . because [these principles] happen to speak the inner law

of justice and service to mankind that inhabits the soul of every man, including the unbeliever. . . .

"Somehow the 20th century has ceased to look upon the intellect as a gift from God; in fact, it considers the intellect a substitute for God." [RNS]

NATIONAL COUNCIL

Nearly 80 Years

Warm appreciation for the long service of two National Council employees was expressed by Presiding Bishop Lichtenberger recently when the two retired after



From left, Bishop Lichtenberger, Mr. Campbell, and Miss Schiedrum: Thousands of signs.

a combined total of 78 years with the Council.

Miss Josephine Schiedrum, who retired on December 20th, worked for 40 years in the Department of Promotion. It is reported that she personally has handled more than 8,000 "The Episcopal Church Welcomes You" signs.

In addition, Mr. Edgar N. Campbell retired late last month, after 38 years in the Department of Finance.

EDUCATION

Opportunity

Prices have risen on everything, but ten million dollars will still get you the chance to put your name on a college.

It is the University of the South's plan, according to a news release, to name its college units after benefactors. The ten million figure will provide for a college for 200 women, or one for 400 men. [No reason is given for women being twice as expensive as men.]

There is "lots of room for lots of colleges," the release points out. University property includes nearly 10,000 acres at Sewanee, Tenn.

ROMAN CATHOLICS

Ecumenical Hub

An ecumenical center, staffed by Paulist priests of the Roman Catholic Church, will be constructed near Boston, according to an announcement by Richard Cardinal Cushing, head of the Roman Catholic archdiocese of Boston.

The Paulists operating the Cardinal Cushing Institute for Religious Understanding (as the new center is to be called) are already engaged in dialogue work. Their new institute will carry on theological studies and discussions among Roman Catholic, Protestant, and Jewish priests, ministers, and rabbis. Included in the center's physical accommodations will be a theological library, a chapel, meeting rooms, an auditorium, and living quarters for resident priests and for visiting clergymen.

MASSACHUSETTS

Pontifical Prayers

Bishop Nash, retired, of Massachusetts suffered a respiratory ailment last month, and had to receive oxygen at frequent intervals.

Prayers for the recovery of Bishop Nash, says Religious News Service, were offered at a Pontifical Mass in the Roman Catholic Cathedral of the Holy Cross, Boston, at the suggestion of Richard Cardinal Cushing, head of the Roman Catholic archdiocese of Boston.

Cardinal Cushing also called on Bishop Nash at the latter's home. While in the Boston area, the archbishop also visited Society of St. John the Evangelist (Cowley Fathers) headquarters.

SPECIAL REPORT

One-Dollar Church

by RUTH C. STUHL

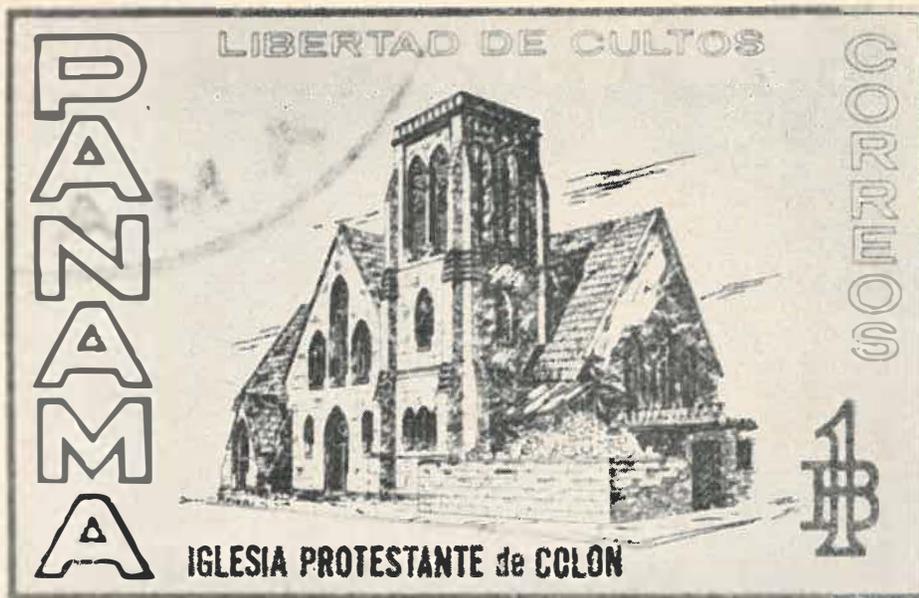
What is believed to be the first Episcopal church to be pictured on a stamp of a Latin American nation is Christ Church by the Sea in the Panama Canal Zone.

The Republic of Panama recently issued a series of stamps commemorating "*Libertad de Cultos*," or religious liberty. On the 20 stamps in this series 15 Roman Catholic churches are pictured, two synagogues, a Protestant union church in the Canal Zone, a Greek Orthodox church, and Christ Church.

Since the stamp on which Christ Church appears is a one balboa (one dollar) stamp, few people other than stamp collectors will see it.

The church is printed in black on a pale yellow background with "Panama" appearing vertically on the left in

Mrs. Stuhl is the wife of the Rev. Allen Stuhl, vicar of St. Simon's Church, Gamboa, Canal Zone. She is also president of the Canal Zone Historical Society.



Christ Church, Panama Canal Zone, chosen for stamp commemorating religious liberty.

purple. The words "Iglesia Protestante de Colon," Protestant Church of Colon, somewhat unsatisfactorily identify the church.

