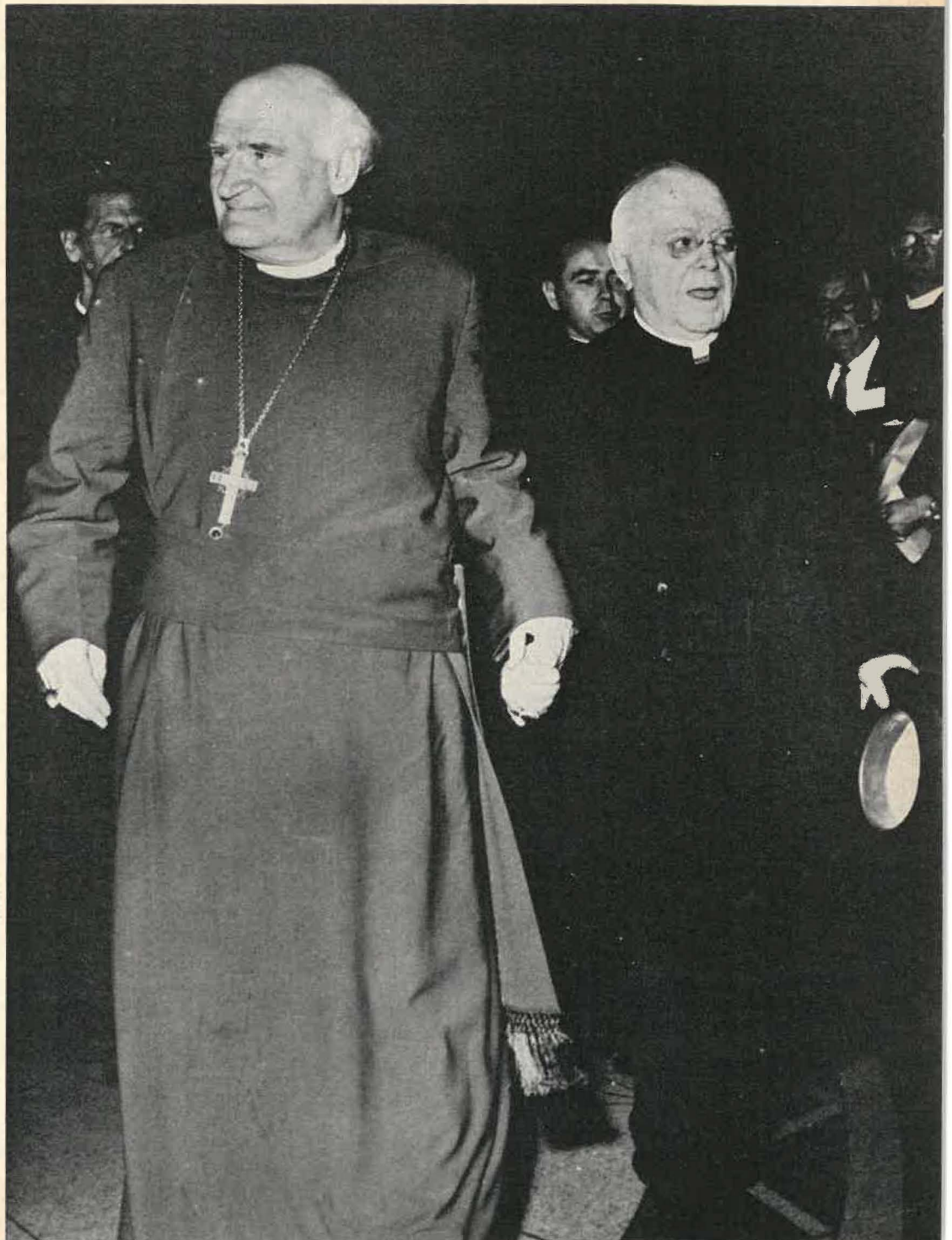


The Living CHURCH

September 8, 1963

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Parish
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Issue



Dr. Ramsey and Cardinal McGuigan: "A friendly visit" in Toronto [p. 11].

RNS

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LETTERS

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

Listening Would Be News

At the risk of raising another "voice of complaint" (the Anglican Congress seems to be filled with them), this note is offered to ask where in this conclave was the spirit of contemplation of the All-holy Trinity, as stated in Psalm 22 — "Thou continest holy, O thou Worship of Israel."

The Anglican Communion is so overwrought about the secular situation (there has always been one) that it gives the impression that God is powerless to implement salvation through the devotional life.

Our source of "life, liberty and the pursuit of happiness" — which things we are wishing for all races and all nations — will never be found by contriving schemes to "make religion popular" or to "make the Church felt" ("dynamic impact" is getting wearisome).

Every one is to be a bit of leaven in the lump, but that one has no raising power without a firm bed in the "faith once delivered" and a sense of being lost in the ocean of love that encircles the whole of mankind and works wonders in the tiniest and most "insignificant" of daily relationships with one another.

The cultivation of this devotion is a far deeper need than the discussion of "solutions."

Virtually everyone who stood up to be heard during the Congress called for a "dynamic impact" on the world. What could make a greater "impact" on this world than a Church Congress which spent every day entirely in worshipping and "listening" (re-treat)?

This would really make news!

KATHERINE COOPER
(Mrs. Frederick Cooper)

Narberth, Pa.

Too Much Negative?

I have long regarded the Rev. Dr. M. Moran Weston as one of the finest priests of the Church. Therefore, I believe that it is unfortunate that he would lend his name to some of James Baldwin's distortions and to the misuse of some ugly words like genocide and ghetto [L.C., August 18th].

Several decades ago, I was assigned to the medical staff of a New York hospital and I daily rode ambulance in one of the Negro areas of Brooklyn. Believe me, there was no evidence of genocide. The problem was quite a contrary one.

As for escape from the ghetto, this too is a misleading notion. A Pittsburgh newspaper, several weeks ago, reported that 830 Negroes in Pittsburgh have incomes of \$10,000 or more a year. I do not think that I have a person in my parish who earns that much money. Should my people demonstrate against the Negroes who earn much more?

Possibly the present racial crisis has been induced by too much concentration upon

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the negative. The situation for the average Negro is far from the ideal but much the same can be said about members of many other races in the United States. Is it possible that many of our clergymen are being influenced more by political motivation than by simple Christian conviction?

When American Negroes are being forced to regard largely that which they do not possess, are they not being blinded to the wonderful providence of God on their behalf? In spite of their brutal uprooting from the soil of Africa, in spite of the bitter years of slavery, and in spite of countless disabilities subsequent to Emancipation, the American Negro is far better off than are his brethren in Africa, in South America, and in the Caribbean. For example, even the Negro family on relief in the United States receives more in a month than the Negro family in Cuba can earn in a year.

Are not clergy failing in their duties when apparently they do not teach the Negro to be thankful to God for many benefits already received because thankfulness of heart is a premise to the further reception of God's bounty? Without doubt, many of our Negro citizens are victims of un-Christian behavior but exactly the same thing can be said of even more white people in America.

