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American Indian Boys' Dance Team: "There is much richness in all Indian ancestry. . . ." [page 12].

WCC Report [page 5]

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The Living Church

Fourteenth Sunday after Trinity
September 15, 1963

For 84 Years:

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

PRESIDING BISHOP

Successful Operation

The Most Rev. Arthur Lichtenberger, Presiding Bishop, underwent a successful operation for a hernia in Greenwich, Conn., on Tuesday, August 27th.

His recovery is reported to be quite satisfactory and he is expected to return to his office by the middle of September.

NEW YORK

Exodus

By WILLIAM GRIFFITH

Many Episcopalians were among the thousands who left New York City to participate in the march on Washington for jobs and freedom on August 28th [L.C., September 8th].

Several New York area Episcopal churches made arrangements for parishioners participating in the march to meet at the Cathedral of St. John the Divine. Other Episcopal churches made their own plans to get to Washington.

Outside the Synod Hall of the cathedral the marchers started arriving at 2 a.m. and soon 255 Episcopalians and one Roman Catholic priest were ready to board six chartered buses.

In the basement of Synod Hall each marcher received a name card, and coffee and doughnuts were served.

Before the 4:40 a.m. departure, under the direction of the Rev. Richard E. Gary, Bishop Wetmore, Suffragan of New York, one of the group, and the Rev. Canon Edward N. West of the cathedral said prayers.

Bishop Wetmore told THE LIVING CHURCH reporter, "The greatest thing that has developed is that what began as a segregated movement by self-conscious groups has become thoroughly integrated, with the result that the country and the world will have a clear demonstration that the Negro is not fighting alone to achieve the rights already granted to him by the Constitution."

Many Episcopal churches throughout the area held services of prayer on the day of the march. The Chapel of the Intercession, Trinity Church, St. Philip's, and St. Bartholomew's were among those that held special services and Holy Com-

munion on the 28th. A room was set aside at the Interchurch Center, where a three-hour prayer vigil was held.

Included in the group that left from the Cathedral of St. John the Divine were the Rev. Laurance Gibney, Roman Catholic priest and chaplain of the Tombs (the New York City jail); the Rev. Donald Hagan, Episcopal chaplain of the Tombs; Mr. Edwin Sylvester of the U.S. Immigration Services; the Rev. Peter Marks, Lake Mahopac; the Rev. Sidney Lanier; the Rev. Edwin J. Rooney and his 14-year-old son, Mark Rooney, Pelham, N. Y.; the Rev. Tollie Caution; and Mr. Joseph Martin, director of the diocese of New York's promotion department.

WASHINGTON

Convention to Elect

A special convention of the diocese of Washington is scheduled for September 16th, to elect a suffragan bishop.

A nominating committee appointed in May has presented the names of four men; other nominations may be made from the floor. Nominated are: the Rev. Quinlan R. Gordon, rector of the Church of the Atonement, Washington; the Rev. Malcolm Marshall, rector of St. Margaret's Parish, Washington; the Very Rev. Paul Moore, Jr., dean of Christ Church Cathedral, Indianapolis; the Ven. David R. Thornberry, archdeacon of the diocese of Southern Ohio.

PUBLIC AFFAIRS

Protesters

An appeal from 12 American clergymen, including Bishop Pike of California, for an end to U.S. support of the government in South Vietnam, has grown into a protest by some 15,000 clergymen of various Churches, according to a report from the "Ministers' Vietnam Committee."

The 15,000 clergymen protested, in individual letters, what they called the religious persecution of South Vietnam's Buddhists by the Diem regime in that country. The clergymen also denounced on moral grounds "the spraying of parts of South Vietnam with crop-destroying chemicals and the herding of many of its people into concentration camps called strategic hamlets," said the report.

Besides Bishop Pike, the original 12 protesting clergymen included Dr. Harry Emerson Fosdick, Dr. Reinhold Niebuhr, and Dr. Ralph Sockman.

MASSACHUSETTS

Bishop's Lab

Last month, 23 Anglican bishops from dioceses in 14 foreign countries and four bishops from dioceses in the U.S. preached in various parishes in the diocese of Massachusetts.

The bishops were among the more than 40 who attended a "Laboratory on Church and Group Life for Anglican Bishops" held at the Episcopal Theological School, Cambridge, July 30th to August 10th. The laboratory was a joint project of the General Board of Religious Education of the Anglican Church in Canada and the Christian Education Department of the National Council.

Among those who preached were bishops from India, Wales, New Zealand, Australia, Japan, Ireland, Pakistan, Jamaica, Nigeria, Fiji Islands, and Uganda.

COLLEGE WORK

Conference

Over 550 students, faculty members, and college chaplains from the U.S. and overseas met August 28th at Columbia University, New York City, for a six-day conference on "Creativity and Faith."

Sponsored by the College and University Division of the National Council under the Rev. Philip T. Zabriskie, Executive Secretary, as dean, the conference considered the work of scientists and artists that work as it serves to create contemporary man's view of the world.

This is the sixth annual conference for the academic community under Episcopal Church sponsorship.

LONG ISLAND

Spanish Series

An all-Spanish religious radio series is being produced by the diocese of Long Island to bring the Church's message to New York's ever-increasing Spanish-speaking people.

Under the auspices of the diocese's

Continued on page 11

WORLD COUNCIL OF CHURCHES

Paper and Discussion

Major subjects of concern to the Central Committee of the World Council of Churches, meeting in Rochester, N. Y., August 26-September 2d, were the meaning of membership in the Council and the new ecumenical situation brought about by the changes in Roman Catholic attitudes.

A paper by Dr. W. A. Visser 't Hooft, general secretary of the Council, sought to develop, from previous WCC actions and statements, some ideas on the degree of the commitment of the member Churches to each other and to the ecumenical cause.

He pointed out that member Churches have asserted that they have a common faith in Jesus Christ and a common calling; that they have declared their intention "to stay together"; that they have agreed to undertake common action on some matters through the WCC; that they have undertaken "a moral and spiritual obligation to participate in the life of the WCC by representation at its assemblies and other meetings, by making the greatest possible contribution to ecumenical discussion and study, by intercession for the unity of the Church and for the other Churches, by financial support of the World Council's work."

On the other hand, a member Church "does not give up its autonomy with regard to administration, legislation, or jurisdiction." While a certain "recognition of the other Churches" is implied in membership, this does not mean that "each Church must regard the other Churches as Churches in the true and full sense of the word."

Discussion of Dr. Visser 't Hooft's paper came on a motion to refer it to the member Churches for study and com-

ment. It was evident that the cumulative effect of the paper was unsatisfactory to some of the Orthodox and Anglican members of the committee. Fr. Paul Verghese, a Syrian Jacobite priest on the WCC staff, commented that he could not accept a reference to the "newness of the ecumenical event." It was a very old event, he said — as old as the first century. As to finding the "notes of the Church" in the World Council, he said, he could find oneness in the United Nations and holiness in Hinduism without attributing "ecclesiological reality" to everything that had one or more of the notes of the Church.

A reference in Dr. Visser 't Hooft's paper to "receiving correction from one another" came under fire from Orthodox speakers, who asserted that some Churches would not have joined the Council if they had thought that to do so implied such a commitment.

On the other hand, Finnish Lutheran Professor Nicolainen commented, "It is almost impossible to define the World Council of Churches, or to explain it theologically." The unity of the one Church was opposed by the disunity of the historical Churches. But there was one fixed point. The one Church "has existed once better than it now does. We must go back to that."

The Metropolitan of Philadelphia (Asia Minor), representative of the Ecumenical Patriarchate, admitted, "We cannot ignore this event — this coming together. The World Council is an instrument, an institution, a voice. There is a common recognition that something is being done under the guidance of God. We must not ignore it nor make too much of it."

Dr. Visser 't Hooft, in closing the debate, emphasized that the World Council itself is not the Church of the future. That must increase, and the WCC must decrease. As to "mutual correction," he believed that "all who are in Jesus Christ are to receive correction from one another."

The Central Committee then voted to send the statement to the member Churches, together with a summary of the discussion at Rochester. This action paralleled that of the World Conference on Faith and Order, held in Montreal earlier in the summer, which also discussed the subject and came up with an inconclusive report.

New relationships with Roman Catholicism were dramatized by the presence of several Roman Catholic observers at the Central Committee meeting, and by a luncheon at a Roman Catholic college. The Bishop of Rochester, England, was invited to say grace in the college, named for St. John Fisher, his 16th-century predecessor who was beheaded by Henry VIII for supporting the papacy. A thanksgiving at the end of the meal was chanted



WCC Photo

Dr. Fry: World Council of Those?

by Russian Archbishop Nikodim of Minsk and the Archpriest Borovoy of Leningrad. The Archbishop concluded with the Latin blessing, "*Pax vobiscum.*"

A report adopted by the Central Committee after vigorous debate gave thanks to God for the spirit shown in the first session of the Vatican Council and invited the member Churches to pray "both that through the further labors of the Vatican Council the power and grace of the Holy Spirit may be given to the Roman Catholic Church for the renewal of its life and also that by the same Spirit, all Churches may be quickened and renewed."

Previously, the Rev. Dr. Lukas Vischer, WCC staff member, had reported on his experience as an observer at the first session of the Vatican Council and had commented both on the great strides forward that had been made in relations between Rome and other Churches and on the fact that much more still needs to be done. "Authoritative Roman Catholic statements constantly mention the non-Roman Churches and non-Christians in one breath," Dr. Vischer said, asserting the importance of the Roman Catholic Church's giving recognition to the fact that all Christians acknowledge one Lord, Jesus Christ.

The Central Committee statement expressed the hope that the "new atmosphere" would "make possible the beginning of a genuinely ecumenical dialogue between the Roman Catholic Church and other Churches, and added:

"The dialogue of which we speak rests upon the one foundation of God's revelation of Himself in Jesus Christ. It is a dialogue between Churches who recognize one another as confessing the same Lord, sharing the same Baptism, and participating in a common calling to the



Photo by John Taylor, WCC

Dr. Visser 't Hooft: Degree of commitment.

glory of the one God — Father, Son, and Holy Spirit.”

Efforts were made to moderate the apparent implication that Roman Catholics had to recognize the “Churchness” of other Churches. Speaking in favor of a motion to replace the word “Churches” with “those,” Archbishop Clark, primate of Canada, remarked, “It is not fair to ask such a recognition before the dialogue begins.” After debate had raged for some time, the chairman of the Central Committee, Lutheran Dr. Franklin Clark Fry, commented that he wondered whether the WCC should change its name to the “World Council of Those.”

The amendment was lost and the statement was adopted. It pointed to problems of Christian witness, of missionary policy and proselytism, of religious liberty, of mixed marriages, of rebaptism of converts “which must be frankly faced if true dialogue is to be possible. . . . The removal of causes of offense at these points will open the way for brotherly dealing with the more fundamental issues of faith and order which divide us.”

Four World Council observers were appointed for the second session of the Vatican Council. These include Dr. Vischer, reappointed; Anglican Bishop Sadiq of Nagpur, India; Greek Orthodox theologian Nikos A. Nissiotis, a WCC staff member; and Prof. Masatoshi Doi, a member of the United Church of Japan.