It is fitting that Christ Church was chosen for a stamp in this series, since it is the first non-Roman Catholic church building known to have been built in Panama. It was built in 1864.

It is known that there were Episcopal services in Panama City as early as 1849, when our clergy crossed the Isthmus of Panama en route to new fields created in the west by the gold rush. A "forty-niner" recorded in his diary that on April 10, 1849, an Episcopal clergyman had a funeral service for an American, and on April 22d he "went to the Episcopal meeting but it was so full I could not get a seat."

Thousands of Americans took the Panama route to California and Oregon. Sometimes they had to wait weeks or even months for passage from Panama City. In July, 1850, a group of those waiting at Panama City met for Protestant services in the home of a French merchant. They signed a petition to the President of New Granada (Colombia, of which Panama was then a state) asking that one of the unused churches of the city be made available for the use of the Americans. At this time only Roman Catholic worship was permitted by law and it is doubtful that any notice was taken of their petition.

Early in 1851 it was remarked in the *Panama Star* that previously non-Roman worship had been prohibited but that now an order had been issued removing the prohibition. The need for a resident non-Roman clergyman to serve the foreign residents of the city was expressed.

The first non-Roman congregation organized in Panama probably was that of the Episcopal "Church of the Ascension," at Taboga Island in Panama Bay. The

Rev. William Richmond, en route to missionary work in Oregon, held services on April 13, 1851, aboard the U.S. Sloop of War "Vincennes" at Taboga and at the house there of Captain Forbes, resident agent of the Pacific Mail Steamship Co. He then presided over the formal organization of an Episcopal congregation with the election of appropriate lay officers. The new church was to apply for a priest from the States. At this time Taboga had British and American residents as well as transients who preferred to wait there for their ships rather than in Panama City.

In time the South American Missionary Society sent a chaplain for Panama City and Taboga. Services were held in rented rooms and sometimes in the reading room of the *Panama Star & Herald*. When there was an interval between chaplains, the chaplains of visiting English and American warships officiated, or the Episcopal services were read by lay readers. It was common practice for the British and American consuls to read the Episcopal funeral service if occasion arose during the absence of a clergyman.

In Colon the employees of the Panama Railroad, begun in 1850 and completed in 1855, were served by chaplains who generally were recruited through the Missionary Society of the diocese of New York. Services were held at first in a temporary railroad company chapel. The first church building, Christ Church by the Sea, was built with private funds and assistance from the railroad company. It was designed by architect James Renwick of New York. The stone was brought from the quarry at Bohio Soldado, now under Gatun Lake. The building was completed by the middle of 1864. A year later, on June 15, 1865, it was consecrated by Bishop Alonzo Potter of Pennsylvania, with the President of the State of Panama and other prominent residents of the Isthmus in attendance.

In 1883 the Church of England in the West Indies assumed responsibility for the work of Christ Church. At this time large numbers of West Indian laborers had come to Panama to work for the French canal company.

In April, 1885, rebellion broke out in Colon and most of the city was burned. Christ Church was used for a time as a guardhouse, prison, and hospital. In October of that year it was returned to the charge of its rector.

At the end of 1888 and early in 1889, the French canal company thoroughly repaired Christ Church at a reported cost of \$10,000. After serving as a Panama Railroad chapel, it was a chapel for workers on the French canal until that venture failed.

In 1907 jurisdiction was returned to the American Church after construction of the American canal had begun. At this time Christ Church was considered an American canal chapel. Its rector was paid a stipend to serve as an Isthmian Canal Commission chaplain to the ICC hospital in Colon. The Rev. Edward J. Cooper, rector emeritus of Christ Church, was awarded the Roosevelt Medal with two bars by the United States Government for his service during the great construction era.*

Christ Church has long been a landmark to ships entering Naos Bay and a symbol of faith to the workers of three historic enterprises.

PHILIPPINES

Organ and Orchestra

by HELEN BOYLE

The Cathedral of St. Mary and St. John, Manila, P. I., was the scene of an unusual concert late in November. With Channing Lefebvre at the console of the great cathedral organ, and Eliseo Pajardo on the podium conducting the National Symphony Orchestra, music lovers had the opportunity to hear a concert which to many was the privilege of a lifetime.

For music, the acoustics of the cathedral are perfect. With its marble floor, open sides, and medium high wooden ceiling, when filled with people it produces the reverberation often applied to present day recordings by electronics. The cathedral organ, one of only two important ones in Manila, was built by Pels in Holland and especially treated for the tropics. It is a double organ, with 60 stops and approximately 4,000 pipes.

Dr. Lefebvre, cathedral organist, has retired from active work in the United

Continued on page 12

*Fr. Cooper, according to Harold Lynn, who does the publicity and promotion work for the missionary district of the Panama Canal Zone, "is 99 years old, and blind. None of his other faculties are impaired in the least. . . . Fr. Cooper still celebrates Mass regularly in the chapel in his home in Antigua, Guatemala."

In the name
of Him who is
the Light
of the world,
the Church
undertakes in new ways to **Minister**

To The Sightless

by the Rev. Gabriel Farrell

Dr. Farrell served as director of the Perkins Institute for the Blind, Watertown, Mass., from 1931 to 1951, and in 1952 became director emeritus. He is the author of The Story of Blindness, Children of the Silent Night, and The Blind in Asia.

Ten volumes, each 12" by 14", occupying nearly four feet of shelf space — that's what a complete Braille edition of the Hymnal would call for. How many blind people have that kind of shelf space available? And consider the staggering load of storing and handling a wholesale order of even 100 sets!