Does not sound psychology and the Christian religion demand the giving of major attention to things "of good report?" When bishops and priests allow themselves to be used to stir up one group of people against another, are they truly acting within the charity and pattern of Jesus Christ?

We very well know that every action produces an equal and opposite reaction. In human psychodynamics, much the same thing is true. In spite of both good and questionable intentions, can we not suspect that some of our clergy are attempting to lead the Negro people into a position in which their plight will be worsened? Could this be real Christian leadership?

(Rev. Canon) JOSEPH WITKOWSKI
Canon to the Ordinary
Rector, St. Mary's Church

Charleroi, Pa.

Ironical Bishop?

I was saddened by the letter of Bishop Jones of Louisiana in your issue of August 25th deploring mass demonstrations in the cause of civil rights. Of course, the oppressors in the time of our Lord were not even nominal Christians, so the parallel seems illogical. Perhaps the bishop was being ironical and intended to equate modern southern governors and other officials with "such things as slavery, a ruthlessly cruel imperialism, a demoralizing paganism."

(Dr.) VERE L. RUBEL
Professor Emeritus
Hunter College

New York City

Other Languages

I disagree strongly with your editorial of August 18th favoring literacy tests in Spanish for Spanish-speaking citizens.

Our basic political and legal heritage is English and has probably been best expressed in English. It may be true that the Spanish language papers and radio present some current political information. But anyone who cannot read and speak English is cut off from most political information,

most discussion of national issues, and much of the deepest thinking on current issues.

Such literacy tests are one of the pressures that we have put on immigrants to encourage them to enter into our basic cultural patterns quickly. The United States was able to unite many peoples into a nation only through such pressures.

As a practical matter, allowing literacy tests in one foreign language would mean allowing them in any other foreign language — a concept to stagger the imagination. It would emphasize our differences in national backgrounds, not our common ground as American citizens. It would encourage politicians to offer themselves for office chiefly on a nationality basis to an even greater extent than at present. It would encourage minority language groups to remain outside our main stream of culture.

Respect for other languages and for the ability to speak and think in them should be increasingly emphasized, but not at the expense of our essential political and cultural traditions.

KATHERINE M. CUSHMAN
(Mrs. Edward L. Cushman)

Dearborn, Mich.

I was disturbed by the editorial in your issue of August 18th, entitled, "Spanish-Speaking Voters."

What concerned me was not the view you take of the English language requirement in the New York election law, but rather your intolerant attitude toward those who disagree with you. "Rubbish" was the epithet you used with respect to the New York Times.

I believe it was Hilaire Belloc who noted that "the grace of God is in courtesy." Is it not the duty of a Christian (and, *a fortiori*, a Christian editor) to show decent respect for other people's views, provided only that they be such that a reasonable Christian can fairly hold?

If your position is that no reasonable Christian can hold the views expressed by the New York Times with respect to the English language requirement of the New York election law, will you forgive me if I repay you in your own coin? *Sancta simplicitas!*

BENJAMIN H. WALKER
Attorney-at-Law

New York, N. Y.

Foreign Missionary Fields

It was startling to read on the front page of the July 26 issue of the Church of England newspaper that the Universities' Mission to Central Africa supports 214 missionaries now at work in that area, and that the Society for the Propagation of the Gospel supports 640 missionaries in Asia, Australia, and the West Indies as well as South, Central, and West Africa. I don't know the number supported by C.M.S. and other English societies, but the 854 seems pretty good going for a Church of two provinces and 43 dioceses.

It might be interesting to the people in the pews to know how many missionaries our own American Church with eight provinces and 89 dioceses (page 390, *Episcopal Church Annual*) has at work in foreign missionary fields.

PAUL RUSCH
Director, Kiyosato Educational
Experiment Project (KEEP)
Kiyosato, Japan

The Living CHURCH

Volume 147 Established 1878 Number 10

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

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THINGS TO COME

September

8. **Trinity XIII**
Eighth international conference of the Order of St. Luke the Physician, St. Stephen's Church, Philadelphia, to the 11th.
15. **Trinity XIV**
18. **Ember Day**
Consecration of the Ven. John Adams Pinckney to be Bishop of Upper South Carolina, Trinity Church, Columbia, S. C.
20. **Ember Day**
21. **St. Matthew (Ember Day)**
22. **Trinity XV**
29. **St. Michael and All Angels (Trinity XVI)**
Girls' Friendly Society Day of Prayer around the World.

October

6. **Trinity XVII**
13. **Trinity XVIII**

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

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

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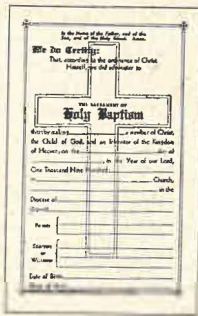
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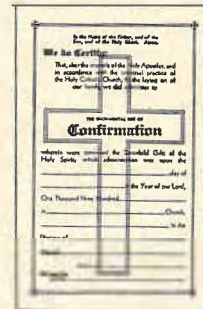
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- No. C-3A—Certificate for girl, with illustration in full colorEach, 12 cents



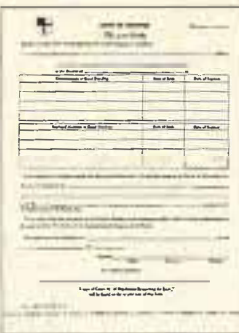
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MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Stereo Headphones —

a New Dimension

The pleasures of a record reviewer are many, among them the anticipation which with he awaits an unsolicited package in the morning mail. Last fall, record reviewers were given the unusual opportunity of reviewing a piece of high fidelity equipment — a pair of Koss SP-3 stereo headphones.

The short waiting period between the arrival of the preliminary notice and the headphones themselves was well worth it. I had read about the extraordinary sensation of headphone listening, but I did not imagine how exciting it really is. The advantages of this kind of record listening are several, but chiefly they are these:

(1) Freedom from extraneous noise. A good set of "stereophones" offers almost complete isolation from noise. The listener



becomes so much a part of the music to which he is listening that he is in danger of being scared out of his wits by a wife approaching from without his field of sight.

(2) Almost perfect balance between channels. Speaker placement often is a problem in a normal set-up. Even if they are placed perfectly, the listener must be sure he is placed correctly. With headphones this problem disappears. With a well balanced amplifier, the balance control can be left in its median position and the stereo effect can be as close to perfect as possible.

One might expect that the frequency response and fidelity would be quite low. This is far from the truth, the response surpassing many speakers on the current market in this respect. I, personally, find myself longing for better speakers as a direct result of my experience with this product.

One reservation must be made. The listener does not hear the music from the center of the "orchestra seats" but from the center of the orchestra itself! The effect is, to say the least, unusual — unless the listener has played in an orchestra! I understand, however, that another manufacturer — Jensen — has introduced an attachment which will enable the listener to "push" the sound to a position "in front" of him.