New Members

Nine new member Churches were admitted to the World Council of Churches by the WCC’s Central Committee, meeting in Rochester, raising the total of member bodies to 210.

Larger than the other eight put together is the Czechoslovak Church, an episcopal body of approximately 750,000 members brought into being by dissident Roman Catholics in the period of national liberation from Austria immediately following World War I. Although religious statistics are mostly guesswork under Czechoslovakia’s present Communist regime, knowledgeable persons at the Rochester meeting estimated that Czech and Slovak Roman Catholics are about 10 times as numerous as members of the Czechoslovak Church, and that the latter is the largest non-Roman body in the people’s republic.

Significance was attached to the decision of this Church to seek World Council membership in that it was once strongly inclined toward unitarianism but now fully accepts the WCC basis of membership, which says that the member Churches “confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit.”

Its patriarch and bishops are not in the historic succession, and its liturgy is described as of Protestant type. Old LIVING CHURCH files indicate that one bishop was originally consecrated by the Serbian Orthodox for the Czechoslovak Church — Bishop Gorazd (Pavlik) — but that his pleas for doctrinal and ecclesiastical orthodoxy were overcome by “the leader of the modern tendency,” Dr. Karol Farsky, and the two movements parted ways. Subsequent negotiations of the larger group with the Orthodox and Old Catholics were unsuccessful. Dr. Farsky was consecrated to the patriarchate by seven other priests.

The other Churches admitted by the Central Committee include small evangelical bodies in Ghana, the Congo, the Camerouns, and Egypt; a Lutheran Church in Chile, a Slovak Evangelical Church in Yugoslavia, a Methodist Church in Nigeria, and the *Eglise Tahitienne*.

In addition the tiny Korean Christian Church of Japan, with about 1500 members in 31 congregations, was made an “associated Church.”

Unless at least one third of the Churches, members of the World Council, object within six months, these Churches will be admitted to membership automatically.

The Union of Baptist Congregations in the Netherlands withdrew from membership in the Council in the past year.

In other action, the Central Committee of the World Council of Churches:

✓ Adopted a strongly worded resolution reaffirming the incompatibility of Christianity and racial segregation, acknowledging “with shame” that many Christians are not actively opposing it and asserting that when Christians deny racial equality they “betray Christ and the fellowship which bears His name.”

✓ Adopted a budget for 1964 of \$871,000, which will require increases of 15% or more in contributions from member Churches, with an ultimate giving level more than 20% above the present. The budget was adopted on the understanding that no new commitments involving member Churches are to be made before the next meeting of the WCC in 1968.

Other budgets, separate from the general budget, approved were those of the Division of Inter-Church Aid, Refugee and World Service, \$1,506,300, which was an all-time high; the Division of World Mission and Evangelism, \$218,700; the Commission on International Affairs, \$110,000; and the U.S. Conference of the WCC, \$99,500.

✓ Endorsed a proposal of the Division of Studies for a World Conference on Church and Society, but instructed the Division to “simplify the proposals” for preparatory materials “at every possible point.”

✓ Welcomed the Nuclear Test Ban Treaty as “the first constructive international agreement in the present nuclear stalemate” and a step leading from “co-existence” toward “coöperation.” The statement said of Red China, “Every opportunity should be seized to keep open channels of contact with China and to bring her into the family of nations so that she may accept the respon-

sibilities and disciplines of its institutions.” ✓ Called for a “new pattern of partnership between men and women as an expression of true humanity.” The report asked Church support for “social patterns and legislation which express more adequately the equality of men and women.”

Rules for the World Council of Churches to follow in connection with Communion services at meetings of the Assembly, World Conferences, etc., were agreed upon by the Central Committee at its Rochester meeting. Uncertainty whether these rules should serve as precedents for interchurch gatherings under other auspices was expressed in the debate, some being in favor of such services at national and local levels and some against. A preliminary paragraph, as amended, recommended the statement to the Churches “for such use as they may see fit.”

The procedure, substantially the same as that recommended by the Montreal Faith and Order Conference, is based on the assumption throughout that “the responsibility for arranging the celebration of the Sacrament rests with the Churches represented at such a conference and not with the WCC itself.”

The Central Committee recommended that:

“A. It be made clear in the printed program that there are at present within the fellowship of the WCC unresolved differences of eucharistic theology and practice.

“B. Arrangements be made within the program of the conference for a Communion service to be held at which an invitation to participate and partake is given to members of other Churches. Such a service should if possible be at the invitation of one of the local churches (agreed upon after consultation with such of the locally represented Churches as are in membership with the WCC), or at the joint invitation of a number of such churches.

“C. Arrangements be made within the program of the conference for one service of Holy Communion according to the liturgy of a Church which cannot conscientiously offer an invitation to members of all other Churches to partake of the elements. Such a service should be accompanied by an invitation to all the members to be present.

“D. There be in the program a United Service of Preparation for Holy Communion at which emphasis shall be laid on (a.) the divine mystery of salvation which the Lord’s Supper proclaims, (b.) our need for Christ and His forgiveness, (c.) sorrow for the divisions of Christendom and for their continuance, (d.) the unity in Christ given and experienced within the World Council of Churches, and (e.) our responsibility to pray and work for a fuller manifestation of this unity.

“E. There be an opportunity outside the conference program for Communion Services at such times as make it possible for every member of the conference to receive

Coming, October 13th —
The Fall Book Number

Communion without violation of conscience or disloyalty to Church tradition. It be recognized as fitting that arrangements be made for those whose normal practice is that of frequent or daily participation in Holy Communion. Such individuals should be invited to give special consideration to the attitude they should take to the service proposed in paragraph D, particularly when this is held on a Sunday.

"F. Where a conference is held in a place where there is only one member church and this church is unable to issue an open invitation, but is willing to arrange a celebration of the liturgy at which the members of the conference are invited to be present, such a liturgy be held on the first Sunday of the conference; but the conference authorities be empowered to make place in the program for a service at which an invitation to participate and partake is given in accordance with paragraphs B and G.

"G. Should an Assembly or other WCC gathering be held in a place where no member Church is represented locally, it should be regarded as appropriate that those responsible for the program, after careful consultation with the Churches sending delegates, invite one or more of these Churches to make arrangements for services of Holy Communion in accordance with paragraphs B and C."

Division on Aid

Members of the Central Committee were not at one in the matter of the role of the Churches in the distribution of government-provided development aid abroad. Their division remained unresolved at the end of the session. The difference of opinion was manifest when it was proposed that the Division of Inter-Church Aid, Refugee and World Service of the WCC should act as a clearing house for distribution of funds made available by the West German government. The matter expanded into the consideration of the Church susceptibility to influences of foreign governments offering the aid. Reference was made to the U.S. policy of channeling surplus foods to foreign countries via Church World Service.

The issue began with the offer of the West German Government to contribute \$4,000,000 in 1962, to be the first of a series of yearly contributions, to the Lutheran Church in Germany for development aid abroad. According to the report, the funds were given with no strings attached and with no accounting of their use required. The paper submitted to the Council would have set up the conditions by which the World Council would have aided in the distribution of funds.

A compromise was finally adopted, which permitted the divisional committees to help with individual applications for aid from West German funds, but omitted the greater involvement in aid distribution which would have been authorized in the original statement.

More WCC news on page 11

EAST AFRICA

Corporal Punishment Condemned

The introduction of corporal punishment in Tanganyika was condemned as a denial of human dignity by the Rt. Rev. E. U. Trevor Huddleston, Bishop of Masasi, Africa.

Addressing the Dar es Salaam Cultural Society, he rebuked Christians for not speaking out against corporal punishment. He said, "It is the duty of the Church to raise its voice" on social issues. The Church cannot divorce itself from politics and has a duty to take a firm stand on fundamental questions.

Bishop Huddleston, an outspoken opponent of racial segregation, has been banned from South Africa because of his anti-discrimination stand. [RNS]

JERUSALEM

Restoration

Henri Descamps, 63, a French stonemason, one of the last few specialists in restoring the stone work of ancient monuments, is directing restoration of the Church of the Holy Sepulcher, Jerusalem.

Joint custodians of the traditional site of Christ's tomb, Roman Catholic, Greek Orthodox, and Armenian Orthodox communities have each appointed an architect. Descamps, a widower of Villaparysis, near Paris, who spent nine years helping to restore the great Cathedral of Notre Dame, said that it will take 15 years and \$3,000,000 to complete the restoration of the Sepulcher. Battered by earthquakes and seared by fires, the church has been held together by steel girders and struts for more than a generation. [RNS]

ORTHODOX

Delegate-observers?

Greek Orthodox prelates will again discuss the possibility of sending delegate-observers to the Second Vatican Council this fall, but only after the Council resumes its sessions.

The question is to be taken up at an October meeting. The Council's second session begins September 29th. The Church hierarchy voted last year not to send representatives. [RNS]

VATICAN COUNCIL

Observers

The Rt. Rev. J. R. Moorman, Bishop of Ripon, Archdeacon Harold de Soysa of Colombo, England, and the Rev. William Wolf, professor of theology at the Episcopal Theological School, will attend a number of the Vatican Council meetings

when they are resumed this month.

Bishop Moorman and Archdeacon de Soysa were Anglican observers last year. Canon Bernard Pawley, of Ely Cathedral, England, who acted as liaison in Rome for the Archbishops of Canterbury and York last year, will again be in Rome for the Council meetings.

None of the three observers will be able to attend for the full three months of the resumed Council. During Bishop Moorman's absence his place will be taken by the Rev. Howard Root, of Emmanuel College, Cambridge. In Archdeacon de Soysa's absence the Rt. Rev. Alpheus Zulu, Assistant Bishop of St. John's in the Church of the Province of South Africa, will act as observer. When Prof. Wolf returns to the United States at the beginning of November his place will be taken by the Bishop of Gibraltar (the Rt. Rev. Stanley Eley) in November and by the Rev. Canon John R. Satterthwaite, general secretary of the Church of England Council on Foreign Relations, in December.

The Anglican observers are appointed by the Archbishop of Canterbury, as president of the Lambeth Conference, in response to an invitation by the late Pope John XXIII.

JAPAN

From Tragedy, Understanding

Reaction to a wave of child-kidnapping cases in Japan is making Christian education of Japanese children difficult, according to the Most Rev. Michael Hinesuke Yashiro, Presiding Bishop of the *Nippon Seikokai*. In a recent issue of his newsletter, he said:

"Recently we have been terribly worried by a wave of kidnapping. Since February, every day we have had to face this problem. The newspapers, radio, and TV are constantly reporting this tragic crime. In nearly all cases the youngsters were killed. Schools and kindergartens have to change their methods of education. Frankly, to be kind to others, response to the kindness of other people — all these means of education are now destroyed and the system of education for small boys and girls is returning to the old Confucianism. In the old days we had a proverb in this country that taught children: 'Whenever you see a stranger, you must think of him as a thief.'

