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Warren E. Tennant

Typical of the outdoor signs advertising the mission in Connecticut is this one at St. Mary's Church, Manchester, Conn. [page 8].

**CHURCH UNITY—a religious exercise** [page 9]

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# The Living CHURCH

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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

### April

- 21. Easter I
- 25. St. Mark
- 28. Easter II

### May

- 1. St. Philip and St. James
- 2. Convocation of the district of South Dakota, at Aberdeen, to 4th
- 3. Convocation of the diocese of Missouri, at Columbia, to 4th
- 5. Easter III
- 12. Easter IV
- 19. Rogation Sunday
- 20. Rogation Monday
- 21. Rogation Tuesday
- 22. Rogation Wednesday
- 23. Ascension Day
- 24. Convocation of the diocese of Erie, at Titusville, to 25th
- 26. Sunday after Ascension

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.

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# 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.

## Creeping through the Dawn

For a good many years I have been a regular reader of the Forward Movement booklets and usually I have found the meditations helpful and interesting. I object most strenuously, however, to the meditation for March 11 in the current Lenten issue of *Forward: Day by Day*.

The author begins: "In most Episcopal churches there is a quiet Eucharist at eight o'clock Sunday morning. A few pious and well disciplined souls creep through the dawn to church, seeking individual refreshment."

This has a connotation of furtiveness which I deeply resent. I have walked to the early Eucharist and I have ridden to it, but I have never crept to it. The author refers to "a few." While the service is equally valid whether few are present or many, it should be stated for the record that in many Episcopal parishes the early Eucharist is regularly attended by a large congregation. The numbers attending depend in large measure on the emphasis of the particular parish.

Furthermore, what is wrong with seeking individual refreshment while at the same time participating in corporate worship? Both the element of individual refreshment and the element of corporate worship are inherent in the Holy Communion. If the corporate element alone were present it would not be necessary for the people to receive the sacrament individually. The priest could receive for them.

The author continues: "If possible they hide behind the pillars of the church, withdrawing as much as possible from their fellow-Christians." This is insulting. Many Churchmen prefer to make their Communion fasting, and at the beginning of the day. To exercise this privilege they are willing to get up early and go to church instead of enjoying another hour or two of sleep. If they wanted to hide they wouldn't be there. The author makes the completely unsupported assumption that the communicants at the early Eucharist are concerned only with their own individual spiritual welfare. By what right does he presume to be able to read the minds of the worshippers?

Then the author says: "This well-intentioned worship is an alarming example of the individualistic piety that infects Protestantism." This is an incredible statement. Again the author makes the unsupported assumption that the communicants are guilty of "individualistic piety." Moreover, I fail to see the connection between the early Eucharist and Protestantism. The Episcopal parishes which place the greatest emphasis on the Holy Communion, particularly the early service, are the ones which stress the Catholic tradition in our heritage and not the Protestant tradition. If Protestant churches have a Holy Communion service at all, it is seldom in the morning.

The whole tone of this meditation seems

to downgrade the early Eucharist. In so doing, it leaves a bad taste in the mouth. I do not think this meditation belongs in an Episcopal collection of meditations for the Lenten season — or any other season, for that matter.

FRANCIS Y. HALSEY  
Communicant, Grace Church  
Chief, Dept. of Communications,  
Walter Reed Army Institute of  
Research, Washington, D. C.  
Silver Spring, Md.

**Editor's comment:** Liturgiologists are generally agreed that "Low Mass" represents a decline of Eucharistic worship. E.g., Bishop Frere: "The resultant service was rightly called 'Low Mass.' For it represents the low water-mark of Eucharistic service, and it is a painful contrast to the true but almost lost dignity of the old celebration of the Holy Mysteries, carried out with the full and intelligent coöperation of all the faithful, each in their several spheres and grades taking their own proper part in the adoration of almighty God."\* However, as an inveterate attendant at the early service, the editor is not about to admit that it is as individualistic in the communicant's mind as it is in the liturgiologist's [see page 9].

## From an Island

Irish Anglicans are accustomed to the widest ignorance about their Church in other Provinces of our Communion, but it should console us to find that people are almost equally ignorant about our Roman brethren!

In your "Guide to Books on Church Unity" [L.C., February 17th], we are told that the "Star Books on Reunion" are "concretely related to the Christian scene in Great Britain." The author of the first mentioned is the Rev. Professor MacDonogh of St. Patrick's College, Maynooth, Ireland, and there is nothing specifically British in the work. It does indeed contain a most interesting and constructive proposal for a link between Rome and the WCC in Geneva, which admittedly is in the continent of which Britain and Ireland are off-shore islands.

I trust no ecumenically-minded American reader will miss an important little book because it is thought to be purely of British interest.


(Rev. Canon) C. M. GRAY-STACK  
Kenmare, County Kerry,  
Republic of Ireland

## Wrong Twin City

As a native of a St. Paul, Minn., suburb, I feel I must correct a recent article of yours. In your March 10th issue, in the article commenting on the death of Dr. Jean Piccard, you referred to Mrs. Piccard as being head of St. Paul's Day School, Minneapolis. The day school is actually a parish project of St. Paul's Church-on-the-Hill, St. Paul. The Piccards have long been active parishioners of St. Paul's, St. Paul.

THOMAS R. CAMPBELL, JR.  
University of the South  
Sewanee, Tenn.

\*Principles of Religious Ceremonial, Morehouse, 1928.



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# The Living Church

First Sunday after Easter  
April 21, 1963

For 84 Years:

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

## NEW YORK

### "I'm in Trouble"

On April 8th, as on any other day, the Rev. George M. Davis, Jr., left his house and drove to Trinity Church, New Rochelle, N. Y., where he is assistant to the rector. The sun was shining; it was a pleasant day.

Fr. Davis reached the church, and began to prepare for the Communion. Suddenly, at almost 7:30, the side door opened and in walked a tall, heavy set man, wearing a topcoat. His white shirt was open at the collar. "Could I talk to somebody?" asked the man. Nothing about his manner seemed unusual.

Could the man wait until after the service, Fr. Davis wanted to know.

"I'm in trouble," explained the man.

"What kind of trouble?" asked Fr. Davis.

"Oh, I'm just in trouble."

"I can't help you unless I know what your trouble is," Fr. Davis said.

"I've killed some people," the man replied.

"You are in trouble," Fr. Davis agreed.

The man took a loaded revolver from his topcoat pocket and said, "Take it." Fr. Davis took it.

Putting his hand into his trouser pocket, the man produced another loaded revolver and handed it to the priest. "Would you call the police for me?" the man asked.

"Come over to the parish house with me," suggested Fr. Davis, resting his hand lightly on the stranger's arm.

In the parish house, Fr. Davis put the two revolvers into a desk drawer.

Would Fr. Davis please phone his wife, the man wanted to know. He told the priest his name, and gave him a telephone number in Mount Vernon, N. Y.

Fr. Davis called the number, and a man's voice came over the wire. The priest explained that he was calling the woman of the house, at the request of her husband.

The man at the other end identified himself as Harry Traver, chief of police at Mount Vernon, and asked if Fr. Davis could keep the stranger there until police could arrive. Fr. Davis said he'd try.

The priest and the stranger talked until the police came.

"I have a wonderful boy," said the stranger. "I'm going to make a doctor

out of him someday . . . and as soon as I get out of this mess I'm going to take my wife and kid to Florida and start a new life." Fr. Davis did not know that the man's wife and son lay dead.

"God bless you," said Fr. Davis, as police took the man away.

"Thanks," replied the stranger.

With the arrival of the police, Fr. Davis began to get a clearer picture of the morning's events. Police said the man, who gave his name as Charles Hansen, broke into the home of his estranged wife, Dolores, 26, while she, his son, Arthur, 4, and his parents-in-law — Jack Canosa, 72, and Mary Canosa, 63 — were sleeping. Charles Hansen, said police, went to each person, pointed his revolver at each one, and killed them all.