There are several brands of headphones on the market. The particular set of Koss phone I have (SP-3) sells for \$24.95. A variety of models and adapters is available to allow their use with most any stereo amplifier. With the use of an optional mixer unit several sets can be used concurrently.

After using these headphones for almost a year I can honestly say I am sold on this new way of listening. You might be pleasantly surprised by a demonstration too.

The Rev. Ian Douglas Mitchell's *American Folk Song Mass* received one of its first performances in the east when it was sung recently by a group of campers and counselors of the Young Teen Conference, at Claggett Diocesan Center of the diocese of Maryland, at Buckeystown, Md. I was a member of the clergy staff for this conference and taught this new setting of the Mass to the young people. Guitar accompaniment was provided by Mr. "Bud" Bushong, one of the counselors and a sophomore at the University of Maryland. Special permission to use the Mass was obtained from the composer, since the sheet music has not yet been published. The music was extremely well received by the young people, who found the score easy to learn and a highly appealing addition to their corporate worship.

A feature review of a recording of the *American Folk Song Mass*, as well as of the sheet music, will appear in a later issue of THE LIVING CHURCH.

ACU CYCLE OF PRAYER

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

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8. St. Mary's, Amityville, N. Y.; St. Mark's, Waterville, Maine; St. George's, Derby, N. Y.; St. Ann's, Woodstock, Ill.
9. Church of the Ascension, Atlantic City, N. J.
10. All Saints', San Francisco, Calif.
11. Church of the Atonement, Chicago, Ill.; the Rev. Ian L. Bockus, Caribou, Maine
12. Santa Maria Virgen, Ponce, Puerto Rico
13. St. Peter's, Portland, Ore.; St. Andrew's, Mastic Beach, N. Y.
14. Convent of St. Anne, Arlington Heights, Mass.; Church of the Holy Cross, Thomson, Ga.; Christ Church, Lead, S. D.

“The Church HAS to Teach”

The Teaching Church. By **Kendig Brubaker Cully.** United Church Press. Pp. 94. \$2.50.

“The Church HAS to teach because of the inward compulsion all Christians should feel to share the Gospel of Jesus Christ.” From this indisputable affirmation, Kendig Brubaker Cully, professor of religious education at Seabury-Western Theological Seminary, discusses, in *The Teaching Church*, how this can be fulfilled and by whom.

The author has raised important questions on the “teaching task” of the Christian Church, which is, of course, a necessary, on-going, reexamination of what we are doing and where we are going in the field of religious education.

Dr. Cully has included valuable information for seminarians, Sunday Church school teachers, parish and diocesan education directors, and parents. He admits in his epilogue that he has “only scratched the surface of a very large subject.” Herein lies the deficiency in attempting too large a scope.

Seminarians and newly ordained clergymen will find the chapter on the possible channels of religious education interesting and helpful. Important information on the methods of teaching is included for the benefit of the Sunday Church school teacher, as well as qualifications “that we ought to be able to expect in those who would teach in the church.” Parents will benefit from the last chapter helping them to “supplement, implement, and reinforce the educational work of the Church.”

I would prefer three books of this length, directed at each of these groups, which would take full advantage of Dr. Cully’s abundant scholarship and experience.

DOUGLAS S. MACDONALD, JR.

Canon MacDonald is director of Christian education at St. Paul’s Cathedral and principal of St. Paul’s Episcopal School (both in Quincy, Ill.), and chairman of the department of Christian education for the diocese of Quincy.

There’s a Gap Out There

The Church and Faith in Mid-America. By **Victor Obenhaus.** Westminster. Pp. 174. \$3.75.

What is happening to the Christian churches in the town and country area of the U.S. under the all pervading impact of modern urban-technological civilization? How best can the churches of various confessional traditions and denominational affiliations render religious ministry to men, women, and children who make up

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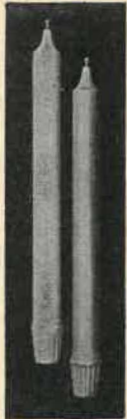
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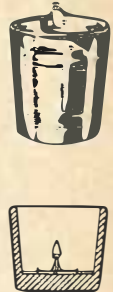
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the population of such communities as a county seat town, an agricultural service center, an industrial town on the rural fringe or a now increasingly rare open-country township?

To those who are concerned about these and related questions, Prof. Victor Obenaus' book, *The Church and Faith in Mid-America*, is an extremely valuable contribution. The book is based upon an intensive study of one midwest county, exclusive of metropolitan centers, involving several communities of just the kinds mentioned above. Basically a sociological inquiry through the technique of interview of a random sample of approximately 1,200 people, this volume presents an accurate description of the content or substance of religious life of the average Church members in the county studied. No judgment, theological or otherwise, is attempted on the findings, nor deduction of general principles from them.

No Episcopal church is found involved in this study, which is no accident, for rural frontiers have not been exactly an Episcopal stronghold. The first three chapters, however, are pertinent to archdeacons and rural deans whose responsibility it is to formulate policy and strategy of "rural mission" and the like, for Prof. Obenaus deals with various facets of social change expertly and suggests some useful and, I dare say, usable methodology for similar studies elsewhere.

Findings in the remaining chapters are in many ways devastating. They show how *non*-theological the average Christian is, how little difference it makes in substance whether the church he belongs to is of one denomination or another, and yet he feels compelled by all sorts of *non*-theological factors to stick to the church he happens to be a member of. Furthermore, the study shows that professional clergy, educated and trained as they are by their seminaries, are neither responsible for the prevailing state of affairs of the Churches nor capable of doing much about it. To put it bluntly, there is a wide, almost unbridgeable gap between what the clergy think the ministry should be and what the laity expect of them.

Subjected to a similar test of sociological analysis, Episcopalians I am sure will not fare much better. Though by a tech-

nically competent scholar, this volume, free from technical jargon, presents a challenge in a very matter-of-fact language to both those who are in pastoral ministry and those who are training future pastors.

DAISUKE KITAGAWA

Formerly of the Department on Church and Society of the World Council of Churches, Fr. Kitagawa is now executive secretary, Division of Domestic Mission, of National Council's Home Department.

Pictures in Search of a Frame

The Psalms in Israel's Worship. By S. Mowinckel. Two volumes. Pp. 246 and 300. Abingdon. \$15 the set.

The Psalms: A Commentary. By Arthur Weiser. Westminster. Pp. 841. \$9.50.

The Psalms for the Common Reader. By Mary Ellen Chase. Norton. Pp. 208. \$3.95.

Calvin called the Psalter a mirror of the soul in which its varied moods may be seen reflected, and of course there is a sense in which the Psalms are timeless. But in another sense they are timely, and it is right that we should seek to learn how they came into being, and for what purpose. Traditionally both Jews and Christians have regarded them as essentially private poetry, composed largely by King David and his contemporaries (about 975 B.C.); attempts were then made to relate them to the known circumstances of the King's life so that the superscription to Psalm 3, for instance, is "A Psalm of David, when he fled from Absalom his son."