"I am particularly anxious for the future of our children. Very soon those boys and girls will become men and women who cannot trust, cannot love others. Instead, when facing neighbors, the first emotion will be that of distrust, hate, suspicion of friends. I have asked our Church to pray to God to help us find some way to stop this terrible business."

More Power for Bishops

might improve urban

ministry and clergy placement,

says the Bishop of Bethlehem

by the Rt. Rev. Frederick J. Warnecke

Recently as I stood in the vestibule of a church, behind the choir and the good rector, awaiting the beginning of that stirring liturgical drama known as "the processional," my eye was caught by a brightly colored pamphlet in the tract rack, entitled, *Are Bishops Necessary?** I was drawn to it as the iron filings are to a magnet! I fumbled beneath my vestments for the tribute coin, seized the tract, and made my offering all in the last moment as the angelic chorus swept triumphantly if just a bit discordantly into the church. Later I read the pamphlet. It is a very good one. It concludes that bishops are necessary in the Church!

But the tract led me to think of this question with some seriousness in respect to our own Communion. Our very name

is "the Episcopal Church," that is, the Church having bishops. We obviously grant bishops honor, prestige, and security as persons and in their office. But it is also equally true that the office of a bishop has almost no positive power in the essential structures of the Episcopal Church. A bishop's powers are those of his personality, his persuasiveness, and possibly his sanctity. This might lead to the conclusion that we like to have bishops among us for ceremonial and apologetic reasons, but we really do not want them significantly to be bishops. We have a continuing ecumenical concern to give bishops to other Churches. Perhaps this means that we want to give them away! Do we really want them for ourselves? The legal title of our Church may wryly be literally true. We are Protestant Episcopalians. We are protestant against bishops.

For the reality of the life of our



Bishop Warnecke: "We ought to have exits as well as entrances in the episcopacy."

Church is that it is basically and effectually congregational. Now we constantly berate parochialism but we seldom go to the root of why it exists, continues, and flourishes. It is psychologically inevitable in our present framework of understanding of the Church. The parish church is almost universally seen as the fundamental unit out of which is built first dioceses and then a national Church. "Independence" and "self-support" are held out to the newly founded mission as its great goal. As quickly as possible this new fellowship is to free itself of the shameful tie of dependence upon a diocese. It is to strive to reach the supreme goal of a church — the status of an independent congregation.

"Diocesan mission" is a second-rate category. Normally such a church will not have equal representation with parishes in the diocesan convention. Though its priest is entitled "vicar" and by this honorable title is linked to his bishop, he longs for the day when he too may be independent and called "ruler" — "rector."

This same fragmenting philosophy and thinking is represented on a national level in the term "missionary districts." They, too, must be "self-supporting" before they can be dioceses, ignoring the fact that practically every diocese in the Church receives some financial assistance from the national Church. Ironically, the glowing title, "missionary bishop" is canonically a second-rate designation! And does this imply that other bishops are not "missionary bishops?"

Now there is a rightness in the parish and the local church. Here is a gathered fellowship of believers. Here the great Church becomes concrete and immediate. Here there is a sense of belonging and participation. Here the faith is preached, the sacraments ministered, the

*An Answer Pamphlet, American Church Publications, New York, N. Y.

Word of God is read. Here there is a port of entry for the children of God. Yet we are all troubled by the parish church today. In this time of rapid social change, of mobility, of transiency, of little true geographical community, does the parish church remain valid?

I think that it does, but it needs to be seen as an ancient and truer relationship to the structure of the Church. Parishes should be understood not as the building blocks of the greater Church, but as the product of the larger Church. The parish must lose this false sense of proud independence and see itself as dynamically related to the larger Church. For the basic unit in Catholic Christianity and in our own Communion is not a congregation but a bishop and a diocese.

When we consider this thoughtfully we realize that this always has been the attitude of the Church Catholic. It is bishops who are essential in the structure of the Church as we understand it. Bishops alone can ordain and confirm and so provide both ministry and sacraments for the local parish. The parish and the priesthood in a purely congregational sense are incomplete. The bishop and the diocese is the basic building block of the Church. Or, in another metaphor, the diocese is the hand and the parishes are the outreaching fingers of that hand.

The fundamental unit of the Church is a diocese as a household of faith, with a duly consecrated bishop as its chief pastor and Father in God, with devout priests in communion with him serving as pastors, and with the faithful in Christ gathered into fellowships which are the local residences of this family of God.

Now this is far from theoretical in the present life of the Church. This speaks to two pressing, intertwined problems of the Episcopal Church today — the urban situation and the placement of clergy.

The Urban Problem

The urban problem cannot be solved piecemeal, parish by parish. Divide and conquer is the devil's strategy in the cities of America. There is needed a metropolitan strategy that will encompass the total scene from the inner-city church out to exurbia. In terms of the structure of the Episcopal Church we need better diocesan strategy. Funds must be allocated for this missionary endeavor but funds are not as important as relevant planning. Frequently, to subsidize an inner-city church is only to prolong failure. The planning must go far beyond that of a lonely parochial outpost.

Yet when an inner-city parish (or for that matter, a suburban one, which in this context has its own grave and serious problems) becomes vacant, generally the attitude is congregational. The vestry begins a search for a priest who is to be a combination of St. Paul, St. Chrysostom, and Sir Galahad — all under 30 years of age — to "build up our church." Sadly

the vestry is often ill informed about the realities of the situation in the neighborhood where the parish edifice is located. They may even be non-resident. Their concept of the church may be that it is a religious club to coddle its constituency. They are encouraged to think this by the present arrangements of the polity of our Communion. Are they not an "independent" parish? The diocese is "they," not "we." "They" are always asking for a larger share of "our" decreasing income. Don't "we" have a hard enough time about it as it is?

This urban situation will only be met by mobilizing the total resources of the Christian Church. It is too complex, too big, too powerful to be answered on a parish-by-parish basis. Fortunately we are equipped to meet this problem in a diocesan structure. But we need to learn to use bigness to deal with bigness and to mobilize our total power against the powers of this world and its darkness.

The intertwining problem is the placement of the clergy. We must be able to deploy our troops and to use our officer corps to win the war. This certainly affects the urban situation with its need for perceptive, trained priests with a sense of continuing vocation for this particular missionary work, but it also relates to the mission of the Church in every place — in town and country, in college work, in institutions, in the military chaplaincy, and overseas. It speaks personally to every priest and bishop.

For the present situation is chaotic and increasingly tragic. We actually have no concept of the Church Catholic in this area. We are congregationalists to the bitter extreme. God the Holy Spirit must indeed love the Episcopal Church that He continues to work with grace in this situation which we have so muddled.

It is not only that we have round pegs in square holes. It is also that we have round pegs in round holes, who have done excellent jobs and who should for their own happiness and for the good of the Church now be used elsewhere. There is little creative satisfaction in a ministry prolonged beyond the limits of true contribution. A priest may blaze a pioneer trail and then later on that same path dig himself into a rut that is a prison.

One thinks too of priests having exceptional and specialized talents who in our system of chance calling never find an opportunity to use them. Or of others who are by nature spiritual burrs under the saddle of our complacency. Left too long in a given place they irritate rather than spur on, and themselves become cynical rather than challenging. Every bishop knows of men who have gotten beyond their depth and need to be rescued; of priests who would like to give a time to a far-off place and then return to a home diocese; of the priest who for family reasons should have moved to another cure; of the ineffective rector who

would be an excellent curate.

Every priest and bishop could multiply these instances. They add up to a restless, troubled situation with which we ought to deal for spiritual reasons as well as for practical ones. We have no moral right so to treat the sacred ministry, called of God.

Nor is this to be seen wholly from the clerical side. The laity and the churches have a rightful stake in this. What of the parish that needs new leadership because of a special opportunity that now presents itself? What of a parish that is going slowly down hill because of sterile priestly leadership? Or, for that matter, one that is growing beyond the capacity of the present rector to cope with it? What of the bitter truces that sometimes are accepted between priest and people because nothing can be done under our present system? What of the needs of our smaller churches where now grasshopper priests come and go on an average of every two years? What does this say to our concern for these souls?

A More Constructive Way of Clergy Placement

There have been many suggestions about a more constructive and more Christian way to care for clergy placement. There have been some experiments, as that conducted so ably by Bishop Lawrence in the first province. But I do not believe that the Church wishes to surrender this important area to committees, computers, and card files. The natural answer in an episcopal Church is to remember that a bishop is called to be a Father in God, that he is to be the chief pastor of the pastors; and to restore to the bishops of the Church their ancient responsibilities and grant them specific, defined powers in clergy placement.

I do not propose a return to medieval prelates, or to a monarchical episcopacy, but carefully considered canonical provisions granting bishops certain powers to function effectively together with wardens and vestries of the churches in the callings of priests; and, of equal importance, power honorably to end the pastoral relationship and transfer a priest when it seems wise and right both to bishop and vestry. Somehow also the present prerogative of a priest to accept or reject any call without reference to his bishop needs to be modified in a responsible way. I suggest that there is more security for a priest in the pastoral care of a bishop than in the present congregationalism. Even prelates may be preferable to lay popes!

If we do not trust our bishops enough to give them such limited constitutional powers, then we have the wrong kind of bishops and we had better begin to pray fervently that the Holy Spirit will send the Church men who are fit for this

Continued on page 18

Proposals for Renewal

Bishop Warnecke's article on clergy placement [page 8] seems to us to be worthy of the most serious consideration by the entire Church. While he does not go too deeply into the specifics of increased authority for the bishop in the transfer of the clergy, we think that the need is obvious and that the possibilities of working out a sound system are greater than they have been for more than a century.

Everyone knows that the present system — or lack of system — is unsound. Its basic assumption was that the pastor of a congregation held a lifetime job, a theory which certainly does not work out in practice today if it ever did. In many Protestant Churches — notably the Methodist — the administrative discretion of a supra-congregational authority, whether an individual or a presbytery, is greater than it is in the Church which calls itself episcopal. Not possessing what we recognize as episcopate, they do possess a more effective *episkope* — pastoral oversight — than we.

For as long a period as this editor remembers, and perhaps for a generation or more before that, the problem of episcopal oversight was gravely complicated by the Churchmanship problem. Even quite recently, the phrase "monochrome diocese" was used to refer to dioceses in which, under the authority or influence of the bishop, one or another kind of Churchmanship was systematically discouraged and its opposite systematically promoted. But the same problem of human mobility that makes our present tradition of clergy placement so unworkable has also created the basic conditions for overcoming the most serious reason against a change.

In the first place, parishes themselves find that they must adapt their ceremonial standards to the needs of a rapidly changing population. Usually, this means a movement closer to the center in parish usages, together with a tolerance of individual parishioners who follow a different usage. Sometimes, especially in large cities, it means that the parish which is unusually high or low in ceremonial is recognized as a resource, as something of which the diocese is proud. "If you are happier with that kind of service, we have just the place for you."

In the second place, there seems to be a new kind of bishop in evidence. Indeed, bishops who when consecrated were notable partisans seem to have mellowed and developed a greater appreciation for bishops and clergy of other persuasions. It must be recognized, of course, that partisanship in this context never did refer to a cynical political coalition but to a sincere conviction as to what is right and true and necessary. Today bishops, as well as clergy and laity, are willing to see good in contrasting points of view. Their great interest and concern is the work of the Church, within the broad limits of loyalty to the Church's rules and standards.