This is the kind of problem facing the Church in its work of finding ways in which the blind may be brought into more participation in the total life of the Church and, if this is not possible, of bringing the Church to its sightless members.

Work with the blind has long been a responsibility of the Home Department of the National Council, but its work has recently been augmented with the appointment, by the Presiding Bishop, of a new Advisory Committee, experts in the field of blindness who will explore new ways in which the Church's ministry can become more effective.*

*The Rev. Dr. Clement Welsh, editor, Forward Movement Publications, chairman; the Rev. Dr. Gabriel Farrell, director emeritus of Perkins Institution and the Massachusetts School for the Blind; the Rev. Harry Sutcliffe, executive secretary, Episcopal Guild for the Blind, diocese of Long Island; Mrs. Henry Gideon, director, Church Work among the Blind, agency of Episcopal Community Services, diocese of Pennsylvania; the Rev. Canon A. Edward Saunders, president, Episcopal Guild for the Blind, diocese of Long Island; Miss Evelyn McKay, consultant on Services to the Blind, New York City; Mr. Nelson Coon, librarian, retired, Regional Library for the Blind, serving Massachusetts, Maine, New Hampshire, and Rhode Island; Dr. William Whitehead, superintendent, retired, Virginia State School for the Blind and Deaf; Miss Marjorie Hooper, Braille editor, American Printing House for the Blind, Louisville, Ky.

To ascertain the situation within the Church a questionnaire was recently prepared and sent to a selected group of 155 parish clergy and the chairmen of diocesan departments of Christian social relations. A reply of 52.5% was obtained. This shows interest, some work now being done, and hope for help in furthering activities. Fifty-two parishes with 31,214 communicants reported in their membership 156 blind persons. Sixty-eight were listed as regular attendants at services. Thirty-one of the clergy reported using local, state, and federal agencies, as well as Church agencies, for help in ministering to blind people. Eight parishes have organizations whose responsibility it is to look out for blind persons and to meet their special needs. Of these eight parishes, two reported that they have no blind parishioners!

The survey revealed that 28 of the blind parishioners were Braille readers and 47 were users of Talking Books. It is interesting that requests for material included those of seven for Braille hymnals, 13 for Braille prayer books, and 20 for large-print materials. The last request indicates the need of expanding this special ministry to include those with limited vision as well as those who are legally blind. Legal blindness is defined as central acuity

not exceeding 20/200 in the better eye with correcting lenses or visual acuity no greater than 20/200 but accompanied by a limitation in the fields of vision such that the widest diameter of the visual field subtends an angle of no greater than 20 degrees.

It is indeed a special ministry. The blind must be sought out and brought in and activity planned for them. They must be included in Sunday school, young people's organizations, women's groups, and men's clubs if they are to have their part in the total life of the Church. Their inclusion will be a revealing experience to those who see. The task in any one parish cannot be great because, fortunately, the blind in this country are but a small segment of the population — less than two in 1,000. On the basis of the ratio of blind persons and the percentage of Episcopalians in the general population there are probably 7,000 or more blind persons in the Episcopal Church. Of these, 10% are under 21, and 50% are over 65. Most of the latter group may better be helped in programs for the aged, but they must not be overlooked by the Church. They need pastoral care and the services of the Church may need to be brought to them for often they simply withdraw from active parish life as their blindness de-

velops. The rest can and should have the opportunity of full participation in the life of their parishes.

One of the first items on the agenda at the Committee's first meeting was the publication of the Church Hymnal, in Braille, for use by blind Churchmen and especially for visually handicapped organists. The Home Department had been asked repeatedly to consider this project. For this reason, the offering at the great service of the Detroit meeting of the General Convention in September, 1961, was designated for this purpose.

Pointing out, however, the grim statistics quoted at the beginning of this article, the Committee quickly concluded that such a project was simply not feasible. (It also advised that there are hardly two score blind organists holding positions in the Church.)

Offering Opens Door

The Home Department referred the matter back to National Council and permission was granted to use the offering (\$8,410.39) so generously given to "provide music to assist the blind in their worship." This opened the door to exploring better ways of using the offering to fulfill its intended purpose of helping the blind. Braille is increasingly a restricted medium of helping the sightless. Hardly 10% of the blind now are Braille readers. Recordings have largely taken the place of finger reading. The Church must, in fact, revise most of its current work for the blind, which has been, and still is in large measure, limited to Braille material.

The Church Herald for the Blind and the Braille editions of *Forward Day by Day* and other religious publications have served a great purpose, but in developing new programs other mediums must now be employed.

Most blind persons today use the Talking Book, and a large amount of reading matter on long-playing discs (which were originally pioneered for the blind), including a limited supply of religious matter, is available free of charge from the Library of Congress and is distributed through regional libraries. There is, however, a trend away from records to tapes. Since a growing amount of religious music and services is being taped by parishes and seminaries, it is hoped that these can be used to supplement what may be provided through the Home Department.

Several recordings have been secured and were reviewed at a meeting of the Committee on August 15, 1962. Five recordings are recommended as good for those who would enjoy having religious music of a general nature. They are:

O Lord, Open Thou Our Lips — Berkeley Divinity School;

Music of the Episcopal Church — Choir of the Cathedral of St. John the Divine;

Music of the Liturgy in English — General Theological Seminary;

Praise to the Lord (Hymns of the Church Year) — General Theological Seminary and the Church of the Ascension choirs;

Music from Washington Cathedral (Four Centuries of Liturgical Music) — Choirs of Washington Cathedral.