Then he went to the house next door, where he mortally wounded James Canosa, 17, and injured Robert Canosa, 16, and Frank Canosa, 22. Robert and Frank were taken to Mount Vernon Hospital, where their condition was described as not critical. Mrs. Josephine Esposito and her six children escaped by hiding under a bed, and Anthony Canosa, 19, had to dive from a window to avoid being the gunman's target.

Charles Hansen has been sent to Grasslands Hospital, Valhalla, N. Y., for mental observation. He had reportedly been separated from his wife for more than two years.

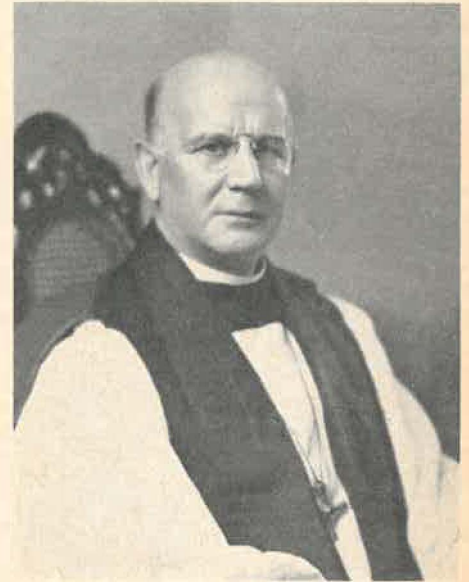
## EPISCOPATE

### Bishop Oldham

The Rt. Rev. George Ashton Oldham, 85, retired Bishop of Albany, died at his home in Litchfield, Conn., on April 7th.

The bishop was born in Sunderland, England, in 1877. He came to the U.S. and attended high school in Cleveland, Ohio, then was graduated from Cornell University (1902) and the General Theological Seminary (1905). He received the degree of Doctor of Sacred Theology from GTS in 1925. He also held the D.D. degree from St. Stephen's College, Berkeley Divinity School, the University of Vermont, and the University of Toronto, and the LHD degree from Hobart College.

He was ordained to the priesthood in 1906. In 1905 he was curate at Grace Church, New York City (he was also an



Bishop Oldham: Bishop of Albany, 1929-1950.

instructor at Deaconess Training School that year), and from 1906 until 1908 he was curate at St. Thomas' Church, NYC. He was chaplain at Columbia University from 1905 until 1908. He served as rector of St. Luke's Church, NYC, from 1909 until 1917, when he became rector of St. Ann's Church there. He served in that post until 1922, when he was consecrated Bishop Coadjutor of Albany. He served as Albany's diocesan from 1929 until 1950.

Since his retirement, he has twice served as locum tenens in parishes: at St. Paul's Church, Waco, Texas (1952), and at the Church of the Ascension, NYC (1953-1955).

Bishop Oldham served on numerous committees, commissions, and boards, and was an honorary president of the Anglican Society. He was the author of *A Fighting Church*, *The Catechism Today*, *Lambeth through American Eyes*, *The Redeemer*, *Making Religion Real*, and *America First*. He was president of the World Alliance for International Friendship through the Churches, and was a trustee of the Church Peace Union.

Survivors, according to the *New York Times*, include his wife; a brother, the Rev. John Oldham, retired priest of the diocese of Alabama; a son, George A. Oldham, Jr.; three daughters, Mrs. David Stone, Mrs. Dudley Grape, and Mrs. Hans Garger; and seven grandchildren.

## Oklahoma Date

Presiding Bishop Lichtenberger has taken order for the consecration of the Rev. Frederick W. Putnam as Suffragan of Oklahoma. The consecration is to be held in the Civic Auditorium of Oklahoma City, on May 20th.

Bishop Brown of Arkansas is to be the consecrator. Co-consecrators will be Bishop Turner of Kansas and Bishop Powell of Oklahoma.

Suffragan-elect Putnam was elected on the ninth ballot cast in a diocesan convention held last December [L.C., December 23, 1962]. He has served, since 1960, as rector of St. James' Church, Wichita, Kan. He is a member of Associated Parishes, Inc.

## RACE RELATIONS

### Accomplished

St. Luke's Hospital, Houston, Texas, has been integrated.

More than a dozen Negro patients have been admitted this year on a regular basis, according to Maynard Martin, M.D., administrator of the hospital.

For over a year, Negroes have been admitted to the hospital on a basis of special need, said Dr. Martin, when facilities for their treatment were not available to them elsewhere. During the current year, he said, the number of Negroes admitted increased to the point where their admission ceased to be a matter of administrative concern. Hospital policy now is to consider all requests for admission coming from staff doctors, without regard to race.

The hospital is a busy one — applicants, of whatever race, frequently face a waiting period of two weeks or more.

"As far as I'm concerned," said Dr. Martin, referring to the racial issue at the hospital, "it's all water over the dam now."

For several weeks, nine priests and five laymen, led by the Rev. Edwin de F. Bennett, rector of St. Peter's Church, Pasadena, Texas, conducted a three-hour vigil each Friday afternoon in the hospital chapel, to further the cause of integration. The participants have offered their help to the hospital administration in meeting any problems that may arise in carrying out the new policy.

Coming,

next week —

**THE CHURCH**

**SCHOOL NUMBER**

Integration at the hospital became an issue at this year's council of the diocese of Texas [L.C., March 3d], when the hospital presented a plan for integration by the beginning of 1966, and a proposed amendment to change the target date to the beginning of 1964 was defeated. The matter again came to public attention [L.C., March 17th] when the Rev. Louis E. Buck, then vicar of St. James' Church, Austin, wrote a strongly worded letter — protesting what he regarded as the council's lack of interest — to his parishioners and diocesan clergy.

## MILWAUKEE

### Flames at St. James'

by RAY C. WENTWORTH

Fire is no friend, outside of a fireplace. It destroys property, it ruins hopes, it disrupts plans. And, like a human attacker insulting his victim, it leaves a mess.

Charcoal is tracked everywhere, and the water used to put the fire out ruins much that the fire left untouched. The two together — charcoal and water — mix to form a slurry that is begriming, abrasive, and depressing.

St. James' Church, Milwaukee, Wis., was afflicted with this slurry on the afternoon of April 8th, a few hours after a fire had damaged the newly remodeled parish house to the extent, estimated by fire fighters, of \$30,000. Volunteers worked to clean the place, and keep the charcoal-water mix from being ground into the new floor covering, but more water dripped from the acoustical tile ceilings, and visitors and workers brought more charcoal on their shoes. The effect was dismal.

In another 10 or 14 days, the remodeling of the parish house would have been complete. About \$110,000 had been spent on the task.

The fire started in a second floor room, sometime after a young adults' group left the building late in the evening of April 7th. A neighbor heard the sound of breaking glass, saw flames, and turned in an alarm at 2:16 a.m. Fire fighters turned in a second alarm a short time later.

The next day, police arrested a 25-year-old man, a former mental patient, and charged him with arson. They said the man, who lived near the church, had admitted setting the fire, then repudiated his confession. The Rev. Harold O. Martin, Jr., rector of St. James', remarked that the man "often confesses to things he didn't do." The man had been attending St. James' for about two years, and was being counseled by Fr. Martin, who said that the man had a "very complex emotional problem."

Fire fighters were extremely careful not to damage the church itself, according to Howard Anderson, senior warden. He said they were very helpful and courteous,



Ray C. Wentworth

Fr. Martin inspects damage  
Fire plus water equals mess.

## CANADA

### Milestones

The Rev. James A. Watton, rector of the Church of St. Michael and All Angels, Toronto, Ontario, Canada, has been elected bishop of the diocese of Moosonee.

Dr. Watton, who spent many years in Moosonee, will succeed the present bishop, Dr. Cuthbert Cooper Robinson, who is retiring after nine years as diocesan.