In the third place, the parish structure itself has, in most parts of the Church, become more flexible. The

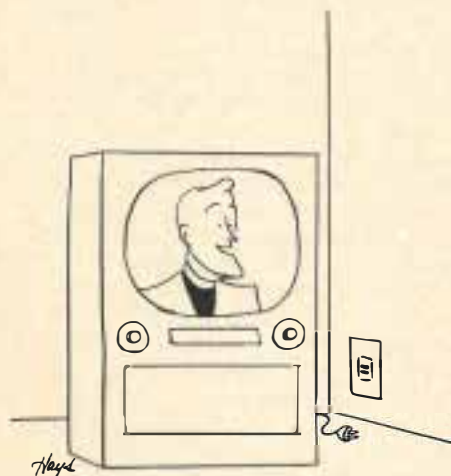
lifetime senior warden, with his baronial lifetime vestrymen at his side, is almost becoming extinct. In a more static world, these men might have been the best possible choices to provide continuing lay leadership for the parish, and perhaps they knew more about its needs than anybody else. Today, a vestryman sometimes asks us, "How do you go about choosing a new rector? None of us on the vestry has ever had any experience along this line."

The modern warden or vestryman would, we think, welcome a definite procedure in which his responsibilities are shared with the bishop. He would not wish to be deprived of all power in the choosing of a rector, but he needs help and knows it.

As a matter of fact, dioceses have considerable freedom to adopt their own procedures. Instead of looking for action first from General Convention, perhaps the dioceses themselves should do some experimenting.

The place where General Convention action is needed is in Bishop Warnecke's further proposal that there be some form of oversight over the episcopate. Here we wonder whether the enhancement of the importance of provincial presidents which is quietly taking place in the Church might not provide a clue for the future. Could not the president, with the provincial house of bishops, serve as a committee of evaluation and advice to the individual diocesans? Under the circumstances made necessary by Bishop Lichtenberger's partial disability, the provincial president has already become the normal chief consecrator of new bishops. The provincial presidents, together with the Presiding Bishop, have seats in the assembly of Anglican Primates and Metropolitanans which will be giving world-wide leadership to the Anglican Communion. The provincial presidents have already become an actively used council of advice to the Presiding Bishop. A democratically or "collegiately" exercised extension of their metropolitan responsibilities would, we think, strengthen the effectiveness of Church leadership in diocese and parish.

Perhaps the Episcopal Church is ready for an "aggiornamento" of its own!



"THE SUBJECT OF TONIGHT'S PROGRAM,
MIRACLES... FACT OR FICTION."

Predictions

Action upholding religious liberty is to be expected at the Vatican Council, which will reconvene in Rome this month, according to the Rev. John B. Sheerin, C.S.P., of New York, a Roman Catholic observer at the meeting of the Central Committee of the World Council of Churches.

Fr. Sheerin told a press conference that there is now very little difference on fundamental principles among Roman Catholic theologians, and that the old idea that Roman Catholics should demand religious liberty when they are a



minority and suppress non-Catholic religions when they are in power has been generally abandoned. He quoted the encyclical, *Pacem in Terris*: "Every man has a right to worship God according to the dictates of an upright conscience, both publicly and privately."

Since religious liberty is not an "absolute right," he admitted, some thinkers assert that "a people that is ignorant and emotionally immature" had to be protected from exposure to non-Catholic teachings, and some argue that a foreign religion could be suppressed when it disturbed the peace of the community and subverted national and cultural traditions. However, he expects the Vatican Council to speak decisively on the lines of *Pacem in Terris*.

Dr. Lukas Vischer, WCC staff member in the Faith and Order Department, expressed his agreement with Fr. Sheerin's forecast. Dr. Vischer served as an observer at the first session of Vatican II. Both agreed that the question of mixed marriages was a much more difficult one. The rule that the priest be the officiant, or official witness, might be relaxed, but the promise to bring up children of the marriage as Roman Catholics was regarded as belonging to the area of "natural law," which the Church does not have the right to change. Fr. Sheerin pointed out that the existing law lends itself to abuse, in that Roman Catholics and Protestants in some parts of the world undergo a civil marriage, virtually as a "trial marriage," and then have a Church marriage later if they decide to stay together.

Dr. Vischer emphasized the difficulty still remaining in the recognition that validly baptized Protestants are members of the Body of Christ, while refusing to recognize that Churches not in communion with the Pope are real Churches. To the non-Roman, he pointed out, this

means that his status as a Christian is "interpreted in a way in which he does not interpret it himself." At present, no theological resolution of this difficulty exists.

Fr. Sheerin explained, however, that it "is not the aim of Catholic ecumenism to make converts." "The work of conversion is done among the non-committed. Ecumenical efforts are directed to committed Christians."

Both speakers emphasized that talk about Roman Catholic membership in the World Council of Churches is impractical now. Rather, the currently live subject is the encouragement of dialogue among Christians whose Churches belong to the World Council and Roman Catholics.

Fr. Sheerin pointed out that the rule against Roman Catholics engaging in "active and positive participation in non-Catholic worship" still stands, subject to the existing exception that they may say the Lord's Prayer together. However, he admitted that such worship may be happening — but not in the archdiocese to which he belongs. He commented on the fact that another canon provides that a law which has been violated with impunity for 40 years is automatically abrogated.

The terms "liberal" and "progressive" for those actually pursuing the *aggiornamento* called for by Pope John XXIII are now quite respectable, Fr. Sheerin indicated. He did not object to the use of such terms to describe his own position.

Dr. Paul Rusch stands in front of one of the two new entrance posts built for KEEP in Japan by 20 San Francisco high school boys. Kiyosato Educational Experiment Project is the Church's growing rural center in Japan, the result of the work and inspiration of Dr. Rusch. High school work campers under the direction of the Rev. Sumner Walters, headmaster of San Rafael Military Academy, carried flat stones from a full mile up on Mt. Yatsu to create KEEP's new entrance.



department of promotion, with guidance from the Rt. Rev. James P. DeWolfe, Bishop of Long Island and the Ven. A. Edward Saunders, Brooklyn, the 15-minute program is to be aired every Thursday for 52 weeks.

The program, entitled *Lumbres De Vida* (Beams of Light), is heard over station WBNX in Brooklyn, beginning September 5th. Principal speaker is the Rev. Luis A. Quiroga, Ph.D., priest-in-charge of the Church of the Holy Family, Brooklyn, who originated the program. He will be supplemented by guest speakers.

BETHLEHEM

Timely Sign

"People of all races and nationalities are welcome in this church. 'This is none other than the House of God.'" That's the legend on signs being displayed in churches of the diocese of Bethlehem.

Bishop Warnecke of Bethlehem told THE LIVING CHURCH he believes the signs are displayed in all churches in his diocese. The signs bear his name.

SCHOOLS

Fr. Crawford, Headmaster

On September 1st, the Rev. William H. Crawford, Jr., former editor of Seabury Press and currently editor of The Living Church Book Club, became headmaster of St. Peter's School, Peekskill, N. Y. He is continuing his duties as Book Club editor.

As headmaster, Fr. Crawford succeeds the Rev. Frank C. Leeming, founder of St. Peter's, who is retiring after a quarter century of service.

Fr. Crawford was co-founder of a small school for boys in Williamstown, Mass., and has taught at the University School in Cleveland. He also has served as chaplain of Pomfret School. In addition, he served for ten years with Oxford Press of New York City. He is the author of a number of books.

GLOSSOLALIA

Offer

An evangelical and missionary Pentecostal group, the Assemblies of God, adopted a resolution at its biennial General Council in Memphis, Tenn., offering to familiarize other Churches with the Pentecostal experience of "speaking in tongues."

Glossolalia, better known as "speaking in tongues," is regarded as a common practice among Pentecostal Christians, but has been reported experienced by clergy and laymen of various Churches, including the Episcopal Church. Assemblies clergymen, the resolution declared, are desirous to "meet with, pray with,

and aid in any other way any denominational minister in reaching an understanding of the Pentecostal experience."

During the experience the subject regards the Holy Spirit as speaking through him in an unknown tongue or in a known tongue which the subject does not know. [RNS]

ARKANSAS

Bonds in Church

Bonds worth \$101,000 have been recovered from beneath the floor of the chancel of the All Saints' Church, Russellville, Ark., according to Associated Press.

Alfred Bronson Woodworth, 53, a Dardanelle, Ark., grain broker is charged with swindling the Bank of Russellville out of \$160,000 by issuing false bills of lading on non-existent grain shipments in order to borrow money from the bank, and of buying the bonds with part of the money obtained.

Woodworth, a member of the church, claimed he had amnesia and did not remember where he put the bonds.

ARIZONA

Heritage First

New this year to the program at the Good Shepherd Mission, Ft. Defiance, Ariz., is the American Indian Boys' Dance Team [see cover].

Seven Navajo boys, ages 11 through 14, whose home is the mission, have practiced to perfect their Indian dances, songs, and stories — not all Navajo — and have been performing in a number of engagements. They spent July at the Rocky Mountain National Park, Estes Park, Colo., where they were viewed by thousands, according to their director, Dick Drabble.

"There is much richness in all Indian ancestry," states Mr. Drabble, "and its beauty certainly needs preservation.

"While such a program occupies them in the performing arts, it also permits them to participate in the many healthful educational activities that they would perhaps not find too available to them otherwise. Contact and association with people off the reservation has been extremely valuable.

"We instill in our boys that one must first believe in himself and his heritage lest all the other advantages offered be meaningless."

The boys are being trained in the Episcopal Church under the Acolytes' Guild of St. Peter and St. John and the Order of St. Vincent.

The team, which functions throughout the year, has as its chief Sandoval Jesus. Peter John Cleveland is sub-chief, and Jasper Tsosie is dance leader. Other members are Stanley Wauneka, Danny Cleveland, Lambert Redhouse, and Edison Scott.

ANGLICAN CONGRESS

Sights to Be Seen

by LORRAINE K. DAY

Exhibits at the Anglican Congress were housed for the most part in the halls of the main convention floor, the convention mezzanine, and the second floor of the Royal York Hotel in Toronto.

In addition to the display of the Anglican Fellowship of Prayer on the second floor, many visitors were attracted to the room where a display of color slides was presented by the Rev. L. Bradford Young, of the diocese of New Hampshire.*

If visitors could evade the temptation offered by the competing fishing goods display on the second floor, which had nothing to do with the Anglican Congress but offered wonderful-looking rods and reels, they found familiar fishers of men in the American Church Union exhibit room on the second floor.

Nearby, C. M. Almy & Son, Inc., was displaying, among many other things, a five-piece set of Eucharistic vestments which won first prize at a conference in Seattle, Wash., last spring [L.C., April 7th]. Unusually lovely were the needlepoint orphreys of gold and turquoise and cranberry red on white silk Normandy damask. The weaving of the gold was especially worthy of merit. Not yet in production, the set is expected to cost about \$250 to \$300, depending on the choice of needlepoint design.