The Home Department will continue its search for other suitable recordings. It is hoped that these can be made available through the National Council and distributed at cost to blind people. This would help to fill part of the great need for music. The fundamental aim, however, in this area is to bring the services of the Church into the homes of the blind. The existing recordings, it was felt, would not do this, and discussions were held to try to find some way in which the Home Department would meet this need, even to the extent of producing recorded materials expressly for this purpose.

In exploring this possibility, an ally was found in the National Council's General Division of Laymen's Work. The Rev. Dr. Howard Harper, director of the Division, has been working on this problem for the benefit of shut-ins. He has had prepared a recording of the Order for Daily Morning Prayer and Preparation for Holy Communion called "Draw Near with Faith." Dr. Harper met with members of the Committee and described this new recording. Provision has been made for individual participation through the singing of hymns and the giving of the responses just as the listeners would do if worshiping with their own congregation. It was decided to join forces with the General Division of Laymen's Work, and the Home Department will order 500 of these recordings to be distributed free to blind persons at the request of their rectors. Clergy interested in obtaining this recording for blind parishioners may send their requests to the director of the Home Department. The record can be played on Talking Book machines, which most blind people have, or on a long-playing phonograph.

This offering, however, is only a first step. Ultimately it is hoped to have recordings of the great festivals and of typical Sunday services. A side-light of the discussion was agreement that the services recorded should not be too "professional" but rather of a type that would create for the listeners the sense of their being in their own parishes.

To bring the Church into the homes of blind people, there must be the coöperation of the parish clergy. The Home Department cannot deal directly with blind people — nor has it the facilities for storing and distributing large quantities of Braille or recorded materials. Parish clergy, with blind parishioners unable to attend regularly scheduled services, should request these materials, as and when they become available, from the Home Department and bring them to the persons involved.

Another project recommended to help the clergy is the preparation of a manual which would provide information about the visually handicapped, a definition of blindness, a list of resources of aid, and recommendations of how to meet the problems of blind people. Some of the clergy are bewildered by the presence of blind people in their parishes and many of the blind are overlooked because people who should help do not know what to do. The purpose of such a manual would be to tell the clergy and, through them, the people how to help visually handicapped parishioners.

In early consideration of this undertaking, it was soon evident that blindness is not the only special ministry perplexing parish priests. There are the deaf, the cardiac, the crippled, the retarded, and the growing army of the aged (including many newly blind). The offer of Dr. Harper to share with the blind the service he is preparing for shut-ins showed the need to coöperate activities of all Departments of National Council to avoid duplications of special services. It was immediately decided to seek the coöperation of other Departments in making the proposed manual one for all special ministries. The specific needs of the blind are now being compiled and it is hoped that this can be incorporated in such a manual.

On the Local Level

Attaining the first of the two objectives recommended by the Committee — "to bring the blind into participation in the total life of the Church" — must be accomplished on the local level, within the parishes where there are blind people. One great area of segregation today is the exclusion of persons from active participation in everyday life on the basis of limited sight. One of the aims of education of the blind is to prepare them for taking an active part in the social and economic life of their communities. This must not be blocked by a lack of receptivity on the part of the seeing community. Blind people must be made to feel welcome in their communities. In no place is this more imperative than in the Christian Church.

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.

January

6. Church of the Epiphany, Chicago, Ill.
7. Church of the Epiphany, Kingsville, Texas
8. The Rev. Donald C. Stuart, Asheville, N. C.; Church of St. John the Evangelist, New London, Wis.
9. St. Augustine's, Croton-on-Hudson, N. Y.; St. Matthew's, Portland, Ore.; the Rev. Ian L. Bockus, Caribou, Maine
10. St. Barnabas', Omaha, Neb.
11. The Rev. Frederick C. Joaquin, Nashotah, Wis.; St. Andrew's, El Paso, Ill.
12. All Saints' Convent, Catonsville, Md.

Healthy—at Present

Episcopalians were healthier in 1961, it seems. There was a drop of more than 2,000 in the number of burials (4.33%), according to the statistics published in the 1963 *Episcopal Church Annual*. But an even more noteworthy indication of health in the Episcopal Church is that the proportion of Episcopal Church members and communicants in the population rose while the proportion of members of other religious bodies was declining.

The *Yearbook of American Churches*, compiled by the Bureau of Research and Survey of the National Council of Churches, reports that in 1961, for the first time in nearly a hundred years, the percentage increase in population has outstripped the increase in Church membership. Population gain was estimated at 1.6%, over-all Church membership gain at 1.4%. The decline is small, but is regarded as of possible significance because it represents the reversal of the upward trend.

The *Yearbook* calculates the gain among Protestants at 1.2%, or 766,131 members. The *Annual* reports that baptized membership in the Episcopal Church increased by 2.05%, or 72,168. Since Episcopalians are included in the Protestant totals as compiled by the *Yearbook*, it is of interest that about 10% of the increase in this category was among Episcopalians, who in total membership are not much more than 5% of the group. Increase in membership among Roman Catholics amounted to 1.9%, a slight gain over the population increase, but a smaller increase than the previous year's 3.2%.

The increase in communicants of the Episcopal Church was 3.73%. The figure is of interest not only in relation to the membership statistics of other Churches but also in relation to our own. The number of communicants increased by 81,383 while the number of members was increasing by 72,168!

The membership of Eastern Orthodox Churches also increased at a faster rate than the population—by 3.6%.