But such ascriptions are the learned guesses of those ancient circles in which the Psalms were handed down and with the rise of modern critical scholarship at the end of the last century and the early decades of this, the Psalms came to be widely regarded as having been written some centuries after David and as having arisen in the post-exilic age, from about 500 B.C. to about 150 B.C. The newer scholarship agreed with the old in thinking in terms of private composition — either by individual authors or by circles of pious Israelites — and in seeking references to contemporary events by which it hoped to discover the historical background and date of each single Psalm.

There is a decided change today. First, the old "historical situation approach" has been largely given up. Following the lead of the German scholar, H. Gunkel, earlier in the century, the Psalms are classified according to their literary types — Royal Psalms (a steadily increasing category), Hymns, Community Laments, and so on. Second — a sharp reversal of the earlier attitude — they are held to be overwhelmingly pre-exilic (before 586 B.C.). Third, they are regarded not as

reflecting an individual's life and, occasionally, hard times, but as having arisen directly out of early Israelite temple worship. This is again in marked contrast to the earlier critical view where it was often held that the Psalms were too "spiritual" to be liturgical in origin and use.

But how are they connected with that worship? Into what frame do the bulk of the Psalms fit? Here views differ, and the difference is illustrated by the books of the Norwegian, S. Mowinckel, *The Psalms in Israel's Worship*, and the German, Arthur Weiser, *The Psalms*, both of them scholars of the first rank. As is well known from his earlier works, the former thinks in terms of an annual Enthronement Festival, a ritual drama-with-a-purpose in which the Lord, His presence symbolized by the Ark of the Covenant, effected each year a New Creation, triumphing again over the powers of Chaos which are at the same time the political enemies the nation would have to face in the ensuing year. He discerns in this Festival (and in the Psalms) the themes of Kingship, Creation, Judgment, Election, and Covenant.

Weiser is of the modern German school and thinks instead of an annual Festival of Covenant Renewal, of which the theme is "the continually renewed encounter of God with His people, which has as its final aim the renewal of the Sinai covenant and of the salvation it promised." The motifs of Kingship, Creation, and Judgment which Mowinckel regards as central, Weiser finds to be peripheral.

A third approach which may be loosely called that of the "Myth and Ritual School" thinks rather of a New Year Festival in Israel along the lines of that known to us from the Babylonian world, and having as its center the dying and rising fertility God whose role in the drama was taken by the King.

All of these reconstructions fall somewhat short of demonstrable proof: It is a question of which frame accommodates most in the Psalter, and more fittingly, than the others offered. To discuss them further would protract an already long review; those who have to study the Old Testament professionally will congratulate themselves on their good fortune in having two such outstanding books, and will make use of them both.

Mary Ellen Chase's *The Psalms for the Common Reader* is concerned rather with the *timeless* character of the Psalms. Well written, as we should expect, it discusses the various types of psalms and cites many of them in full, bringing out their enduring teaching. In dating them late, her view is a little antiquated now, and there is no discussion of the possible liturgical origin of the Psalms along the lines mentioned above.

J. R. BROWN

Fr. Brown is associate professor of Old Testament and Hebrew at Nashotah House.

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

8. Nova Scotia, Canada
9. Nyasaland
10. Ohio, U.S.A.
11. Oklahoma, U.S.A.
12. Olympia, U.S.A.
13. Ondo, Nigeria
14. Ontario, Canada

The Living Church

For 84 Years:

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

Thirteenth Sunday after Trinity
September 8, 1963

NATIONAL AFFAIRS

United in the Cause

by the Rev. ROBERT A. MACGILL

At 2 p.m. on August 28th, some 200,000 black and white Americans on the approaches of the Lincoln Memorial in the nation's Capital declared themselves a single community united in the cause of freedom.

Five hours earlier, 300 Episcopalians acted out in close focus the same spirit of unity, penitence, militancy, and joy which dominated the historic Washington march.

At the altar of the Church of St. Stephen and the Incarnation, the celebrant was the Rev. Richard L. Hicks, Jr., rector of the Church of the Redeemer, Greensboro, N. C., and prime mover in the racial truce there. At the *Pax*, Fr. Hicks clasped with two black hands the white hands of the deacon, and said: "The peace of the Lord be always with you." From black hand to white hand through the entire congregation communicants passed the ancient symbol of common unity in Christ.

That's the way it was all day. Episcopalians were present in large numbers, as were members of various religious bodies, civic groups, labor unions; etc. But marching along Independence and Constitution Avenues, identifications of that sort were largely supplanted by a unique manifestation of brotherhood which:

- ✓ Clearly transcended all customary barriers and reserves and caused perfect strangers to exchange smiles, greetings, even confidences.
- ✓ Produced an extraordinary camaraderie and consideration among all those caught up in the surging march. Packed shoulder to shoulder, people of every conceivable background moved or stood without complaint, confusion, or irritation.
- ✓ Evidenced a powerful and pervading sense of purpose. Everyone seemed to know why he was there. Earnestness, tempered with joy, was the prevailing mood.

Many persons told LIVING CHURCH reporters that they felt the march would be a turning point for local civil rights action in their parishes and communities. Most agreed that "anyone who marched would



"The peace of the Lord. . ."

Ray C. Wentworth

never forget the experience" and would be strengthened to communicate its purpose to others.

Episcopalians were evident on the Washington scene in many ways:

1. In addition to the Eucharist at St. Stephen's, services were held in many churches — principally at the National Cathedral and St. John's on Lafayette Square. A crucifer and banner bearers led a 30-block procession of more than 500 on 16th Street. From St. John's Church, Bishop Creighton of Washington led a march of more than 1,000 into the mainstream of demonstrators on Constitution Avenue.

2. LIVING CHURCH reporters spotted at least 10 bishops, 300 other clergymen, and uncounted thousands of lay persons. Busloads of Anglicans poured into the Capital in droves; at least 15 buses were counted from the diocese of New York alone.

3. The National Council placed a half-page advertisement in the *Washington Post* for August 28th recapitulating the resolutions on race from the House of Bishops' meeting in Toronto [L.C., August 25th]. It was the only such adver-

tisement appearing during the march, and it attracted widespread attention.

4. Numerous Episcopal leaders were among the National Council of Churches' delegation. Staff members from the National Council were on hand to develop a special issue of the news bulletin, *Church and Race*, which was to be mailed to parish clergy after Labor Day.

WASHINGTON

Burden of Guilt

The burden of guilt among southerners for racial injustice is particularly heavy among Mississippians, the Rev. Duncan Gray, Jr., rector of St. Peter's Church, Oxford, Miss., said in a sermon at the National Cathedral, Washington, D. C., on August 18th. "It is doubly hard for the southerner to hear and accept God's word of judgment," he said, adding:

"Racial injustice is not an easy thing for the average white southerner to face, but he can never face it unless he hears God's words from the cross and His words of judgment."

He pointed out that God's judgment

Fr. MacGill is executive secretary of the National Council's Division of Publications.

cannot be borne without the salvation of the cross.