J. Wippell & Co., Ltd., was showing newly-designed silver pieces and had a large display of Church goods. On display was a sample of heavy stained glass, a type formerly made for the company in France, but which is now being made in England. Wippell supplies about 90% of the Church goods sent to the dominions of the British Commonwealth, we were told.

On the main convention floor was the most dramatic exhibit — a pictorial display prepared under the direction of Mr. John W. Reinhardt of the National Council, with Eric G. Freeman (of the Anglican Church of Canada), Mr. William E. Leidt, Mr. Stanley Rayfield, and many other cooperating groups and persons. Such statements as "Church attendance has reached a new high but man depends more on self than on God," and "It's a world of automation that gives man more time but the individual seems to count for less" have new significance when illustrated by sets of pictures. "Praise Him in the height!" was related to a shot of seven jet planes flying in formation.

Small displays near the pictorial display told about the gift of the nuclear

*A set of 50 color slides and a printed commentary can present a half-hour "visit" to the Anglican Congress. Anyone wanting these sets can order them from the Rev. L. Bradford Young, 136 Lowell St., Manchester, N. H. The cost is \$10.00 a single set, first class postage free in the United States; and \$8.00 each in quantities of five or more sets.

reactor to St. Paul's University, Tokyo, a group of carefully drawn, childish pictures brought greetings from the primary school of St. Paul's University, Tokyo.

Tables were set up on the mezzanine for about 30 organizations. These ranged from the Sisterhood of St. John the Divine, which engages in work in Canada, to the Boys' Brigade, the Episcopal Society for Cultural and Racial Unity, the South American Missionary Society, and Chicago Partly Printed Parish Papers.

Visitors were able at one table to pick up one of the six telephones there and hear recordings of selections from the New English Bible. The long-playing records are being recorded by Leomark, Ltd., in London, under license from the University Presses of Oxford and Cambridge. They are distributed in Canada by J. Lyons & Company, Ltd.

Another interesting display was a table of exquisite household embroidery. The Anglican Church in Canada sponsors sales in Canada of embroideries made in Pakistan. When the project started about 14 years ago four women were employed. Now 450 women in 28 villages are earning enough money to feed their families and educate their children. Miss Elsa Peter, Anglican missionary, and her Pakistani co-workers teach the women to knit, and to read and write, as well; they are also instructed in health matters and receive Christian religious instruction. (Additional exhibits were shown in the nearby Church House at 600 Jarvis Street. This is also the home of the Anglican Book Centre.)

Morehouse-Barlow and Seabury Press didn't have their usual jumbo-sized bookstores such as they had at the General Convention, but the Morehouse people present were rather excited about their new records and films for Confirmation instructions.

"Making the exhibits" wasn't as convenient as a tour of Cobo Hall (site of the 1961 General Convention in Detroit), but then it wasn't so hard on the arches either.

Choirs and Organists

by the Rev. JOHN W. NORRIS

Church music, ranging in style from the polyphonic school to the works of modern composers, was given a hearing during the sessions of the Anglican Congress. Three magnificent choirs and two noted organists combined in many ways to give Toronto people as well as the delegates from many lands an unrivalled opportunity for hearing great Church music superbly rendered.

There was a time when it was my feeling that in great services, such as took place at St. James' Cathedral in Toronto, the simplest type of music should be used in order to permit congregational participation. While this was not the case in the cathedral, except in the hymns,

there is value for those serving the Church in far-flung places, in hearing fine — but certainly not always congregational — Church music.

The Massed Choirs

The massed choirs were present at two services; the opening service of the Congress on August 13th and at the Missionary Rally on August 18th. Some 750 singers led the nearly 16,000 persons who crowded the Maple Leaf Gardens. These singers had been recruited from the choir lofts of Toronto and surrounding areas. The Festival Choir of boys and men and the choir of the Royal School of Church Music also joined the group. John Sidgwick, choirmaster of St. Clement's Church, Toronto, was the director.

Conducting massed choirs of such a size is ever a difficulty. Added to the normal problems, the organist in the Garden was seated high above the conductor's podium, almost under the roof. Yet Mr. Sidgwick had his forces under control at all times and he and Dr. George Brough, the accompanist, worked together with never any variation of tempo or attacks and releases. It was a skillful piece of conducting and playing.

The Festival Choir

The Congress choir consisted of 86 boys and 42 men selected from choirs through all of Canada, from Halifax to Vancouver. The boys were chosen by try-outs and also by tape recordings, singing for the benefit of George N. Maybee, organist and choirmaster of St. George's Cathedral, Kingston, Ont.

The members of the choir were housed at Trinity College, Port Hope, Ontario, during the Congress. In their first week together they devoted nine hours a day to rehearsing. It was a hard week but Mr. Maybee succeeded in welding the group together into a fine, skillful, and competent group. He was assisted in this by John D. Hooper, organist and choirmaster of St. James' Cathedral, and Peter Partridge, the assistant choirmaster.

A festival of Anglican Church music was presented on two different nights in St. Paul's Church, Toronto. This is a cathedral-sized Gothic church furnished with an unusually fine organ. The service was Evensong, with an address by the Rt. Rev. E. J. K. Roberts, Bishop of Kensington.

The accompanist of the choir was Godfrey Hewitt, F.R.C.O. The organ prelude, middle voluntary and Postlude were played by Dr. Charles Peaker, F.R.C.O., organist of St. Paul's Church.

Organ Recitals

Two notable organ recitals were given in St. Paul's Church. The Casavant organ was installed in 1913 at the time St. Paul's was erected. It was redesigned and a new console constructed in 1956 but most of the original pipes are still employed. It is placed in two large cham-

bers on each side of the chancel and a third section has been placed in the back.

The first recital was played by Dr. Peaker, who used works by Dr. Sowerby, Flor Peeters, and Jean Langlais, Dr. Willan, and Rene Rabey, all contemporary composers. He also included "Concerto Ten" by Handel and "Minuet and Trio" by Bach.

The second recital was played on August 17th by Dr. John Dykes Bower, organist and choirmaster of St. Paul's Cathedral, London. He included in his program works by Francis Jackson and Herbert Howells, contemporary composers; Thomas Tomkins, Maurice Green, Cesar Franck, and Bach.

It was refreshing to hear two master organists on an instrument worthy of their skill. While they used different styles of playing and registration, each produced a notable contribution to the music of the Congress.

Choir of the Royal School of Church Music

This group of singers was a hard-worked body of boys and men. Designated the Congress Choir, they sang five services of Matins and eight services of Evensong at St. James' Cathedral. Each service included a sung psalm, sung verses and responses, generally an anthem form of the canticles and an anthem following the third Collect. It was a presentation of what a sung service should be regardless of whether elaborate or simple music is employed. Frequently the use of the Office Hymn preceded the singing of the Magnificat at Evensong.

The choir, under the direction of Gerald Knight, consisted of 40 trebles and 40 young men who sang alto, tenor, and bass. Some 60 of these flew from England at, we understand, their own expense or the expense of the school, on a chartered plane. Eight of the trebles were boys from choirs in the United States which are affiliated with the Royal School of Church Music. The skill of these singers, both the boys and the young men, was demonstrated at one Evensong where the canticles were sung to a setting by Stanford in "F." They were sung unaccompanied and some of the most beautiful singing of the whole series of services was heard in the Nunc Dimittis. The astounding part of this performance was that the choir had never seen the music, much less learned it, when it was handed to them at noon on the day of the service.

The choir at all times had the admirable and exceptional organ accompaniment of Dr. Bower, who came to Canada with the singers. A fine choir with one of the finest of church organists and choirmasters made for Church music at its best.

The music committee of the diocese of Toronto, which arranged the musical program, should feel well repaid for its efforts.

Stripes of Life

When the Legends Die. By Hal Borland. Lippincott. Pp. 288. \$4.50.

A sad day will have come upon the earth *When the Legends Die*, for then the heritage of the ages which give character to a people will have ceased to exist.

In his book of that title Hal Borland writes of Tom Black Bull, Ute Indian boy, who grew up steeped in the rich legends of his people. High in the mountains of southwestern Colorado, with a bear cub for a pet, he lived with his mother in the primitive way the Ute people had lived before the white man came.

Betrayed by one of his own people after his mother's death, he was forced into school to learn the white man's ways and gradually the memories of his old life grew dim. From this time forward, his life seemed to be a series of betrayals and resistance. He had learned to ride while tending the school's horse herd, and when a small-time rodeo rider, Red Dillon, recognized Tom's ability, he induced him to join him on the rodeo circuits. Tom Black Bull went beyond the small-time stuff to become "Killer" Tom Black. Rodeo publicity men wrote of him, "Tom Black is back in the Garden, and the crowds are waiting for him to kill another horse. Black, a full-blooded Indian, is known to rodeo buffs as Killer Tom, Devil Tom, and an assortment of other grim nicknames. He has earned them all. Tom Black has ridden nine horses to death in the rodeo arena." His last killing ride put Tom in the hospital, apparently destined never to ride again.

Returning to the Ute country, hoping to recuperate, Tom again becomes a herder and finds that the things he thought he had forgotten were still there, ". . . sing the bear chant! That's why he had come back, he told himself — to be free of such things, to kill those memories, that last remnant of the past."

"He remembered a chipmunk. . . . He had asked his mother the meaning of the chipmunk's stripes. Those stripes she said, were the paths from its eyes, with which it sees now and tomorrow, to its tail, which is always behind it and a part of yesterday. His mother had said, 'When you are a man you will have a tail, though you will never see it. You will have something always behind you.'"

This novel by Hal Borland might be thought of as a trilogy, with the first and last portions treating with Tom's life as an Indian — child and man — with the stripes inflicted upon him by life. The mid-portion, the school and the arena, deals with the attempt to cast him into the white-man's mold.

Borland has brought into his book's

"Of great practical assistance to people seeking a deeper understanding of their own inner life."*

Meditation

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By Bradford Smith

Author of *Portrait of India*

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first and last portions all the charm and mysticism of the life of the Indians of the southwest, portrayed with revealing and sympathetic understanding. While his picture of rodeo circuits has the accuracy of expert witness, his characterization of Tom as a killer does not ring true.

I would recommend this book for anyone interested in learning how life's stripes are sometimes borne, and also particularly for its accurate portrayal of primitive life, life in an Indian school of the first half of this century, and the behind scenes action of the big-time rodeo.

GEORGE A. STRACKE

The Rev. Mr. Stracke lived for nearly 10 years as a missionary to the Indians in the Four-Corners area — the locale of Hal Borland's novel. In his earlier years, he was a school and college teacher in Tucson, Ariz., scene of one of the "Big Six" of the rodeo circuit. He has also been a professional news-writer of general news and features.

Paperbacks Received

A HISTORY OF RELIGION ON POSTAGE STAMPS. Vol. 2. It and Vol. 1 are described in press release as "most authoritative and comprehensive coverage of the history of religion on stamps from creation through today." It takes into consideration wars, politics, UN, Red Cross, medicine — "anything which has some basis in religion." The 20 chapters in the two volumes (paging is continuous) each contain Scott numbers and descriptions for each stamp illustrating the story. Includes 20-page subject index of 3,000 entries. By F. Harvey Morse. American Topical Association, 3300 N. 50th St., Milwaukee, Wis., 53216. \$4 each volume. Introductory orders, \$6 the set.