Statistics for any one year are not especially significant. All sorts of factors can distort the picture. On the other hand, the increased pace of Episcopal Church growth with relation to the general population has been maintained for a decade — indeed, for a longer period than that, when membership figures are considered rather than communicant figures. Over a shorter range, baptized membership increased by 2.5% in 1958, by 2.54% in 1959, and by 2.19% in 1960; communicant strength increased by 3.04%, 2.61%, and 2.67% during the same years. Naturally, the largest single factor affecting these changes is the birth rate, which has an immediate effect on baptismal figures, a delayed effect on Sunday school figures, and a somewhat further delayed effect on communicant figures.

The birth rate has been declining slightly in the United States in recent years, and so has the baptismal rate in the Episcopal Church. Thus, year by year, small decreases in baptisms have been noted, but the bap-

tized membership has been affected only by showing a decline in the annual *increase*. So far, the annual total of Confirmations has not declined, and the total of communicants has continued to rise at a faster pace than the total of baptized persons. All Churches, of course, are affected by these basic considerations of "raw material" for their evangelistic and pastoral activities. Even adult baptisms tend to parallel infant baptisms, suggesting that there is a correlation between becoming a parent and becoming a Church member.

Perhaps the strangest trend shown in the figures in the 1963 *Episcopal Church Annual* is in a set of figures indicating activity of adult laypeople. Sunday school and released time enrollment is larger, but there are

SUMMARY OF STATISTICS REPORTED IN 1962

As Compared with Those Reported in 1961
Including the United States, Extra-Continental, and Overseas Missions
(Source: The National Council)

	Reported in 1962	Reported in 1961	Increase or Decrease	Percent of Increase or Decrease
Parishes, Organized Missions	7,735	7,721	14	0.18%
Clergy	9,811	9,343	468	5.00%
Lay Readers	15,510	15,613	-103	-0.65%
Church Members (Baptized)	3,591,853	3,519,685	72,168	2.05%
Communicants	2,261,227	2,179,844	81,383	3.73%
Church Schools:				
Sunday and R. T., Faculty	105,862	106,787	-875	-0.81%
Sunday and R. T., Pupils	904,583	890,094	14,489	1.62%
Parish Day, Faculty	3,548	3,630	-82	-2.25%
Parish Day, Pupils	53,289	49,085	4,204	8.56%
Postulants	1,037	1,072	-35	-3.26%
Candidates for Orders	714	812	-98	-12.06%
Ordinations — Deacons	461	431	30	6.96%
Ordinations — Priests	424	420	4	0.95%
Baptisms	113,099	115,483	-2,384	-2.06%
Confirmations	120,653	120,052	601	0.50%
Received	6,180	7,185	-1,005	-13.98%
Marriages	24,266	24,584	-318	-1.29%
Burials	56,427	58,985	-2,558	-4.33%

— Adapted from 1963 *Episcopal Church Annual*

Statistics "reported in 1962" are, in general, the reports of 1961 conditions summarized by parishes, missions, and dioceses in early 1962. The table shown above includes a correction in the line, "Baptisms." As it appears in the *Annual*, the minus signs are omitted in the last two columns.

fewer teachers. The same is true of parish day schools. There has been a small decline in the number of lay readers for the first time in many years. Perhaps the decline in postulants and candidates for Holy Orders can also be regarded as an index of decreased lay activity.

We suspect that the 1964 *Episcopal Church Annual* will show rather sharp declines in the annual increases of Church members and communicants, perhaps even decreases in the total numbers, as the result of the adoption by General Convention of canonical definitions of "Church member" and "communicant." This is the kind of thing that temporarily upsets statistical comparisons, even though the end product is a more honest statistical count. But even if this were discounted, there are many indications that some sort of plateau in Church growth is being arrived at, among Churches in general and in the Episcopal Church as well. And perhaps not the least of these indications is the declining lay participation suggested by the statistics in the 1963 *Annual*.

A Private and Public Faith

William Stringfellow

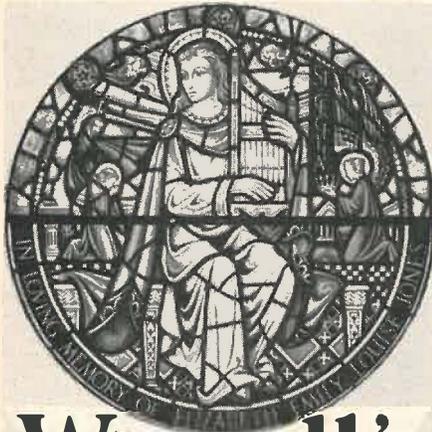


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NEWS

Continued from page 8

States after serving as organist and choir director of Trinity Church, New York City for 20 years, followed by 20 years as director of music at St. Paul's School, Concord, N. H. He is a recognized authority on church and choral music and is considered to be among the best organists in the world.

Dr. Eliseo Pajardo is the director of the department of cultural affairs of the University of the Philippines and of the newly created National Cultural Center of the Philippines, and also conducts the National Symphony Orchestra. He received his doctorate at the Eastman School of Music, University of Rochester, in 1953. As a composer he has brought international recognition to his country, and as a conductor he is perhaps the most commanding figure in the Philippines.

The National Symphony Orchestra is composed of some of the best instrumentalists in the Philippines, and a number of the musicians are solo artists in their own right. The orchestra is affiliated with the



Dr. Lefebvre at the console: Among the best.

National Cultural Center of the Philippines, having been organized to assist the center in developing an intelligent and appreciative audience for music and the theatrical arts throughout the Philippines.

This concert would have been impossible without the help of friends in the United States who not only gave generously of their time, but contributed the funds necessary for the rental and purchase of musical scores and the sending of them by air to the Philippines.