[RNS]

## IRELAND

### Columban Services

by the Rev. CHARLES M. GRAY-STACK

There will be so many pilgrimage services in Ireland during the Columban year that I can only mention places and preachers. On June 1st, the Eve of Whitsunday, a pageant will be presented in Raphoe Castle, the residence of the bishops of Raphoe before that diocese was joined to Derry. On June 7th, all the bishops of Ireland are to be in Derry for

## 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.

### April

21. St. Stephen's, Alva, Okla.; Church of St. Luke the Physician, Gresham, Ore.
22. St. George's, Bridgeport, Conn.
23. St. George's, York Harbor, Maine; St. George's, Schenectady, N. Y.
24. St. Paul's, Norwalk, Conn.
25. St. Mark's, Baxter Springs, Kan.; Church of St. Matthew the Apostle, Miami, Fla.; St. Mark's, Portland, Ore.
26. St. Christopher's Mission, Bluff, Utah
27. St. James', Cleveland, Ohio

the procession of witness and festival service. Dr. Coggan, the Archbishop of York, will preach.

On June 9th, Trinity Sunday, which is St. Columba's Day this year, Lord Fisher of Lambeth (former Archbishop of Canterbury) will be the preacher in Derry and the Archbishop of Wales (Dr. A. E. Morris) will preach in Omagh. The former Primus of the Episcopal Church in Scotland, Dr. Thomas Hannay, is to preach in St. Eunan's Cathedral, Raphoe, on that day.

Benjamin Britten and Lennox Cunningham are writing special music for the open-air service in Gartan, Donegal, where St. Columba was born. On this occasion, the preacher will be the Irish Primate, Dr. James McCann, who will have celebrated a midnight Eucharist in the Church of St. Columba there, to mark the beginning of the festival.

In St. Columba's Church, Glencolumbkille, the Holy Communion will be celebrated at mid-day on Whit Monday by the Bishop of Derry and Raphoe, Dr. Charles Tyndall, who is, in a sense, the successor of the Abbot of Iona. The preacher at this service will be the Rev. Canon Roland F. Palmer, SSJE, of Canada. Later in the day, a plaque will be unveiled in the church, in memory of Charles Inglis, who came from St. Columba's Parish, and who became the first bishop in the Canadian Church (in 1787), after serving a benefice in New York.

We are looking forward to welcoming visitors from our sister Churches in America, Africa, and India. Perhaps some LIVING CHURCH readers will join with us in this great year when we remember how Irish missionaries brought back to Britain the faith that Patrick had brought us a century before. There may be a sense in which the Anglican Communion began in Iona.

## IDAHO

### Body's Branch

"Just so long as many of our people continue to look upon their local congregation as a group of people to be ministered to by a clergyman, so long will we fail. Cannot we see that the local congregation . . . is the local branch of the Universal Body of Christ, called in fellowship to minister to the community in which it is located and in whatever way possible to minister to the whole world? . . . May we . . . with renewed effort take up the work of God, the work of worship and prayer, the work of love and concern, the work of compassion and healing; [that] through His Church the world may be transformed even as it already has been redeemed."

So Bishop Foote of Idaho ended his charge to the convocation of his district, which met February 8th to 10th in Pocatello.

Bishop Foote reported that, as the district moves into its third year in its development fund program, collections on pledges continue to be better than experienced in most areas, and the pledge total still stands higher than the goal of \$245,000. The value of the revolving loan fund, he said, was shown in the fact that loans of some \$44,750 from this fund have made possible some \$158,000 worth of new buildings.

The need for a full-time institutional chaplain in the Boise area was also explained by the bishop. This work has been partially taken care of by the Rev. David Blackaller, canon pastor of St. Michael's Cathedral, Boise. Discussion in convocation resulted in the adoption of a resolution for the district to employ such a full-time chaplain.

Other action of convocation included:

- ✓ Admission of two new missions into union with convocation. These are St. Stephen's, Boise, and St. Andrew's, Pocatello.
- ✓ Defeat of a motion to provide a college scholarship fund for children of clergymen.
- ✓ Designation of the offerings from all convocation services for relief of Cuban refugees.

**ELECTIONS.** Bishop and council: Rev. J. T. Viggers; William Kallenberger. Deputies to General Convention: Very Rev. William Spofford, Jr.; Rudolph Goranson. Delegates to provincial synod: clerical, James Davis, James Trotter, J. Donald Skinner; lay, Harmon Holverson, William Kallenberger, Bert Larson.

## WESTERN KANSAS

### One Shepherd; One Fold?

The annual convocation of the missionary district of Western Kansas, held at St. Cornelius' Church, Dodge City, Kan., recently, heard as guest speaker the Rev. Harold B. Statler, executive secretary of the Kansas Council of Churches, a minister of the Church of the Brethren, who said (in part):

"William Temple referred to the ecumenical movement as the 'great new fact of our age,' and prophesied that Church historians will seize upon the . . . movement as the single most significant characteristic of the 20th century. We are as yet uncertain how far we shall go in unity. . . ."

"Though the Scriptures suggest one great Shepherd of the sheep, it matters less that we be in one enclosure. The unity of the flock is derived from having one shepherd, not from being in a single enclosure. . . . To be true to the Gospel we must be related to the flock — the larger Church of Jesus Christ. God is not asking us to organize or create it. His pleading is that we manifest that which is here already. There is nothing to manifest in Christian unity which is not already given."

Bishop Lewis of Western Kansas, addressing a joint session of convocation and the district Churchwomen, stressed the nature of our fellowship in Christ and

urged a more rigid sense of responsibility in terms of discipleship through liturgical worship; coöperation of member congregations with district and local Church affairs; and stewardship of time as well as money.

Bishop Lewis announced that for the first time in his seven years as bishop the district had a full quota of clergy with all fields manned. Average salaries, he said, were \$1,200 above what they were in 1956, when he was consecrated.

The convocation adopted a budget of \$32,573.15 — an increase of \$1,713.15 over the previous year. The general Church program quota of \$14,000 was exceeded by \$2,644.62.

**ELECTIONS AND APPOINTMENTS.** Delegates to provincial synod: Rev. Messrs. William Craig, David Scovil, William Ripley; Duke Burt, Jack Horner, Selby Seward. Council of advice: Rev. David Agnew; George Oldham.

## DALLAS

### Lost Sheep Found?

The Episcopal Church, and other religious groups in Dallas County, Texas, suddenly were credited with many more members than they knew they had.

The "extra" members came to light as a result of a recent religious survey of the county. Episcopalians, according to survey findings, account for some 26,618 persons in the county — about 3.9% of persons who profess an affiliation with congregations there. The figure, however, is several thousand more than that shown in official parish and diocesan records. The figures on membership of other Churches show a similar discrepancy.

Some observers have pointed out that the county, because of its fast growth, may have surpassed the Churches' ability to keep their records up to date. Another suggestion was that many people, having no religious affiliation, have been disposed to claim an affiliation during the survey. Some 70.5% of the people canvassed professed some degree of religious affiliation.

## THE ARTS

### Lively Festival

Interpreting modern man's relationship to God through contemporary art, including music and drama, is the goal set forth by Christ Church, Dearborn, Mich., for its "Festival of the Lively Arts," to be held April 27th through May 3d. Says the Rev. Franklin P. Bennett, Jr., festival advisor and assistant minister at Christ Church. "To modern men and women the sights and sounds of art, music, and drama may seem strange, taking place as they will before the altar and beneath the cross. This is the purpose of the festival — to offer the best of the contemporary to God, and to remind men that all of life is lived under the love and judgment of God."

Typical of the contemporary arts to be

featured are the prints assembled under the title, "Religious Subjects in Modern Graphic Arts," to be exhibited the entire week. Included are wood cuts, lithographs, etchings, and engravings by leading 20th century artists. This collection is on loan from the Smithsonian Institution and was organized from the J. & E. R. Pennell Collection at the Library of Congress.

The St. Louis Jazz Quintet, of St. Louis, Mo., will open the festival with a jazz concert and dance on April 27th. The same quintet will also provide the musical accompaniment for two Holy Communion services on April 28th, at 9:00 a.m. and 7:00 p.m. Using the music, "Liturgy '61," composed by the Rev. Canon Standrod T. Carmichael, the quintet will improvise to "Sing unto the Lord a new song" (Psalm 149:1).