WINNING THEM BACK. *New Life for Inactive Church Members.* By Waldo J. Werning. Augsburg. Pp. 78. \$1.75. \$17.50 a dozen.

ON PAUL AND JOHN. By T. W. Manson. Pp. 168. \$2.85. **CHRIST IN THE WILDERNESS.** By Ulrich W. Mauser. Pp. 159. \$2.75. **MOSES IN THE FOURTH GOSPEL.** By T. F. Glasson. Pp. 115. \$2. **Alec R. Allenson.** Numbers 38, 39, and 40 in *Studies in Biblical Theology*.

SOCIOLOGY LOOKS AT RELIGION. By J. Milton Yinger, professor of sociology and anthropology, Oberlin College. Macmillan. Pp. 192. \$1.45. (Formerly published as *Common Sense About Sexual Ethics*).

COMMUNISM AND THE THEOLOGICALS. With analyses of Barth, Berdyaev, Brunner, Hromadka, Niebuhr, Tillich, and others. With a new introduction. By Charles C. West. Macmillan. Pp. 399. \$1.95.

Books Received

THE STRUGGLE FOR A SOUL. "The untold story of a minister's final effort to convert Adolf Eichmann." By that minister, William L. Hull. Doubleday. Pp. 175. \$3.50.

PHARISAISM AND JESUS. By Rabbi Samuel Umen, Th.D. Philosophical Library. Pp. 145. \$3.75.

KIERKEGAARD AS THEOLOGIAN. The Dialectic of Christian Existence. By Louis K. Dupre. Sheed & Ward. First published in Dutch, 1958. Pp. 229. \$5.

THE RECOVERY OF LIFE'S MEANING. Understanding Creation and the Incarnation. By W. Paul Jones, assistant professor of religion, Princeton University. Association. Pp. 254. \$4.50.

MEDITATION: THE INWARD ART. By Bradford Smith. Lippincott. Pp. 224. \$3.95.

HOLINESS IN ACTION. Accounts of some of the Church's men of action. By Roland Cluny. Hawthorn. Vol. 98 in Twentieth Century Encyclopedia of Catholicism. Pp. 128. \$3.50.

LETTERS

Continued from page 3

and sociology, it is as much a violation of the Supreme Court's ruling to look at a person's color to see what school he should attend as it was to look at his color to keep him out.

The demand relating to "police brutality" should meet with approval provided it is known what constitutes "brutality." The mere fact that a policeman must forcibly remove a prone picket from the entrance of a public building subjects that policeman to a charge of brutality, as any news story from New York City will show. Even a robbery is nonviolent until the victim resists.

The demand for a big program of public works to combat unemployment is strictly an economic solution of highly questionable merit. The Church should equally insist on large scale reduction of taxes to stimulate business which really provides employment.

A federal law prohibiting racial discrimination in hiring workers, both public and private, is open to the same constitutional attack.

As concerns a nationwide two-dollar-minimum wage, it is the height of absurdity to find a moral question in this. Substantial evidence exists to disprove the whole idea of minimum wages; else what happened to the dollar and the dollar and a half minimums? And on the same score, it would be a moral issue and the Church should speak out on it, that a person owes an honest day's labor for a day's pay.

Last of all, nowhere in Holy Writ or in tradition is there a commandment that the District of Columbia, an area belonging to all the people of the United States, should have a government independent of these same people. The weight of argument is, perhaps, that the District should be self-governing, but the question, coupled with the remaining demands as an object of this demonstration, does seem to be a bit outside the interest of an ecclesiastical body. I do not recall these groups to be so interested in the problems of the District until the population ratio changed to what it is today. The Church has a moral duty, even a commandment if you will, to speak out for all the children of God, but when it comes to issues such as this, where people of good will have serious reservations, it should state with clarity what it is really seeking. The use of legislation to achieve moral ends is a two-edged sword. Let those who insist that their version of morality as concerns a store owner's right to choose his customers become the law of the land, henceforth cease to object when others do likewise, as do the Roman Catholics as concerns birth control in Connecticut.

ROBERT COE
Counsellor at Law

New York City

Strange Mixture

In his "challenge(s)" to the Rev. Paul Latimore, the Rev. Edmund Olfiers [L.C., August 25th] has fired a blast which combines truth and untruth in a strange mixture.

First, it should be admitted that Fr. Olfiers is correct in questioning the statement that the U.S. is a "Christian" country. A brief look at our race relations, drug and delinquency problems, etc., should suffice to

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prove that whatever motivates our country, as a whole, it is *not* the Christian religion. This, it seems to me, is where truth ends in Fr. Olier's letter.

Untruth starts when he remarks that the Church "never dreamed of using the state as a crutch to smooth the way for its doctrines." This is nonsense. If the Church of the Apostles is the same entity as the Church of the third century, and the fifth, etc. I wonder what we say to the absence of opposition to Constantine when he made Christianity an official religion and put the state behind missionary attempts. The error here, however, is more than a lack of historicity — it is in implying that those who believe that public schools should not become merely secular entities are trying to make the state a crutch. This parallels his other question as to whether Christians really think that non-trinitarian religion, etc. (by which I assume he means prayer) in the (public) schools will "convert, teach or entice" children into a more vigorous religious life. Of course the answer is no. But nobody has claimed that prayer in public schools was meant to convert, teach or entice. It is designed to *witness*. It is perfectly permissible for children of differing religious beliefs to unite in witnessing to their common sonship as children of the One Living God.

Let's have fewer challenges, or more accuracy.

(Rev.) ALFRED T. K. ZADIG

Vicar, St. Andrew's Church

Mastic Beach, N. Y.

Major Factor

God bless you for your editorial titled "The Ninth Vow" [L.C., August 4th].

Looking from the outside inside you have, with great discernment, put your finger on a major factor in the renunciation of the ministry — as well as in the high rate of nervous breakdowns among clergy and their families.

(Rev.) LATIMER GARRETT

Associate priest, St. Mark's Church

Van Nuys, Calif.

In an editorial you wrote about a "Ninth Vow" may I suggest a "Tenth Vow" and that is "answer letters promptly." If you cannot answer at once send a post card saying when you will answer. This is a very serious matter; I have experienced much of it for some forty years in lay and ordained ministry.

(Rev.) PETER M. DENNIS, Retired

Evansville, Ind.

THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

September

15. Oregon, U.S.A.
16. Osaka, Japan
17. Ossory, Ferns, and Leighlin, Ireland
18. Ottawa, Canada
19. Owerri, West Africa
20. Oxford, England
21. Panama Canal Zone

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 20

COLLEGE students need to be re-membered. 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

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
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

SOUTHERN COLORADO STATE 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

DIOCESE OF DALLAS DIVISION OF COLLEGE WORK

ARLINGTON STATE COLLEGE Arlington
ST. ANSELM OF CANTERBURY HOUSE 300 W. Third St.
Rev. George E. Luck, Jr., chap.
H Eu Mon & Wed 12:15; Tues 12:30; Fri 7; EP Mon-Fri 5

AUSTIN COLLEGE Sherman
ST. STEPHEN'S 401 S. Crockett
Very Rev. W. Tate Young, r

EAST TEXAS STATE COLLEGE Commerce
EPIPHANY and CANTERBURY HOUSE 2300 Neal
Rev. Rodney W. Jarchow, v

NORTH TEXAS STATE UNIVERSITY and TEXAS WOMAN'S UNIVERSITY Denton
ST. THOMAS OF CANTERBURY HOUSE and CHAPEL 1519 W. Hickory St.
Rev. Emmett M. Waits, chap.
Sun MP & H Eu 8, Ev & Canterbury Association meeting 6; MP & H Eu Mon-Fri 7; EP Mon-Fri 5:15. Confirmation classes & Canterbury forums throughout the academic year.

SOUTHERN METHODIST UNIVERSITY Dallas
CANTERBURY HOUSE and ST. ALBAN'S CHAPEL 3308 Daniels

Rev. John A. Messinger, chap.
Sun H Eu 9:30 & 11 (1S), MP & Ser 11 (2d, 3d & 4th S), Canterbury Association meeting Sun 7; MP 6:40, H Eu 7 Mon-Fri; MP 7:10, H Eu 7:30 Sat; EP 5 Mon-Sat

TARLETON STATE COLLEGE Stephenville
ST. LUKE'S and CANTERBURY HOUSE 1141 W. Sloan
Rev. James W. Garrard, v

TEXAS CHRISTIAN UNIVERSITY Fort Worth
ST. EDWARD THE CONFESSOR HOUSE and CHAPEL 2715 Cockrell
Rev. Gordon Miltenberger, chap.
Daily MP, H Eu & EP; full-time chaplaincy

DIOCESE OF MILWAUKEE DEPARTMENT OF COLLEGE WORK

BELOIT COLLEGE Beloit
ST. PAUL'S 212 W. Grand
Rev. Joseph E. Mazza
Sun 7:30, 9, 10:30; Fri 7; Tues & Thurs 5 EP

CARROLL COLLEGE Waukesha
ST. MATTHIAS 925 N. East Ave.
Very Rev. Bernard G. Buley
Sun 8, 9:30, 11, 7 EP; Tues 6; Wed 7:30; Thurs 9:30

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES 833 W. Wisconsin Ave.
Rev. Alan P. Smith
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

MILTON COLLEGE Milton
HOLY TRINITY 409 Court, Janesville
Rev. Ronald E. Ortmyer
Sun 8, 9:15, 11; Thurs 9

WHITWATER STATE COLLEGE
ST. LUKE'S Church and Center, Whitewater
Rev. Robert W. Wise
Sun 8, 9:30 HC

WISCONSIN STATE COLLEGE AND INSTITUTE OF TECHNOLOGY Platteville
HOLY TRINITY Chestnut and Market
Rev. C. Lee Gilbertson
Sun 9; Wed 7; others as anno

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

UNIVERSITY OF WISCONSIN Milwaukee
EPISCOPAL CAMPUS RECTORY 3216 N. Downer Ave.
Rev. George Bersch, chap.
Daily 9 MP, 12 HC, 3 EP

DIOCESE OF NORTHERN CALIFORNIA DIVISION OF COLLEGE WORK

UNIVERSITY OF CALIFORNIA Davis
ST. MARTIN'S 640 Hawthorne Lane
Rev. William G. Burrill, v & chap.
Sun 8, 9:15, 11; Wed 9:30; Thurs 7; Daily EP 5:15; Canterbury Sun 5:30

CHICO STATE COLLEGE Chico
ST. JOHN'S Third and Salem Sts.
Rev. Robert Gould, r & chap.
Sun 7:30, 9, 11, 7 Student EP; Fri 10; Student Eu Thurs 11:30

HUMBOLDT STATE COLLEGE Arcata
ST. ALBAN'S 1675 Chester Ave.
Rev. Alan Chalfant, r & chap.
Sun 8, 10:30