The repertoire included: *Prelude to "The Dream of Gerontius"* by Elgar; *Church Sonata No. 14* by Mozart; *Concerto No. 13, "The Cuckoo and the Nightingale,"* by Handel; *Concerto in G Minor* by Poulenc; and *Symphony No. 3 in C Minor* by Saint-Saens.

LETTERS

Continued from page 5

the Overseas Department of the National Council, and he has indicated that this matter will be discussed with the appropriate people.

I think the Fellowship Series is to be commended for its effort to inculcate a missionary attitude in the young people of the Church. Our Episcopal Church certainly needs it.

Laura Lee Thomas

West Orange, N. J.

Editor's comment: We feel that Mrs. Thomas has performed a useful Church service in bringing this subject into the open; our comment was only intended to moderate, not to controvert, the impression given by her letter. See L.C., December 30, 1962, for comments by a missionary, and by the editor of the Episcopal Church Fellowship Series.

Narnia

I am very glad you printed "Narnia Rediscovered" [L.C., November 25th]. They are my very favorite books and I would want everyone else to read them. I could read them over and over again.

Janet Stroup
Age 11

Hinsdale, Ill.

The Epiphany Epistle

A primaeval celestial torch,
Flung into the endless ether
Eons before earth's void quickened
With the Breath of Deity,
Winged its way through eternity
Tracking the orbit designated,
Engineered in the beginning
Before space sought its span
And the tides of time quivered,
Soaring, aflame, unrestrained
By the disciplines of gravity,
Thundering silently, weightlessly
Across the screen of relativity,
Oblivious to earth, humanity.

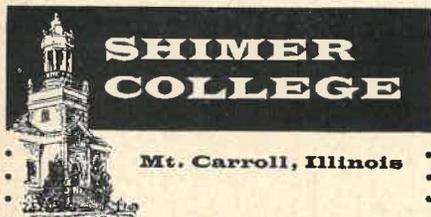
Yet, one twelfth-night
This same empyrean mass
Turned its burnished face
Toward an obscure oasis
Where caravans bivouaced,
Pausing in its fiery flight
To linger o'er a shepherd's cave
Where New Life breathed quietly,
And with the gratitude
Known only to innocent creation,
Folded its invisible wings,
Made its impeccable oblation,
Soaring again into the cosmos
Aglow with Holy Light.

Ray Holder

The Living Church

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THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

The Rev. Christoph Keller, Jr., formerly rector of St. John's Church, Harrison, Ark., serving the church at Mountain Home, is now rector of St. Andrew's Church, Jackson, Miss.

The Rev. William E. Krueger, formerly rector of St. Paul's Church, Watertown, Wis., is now assistant to the superintendent at the Good Shepherd Mission, Fort Defiance, Ariz., ministering in Navajo country.

The Rev. Arnold E. Mintz, who has been rector of Grace Church, Jefferson City, Mo., will on February 1 become dean of St. Stephen's Cathedral, Harrisburg, Pa. Address: 2935 N. Second St.

The Rev. Leslee E. Schwindt, formerly vicar at St. Peter's Church, Lonaconing, Md., is now rector of Catoctin Parish, Thurmont, Md. Address: 512 E. Main St.

The Rev. Dr. Wilson Sneed, formerly at work in the diocese of Atlanta, is now in charge of St. Agnes' and St. Cyprian's Churches, Franklin, N. C. He recently recovered from a year's illness.

The Rev. Herbert A. Ward, Jr., formerly curate at St. Peter's by the Sea, Gulfport, Miss., is now vicar at St. Mark's Church, Mississippi City, Miss., and St. Patrick's Church, Long Beach. He is also in charge of the mission station at Wiggins. Address: 2203 Curcor Dr., Mississippi City, Miss. St. Mark's was formerly served from Gulfport.

Ordinations

Priests

Arizona — On December 9, the Rev. Stewart W. Barr, III; on December 15, the Rev. Thomas E. Leonard.

Kansas — On December 15, the Rev. Charles P. Abbott, the Rev. Louis E. Hemmers, the Rev. Gayle F. Hoard, the Rev. James Edward Pulliam.

Newark — On December 9, the Rev. Raymond P. Kress; on December 15, the Rev. Jay H. Gordon and the Rev. Edmund B. Partridge.

Oregon — On December 19, the Rev. Robert B. Dwight, the Rev. Leon R. McDougall, the Rev. Thomas R. Murdock, and the Rev. D. Lonnell Tetrich.

Pennsylvania — On December 15, the Rev. Robert S. Gillespie, Jr., assistant, St. Luke's Church, Germantown, Pa.

Rochester — On November 30, the Rev. Nelson B. Skinner, curate, Holy Apostles' Church, Oneida, Wis.

Vermont — On December 15, the Rev. Peter W. Oesterlin, vicar, St. Paul's Church, White River Junction, and church school director, St. James', Woodstock, Vt.

Changes of Address

The Rev. Victor Burset, formerly addressed in Yauco, P. R., may now be addressed at Box 762, Carolina, P. R.

The Rev. Blake B. Hammond, rector of Trinity Church in Dettingen Parish, Manassas, Va., has moved from Stuart Ave. to a new rectory at 704 Peabody St.

DEATHS

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

The Rev. Henry E. Batcheller, rector emeritus of Christ Church, Gordonsville, Va., died at a nursing home in Palmyra, Va., on November 30th.