The junior and youth choirs of Christ Church will sing the liturgy, under the direction of Fred Fahrner, organist and choir director of the church.

Canon Carmichael, program director at Thompson House, St. Louis, and Canon Missioner at Christ Church Cathedral there, says that good jazz is like good worship: honest, reverent, realistic, hopeful — and difficult. Canon Carmichael will preach the sermon at the two services.

The festival will present a "Lecture Recital" featuring Robert and Lydia Courte, playing duets for piano and viola, on April 30th. The Courtes have performed both abroad and in the U.S. Mr. Courte is at present a professor at the University of Michigan. Some selections composed by Dr. Paul Cooper, of the university's school of music, will be played, and Dr. Cooper will be present to lecture on "Contemporary Music."



Smithsonian Institution

"Manifestation with Wings," by Benton Spruance, will be displayed at Christ Church's Festival of the Lively Arts.

Representing the field of drama will be the "Bishop's Company," a nationally known professional group from Santa Barbara, Calif. The company has toured over 800,000 miles, playing in all 50 states and Canada. "The Devil and Daniel Webster," by Stephen Vincent Benet, will be presented on May 1st and "The Great Divorce," by C. S. Lewis, will be performed on May 3d.

On May 2d, Miss Catherine Crozier will present an organ recital on Christ Church's new Casavant pipe organ. Miss Crozier, professor of organ at Rollins College, Fla., has appeared in concerts in

England, Scotland, and France, as well as in the U.S. and Canada.

During the entire week of the festival, Holy Communion will be celebrated daily with a simple breakfast following.

The Rev. Edward R. A. Green is rector of the parish.

## Highest Award

John Boe, organist at St. Luke's Church, Evanston, Ill., is the first musician in the U.S. to be awarded the Archbishop of Canterbury's diploma in Church music, according to the Royal School of Church Music, in England.

The diploma, which was instituted in 1936, is the highest award open to Church musicians of the Anglican Communion. Examiners are appointed by the Archbishop, the Royal College of Organists, and the Royal School of Church Music. Candidates are required to be fellows of the Royal College of Organists and to have gained its choir-training diploma, and must satisfy the examiners that they have a profound knowledge of the Prayer Book and of the liturgy, that they have studied the whole field of Church music from St. Gregory to the present day, and that they have detailed knowledge and practical experience in one of five set periods or subjects.

Only 31 diplomas have been awarded.

## AUSTRALIA

### The Noon Bell

A system called "prayer partners" was instituted during Lent in Bluff Point, in northwestern Australia, to pray for Christian unity.

Each day at noon the Anglican rector rang his church bell, and Christians of all Communion recited a prayer for Christian unity. The prayer project had the approval of the local Roman Catholic bishop. [RNS]

### Milestones

Anglican delegates from all parts of Australia and New Guinea attended the solemn enthronement last month of Dr. Philip Strong, former Bishop of New Guinea, as Archbishop of Brisbane.

Dr. Strong pledged that he would try to continue to be a missionary, "by further spreading of the Word of God." He succeeds Dr. Reginald Charles Halse, who died last August at the age of 81. [RNS]

### ANGLICAN CYCLE OF PRAYER

#### April

21. East Carolina, U.S.A.
22. Eastern Oregon, U.S.A.
23. Eastern Szechwan, China
24. Easton, U.S.A.
25. Eau Claire, U.S.A.
26. Edinburgh, Scotland
27. Edmonton, Canada



Conference on the arts: From left, Fr. Bennett; Mrs. Rex Waddell, festival chairman; and Laurence Barker, head of the graphic arts department at Cranbrook School, Bloomfield Hills, Mich.



Dean Beecher, in the pulpit at St. Mary's Church, Manchester, during the sermon phase of a mission service.

**Aimed  
at Churchpeople**

# The Episcopal Mission to Connecticut

**brought a deeper understanding  
of the Gospel to 196 parishes and missions**

by **Hervey E. Stetson**

**Associate Secretary,  
Department  
of Promotion,  
Diocese  
of Connecticut**

Photos by Warren E. Tennant



Dean Beecher is shown at an informal coffee hour at St. Mary's Church, Manchester. The coffee hours gave those attending a chance to "meet the missionary."

During the last weeks of March in the diocese of Connecticut several meaningful phrases were heard around the state: "The Episcopal Mission to Connecticut," "Let's make the mission," "Are you going to the mission?" The key word *mission* means many different things to most people but to our Connecticut people, at least recently, it meant a state-wide series of church services, held on six consecutive nights, in 196 parishes and missions, all with the common theme, "To know Christ and to make Him known." This is but the first step in an ongoing program of evangelism which is planned to involve every aspect of our diocesan and parish life in the years ahead.

Most people assume that a mission is primarily an evangelistic effort held to bring in the unchurched and the lost. Our thought in Connecticut, however, has been to hold *teaching* missions for those already considered to be the faithful, welcoming, of course, the unchurched as well. The novelty of the Connecticut plan, if any, is this great effort to teach those already in the Church. The plan has been to teach Churchpeople, by sermon and instruction, about God, creation, the Incarnation, the Atonement, the Church, and the Communion of Saints;

and to give instruction in prayer, vocation, meditation, penitence, the Eucharist, and life in Christ.

This pattern of teaching is familiar to the many churches in which teaching missions have been held by priests of the Order of the Holy Cross. However, for 196 churches in a diocese to hold identical missions at the same time, with the preaching and instruction actually given by the diocesan clergy (who are usually thought of as unable to do this) is unusual.

Here, then, is what was done in Connecticut:

Late in 1961, under the leadership of Connecticut's two suffragan bishops, the Rt. Rev. John H. Esquirol and the Rt. Rev. J. Warren Hutchens, and with the fullest confidence and enthusiasm of the diocesan, the Rt. Rev. Walter H. Gray, a committee of 32 priests was convened. In all honesty, some of the clergy were unconvinced, not of the need but of the "how." Area meetings were held throughout the diocese with full opportunity given for discussion.

Finally, by early spring of 1962, the plan had jelled: The missions would be held in all churches; the missionaries would be the clergy of the diocese, but each one was to preach in a church other than his own; daily Holy Communion during the mission period would be stressed; a common teaching format would be followed everywhere; the Epiphany and early Lent preparation period would be very important; and training of the clergy would be done by the Order of the Holy Cross, West Park, N. Y.

The annual diocesan clergy conference in September, 1962, was the next opportunity for advancing the ideas and plans of the mission. The two suffragan bishops were in charge of the program, which stressed the mission itself, and the Rev. Bonnell Spencer, OHC, was the featured speaker. Attendance at our clergy conference is not "mandatory" but observers noted the largest attendance in history at the 1962 two-day event. The conference was held at Kent School, where, under the spirit so deeply implanted over the years by the late Fr. Sill, the clergy "got into the swing of things."

In October of 1962, the 32-man committee broke into special subgroups: promotion, printed materials, Epiphany-tide preparation, home visitation, area training. The machine was now in high gear.

The next job, that of assigning the individual missionaries, was undertaken by both Bishop Esquirol and Bishop Hutchens. "Impossible task!" you might say, for there are bound to be literally dozens of objections to the person assigned or to the place assigned. This was not so. The valid objections and changes could be counted on one hand. Each priest was given the opportunity of asking for another assignment and each rector given

*Continued on page 14*



## Church Unity, A Religious Exercise

The pursuit of Church unity is a religious exercise. This may seem to be an excessively obvious statement, but it is astonishing to find how often devoted Churchpeople speak of Church unity efforts as if they were a this-worldly, semi-secular thing, like the social activities of guilds and men's clubs.