Mr. Gray, the son of Bishop Gray of Mississippi, made news last year when he tried to quiet unruly demonstrators protesting the enrollment of a Negro student at the University of Mississippi [L.C., October 14, 1962].

DALLAS

Prowler Shot at Church

Police answering a neighbor's call shot and critically wounded a 25-year-old prowler at the Church of the Incarnation, Dallas, according to a report in the *Dallas Times Herald*.

Four policemen came to the church when a neighbor reported the presence of an intruder. When the prowler, a young man, encountered the police he tried to flee. He was shot twice while he was trying to climb a chain link fence.

"I was looking for something to eat," the man gasped, according to the *Times Herald* report. He was taken to a hospital where, at press time, his condition was described as critical.

MISSISSIPPI

Service in Clarksdale

A "Service of Christian Unity," led by a National Council staff member and attended by several visiting religious leaders, marked an effort to open channels of communication between Negro and white leaders in Clarksdale, Miss., last month.

The Rev. Worthington Campbell, Jr., associate secretary of the National Council's Armed Forces Division, led the service at the First Baptist Church in Clarksdale on August 8th. An overflow crowd of about 350 included Dr. Robert W. Spike, executive director of the National Council of Churches' Commission on Religion and Race; the Rev. Arthur Walmsley, executive secretary of the Division of Christian Citizenship of the Episcopal Church's National Council; J. Robert Lunney, a staff member of the Lawyers' Committee for Civil Rights Under Law; Dr. Robert C. Dodds, general director of planning for the NCC; and Dr. Dale Fiers, president of the United Christian Missionary Society of the Christian Churches (Disciples). Tim G. Taylor, a Churchman from Winona, Miss., led the congregation in the 23d Psalm.

No local white clergymen attended the service, according to Religious News Service, and very few local white laymen were present.

The NCC Commission of Religion and Race sponsored the gathering, which brought people from various parts of the country to Clarksdale to talk with civic leaders there.

At the service, Dr. Spike said the activity in Clarksdale was "not an attack

or condemnation of anyone. This is perhaps the most important witness we can make in the nation to our conviction that the Lord Jesus Christ is involved in this struggle."

One of the few local white people to put in an appearance at the Negro church during the service was a deputy sheriff, who served an injunction on the Rev. B. Bradshaw Minturn, rector of the Church of the Ascension, Silver Spring, Md., and the Rev. Gerald Forshey, a leader of the Interracial Council of Methodists in Chicago. The injunction was reportedly a ban against practically all types of racial demonstrations in Clarksdale.

THE PRESIDENT

For a Friend

President Kennedy attended an Episcopal Church service in Washington, D. C., last month.

He attended the memorial service for the late Philip L. Graham, publisher of the *Washington Post* and *Newsweek* magazine, a close personal friend, without announcing his plans in advance. The service was conducted by Bishop Dun, retired, of Washington.

Mr. Kennedy recently visited St. John's Church, Lafayette Square, in Washington ("The Church of the Presidents") to greet its new rector, the Rev. John C. Harper. He signed the Prayer Book used in the presidential pew, but did not stay for Fr. Harper's installation. [RNS]

SOUTHERN RHODESIA

Milestone

The Rev. Canon **Oliver Somkence**, priest-in-charge of St. Andrew's, Western Commonage, Bulawayo, has been appointed Archdeacon of Bembesi, South-



RNS
Deputy sheriff serving papers on Fr. Minturn (center) and Mr. Forshey
No condemnation, but important witness.

ern Rhodesia. He was appointed by the Rt. Rev. Kenneth Skelton, Bishop of Matabeleland, to succeed the Ven. **H. M. Kay**, who is returning to England to become vicar of St. Nicholas' Church, Lincoln. Canon Somkence is reportedly the first African to be appointed an archdeacon in Southern Rhodesia.

SOUTH AFRICA

Anti-Positive Slant

The South African embassy in Ottawa, Canada, replying to remarks by the Most Rev. Joost de Blank, Archbishop of Capetown, has claimed that the South African government is not opposed to Christianity.

The embassy took exception to statements allegedly made at the Anglican Congress in Toronto, and particularly to the remark by Archbishop de Blank that "the lot of the black African is an economy of poverty, with wages extremely low and housing conditions terrible."

Such statements, said the embassy, were "deliberately slanted against the positive work of the government" toward social, political, and economic progress of the Bantus [African natives]. "Criticism . . . by clergy and laymen," the embassy statement said, "has never been suppressed by the government. If and when a Church acts or speaks out against a government . . . it should be well informed, and act on genuine Christian principles." South Africa's government was attacked in Congress discussions, from the pulpit, and in press interviews, the embassy complained.

According to the embassy, there was confusion at the Congress over segregation and separate churches for the various racial and linguistic groups. The embassy took the position that "separate churches can hardly be condemned as unChristian."

Archbishop de Blank, in Toronto, said that he had never suggested that low wages and inadequate housing were government policy. "On the contrary," he replied, "I said the government was greatly concerned with these problems and was trying to remedy them." He pointed out that the Anglican Congress did not specifically attack the South African government, but condemned racial segregation and discrimination generally [see p. 11]. [RNS]

Institute Spurs Controversy

The recent formation of a Christian Institute of Southern Africa is being attacked by some Dutch Reformed Church clergymen and laymen who claim that its theories are "a threat to Church and state."

The Institute, launched by prominent members of the Anglican Church and almost all Protestant denominations, in-

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FINAL MESSAGE

Race Was Included

The formal message of the Anglican Congress to the Churches of the Anglican Communion was presented to the Congress on August 23d after an opening address by the Most Rev. Howard H. Clarke, Primate of Canada, and immediately drew forth discussion and debate, more by what was omitted than what was included.

The primate prepared the way for the introduction of the message by saying that as the Congress came to its last day its members naturally look to see the results they have achieved. There could be no doubt, he said, but that they had heard some great speeches of the kind the leaders had been hoping would come before the Congress.

Archbishop Clarke said that from the pre-Congress meetings had come a document that challenges every level of Church life [L.C., September 1st]. This document, he said, states clearly the Christian principles of man; there is both personal responsibility and fellowship in it. It would be easy to put down a sum of money or perhaps send a few men, he suggested, but in this challenge everyone must face a personal responsibility.

The Bishop of Huron, the Rt. Rev. George N. Luxton, then presented the Congress message, first saying that if all of those who had been consulted in regard to the form and content of the message should be laid end to end "they would all fall asleep." He reported that more than 300 suggestions had been considered by the editorial committee.

Immediately after the reading delegates flocked to the microphones to be heard. One said he felt the message lacked sufficient reference to the missionary obedience required of everyone. Another, while saying he was inspired by the message, said he felt the message was lacking in warmth. Some other objections were that it did not stress sufficiently the Church as the people of God wherever they are; and that there was no reference to the power of the Holy Spirit as Mover of the Church.