Mr. Batcheller was born in St. Joseph, Mo., in 1880. He studied at the University of Virginia, the General Theological Seminary, and the Virginia Theological Seminary, and was ordained to the priesthood in 1913. From 1911 to 1913, he was a missionary in Missouri, and from 1913 to 1916 he served as rector of Calvary Church, Sedalia, Mo. He was priest-in-charge of Trinity Church, Chicago, in 1917 and 1918, and was chaplain in the Army Pay Corps in 1918 and 1919. He did supply work in

Richmond, Va., and was active in the Nation Wide Campaign, in Virginia, in 1919 and 1920. From 1920 to 1922, he was rector of Grace Church, Middletown, N. Y., and from 1922 to 1928, he was engaged in biological research. From 1928 to 1930, he was assistant at Grace Church, New York City, and from 1930 to 1934, he conducted retreats, preaching missions, and conferences, and did supply work in Virginia. He became rector of Christ Church, Gordonsville, Va., in 1934, and served there until he retired in 1953.

Mr. Batcheller is survived by a son, Henry E. Batcheller, Jr., of Richmond, Va.

The Rev. David Alexander Osborne, retired priest of the Canal Zone, died at his home in Pueblo Nuevo, on November 28th. He was 87 years old.

Fr. Osborne was born in Antigua, B.W.I. He attended schools in Antigua and was ordained to the priesthood in 1937. He taught in schools of the Canal Zone from 1912 to 1944. In the Canal Zone, Fr. Osborne was curate of St. Alban's Church, Paraiso, from 1931 to 1937, priest-in-charge of the church in 1937 and 1938, and again from 1953 to 1956. From 1938 to 1953, he was priest-in-charge of St. James' Church, Red Tank; from 1944 to 1951, he was priest-in-charge of St. Simon's Church, Gamboa; and from 1951 until his retirement in 1956, he was priest-in-charge of St. Christopher's Church, Rio Abajo.

Fr. Osborne is survived by his wife, the former Ida Matilda Bell; a son, Alfred E. Osborne; and a daughter, Mrs. Gladys Grant.

The Rev. Herbert Bickford Pulsifer, retired priest of the diocese of Maine, died October 12th, in Augusta, Maine, at the age of 88.

Fr. Pulsifer was born in Boston, Mass. He was a graduate of Trinity College (from which he received the M.A. degree) and the General Theological Seminary, and was ordained to the priesthood in 1901. In 1906, Fr. Pulsifer married the former Elizabeth W. Varnum. He served churches in Pennsylvania, Maine, Connecticut, New Jersey, Wisconsin, and New York from the time of his ordination until his retirement in 1943. He was an examining chaplain in the diocese of Harrisburg, and conducted missions, conferences, retreats, and quiet days in the east and middle west from 1906 to 1943.

David Hoffer Knapp, 63, vice president of a fuel company, Spokane, Wash., civic and Church leader, and former treasurer of the missionary district of Spokane, died November 15th at his home in Spokane.

Born in Tacoma, Wash., Mr. Knapp went to Spokane at the age of three. He was active in the district of Spokane, and in the life of the Cathedral of St. John the Evangelist, in Spokane. He has served as junior warden and senior warden of the cathedral chapter.

Mr. Knapp is survived by his wife, Ruth E. (who has been president of the Churchwomen of the district of Spokane); a son, William C., of Spokane; and two grandchildren.

Matilda Sydney Franklin Robbins, mother of the Rev. William R. Robbins, rector of St. Thomas' Church, New Haven, Conn., died November 20th, in New Haven.

Mrs. Robbins was born in 1874, in Covington, Ky. She was the wife of the late Rev. Henry Erskine Robbins, who served St. James' Church, West Hartford, Conn., as rector. Mrs. Robbins was a descendant of the Stuart and MacGregor clans of Scotland, and was related to Thomas Jefferson. Her home in New York City had been the headquarters of General Lafayette and his staff during the American Revolution, and has been restored in the 18th-century manner. Mrs. Robbins wrote poetry and her works have been published in the U.S. and abroad.

In addition to her son, the Rev. Mr. Robbins, she is survived by a daughter, Mrs. George H. Ansley; two sons, Robert Robbins, and Alan S. Robbins; four grandchildren, and three great-grandchildren.

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 16

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

DIOCESE OF COLORADO DIVISION OF COLLEGE WORK

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Sun & daily Eucharist; full-time chaplaincy

COLORADO SCHOOL OF MINES Golden

CALVARY 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE Greeley

THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, asst.
Daily Eucharist 7 in term; chaplaincy

COLORADO STATE UNIVERSITY, Ft. Collins

ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
Rev. C. F. Coverley, chap.
Eu daily Mon through Thurs 6:30; Sun 7:30, 9 & 11

COLORADO WOMAN'S COLLEGE Denver

ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c
Midweek Eucharist, on campus, in term. Canterbury activities

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver

601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

PUEBLO JUNIOR COLLEGE Pueblo

CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY Colorado Springs

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

WESTERN STATE COLLEGE Gunnison

GOOD SAMARITAN 307 W. Virginia Ave.
Rev. Robert J. Babb, v
Canterbury House 221 N. Teller St.

UNIVERSITY OF DENVER Denver

EVANS CHAPEL
Wed Eu 7

Other Colleges in
Alphabetical Order by States

ALABAMA

TUSKEGEE INSTITUTE Tuskegee Institute

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

CALIFORNIA

OCCIDENTAL COLLEGE

ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Carroll C. Barbour, r
Sun 8, 10, 7:30; C Sat 8; HC Services every Thurs on campus, 7

STANFORD UNIVERSITY Palo Alto

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

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

ILLINOIS

UNIVERSITY OF CHICAGO Chicago

EPISCOPAL CHURCH at the University of Chicago
Rev. John W. Pyle, D.D.; Rev. J. Michael Porteus, M.A.