In referring to this pursuit as a religious exercise, we are thinking of it, not as an ecclesiastical, but as a spiritual activity. It is a way in which individuals, groups, parishes, and whole Churches can probe more deeply into the things of God and conform their wills more nearly to His along the classical lines of spiritual development. It is religious in the sense that "true religion brings us into authentic relations with God. Thus it ensures a knowledge of the nature of, and means of attaining, the *summum bonum*, without which we may indeed seek after God, but can hardly expect to find Him."\*

It is possible, of course, to approach the question of the unity of the Church in a worldly spirit, to think in terms of organizational merger, financial savings, etc., and to regard questions of faith and order as matters to be compromised and glossed over with ambiguous formulas. It is possible to do almost anything the wrong way, or for the wrong reason.

### The Four Creedal Notes

But the four creedal notes of the Church — oneness, holiness, Catholicity, and apostolicity — have very little to do with the demands or the values of this world and a great deal to do with the Church's task of worshiping God and proclaiming His Gospel to men. To work for the intensification and more powerful manifestation of any one of them in the life of the Church is to work for all, and to do the work of God.

Hence, we repeat, the pursuit of Church unity is a religious exercise. Its spirit is well expressed in the words of the ancient psalmist: "Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city that is at unity in itself. For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord."

Many of the Churches of the Anglican Communion are at present engaged in serious negotiations or discussions looking toward Church unity. In our own branch of that Communion, the Episcopal Church, the discussion is currently with five bodies of Protestant background on the subject of a united Church which would be "truly Catholic, truly Reformed, and truly Evangelical," and it is hoped that the Polish National Catholic

Church, a body of Catholic background in faith and order, will accept the invitation to participate. So far, as the news report in a recent issue [L.C., April 7th] indicates, questions of organizational merger have hardly been touched upon. Rather, the discussion has been about God's Church — its sources of life and authority, its tradition and Scriptures, its worship and witness. The concern has been not so much with uniting Churches as with the unity of the Church.

As defined in the Prayer Book Offices of Instruction, "the Church is the body of which Jesus Christ is the head and all baptized people are members." Once upon a time, spiritual ancestors of the baptized Christians who are engaged in these (and other) unity discussions came to a parting of the ways over deep theological issues. All Western Christendom, from Rome to the newly-founded holiness sects of the United States, consists of heirs of the Reformation, still carrying the memories of these controversies. Today's problem is not to decide who was right and who was wrong then, nor even to decide who is right and who is wrong now. Rather, it is to decide *what* is right and *what* is wrong in terms of God's truth and God's will for His Church. And any member of the body of which Jesus Christ is the head has a witness to give and a contribution to make on this subject.

### Not the Natural

Naturally, each group of Christians in separation tenaciously holds to its own understanding of Christian faith and life. "Who is right" and "what is right" tend to be regarded as virtually equivalent standards. But the word "naturally" may well be the key to the problem. Christians ought not to be merely in bondage to what is natural, to the determinisms of human nature. They should rather be dedicated to the supernatural — to the will of God and the work of God. The task of those seeking Church unity is not to water down supernatural truth but to discern it and declare it and follow it.

Accordingly, the struggle to manifest the unity of the Church is also the struggle to intensify its Catholicity, its apostolicity, its holiness. Something of this is contained in a remark of a dispassionate Roman Catholic observer about recent unions among Protestant Churches. He commented that the united Churches usually espoused "fewer errors" than their predecessor bodies. The compliment is certainly backhanded, but the point is genuine: It is in our particularisms, in our substitution of the witness of a part of the Church for the witness of the whole, that we depart from the Catholicity and apostolicity of the Church. We are likely to come closer to the wholeness of Christian truth when we come closer to our fellow-Christians, instead of remaining in isolation from them.

The only kind of Church unity there is or can be is unity in the truth. But truth is a dangerous word. It is often invoked to make spurious certainties out of things that are not certain, to give the name of theory to a hypothesis or give the name of law to a theory. A point of view, crowned with the halo of truth, is often used as a shibboleth to divide brother from brother. Church unity on the basis of a lengthy list of theological propositions is not necessarily Catholic unity, nor unity in the truth. For the Christian, truth has a personal reference

\*Hall and Hallock, *Moral Theology*, Longmans, 1923.

to Him who is the Way, the Truth, and the Life. By continuing in His word, we are His disciples; we shall know the Truth and the Truth shall make us free.

Dedication to truth in general requires, not many truths, but true truths. Dedication to Him who is the Truth requires operative truths, truths having to do with a person, a way, and a life. The Church does not really exist to advance the science of theology but to set forth its Saviour before the world in truth, that men may look up to Him and be saved. In its essence, the Church is not a truth-seeking society but a truth-proclaiming society. And that is why the Church does not, and should not, move very far from its scriptural base in proclaiming its truths to the world.

Accordingly, the unity of the Church in truth is not a unity in all the truths there are, but unity in the truth of the Gospel and in Him who is the Truth.

#### The Issue of the Ministry

In common with the other Catholic Communions, Anglicanism is as careful to maintain the order of the Church as to maintain its faith. This remains as a serious issue between Catholicism and Protestantism, and it is on this particular issue that the temptation to compromise sometimes leads to proposals that are, rightly or wrongly, accused of being a mere glossing over of differences.

At this moment, we are not concerned to make a proposal or to evaluate a proposal that some negotiating group has made. Rather, we should like to raise the question: Is the subject of the order and ministry of the Church a religious issue? Can it be dealt with religiously rather than ecclesiastically? Perhaps the difference between the two sides of the debate is that one side regards it as a religious issue and the other side regards it as merely a practical issue, like the organization of the Every Member Canvass or the committee that runs the rummage sale.

The tragedy of the Reformation had already happened before the Reformation took place. That is, the ministry of the Church had come to present such a secularized, worldly face to mankind that it virtually convicted itself of religious irrelevance. The loss of discernible holiness led to the loss of visible unity, and the recovery of unity is intimately linked to the recovery of holiness.

The relationship between the ministry and the will of God and the work of God and the nature of God is the religious element in the subject of the ministry. If we think there is a theology of the ministry, then it has to be about the ministry with reference to God. Perhaps not all the truth was on one side as opposed to the other in Reformation times, and perhaps not all the truth is on one side or the other today.

In any event, we believe that this subject, like the other subjects involved in Church unity discussions, can, and must be, approached as a religious exercise: as a prayerful effort to understand God's nature and work and will and to conform ourselves to it. The result of the discussion should be to enlarge our own spiritual lives and to enrich our separate traditions by placing them within the setting of the experience of the whole people of God.

Whether this approach can lead to "merger" in our own generation, or in the next one, is perhaps a minor point; the major point is that we grow in the knowledge and love of God and in fellowship with those who know Him as He is revealed in Jesus Christ.

## News for the Pope

In response to the call of the Presiding Bishop, individuals, groups, and parishes all over the country have prayed for God's guidance upon the Vatican Council, and bishops have commended the Council to the prayers of their dioceses.

The true recipient of these intercessions is God, rather than men; and yet it is encouraging to those being prayed for to learn of these prayers. Accordingly, we are happy to inform our readers that the Whitby Guild, Via Latina 33 (Scala B int. 7), Rome, Italy, welcomes letters telling of prayers and services, private and public, that have been offered in response to the Presiding Bishop's request.

Miss Barbara Simonds, who has for many years been actively interested in Catholic ecumenicity, tells us that the guild cannot hope to answer such letters but will present them to Msgr. Paul Pfister of St. John's Cathedral, Rome, so that they may be brought to the attention of the Pope. As a loyal life-long Episcopalian, Miss Simonds feels that it is particularly appropriate that the line of communication to His Holiness be through the cathedral church which represents his role as Bishop of Rome, as St. Peter's and the Vatican symbolize his world-wide responsibilities.

We believe that there have been many such observations and hope that readers will help the Whitby Guild to provide an over-all view of this great outpouring of brotherly love.

## Book Club to Begin

As the announcement on page 12 indicates, THE LIVING CHURCH BOOK CLUB is now ready to begin its service of bringing significant new books to Church-people. We are delighted to be able to have Howard Johnson's superb report of his world-wide tour of the Anglican Communion, *Global Odyssey*, as the first Book Club selection.

Extra copies of the announcement are available to those who would like to circulate them among parishioners or friends.