The most vital objection, however, came from the African Churches; their delegates found in it no reference to race relations, one of the burning questions of the day and one in which the black races were looking for action from this Congress, as one delegate put it. One asked: "Why do we lack the courage to send a message to all of our people?" The Bishop of Ondo-Benin, West Africa, claimed, "If nothing is done, all that has been said here will be considered as having no value when we return to our people in Africa."

After considerable discussion and what

appeared to some as hesitancy on the part of the leaders to include any statement, the message was returned to the editorial committee for changes and the inclusion of a section on race relations.

The Congress asked that this message — the only official recommendation of the Congress — be read in all of the churches of the Communion, subject to the approval of the local bishops.

The message as adopted follows:

"The Church that lives to itself will die by itself." This was the warning which the Archbishop of Canterbury gave us during



the Congress, and we have taken it to heart. For God has moved us by His Holy Spirit to think very hard about our vocation as Christians. Selfish ways must go.

1. God has called us to be a *servicing Church*.

He has redeemed us in Jesus Christ, the Son of God, who came among us as a servant.

We are determined to learn how to serve our neighbors outside our Church walls, and our fellow men and women of other nations and continents.

We thank God that He has made us a world-wide fellowship of many races, so that the riches and talents of one Church may meet the needs of another.

All receive from God; all are called to give to others.

We can no longer think of some Churches doing all the giving, and some doing all the receiving. We pray that our congregations may learn to give and to receive men, money, and ideas, with true and sensitive Christian love.

We are sure that our Communion must find new ways to support those Provinces and peoples that are in urgent need, both spiritual and material. Some of our Churches struggle to survive; others face grave emergencies; none can meet our Lord's challenge alone. This calls into question what we all spend on ourselves. This is what Christian love means, in practice. We were reminded, for example, that a new organ in a city church may mean that 12 fewer priests are trained in Asia or Latin America.

We have welcomed for serious study the plan presented to us by our Church leaders called "Mutual Responsibility and Interdependence in the Body of Christ [L.C., September 1st].

2. God has called us to be a *listening Church*.

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ECUMENICAL

The Cardinal Calls

James Cardinal McGuigan, Roman Catholic Archbishop of Toronto, and the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, had a "friendly visit" during the closing hours of the Anglican Congress. Cardinal McGuigan called on the Archbishop in his hotel, and the two chatted for several minutes [see cover].

Msgr. John O'Mara, the cardinal's secretary, reported the conversation touched on no theological or doctrinal subjects. He said the Archbishop expressed gratitude for the call for prayers in Roman Catholic parishes in behalf of the Congress. Mrs. Ramsey was present at the meeting, as was the Rev. Canon John R. Satterthwaite, the Archbishop's secretary.

The Archbishop, reporting to the Congress on the visit, later noted that he had been invited by the Roman Catholic Church to name Anglican observers to the Second Vatican Council for its second session. In addition to an American scholar and a bishop from England, Dr. Ramsey said an African bishop and an archdeacon from Ceylon would alternate in the third delegate-observer post. He did not give the names of any of the observers-to-be.

THE ARTS

The Complete Miserere

by LORRAINE K. DAY

The Art Gallery of Toronto for the first time displayed its complete set of 58 *Miserere* prints by Georges Rouault during the Anglican Congress. This was believed to be the first time that the entire collection has been shown at once in North America.

The collection, published in 1948, combines various printing techniques on copper plate. The basic effect is black on white, not always specific in representation.

The display, based on the early Bible, the Vulgate, obscure philosophical writings, and Greek mythology, was weakened by the fact that texts, which were to have accompanied it, were never written.

The Good Friday feeling ran through the *Miserere* series, which depicts people unable to defend themselves in society, and people forced into difficult positions, such as the soldier and the judge.

For the religious art exhibition, many Canadian lenders sent paintings, sculpture, prints, and drawings of more general appeal. The Bishop of London, the Rt. Rev. Robert W. Stopford, opened the exhibition on August 14th. It contained important items lent by the National Gallery of Canada, the Montreal Museum of Fine Arts, McMaster University, and

Victoria University, Toronto.

Before the opening of the special show, wives of Congress delegates and bishops were invited for a conducted tour of the Toronto Gallery of Art and saw such works as Ruben's *Elevation of the Cross*, a fairly small oil painting done in baroque style (this particular work has twice been stolen from the Toronto Art Gallery during the years it has been there).

Another interesting work was a wall-size painting, by Jacopo Robusti Tintoretto and his co-workers. It is *Christ Washing His Disciples' Feet*. An interesting study in perspective, it was executed using only three colors, although it looks as though many colors were used.

RELIGIOUS FRONTIER

For the Christian, No Frontier

Below is the text of an address delivered on August 14th at the Anglican Congress by the Rev. Canon M. A. C. Warren, general secretary of the (English) Church Missionary Society, in which Canon Warren explores religious frontiers, as they exist today. Canon Warren maintains that for the Christian, there is no religious frontier, at least in the sense of a line of demarcation between the religious and the secular. The text:

"Once upon a time" — that is how fairy tales begin. But it is no fairy tale that once upon a time there was no religious frontier. Once upon a time all life, all experience, was understood in some sense religiously.

Explorers in the field of pre-history, anthropologists, psychologists, and archaeologists also, each within his own discipline, would seem to confirm the fact that "in the beginning" the religious dimension was all-pervasive. Directly full self-consciousness arrived, man was aware of mystery; the mystery of birth and death, the mystery of nature, the mystery of himself. Religion, at its very simplest, is man's response to mystery. . . .

At that primitive level, then, and on that understanding of religion, we can say that once upon a time there was no religious frontier. For countless ages all life was consciously and deliberately related to that *mysterium tremendum* which after divers fashions came to be called "God." But if there was no religious frontier there was most certainly a religious quest. It was a quest for understanding, a quest felt to be of enormous importance because the *mysterium* was not only *tremendum*, it was also *horrendum*. Life was terrifyingly uncertain. Down the centuries the spirit of man has pursued this quest for understanding. The story of that quest is, in part, the history of religion. In the course of that history, as attempts at understanding, have come the great religious formulations — rituals of relationship, ways of worship, codes of law, systems of ethics.

In speaking thus of a quest I have done so deliberately because the quest is man's

response to the divine endowment, which is man's capacity to ask the question, "why?" and then to persevere with the question, "how?" We Christians cannot be too insistent upon this fact of the divine initiative. The quest is not man's initiative. It is man's response to the divine initiative. The grace which is God coming to "meet" man is always the antecedent fact in religious experience. Man's most elementary feeling of awe before life's mystery is the expression of an implanted capacity. God, we believe, did the planting. "In the beginning," God breathed into man of His living Spirit.