SACRAMENTO STATE COLLEGE Sacramento
TRINITY CATHEDRAL CHURCH 2620 Capitol Ave.
Rev. Malcolm E. McClenaghan, v
Sun 8, 9, 11, 7; Fellowship Group 7:30; Canterbury Tues HC 6:30; meets on campus Tues 1

DIOCESE OF WESTERN MICHIGAN DEPARTMENT OF COLLEGE WORK

ALBION COLLEGE Albion
ST. JAMES 119 W. Erie St.
Rev. R. McDougall, r & chap.
Sun 8 & 9 HC, 11 MP & Ser, 7 EP; Canterbury meeting 6

CENTRAL MICHIGAN UNIVERSITY Mt. Pleasant
ST. JOHN'S Maple at Washington
Rev. John Goodrow, r & chap.
Sun 8, 9, 11, Canterbury 6:30 1 & 3d S; Wed 7 HC; 4:30 HC 2d & 4th Thurs college chapel

FERRIS STATE COLLEGE Big Rapids
ST. ANDREW'S 323 State St.
Rev. K. G. Davis, r & chap.
Sun 8, 9:30 HC; 11 Cho Service; Canterbury 5

GRAND RAPIDS JR. COLLEGE
GRAND VALLEY STATE COLLEGE
CALVIN COLLEGE Grand Rapids
ST. MARK'S CATHEDRAL 134 N. Division
Very Rev. G. D. Hardman, dean; Rev. Wm. Greer, chap.
Sun 8 HC, 11 HC 1S; Tues, Fri, HD 12; Thurs 7:30 HC

HOPE COLLEGE Holland
GRACE 555 Michigan
Rev. Wm. Warner, r & chap.
Sun 7:30, 9 HC, 11 HC 1S

OLIVET COLLEGE Olivet
TRINITY, Marshall; ST. JOHN'S, Charlotte
Rev. Sam West; Rev. J. Cottrell, chap.
HC 7 every other Wed college chapel

WESTERN MICHIGAN UNIVERSITY
KALAMAZOO COLLEGE
BRONSON SCHOOL OF NURSING
ST. LUKE'S 247 W. Lovell St., Kalamazoo
Rev. J. C. Holt, r; Rev. V. Cottrell, chap.
Sun 8, 9 HC; 11 HC 1S, Canterbury 5:30 St. Luke's Parish House, 8 EP; Wed, Thurs HC 7 on-campus

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Other Colleges in
Alphabetical Order by States
on following pages

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

ALABAMA

TUSKEGEE INSTITUTE Tuskegee Institute
ST. ANDREW'S 429 Montgomery Road
 Rev. Vernon A. Jones, Jr., r
 Sun 7, 9, 11; Wed 7

ARIZONA

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

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
 Rev. John H. Burt, r; Rev. Colin Keys, chap.
 Sun 8, 9:15, 11, 7; College Group 2d & 4th S

CALIFORNIA STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
 Rev. Thomas H. F. Masson, college chap., 222
 Chaplin Lane (near campus) 805-543-8133
 Sun 8, 9:30, 11

LOS ANGELES CITY COLLEGE
TRINITY CHURCH 650 N. Berendo St., L.A. 4
 Rev. John A. Sanford, r
 Sun 9, 9:15, 11; Thurs HC 10:30

OCCIDENTAL COLLEGE Los Angeles
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

SAN JOSE STATE COLLEGE San Jose
SAN JOSE CITY COLLEGE
TRINITY 81 N. 2d St.
 Sun 8, 9:25, 11; Wed 7:30; HD 10:30
Christian Center 300 So. 10th St.
 EP Sun 5:30; HC Thurs 6:30

STANFORD UNIVERSITY Palo Alto
ST. ANSELM'S CHAPEL 1176 Emerson St.
 Rev. John W. Duddington, chap.
 Sun 8 (at All Saints', Palo Alto); 7:30; Tues 12:10;
 Fri 5:15; HD 7; full-time chaplaincy and Canter-
 bury program

CONNECTICUT

UNITED STATES COAST GUARD
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
 Paul D. Wilbur, r; H. K. Maybury, ass't
 Sun 8, 9:15, 11; Thurs 11

DISTRICT OF COLUMBIA

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

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL CHURCH CENTER
 Rev. A. G. Noble, D.D., chap.

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CHAPLAINCY, Room 117, Alumni
 Memorial Building, P.O. Box M
 Rev. Robert H. Manning, chap.
 Eu 5 Sun through Fri, Noon Sat; Canterbury Club
 Sun 6

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

ILLINOIS

ILLINOIS INSTITUTE OF TECHNOLOGY
CHAPEL OF ST. SAVIOUR (Campus) Chicago
 Rev. Stephen B. Barnwell, Ph.D., chap.
 Sun 11 HC; Daily MP, HC, EP

KNOX COLLEGE Galesburg
GRACE Prairie & Tompkins
 Rev. George W. DeGraff, r & chap.
 Sun 7:30, 9, 11

MONMOUTH COLLEGE Monmouth
TRINITY N. 2d & E. Archer
 Sun 9:30

SOUTHERN ILLINOIS UNIVERSITY
ST. ANDREW'S, 404 W. Mill St. Carbondale
 Ven. W. J. Harris, r; Rev. F. L. Norman, ass't
 Sun 8, 9, 10:45; Canterbury Assoc. 6; EP daily 5:15;
 Weekday Masses Mon Noon, Tues. 7, Wed. 5:15;
 Thurs 7, Fri 10

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 7 EP

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
 Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, ass't
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
 Daily: MP, HC, EP

INDIANA

HANOVER COLLEGE Hanover
CHRIST CHURCH 506 Mulberry, Madison
 Rev. Charles Edward Ford, r
 Sun 8, 10:30; Wed 7; 12:15; Fri 9; HD 7, 12:15

LOUISIANA

TULANE UNIVERSITY and
NEWCOMB COLLEGE New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 Rev. W. Donald George, chap.; Rev. Ralph A. Banks,
 Jr., 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



Mid-Week Communion, St. Anselm's Chapel
 STANFORD CANTERBURY HOUSE
 PALO ALTO, CALIF.

MARYLAND

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

MASSACHUSETTS

HARVARD and RADCLIFFE Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
 Episcopal Church Center 2 Garden St.
 Rev. William J. Schneider, chap.

LOWELL TECHNOLOGICAL INSTITUTE
LOWELL STATE TEACHERS' COLLEGE
ST. ANNE'S Merrimack St., Lowell
 Rev. Francis B. Downs, r; Rev. H. H. Choquette, ass't.
 Sun 8, 9:15, 11; Wed 7:15

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

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

MICHIGAN

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

MINNESOTA

CARLETON and ST. OLAF COLLEGES
ALL SAINTS' Northfield
 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-COLLEGE OF SOUTH JERSEY
ST. PAUL'S 422 Market St., Camden
 Rev. Jos. T. Hammond, chap.

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

TRENTON STATE COLLEGE
RIDER COLLEGE
TRENTON JUNIOR COLLEGE Trenton
TRINITY CATHEDRAL
 W. State St. & Overbrook Ave.

Very Rev. Lloyd G. Chattin, dean & chap. to
 Episcopal Students
 Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; Wed. 10;
 HD 6:30 & 7:30

NEW YORK

BARD COLLEGE Annandale-on-Hudson
BARD COLLEGE CHAPEL
 Rev. Frederick Q. Shafer, chap. & prof. of rel
 Sun 11 Sung Eu; Wed 7:30 HC, 6:30 EP

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
 Rev. John M. Krumm, Ph.D., S.T.D., Chaplain of the
 University; Rev. John D. Cannon, Adviser to Episco-
 pal Students
 Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri

Continued on next page

BISHOPS

Continued from page 9

office. But I believe that bishops would use such powers carefully and pastorally to "set forward . . . quietness, love, and peace among all men." In terror, bishops also know themselves to be sinners being redeemed by the grace of God. Bishops, too, try to be disciples of the blessed Lord.

Indeed we should remember also the needs of our brothers, the bishops. For they, too, are personally embroiled in this situation. Bishops also may be square pegs in round holes. Bishops also can

ACU CYCLE OF PRAYER

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

September

15. _____
16. St. Barnabas', Burlington, N. J.
17. Church of St. Anthony of Padua, Hackensack, N. J.; Trinity, Independence, Mo.; Church of the Redeemer, Chicago, Ill.
18. Holy Trinity, Valley Stream, N. Y.; St. George's, Belleville, Ill.
19. _____
20. St. Mary's, Robinson, Ill.
21. St. John's, Shenandoah, Iowa; Church of Our Saviour, Placerville, Calif.

serve too long in a given situation to be creative. Bishops can change in character over the years. Bishops may have special talents that should be more wisely used in the Church.

Therefore most of what I have written of priests in respect to placement should also apply to the bishops. Specifically, there should be provision for the transfer of diocesan bishops. We are the only Province of the Anglican Communion that does not provide for this. Even we permit it for missionary bishops and suffragan bishops. We are rightly beginning to ask questions about the role and function of a suffragan bishop. Is he to be little more than a confirming archdeacon? Is he a temporary episcopal stop-gap? The Rt. Rev. Walter Gray's suggestions [L.C., June 2d] are much to the point.

But all bishops, diocesans as well as suffragans, ought to be under the judgment of the Church for their stewardship. Fortunately, intolerable situations in the episcopate do not happen too frequently, but when they do occur, the House of Bishops should be able to care honorably for the removal or transfer of a bishop for the good of the Church and of our brother. Our present subterfuges in such cases are pathetic and wrong. We ought to have exits as well as entrances in the episcopacy.

If these thoughts seem to suggest a Church fretting in priestly and episcopal frustration, and to propose a churning Church constantly playing "Going to Jerusalem" with its clergy, I have failed. God has blessed us with many faithful priests truly called to their present cures; with good bishops who are humbly feeding the sheep of Christ; with dedicated laymen who face the responsibilities of warden or vestryman conscientiously. All of this is true. But it is also true that life does not stand still in this time of rapid social, economic, and political change.



The Church is required to utilize every bit of its strength and waste none of its potential. To that end we need to seek God's guidance to care courageously for these matters relating to the sacred ministry, that we may act according to His will rather than simply continue to accept as inevitable our present paralysis of parochialism and clergy placement.

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

NEW YORK (Cont'd.)

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

EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser; Rev. J. C. Danforth
Sun 8, 9:30, 11, 7; Wed 7:20; Thurs 11

CORTLAND COLLEGE (NYSUCC) Cortland
GRACE 13 Court St.
Rev. Robert H. Larkin, r and chap.
Sun 7:45, 9:15, 11:00

SYRACUSE UNIVERSITY Syracuse
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, 10 MP & HC

NORTH CAROLINA

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

OHIO

**CASE INSTITUTE OF TECHNOLOGY and
WESTERN RESERVE UNIVERSITY** Cleveland
Rev. George Lee, chap.
Offices: Student Christian Union, 11205 Euclid Ave., Chaplain's House, 1645 E. 115th St.