In the book Canon Johnson proves himself to be a LIVING CHURCH regular. When bullets were flying in Seoul, Korea, in the military takeover there, he prepared himself for a siege as follows: "I put into the dry bathtub a pillow, a blanket, a tin of crackers, a bottle of water, and some back issues of THE LIVING CHURCH. I fondly hoped that the porcelain walls of the tub would provide some measure of armature."

# sorts and conditions

A LETTER in this week's issue vigorously protests a passage in the Lenten *Forward Day by Day* about the early Communion service, which the author thinks is attended by people "seeking individual refreshment." This subject is good for many yards of paper and pounds of ink. But one good thing about fiery debate is that it usually generates some light as well as heat.

EXPERTS on liturgics, as our editor's comment notes, have good reasons for decrying various things about the early service — the division of the parish into a number of different congregations; the impoverished nature of a service with only one minister and no musical enrichment. In fact, the idea of different services for people with different esthetic tastes is probably a bad idea in itself.

BUT, since different services are provided by the Church — typically, an early Communion service, a "family service" at 9 o'clock or so which may be either Holy Communion or Morning Prayer, and a "late service" which may be either Morning Prayer or Holy Communion — it is hardly anybody else's business which service a particular Churchman attends. They are all corporate, they are all actions of the people of God, they all have their emotional advantages and disadvantages for the individual.

THE COMMUNION service — as, again, the liturgical experts remind us — is the central and characteristic act of Christian worship, no matter at what time of day it is held. And the central and characteristic thing for a Christian to do at the Communion service is to receive Communion.

THERE IS, however, a principle of privacy about the Communion service. In the early days of the Church, the well-wishers and hangers-on of Christianity were welcomed to a preliminary service of Scripture-reading and preaching which roughly corresponds to the first half of our present service. Then they were dismissed, the doors were closed and guarded, and the celebration of the Holy Mysteries began.

IN THOSE DAYS, the "inner circle" of baptized and confirmed Christians and the "outer circle" of catechumens and people doing penance for major offenses were two sharply distinguished groups, although the step from one

circle to the other was a clearly defined one which anybody could take if he followed the rules. But to apply such a distinction to different kinds of participation in church life today is impossible, and the attempt to do it may tend toward spiritual pride. The early service is neither more nor less an "inner circle" service than any other Communion service.

IN THE EPISTLE to the Hebrews (which, in my opinion, was originally prepared as a sermon for a Eucharistic assembly of the Church), there is a passage which seems to me to put in a nutshell the corporate character of the Communion service, whether it be an early one attended by a few or a late one attended by many: "But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect [i.e., the saints who surround Him in heaven], and to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks more gra-

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## Fruit in Season

Inside that powerful mind  
An idea was churning  
Beyond the knowledge of men;  
Through the sun dried towns  
Christ walked with certainty,  
Kicking the dust like any man,  
Bursting with God's very self,  
Resting like any man beneath  
The shady fig (that bore no fruit),  
To wipe away the rolling sweat,  
So on to journey the resisting path,  
Pebbled with scorn and disbelief,  
With His promise to fulfill  
The Blessed Covenant with men  
Who saw no need.  
Yet He knew as seasons passed,  
Faithful men would stand and claim  
His sincerity and love.  
On He strolled, the rising clouds  
Of dust marking the trail  
To eternity and life.

JUDY T. STERNBERGS

ciously than the blood of Abel" (because it pleads for forgiveness instead of vengeance).

ALL EUCHARISTS are the one Eucharist of the whole family of God, in heaven and earth. The earthly congregation (whom the writer of the Epistle undoubtedly includes in "the assembly of the first-born who are enrolled in heaven") are an important, even an essential, part of the whole. We are not to "forsake the assembling of ourselves together," as the Epistle reminds us in another passage, and the section immediately following the one I have quoted on the meaning of Christian worship lists some of the imperatives of brotherly love.

HOW is all this brought out at the early service? Well, in our parish church at the early service on a recent Sunday, we prayed by name for nine people whose birthday it was, for four couples celebrating their wedding anniversaries, for 45 people (first names only) who were sick, for 17 young men in military service, and in more general terms for travelers who belonged to the parish, for a distant Anglican diocese, and for a few other things — in addition to the great intercessions of the prayer for the whole state of Christ's Church.

AMONG the people attending the service were a lay board member of a theological seminary, one of the diocesan trustees of funds and property, a social worker, a past president of the Community Chest, and various other indefatigable participants in the organized good works of parish, diocese, national Church, and secular agencies.

A CERTAIN amount of greeting took place after the service, but it was minimal. Many of the people attending live a daily life of routine smiles and handshakes and felt no need for the sacraments of secular togetherness in this particular assembly. One of the communicants helped a partially incapacitated communicant to his car, to drive him home. About eight went to a Brotherhood of St. Andrew chapter meeting in the kitchen, where they heard a report on how the Cuban refugees in the diocese were doing and were invited to volunteer for visiting a nursing home under the supervision of our deacon.

A MENTAL STEREOTYPE about the "individualism" of the early service hardly seems to apply here. Rather, such a notion seems to arise from confusion between the visible signs of the fellowship of the world and those of the fellowship of faith.

PETER DAY

# Here is the opportunity you've been waiting for

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The first LIVING CHURCH BOOK CLUB selection, Howard Johnson's *Global Odyssey*, is an example of what Book Club members may expect. More than 400 pages, plus 32 pages of pictures, it retails at \$5.95, but will be sent to all Book Club members because it is the book Episcopalians should be reading this June. It is an incisive report in depth of the life and work of the world-wide Anglican Communion as Canon Johnson personally observed it during his two-year journey to 80 countries and every continent.

The Church — not as we would like it to be, not as we fear it to be, but as it really is — emerges in such a way

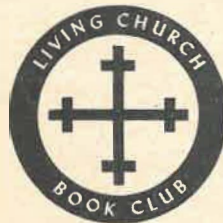
that you cannot but be led to a deeper understanding of your own Christian faith and life.

Books will be selected by the Rev. William Crawford, formerly of Oxford University Press and Seabury Press. He will be assisted by a representative committee of clergy and laypeople chosen to assure that Living Church Book Club books are interesting, important, significant and valuable to a wide range of readers.

Books will usually be sent out immediately on publication at the four publishing seasons — June, September, November, and April.

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## To Stir Things Up

**The Hemlock and the Cross.** By Geddes MacGregor. Lippincott. Pp. 255. \$5.50.

I have already commended Geddes MacGregor's *The Hemlock and the Cross* to several people on college campuses who want to have things "stirred up." From the reader's point of view, this is hardly a volume one would expect from a Presbyterian; from his point of view, the author states that the book is not for everyone.

Some Anglican expectation may be aroused when the reader is told that the book is about a bridge, but it will remain problematical to many whether or not Dr. MacGregor's bridge between Socrates ("the splendor of the Hemlock") and Christ ("the splendor of the Cross") is as much a bridge as Anglicanism's claim to mediate between Rome and Geneva. It should be hoped, in any case, that both bridges have some of the same material in them.

The humanism Dr. MacGregor espouses is distinct from the brand generally known as "scientific humanism." This fact must be firmly kept in mind, if the purpose of the book is to be understood. That God came to *man* in Christ, and that man, in his own nature, needs discipline to be himself, are undeniable facts. That Dr. MacGregor's first course in French is quite the illustration of humanism he thinks it is, is another question. His criticism of American instruction in English, however, is well taken.

In comparing the death of Socrates with the death of Christ, the attitude in Socrates' prison cell is contrasted to the Cross in such a way as to suggest that God redeemed the world in Christ almost in spite of Christ. Our Lord is portrayed as dreading His doom to such a degree that the positive relationship of the teaching and action of the Last Supper to the Cross is totally lost. By over-stating his point, the author loses it.

True Socratic humanism, it is argued, is not and cannot be "exclusively naturalistic." To love man is to need more than man. Socrates was religious; his drinking of the Hemlock was possible only because of his faith in Providence. The Freudian "death wish" also shows the difficulties of naturalistic humanism, for imagine the end of loving oneself and other men, by oneself alone, if we always tend to kill the thing we love!