In the Beginning

At this start of our deliberations let us put ourselves humbly under that affirmation — "in the beginning, God." In the beginning of every religious experience, in every one of mankind's religions — God! In the beginning of every political change and of every political revolution — God! In the beginning of all culture, and of every mutation of culture — God! In all our action, in all our organization for action — in its beginning, God! And with due humility we believe that God was in the beginning of the Anglican Communion, whatever the date at which we place that beginning. Only let us in these coming days beware of the subtle temptation, which so easily pervades all Anglican gatherings, the temptation to believe that in the beginning was the Anglican Communion, with the tacit assumption that in the *eschaton* all will be in the Anglican Communion.

No, in the beginning, God. In the end, God. And surely we have to learn to say, "in the middle, God. In the center, at the heart of things, God."

But if to speak of man's quest is not to deny God's initiative, still less is it to call in question the reality of that continuing divine initiative which we call revelation, God has revealed Himself in divers manners. We should be bold to insist that God was speaking in that cave in the hills outside Mecca; that God brought illumination to the man who once sat under the Bo tree; that the insight into the reality of the moral struggle and of man's freedom to choose the right, which was given to Zoroaster, came from God; that it was God who spoke to a simple Japanese peasant woman, a hundred years ago, of sin, of righteousness, and of judgment, and that God is at work among the four million Japanese who follow her teaching. Thus boldly to insist is in no way whatever to hesitate in affirming what we believe, that in a quite unique way He revealed Himself in Jesus Christ our Lord. I wish I knew how best to insist on that uniqueness. Perhaps I must content myself with the "Incarnation" of our Creed and say simply that once upon a time the Word was made flesh at Bethlehem.

But what I am concerned to insist upon here . . . is that our faith is faith in the omnipresent Lord, a faith expressed in the opening verses of St. John's Gospel and in the tenth verse of the first chapter of the Epistle to the Ephesians. "In the beginning" of every religious experience is God. And the end of all religion is the *anakephaliōsis*, the summing up of all things, of Ephesians I. 10.

For the religious man then, and *a fortiori* for the Christian, religion is all — "All's love, all's law." All life is religious. For the

Christian there can be, in the central citadel of his faith, no religious frontier. The Christian must refuse every pressure, however subtle, to divide man's experience of living under the separating titles of the "sacred" and the "secular."

God meets me everywhere, or I never meet Him. If I think I meet Him only in Bible and Sacrament, and in the Christian fellowship, then I do not know whom it is I meet. For He speaks to me in my newspaper as well as in my Bible. He seeks me out in the theater, in the novel, in arts, as well as in the Holy Communion. Enormously enriched as I am by a host of Christian friends, I remain impoverished unless I can, in some small measure, understand what Teilhard de Chardin meant when he said, one month before he died:

"The joy and strength of my life will have lain in the realization that when the two ingredients — God and the world — were brought together they set up an endless mutual reaction, producing a sudden blaze of such intense brilliance that all the depths of the world were lit up for me."

Is all this to belittle the means of grace, cherished by our Church? No, it is to glorify God the giver of all grace, who gives us all things richly to enjoy because we find Him everywhere. The means of grace we cherish do not limit God: They point beyond themselves to His unfathomable riches.

Our Starting Point

Here surely is our starting point. Consider how immensely strong is our position when we start upon a dialogue with the man of another faith, or of no faith at all, if we believe we already know in some small degree the God who is active in the one we meet. And the strength of our position lies precisely in the humility which it engenders. For to believe that, in the other whom we meet, we also meet God — God graciously active — we make it clear that we claim no monopoly in God. That should be the basic assumption which we make when we approach the man of another creed, and — be it noted — when, as Anglicans, we approach our fellow-Christians of some other denomination, however bizarre in our view is their way of worship, however strangely phrased their articulation of faith in the one Lord.

Let me press my point one decisive stage further. I have pleaded for a bold insistence on the self-revealing activity of God all through the long story of man's quest to understand Him. I believe that it is no less important that we shall see God at work in those who, because for them the word "God" had lost any meaning, denied that He existed. If we have flexed the muscles of our imagination sufficiently to recognize God's presence in the cave outside Mecca, under the Bo tree, and at other points in man's religious pilgrimage, let us be bold to see Him at work in that bitter critic of 19th century society, who once labored in the British Museum, whose ashes lie in a London cemetery, and whose name still conjures up the fears of half of mankind and the hopes of the other half! Have we the moral and intellectual integrity to admit that our concern for social righteousness owes not a little, under God, to Karl Marx?

Or, think again of that Viennese psychoanalyst who, studying the diseased minds of

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If a church's budget suffers from poorly

organized and reluctant canvassers,

The Mail Order Canvass

may be the answer

by the Rev. Edgar M. Tainton

Vicar, St. Thomas' Church, Eugene, Ore.

There comes a time when the vestry or bishop's committee has completed its own canvass of every possible Every Member Canvass chairman and somebody asks, "Why not just send out letters?"

The treasurer groans and the oldest vestryman present says, "That's what we used to do when Fr. Jim was here. We always had to scout around afterward to scrape together enough extra gifts to make up the deficit."

We've all seen it: the semi-apologetic letters giving a modest budget estimate and intimating that St. Swithin's-on-the-Strand would appreciate a pledge. The letter contains a pledge card that "may be dropped in the plate next Sunday."

A few cards come in. The next Sunday the clergyman announces from the chancel that boxes of offering envelopes already marked with the names of the faithful are to be found in the narthex, and will the members of the congregation please take theirs as they leave? Those that still remain after three or four weeks are mailed. Sometimes a hopeful letter goes with them asking the recipients please to remember St. Swithin's. The treasurer sets up accounts for numbered envelopes and hopes for the best.

Sometime around the middle of summer a desperate plea is sent out for the people to use their envelopes. In the early fall, when plans should be well under way for the Every Member Canvass, the vestry conducts an urgent private canvass among the well-heeled of the congregation and, with luck and by drawing on the pledges for the next year, the budget is met. Everyone is exhausted from the effort; it proves impossible to find a canvass chairman; time is running out — so another letter is sent with another batch of pledge cards.

Somebody (more than likely a transfer from another parish) finally comes in with the energy to conduct a canvass "by the book" according to National Council or to set up the "Michigan Plan" or, in fact, any other plan that really is a plan. The increase in pledges is phenomenal and, like all householders who have at last succeeded in pulling themselves out of debt, the congregation of St. Swithin's swears "never again."

But this happy ending is not really the end.

Each year a canvass is set up according to plan but first one element and then another is dropped. Why send out canvassers by pairs? Sent out singly, we can do with fewer canvassers. Joe and Bill and Jim cannot make the canvassers' training meetings but after all they have canvassed so often that they could do it with their eyes closed. So could all the canvassers, so why have the training meetings? It would be a lot easier to recruit canvassers if each man could go out on his own schedule, so why be a slave to a time-table? Fr. Tim doesn't like to be talking about money all the time, so why not cut down the pre-canvass tithing sermons to one instead of three? After all, that was a fine letter he sent out to kick off the canvass, so why have a tithing sermon at all? And why make a big thing out of the presentation of the pledges on Loyalty Sunday? If people have to be reminded of their loyalty, they cannot be very loyal. And isn't that kind of whoop-de-do more appropriate to the Baptists than to the Episcopalians?