Bond Chapel on Campus, Sun 9:30; Sung Eu Wed, Fri, 7:30; Thurs 11:30 HC; Wed 5:05 EP
Brent House, 5540 S. Woodlawn, Sun 8 EP

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.
Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

LOUISIANA

TULANE UNIVERSITY and NEWCOMB COLLEGE New Orleans

CHAPEL OF THE HOLY SPIRIT 1100 Broadway
Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, asst. chap.
Sun 7:30, 9:30, 11:30, 5:30; HC 7 Mon, Wed, Fri; Also 12 Wed; 7:45 Tues, Thurs, Sat; EP Daily 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

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

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

PRINCETON UNIVERSITY Princeton

EPISCOPAL CHURCH at Princeton University
53 University Place
Rev. Rowland Cox, chap.
Univ. Chapel: Sun 9; HC Tues, Wed, Thurs 8

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
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 McCandles, 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

SYRACUSE UNIVERSITY

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

UNION UNIVERSITY COLLEGES at Albany

Rev. Canon E. T. H. Williams, chap. (full-time)
Sun Eu in Med. Center Chapel 7:30; Cafeteria conversations daily — Law, Med., Pharm.

VASSAR COLLEGE Poughkeepsie

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

NORTH CAROLINA

DUKE UNIVERSITY Durham

EPISCOPAL UNIVERSITY CENTER
Rev. W. Robert Mill, chap.
Sun 9:30 HC; Wed 7:10, 5:30 (HC)

OHIO

WITTENBERG UNIVERSITY, Springfield, O.

ANTIOCH COLLEGE Yellow Springs, O.
CHRIST CHURCH 409 E. High, Springfield, Ohio
Rev. George A. Marshall, r
Sun 8, 10; HD 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. Marfin, chap.
Sun 7:45, 9, 10:45, 6:30; Wed 7; daily EP 7:15
Eisenhower Chapel: Daily 8 ex Wed 9:15

RHODE ISLAND

BROWN UNIVERSITY, PEMBROKE COLLEGE, RHODE ISLAND SCHOOL OF DESIGN, BRYANT COLLEGE Providence

CANTERBURY at St. Stephen's Church 114 St. George St.
Rev. Canon John Crocker, Jr., chap.; Miss Judith A. Speyer, assoc.
Sun 11:15, College Eu & Ser; HC Wed 7; Thurs 7:30

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE Brookings

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

VIRGINIA

MARY BALDWIN COLLEGE Staunton

TRINITY
Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

RANDOLPH-MACON COLLEGE Ashland

ST. JAMES THE LESS
Rev. McAlister C. Marshall, r & c
Sun 8, 11, 6; Wed 7; HD 7 & 10

WISCONSIN

UNIVERSITY OF WISCONSIN Madison

ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Gerald White
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

CHURCH DIRECTORY

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilcox
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

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

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

PALM SPRINGS, CALIF.

ST. PAUL'S IN THE DESERT 125 W. El Alameda
Rev. Fredrick A. Barnhill, D.D.
Sun 8, 9, 11; Thurs 10

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

ST. THOMAS'

18th & Church Streets, N. W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

DAYTONA BEACH, FLA.

ST. MARY'S Ridgewood at Orange
Rev. J. R. (Knox) Brumby, r; Rev. Robt. N.
Huffman, c
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);
C Sat 5:30

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Canon Don H. Copeland, D.D., r
Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues
6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; C Sat 4:30

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Cald-
well, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

ATLANTA, GA.

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

CHICAGO, ILL.

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

ST. PAUL'S

50th & Dorchester
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 10 (High
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Anthony P. Treasure
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
Low Mass; Sat 8:30 Low Mass, C 10 to 11

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH

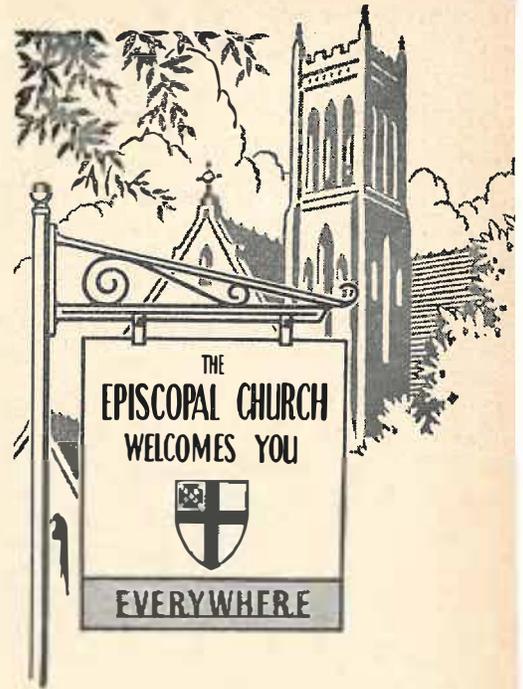
Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

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



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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL

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

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Jack C. White, Rev. Frederick McDonald canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MEXICO CITY, MEXICO

CHRIST CHURCH Articulo 123, No. 134
(in downtown Mexico City)
Sun 8, 9:30, 11; Thurs 11

PONCE, PUERTO RICO

HOLY TRINITY
Abolition Street (near Darlington building)
Sun (Spanish) 7, 9, 6, English 11

GENEVA, SWITZERLAND

The American Church (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams; Rev. William Brewster, Jr.
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)