Although not stated in these words, the moral of the book seems to be: *Religion is for the healthy.* Health is then described as humanism. That is good enough, for who can deny that God's purpose for man incorporates the nature of man? In this sense humanism is a condition for Christianity's presence. Once

Christianity is present, however, one may wonder if Dr. MacGregor's description of the relation of the Hemlock to the Cross is adequate to the radical newness of the Cross.

Can we properly refer to the *marriage* of the Hemlock and the Cross, or say that they were intended to *walk together*, as the author does? The biblical image is of God *adopting* man through *recreation* and *rebirth*. God redeemed the world and married the Church, but that is not to say that the Cross married the Hemlock. An adopted heir cannot be his own mother! When man (or humanism) walks with God in grace, the whole man has previously been called and recreated. But the book does stir things up.

ARTHUR A. VOGEL, Ph.D.

*Fr. Vogel is professor of apologetics and dogmatic theology at Nashotah House.*

## Worthy Successor

**Dictionary of the Bible.** Edited by James Hastings. Revised Edition by Frederick C. Grant and H. H. Rowley. Scribners, 1963. Pp. 1059. \$15.

The new Hastings' *Dictionary of the Bible* is a complete and thorough revision, and a worthy successor to the Hastings' of 1909. Vast changes in biblical study have taken place in the past 50 years, so that the present volume is almost an entirely new work. Archaeological discoveries, textual and higher critical developments, and the interplay of social and natural sciences with biblical and theological disciplines have all contributed to the enrichment of this dictionary. The English version used as the basic text is the Revised Standard, although cross-references are provided to keep the dictionary useful for readers of the King James Version.

The first edition included articles by 105 contributors. The revision is the work of 148 additional contributors. It is only a few pages longer, but practically all the important articles have been rewritten. Sixteen excellent maps in color have been added, but the reader will have to wait for another edition before explanatory pictures are used in the text.

At some places where historical interpretation is in order, (e.g., the sections on the Virgin Birth and the Resurrection in article, "Jesus Christ") the interpretation departs rather widely from general Christian tradition. But St. Paul is allowed to keep all his Epistles except Ephesians, the Pastorals, and Hebrews. Anglicans will be content with the handling of the beginnings of the Christian ministry (contributed by Massey H. Shepherd, Jr.).

On the whole, the vocabulary of the articles is within the compass of the intelligent non-specialist reader — a virtue not always found in encyclopedic dictionaries. P.D.

April 21, 1963

## THE FOUNDATION FOR EPISCOPAL COLLEGES, INC.,

announces eight services in tribute to the ideal of Christian liberal education in America. Each is sponsored by one of the eight colleges associated with The Episcopal Church. All will be at 11:00 A.M., Sunday, April 28, National Christian College Day. Church men and women in the areas of these services are cordially invited to attend.

**WASHINGTON, D. C. — The National Cathedral**  
*Hobart's President Hirshson will preach*

**NEW YORK, N. Y. — Trinity Church**  
*Trinity's President Jacobs will preach*

**CLEVELAND, OHIO — Trinity Cathedral**  
*Kenyon's President Lund will preach*

**CHICAGO, ILL. — Cathedral of St. James**  
*Shimer's President Mullin will preach*

**ATLANTA, GEORGIA — St. Luke's Church**  
*Sewanee's President McCrady will preach*

**BOSTON, MASS. — St. Paul's Cathedral**  
*Bard's President Kline will preach*

**GROSSE POINT FARMS, MICH. — Christ Church**  
*St. Augustine's President Boyer will preach*

**PHILADELPHIA, PA. — Calvary Church (N. 41st St.)**  
*St. Paul's President McClenney will preach*



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# MISSIONS

Continued from page 8

the opportunity of requesting another missionary to his church. There were virtually no changes asked for or needed. The bishops, right then, seemed to know that the Episcopal Mission to Connecticut was going to work and be enthusiastically received.

By virtue of the nature of the mission and the material to be covered, there were no laymen on the central committee. However, it was seen that the laity were most vitally needed, not on the planning level, but on the action level in the local parish. Each rector or vicar appointed a local parish mission chairman and full information and plans were made available to all of these. The laity's greatest contribution to the success of the mission was in those areas in which they were most peculiarly adept, i.e.: publicity, local visiting, plans for transportation, pro-



Official insignia of the Episcopal Mission to Connecticut, which appeared on promotion material.

gram planning for the 1962 laymen's conference, involvement of the various chapters of the Brotherhood of St. Andrew, construction of outdoor advertising signs, etc.

The first great event in 1963 was the holding of a diocese-wide corporate Communion, with celebrations of the Holy Communion at all services in all parishes and missions, on the First Sunday after the Epiphany, January 6th.

During the Lenten period, specifically March 1st to '24th, instruction and training sessions were held in all churches for lay visitors, and all members were visited in their homes and urged to "make the mission." In February, two priests of the Order of the Holy Cross had spent two weeks in Connecticut training the diocesan clergy in the conduct of a teaching mission. The following printed materials were prepared, all with a common visual theme, and furnished in desired quantities to all churches:

The mission brochure — An explanation item used early in January  
Sunday leaflet for January 6th  
Sunday leaflet for March 31st  
Announcement-prayer cards — (Specially run for each church, listing times of services, names of the missionary, etc.)

Two different posters — (One for Epiphany, one for Lent)  
Daily prayer leaflet — Distributed at the mission services  
Rule of Life cards — Distributed at the mission services  
A mission litany  
A suggested home visitation plan  
Suggestions for parish and personal preparation  
Master timetable for publicity  
Suggested newsreleases  
Advertising mats  
Direction sheets for making outdoor signs  
A special tabloid, *Episcopal Mission News*

All plans, materials, ideas, and letters are wasted, of course, unless the people respond. As this is being written on Thursday, April 4th, with the fifth night of the mission in sight, we are assured that the mission is a great success. Large numbers of people are attending but how many attend we will never know! No reports of nightly attendance are to be sent to diocesan headquarters. The committee decided early in the planning that we could not talk about faith and then measure that faith by numbers or a lack of them.

But the mission is a success in the influence it is having on our people; a success because the clergy now know that they can "Preach a Mission"; a success because every city and town, suburb, and country hamlet is now aware that the Episcopalians are not smugly sitting at home but are in church learning more about their faith! The mission is bringing to us all in Connecticut a deeper and richer understanding of, and a more vital commitment to, the Gospel of Jesus Christ.

Plans are now being studied for "follow-up," but we begin to see that "follow-up" in the usual sense of expecting great immediate increases in church attendance, interest, and money, is not as important as how we can use the more enlightened laity in meeting the tremendous opportunities which lie ahead in Connecticut. It is a small state geographically but it is heavily populated, mostly urban, with growth projections of 50% expected over the next 10-15 years.

Within our tiny state we have such diverse areas as wealthy and New York City-oriented Fairfield County and the poor former textile manufacturing areas of eastern Connecticut. We see cosmopolitan New Haven (Yale University) and Hartford (famous for insurance and the capital of the state) in the throes of massive urban redevelopment while several of our smaller and older manufacturing centers are in financial trouble. We have a continuous immigration of Puerto Rican and southern Negro citizens into almost "ghetto" conditions in some of our cities. We have an extremely mobile population. Will the 1963 Episcopal Mission to Connecticut help the Church of Christ with these and other problems? We pray so!

# PEOPLE and places

## Appointments Accepted

The Rev. Harry M. Blair, who formerly served St. Mark's Church, Berkeley Springs, W. Va., is now assistant minister at St. Philip's in the Field, Oreland, Pa.

The Rev. Stanford Chambers, formerly vicar of St. Lawrence Church, Grapevine, Texas, and the Church of the Holy Nativity, Plano, is now curate at Grace Church, Muskogee, Okla. Address: 218 N. Sixth St.