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

WITTENBERG UNIVERSITY Springfield
ANTIOCH COLLEGE Yellow Springs
CHRIST CHURCH 409 E. High, Springfield,
Rev. George A. Marshall, r
Sun 8, 10; HD 7

PENNSYLVANIA

HAVERFORD COLLEGE Haverford
ST. MARY'S 36 Ardmore Ave., Ardmore
Sun 8, 9:30, 11

PENN STATE UNIVERSITY State College
ST. ANDREW'S 208 W. Foster Ave.
Rev. J. R. Whitney, r; Rev. W. T. Stevenson, assoc, r;
Rev. R. C. Martin, Episcopal chaplain
Sun 7:45, 9, 10:45, 6:30; Wed 7; Daily EP 7:15.
Eisenhower Chapel: Mon & Thurs 4; Tues & Fri 8;
Wed 9

RHODE ISLAND

BROWN UNIVERSITY, PEMBROKE COLLEGE, RHODE ISLAND SCHOOL OF DESIGN, BRYANT COLLEGE Providence
EPISCOPAL COLLEGE CHURCH 114 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

RHODE ISLAND (Cont'd.)

UNIVERSITY OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHAPEL and CANTERBURY HOUSE Lower College Rd.
Rev. Everett H. Greene, chap.

SOUTH DAKOTA

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

UNIVERSITY OF SOUTH DAKOTA

ST. PAUL'S 10 Linden Ave., Vermillion
Rev. Robert D. Crawford, chap.
Sun 8, 11; Canterbury Club 5:30

TEXAS

RICE UNIVERSITY Houston
TEXAS MEDICAL CENTER Houston
COLLEGIATE CHAPEL OF ST. BEDE 6265 So. Main
AUTRY HOUSE
Rev. Lane Denson, chap.
Sun HC 10; Wed HC 7; Man thru Fri 5:15

VIRGINIA

HAMPTON INSTITUTE Hampton
ST. CYPRIAN'S, Kecoughtan Sq., 55 E. Tyler St.
Rev. Walter D. Dennis, v
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

MADISON and BRIDGEWATER

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

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. McAllister C. Marshall, r & c
Sun 8, 10, 6; Wed 7; HD 7 & 10

PEOPLE and places

CLASSIFIED

advertising in **The Living Church** gets results.

Ordinations

Priests

California — In June and July, the Rev. Canon Albert J. Colton, canon chancellor of Grace Cathedral, San Francisco; the Rev. John R. McDermott, curate, St. Francis' Church, San Jose; the Rev. L. John Larson, vicar, St. Anne's, Irvington, Calif., and St. Joseph's, Milpitas; the Rev. Robert E. Neely, curate, St. Mark's, Santa Clara; the Rev. Alfred D. Carson, curate, St. Andrew's, San Bruno; the Rev. Ronald D. Spencer, ordained by Bishop Kirchoffer, retired Bishop of Indianapolis, acting for the Bishop of California, for work as a military chaplain.

Indianapolis — On August 6, the Rev. J. Phillip Pulliam, Jr., curate, All Saints', Bayside, N. Y.; on August 23, the Rev. John Huntington Arthur, who is doing graduate work at GTS.

Southwestern Virginia — On May 26, the Rev. Thomas V. Litzburg, Jr., who is working toward his Ph.D. in the philosophy of religion at Princeton University.

Tennessee — On May 23, the Rev. Thomas Gailor Garner, priest in charge of the Church of the Holy Comforter, Monteagle, Tenn., and St. James', Midway; and chaplain at the DuBose Conference Center. Also on May 23, the Rev. Cecil H. Marshall, priest in charge of Emmanuel Church, Memphis; St. Thomas', Jackson; and St. Paul's, Mason. On May 24, the Rev. Franklin Ferguson, priest in charge of Grace Church, Paris, Tenn.; the Rev. M. Douglas Girardeau, priest in charge, Church of St. Mary Magdalene, Fayetteville. On June 11, the Rev. Thomas D. Roberts, priest in charge, Christ Church, Alto, Tenn.

Deacons

We list below the names of recently ordained deacons not previously reported in our columns. The larger churches usually have the deacons' help as curates; where no church is listed we have not as yet received a report of appointment.

Robert O. Ahlenius (Spgfd.), work with deaf in diocese of Milwaukee.

Victor M. Bircher (Mo.), Grace Church, Paducah, Ky.

Jonathan L. Booth, Jr. (N. Calif.), St. Nicholas', Tahoe City; Holy Cross, Tahoe Valley.

Charles A. Carter III (Tenn.), Holy Spirit, Springfield, Tenn.

Stanley C. Cliver (Mo.), St. John's Church, St. Louis.

Edward G. Cobb (Mo.), St. Paul's, Ironton, Mo.

John H. Hatcher, Jr. (S. Va.), Bruton Parish Church, Williamsburg; also in charge of Episcopal work at the College of William and Mary.

Robert Hohenfeldt (Milw.), perpetual deacon, St. Mark's, South Milwaukee, Wis.

Rodman P. Kirby (Tenn.), instructor, St. Andrew's School, St. Andrews, Tenn.

Frank M. Kohout (Minn.), previously reported as Kahout; perpetual deacon, to serve at Elk River, Becker, Hassan, and Monticello, Minn.

Frederick G. Krieger (Mo.), Grace Church, Cincinnati, Ohio.

Charles E. Kronmueller (Mo.), Grace Church, St. Louis.

Gerald W. Mason (W. Texas), St. Paul's, Brownsville.

Thomas A. Meadows (Tenn.), Grace Church, Chattanooga.

Dyson Venn Nickle (W. Texas), Calvary, Menard. William C. Rainford II (Mo.), St. John's, Westwood, Mass.

Frederick Williams (Tenn.), St. Luke's, Washington, D. C.

Missionaries and Mission Fields

Changes in the missionary district of Puerto Rico not previously announced in our columns: Mr. Gonzalo Lugo, formerly with the accounting firm of Haskins and Sells, is now business manager of the diocese, succeeding Mr. Thomas Ireland. The Rev. Pastor Sotolongo, formerly in charge of St. Stephen's Mission, Boston, Mass., is now at work for the Episcopal Mission in Arecibo, P. R. Certain other changes are connected with St. Luke's Hospital and St. Michael's Center in Ponce,

P. R.: The chaplain there, the Rev. James Harkins, has left, going to Spain for a year of study; when he returns he will be reassigned in Puerto Rico. The Rev. Jose E. Vilar will be chaplain, but is presently entering a six-month training period at Bellevue and St. Luke's Hospitals in New York. Interim chaplain is the Rev. Esteban Reus-Garcia.

Marriages

Miss Julia Cannon, daughter of the Rev. Henry Brevoort Cannon and Mrs. Cannon, was married on August 1 to the Rev. Gerald W. Humphrey, rector of Trinity Church, Hoboken, N. J.

Armed Forces

Chaplain (Captain) Charles H. Dunlap Brown has volunteered for extended active duty with the Air Force. Address: HQ 820 Combat Support Gp, SAC, Plattsburg AFB, N. Y. For the past year Fr. Brown has been curate at St. Luke's Chapel of Trinity Parish, New York City.

Chaplain (Lieut. Comdr.) David P. McBride, formerly addressed at the chaplain's office, NATCNAS, Patuxent River, Md., may after September 24 be addressed: USS Delta (AR-9), FPO, San Francisco.

Church Army

Cadet and Mrs. Alfred Hunziker, formerly at Church Army headquarters in Brooklyn, have been assigned to Good Shepherd Mission, Fort Defiance, Ariz.

Captain and Mrs. William Roberts are now at work at St. Elizabeth's Church, White Rocks, Utah.

Cadet and Mrs. Elton Stone III, formerly at Pioche, Nev., are at present unassigned but may be addressed at 30 La Bonte Dr., St. Charles, Mo.

Sister Beverly Ann Tufts is now assigned to St. Luke's Hospital, Ponce, P. R.

Honorary Degrees

At a joint convocation of Trinity and Wycliffe Colleges held during the Anglican Congress at the University of Toronto, the honorary degree of doctor of divinity was conferred upon the Archbishops of Canterbury, Uganda, and Sydney; the Presiding Bishop, Bishop Lichtenberger; and the Bishops of Calcutta and Jesselton. The convocation address was given by the Archbishop of Canterbury.

DEATHS

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

Lucille T. Moore, supervisor of St. Philip's day kindergarten at St. Philip's Church, Coral Gables, Fla., died on August 12th, in Fayetteville, N. C., while on a vacation trip.

Mrs. Moore, formerly Lucille Tolson, had been supervisor of the kindergarten for the past five years, and was active in the Florida Episcopal School Association. A graduate in music from Rollins College, Winter Park, Fla., she was well known in music circles of the east coast of Florida.

She is survived by her husband, William S. Moore, three children, and her mother.

George Whitney, senior warden of the Church of the Advent, Westbury, Long Island, N. Y., died July 22d, in Doctors' Hospital, Westbury.

Mr. Whitney was born in 1885 in Boston. He was a graduate of Groton School, and Harvard University. He was chosen by the national Church as treasurer of the Episcopal Church Foundation. He was president of Doctors' Hospital, trustee of many charitable foundations, president of the board of overseers at Harvard University, and in 1933 became a vestryman of the Church of the Advent.

Surviving are his wife, a son, two daughters, grandchildren, and great-grandchildren.

FOR SALE

ALTAR BRASSES to Your Order. Dossal Rods (ornamental brass or iron), Crosses, Crucifixes, Candlesticks, Candelabra, Sanctuary Lamps. Inquiries welcomed. David McClintock, 5124 Germantown Ave., Philadelphia, Pa.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dacron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

PRIEST TEACHER required as Headmaster for new high school, Carriacou, West Indies. Please write air mail to: The Rev. Fr. L. A. Todd, Church of Christ the King, Carriacou Via Grenada, West Indies, for details.

SEXTON and wife needed for position open January first; 5-room Church apartment provided; satisfactory salary. Write: Rector, St. John's Church, 323 Wick Ave., Youngstown, Ohio.

WANTED — ASSOCIATE OR CURATE in growing western parish to share in full ministry. Start at \$5,000, car allowance and housing. Moderate Churchmanship. Reply Box M-972.*

WANTED, vicar for small mission in southeastern Ohio. Reply Box T-973.*

WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks musically active parish. Married man, experienced with multiple choirs. Reply Box F-974.*

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis., 53202.

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THE LIVING CHURCH

CHURCH DIRECTORY

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



TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
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

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

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

FORT LAUDERDALE, FLA.

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

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.

BETHSDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D.
Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, 7; B 8; Daily 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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; 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.

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), 9 (Sung
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, 1S, 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

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing
Service); HD 7:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& 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, Weekdays HC Tues 12:10; Wed &
Saints' Days 8; Thurs 12:10; EP Daily 5:45. Church
open daily for prayer.

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, D.D., r; Rev. A. MacKillop, c
Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30,
Thurs 10; HD 7:30 & 10

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,
Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9, 11 (Sol); Daily 7:30 ex Sat; Wed &
Sat 10; C Sat 5-6

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

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; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, 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 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
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, 10 (Sol); Tues 7, Wed
9:30, Fri 6, C by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

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, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

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.