The Rev. Francis W. Fowler, formerly rector of All Saints' Church, Wichita Falls, Texas, is now rector of Holy Trinity Church, Midland, Texas. In Wichita Falls, the Rev. Mr. Fowler was active in many civic and diocesan groups, at the same time building All Saints' congregation from a mission to a parish of about a thousand communicants.

The Rev. Stanley P. Gladfelter, formerly associate at the Church of St. John the Evangelist, Lansdowne, Pa., is now rector of St. James' Church, Bristol, Pa.

The Rev. John R. Griffith, formerly curate at Holy Cross Church, Sanford, Fla., is now vicar at St. Cecilia's Church, Tampa, Fla.

The Rev. James F. McKendrick, Jr., formerly assistant at St. Matthias' Church, East Aurora, N. Y., is now rector of Calvary Church, Rockdale, Glen Riddle, Pa.

The Rev. James A. Peck, formerly curate at St. Stephen's Church, Edina, Minn., is now vicar of St. John's Church, Worthington, Minn. Address: 1023 Elmwood Ave.

The Rev. Robert A. Reister, formerly rector of St. Augustine's Church, Wilmette, Ill., is now serving as curate at the Church of the Good Shepherd, Dunedin, Fla.

The Rev. Gerald C. Robertson, Ed.D., formerly curate at St. John's Church, Massena, N. Y., is now rector of St. Peter's Church, Brushton, N. Y., in charge of St. Paul's, Fort Covington. Address: Box 455, Brushton.

## Births

The Rev. William S. Douglas and Mrs. Douglas, of St. Paul's Church, Brady, Texas, announce the birth of their third daughter, Elizabeth, on March 26.

The Rev. Elvin R. Gallagher and Mrs. Gallagher, of All Saints' Church, Phoenix, Ariz., announce the birth of their fourth child and second daughter, Kristin Jane, on March 14.

The Rev. Thomas E. Leonard and Mrs. Leonard, of St. George's Church, Holbrook, Ariz., announce the birth of their fourth child and second son, David, on March 15.

## Engagements

The Rt. Rev. Edward Randolph Welles, Bishop of West Missouri, and Mrs. Welles announce the engagement of their daughter, Herriet de Peyster Welles, to Mr. Bruce Chalfin Foresman, son of Mr. and Mrs. Donald Blair Foresman of Orleans, Cape Cod, Mass. The bridegroom-to-be, a graduate of Princeton, is now with the Bankers Trust Company in New York. A June wedding is planned.

## DEATHS

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

The Rev. Arthur Ketchum, rector emeritus of St. Matthew's Church, Bedford, N. Y., died on March 17th, in Katonah, N. Y.

The Rev. Mr. Ketchum was born in New Canaan, Conn., in 1878. He studied at Williams College, and Episcopal Theological School. He was ordained to the priesthood in 1902, and during his ministry served St. Mary's Church, Boston; St. George's Church, Williamsbridge, N. Y.; Christ Church, Hyde Park, Boston; the Church of the Epiphany,

New York City; and St. Matthew's, Bedford, He retired in 1957.

He was the author of *Profile*, and wrote a volume of poetry, *The Letters to the Family*, which was published in 1955.

Surviving are a brother, Kenneth, of Cohasset, Mass., and two nieces.

Louise Hooper Campbell, mother of the Rev. Worthington Campbell, Jr., associate secretary of the Armed Forces Division of the National Council, died March 28th, in Brookline, Mass.

Mrs. Campbell was born in 1894 in Maryland. She was active in the diocese of Newark's Youth Consultation Service, and during the time she lived in Short Hills, N. J., she was president of the Episcopal Churchwomen at Christ Church, Short Hills. At the time of her death, Mrs. Campbell was a member of the Church of the Redeemer, Chestnut Hill, Mass.

In addition to her son, Fr. Campbell, she is survived by her husband, Worthington Campbell, and another son, Levin Hicks Campbell III, of Cambridge, Mass.; a sister, Mrs. Gordon Hutchins, of New York City; two brothers, James J. Hooper, of Washington, D. C., and J. Henry Hooper, of Baltimore, Md.; and two grandchildren.

Allen P. Perley, charter member of St. James' Church, Black Mountain, N. C., died February 14th, in Asheville, N. C.

Mr. Perley, who was 78 years old, was born in Williamsport, Pa. He lived in Black Mountain for 35 years, and operated an insurance agency there. He was a former vice president of the Black Mountain Building Association, and a director of the Northwestern Bank of Black Mountain. Mr. Perley was a former senior warden at St. James' Church. He is survived by his wife, and two daughters.

Besse Jane Perry, mother of the Rev. Larry Benton Gatlin, curate at St. John's Church, Norman, Okla., died February 13th, at her home in Oklahoma City, Okla.

Mrs. Perry, who was the widow of Herbert O. Perry, was 59 years old. In addition to Fr. Gatlin, she is survived by her mother, Mrs. N. B. Bond, Lewisville, Texas; two sisters; and three brothers.

## CLASSIFIED

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NEW YORK SUBURBAN parish desires correspondence with Director of Religious Education interested in growing Church school and youth program. Position open July 1st. Moderate Churchmanship. Reply Box C-911.\*

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MATURE PRIEST, 33, with initiative, imagination, and experience as head of rapidly growing church, desires correspondence or interview with vestry seeking to fill a challenging vacancy. Excellent references. Reply Box N-909.

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PRIEST, 42, Th.D. and Ph.D. degrees, 12 years' pastoral experience, interested in headmastership of Church school, or parish in academic community. Reply Box M-907.\*

RECTOR, mature, experienced all phases of parish life, also chaplaincy. Vestry inquiries invited. Reply Box H-908.\*

WANTED: Supply month of July. East or west coast or Hawaiian Islands. Use of rectory. Stipend. Reply Box K-898.\*

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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

## 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. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French  
Service 4, EP & Ser 7:30; Daily services at 12:10.  
Church open from 7 to 7

## 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

## 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. Robert N.  
Huffman, c  
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);  
C Sat 5:30

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpan Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
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HD 10; C Sat 5-6

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well, Minister-Christian Education  
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Daily MP 8; Wed HC 10

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10:30; Other days 7:30; C Sat 5

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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

**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; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; 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.

## CHICAGO, ILL. (Cont'd.)

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8:30

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## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
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Low Mass; Sat 8:30 Low Mass, C 10 to 11

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& 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
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Thurs HC & LOH 12 & 6; HD HC 12

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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

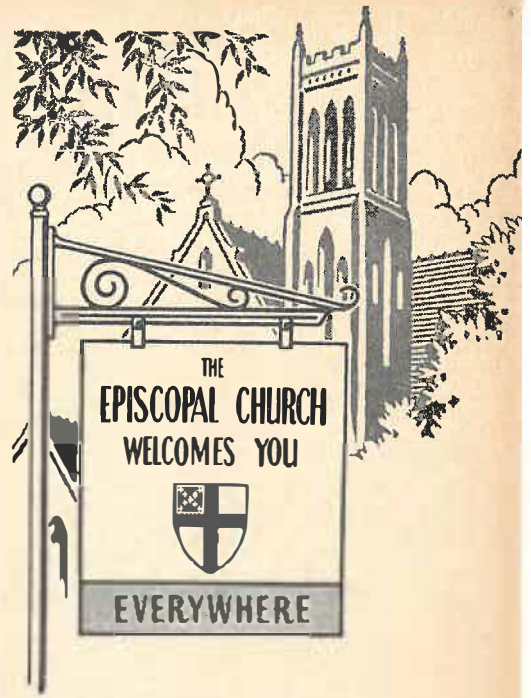
Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;  
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

## RESURRECTION

115 East 74th St.  
Rev. Leopold Damosch, r; Rev. C. O. Moore, 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 (15), 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



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

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:10 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  
4:30-5:30. Organ Recital WEd 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 min-  
utes 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 Low Mass, 9 Family Mass, 10 (Spanish), 11:15  
MP, 11:30 Sol High Mass; Weekdays Mon, Tues,  
Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass  
(MP 15 minutes before each Mass); EP daily 5

**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; Moss daily  
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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