So the Baptists add a hundred-thousand-dollar education building and the Episcopalians, over cocktails at the country club, wonder if St. Swithin's is going to be able to meet the diocesan assessment.

The well run Every Member Canvass with each canvasser well informed and doing his job has been demonstrated by experience to be the best possible canvass. We pay large sums to professional companies to run them for us, and they are successful in large measure simply because we have committed ourselves to so much money that we feel bound to follow the advice of the professional leader. (Which demonstrates again, if demonstration is needed, that values in contemporary society are determined by the price in the market place.)

There is always, in fact, a certain desperation in church finance. It may be that desperation is all that will arouse volunteer helpers to bestir themselves and it might be just as well. A comfortable surplus is not the kind of comfort which the Church endorses.

There is a narrow margin between the urgency of a critical situation that stirs up the people of the church and the hopelessness of exhausted possibilities that induces lassitude on the order of "You just can't do that at St. Witless'. Fr. McGonnigle tried it in 1906 and it didn't work. Maybe you can do it in a big parish like St. Chromium's but it is too much to expect of a little mission. Anyway, the assessment and quota are always set too high."

At St. Witless' it may be impossible for the vicar to find half a dozen men who can get out and conduct a canvass. The most active member and largest contributor to the mission may still be the most self-defeated by "the way it's always been." It may be that the businessmen who conduct the church's affairs are sterling examples of faith — the faith that "we've always made out somehow, what with the Christmas and Easter offerings" and (the old refrain) "anyway we

can't run a campaign like that at St. Witless'."

October is a bad month because everyone is settling down after summer vacation and getting the kids properly started in school. November is bad because so many people are going away for Thanksgiving or having relatives visit and all the businessmen are getting set for the pre-Christmas rush. Who would go out on a canvass in December? Anyway, why spoil the Christmas spirit? Besides, the Christmas offering will probably pull the Church through. January is a pretty bad month because of the Christmas bills. That would leave February as the ideal month except that skiing has started in the mountains and those who don't ski are taking off for winter vacations in Palm Springs or Hawaii.

All right. Send them a letter, or a series of letters, but not the dispirited "begging letter" of the usual mail campaign. A well run campaign is better than a badly-run campaign regardless of type and, since the mail-order campaign can be, if necessary, a single-handed effort, there is no reason why it should not be expertly run. Some considerable businesses are operated by direct mail.

At the outset, there are two common attitudes about mailing pieces. You will hear about those attitudes. Mostly you will hear about them from the laymen who will not go out on an Every Member Canvass. One is that no one ever reads any advertising mail. The other is the exact opposite. That any Churchman needs to be told the need of the church only once and will promptly pay his share. If this were true, there would be no need of a canvass at all. The first statement is true enough to cause some trouble. Remember the time announcements were sent out of a change in service time? And how many came at the old hour?

How many times was the change announced?

I thought so.

There are a remarkably large number of persons who hear nothing that is said only once. Direct mail, like any advertising, is a matter of repetition.

We have, in a direct mail campaign for pledges, this advantage, that on the whole the people who pledge in any campaign are also those who come to church. The Episcopalian who was confirmed in 1926 and has not darkened the door of the church since would not be likely to pledge if you were to send to him the Archangel Michael as a canvasser. The beginning of the pledge campaign, therefore, should be a sermon by the rector or vicar — followed by a letter. And the next step should be another sermon — followed by a letter. There should be three sermons and three letters.

A logical breakdown for the series of sermons is the Church in the nation, in the diocese, and in the parish or mission.

The sermons should concern themselves not with what National Council or the diocese is doing or might do, but with the local church in relation to these doings of the great ones — from the high consideration of *our* part in bringing Christ to the world, to the low consideration of "how would you feel if St. Witless' were listed in the diocesan paper as one of those churches unable to meet the assessment and quota?"

The sermon on the local church is a good place to bear down on the impossibility of separating the spiritual and material — the facts that we do not worship in a cloud but in a building with a possibly leaky roof, with fuel and light bills and depreciation, that bread and wine are material things and have to be bought, that money is sacramental in that it is an outward and visible sign of the individual's sacrifice of himself. Possibly



"...AND NOW, ABOUT THE ROOF REPAIR FUND..."

here might be mentioned the cost of some of the hidden items that the parish takes for granted. If the total budget is mentioned, it should be in round figures (inflated by about 10% to take care of annual attrition — or, more brutally, delinquencies) since its purpose is not to lead the communicant to glance about him and mentally perform long-division but as a reminder that the sum of money required by even a small parish or mission is not inconsiderable.

The letters that follow each sermon should be in accord with the theme of the sermon, with strong emphasis on stewardship and proportionate giving. They should be signed personally, if possible, by the rector or vicar and sent first-class mail. Use for each mailing a *different* commemorative stamp. People always seem interested in new commemorative stamps (which cost no more) and this degree of interest, however small, may tip the scale in favor of the letter being

read. Making the letter short and as vivid as possible is a still greater help.

If your church does not have its own printed stationery, order some for this campaign. It will more than repay its cost. And, while you are at it, why not choose something a little less dignified and more attention-getting than minute black letters centered at the top of the page?

In addition to the letters, and at the same time, use all the regular channels of publicity including the Sunday bulletin and any periodical newsletter the parish may put out. You are preparing to ask the people for a fairly large amount of money and you must ask in a loud voice so they will know why you are asking and what you expect.

The letter which follows the last sermon should contain a business reply envelope with a large flap, inside of which is printed a standard pledge form. The envelope may be used for a check. At the foot of the pledge or in the letter mention that a five-cent stamp on the return envelope saves the church seven cents.

The following Sunday should be designated as stewardship Sunday, and parishioners should be requested to return the pledges before then or place them in the plate on that Sunday.

At this point, two things are virtually certain. One is that the treasurer will be surprised at the number of pledges that come in. And the other is that they will not be quite enough, at least not enough for a church which counts on a realistic plate collection and about 10% delinquency.

Then follow three more letters in a kind of diminuendo to a smaller and smaller list, leaving out each time those who have sent in their pledges. Here, if not before, is the time to bear down strongly on the catechetical answer to "my bounden duty as a member of the Church." These letters, of course, should also contain reply envelopes. It seldom proves worthwhile to go beyond three letters.

This outline is based on experience at two missions. At each mission, pledges rose over the previous year. Subsequent experience showed that while a standard Every Member Canvass would bring in a larger pledged total, the percentage of delinquencies from the mail-order canvass was less. However, lest anyone feel that a mail-order canvass is an easy way out, the regular canvass still brought in a larger total.

If a church is currently trying to operate on pledges raised by the spasmodic efforts of badly organized and reluctant canvassers, the mail-order canvass will not only do a better job but, with its precise time-table and its unabashed asking for proportionate giving, prepares the congregation for a tightly organized canvass next year. It will also demonstrate to the congregation that there are some tricks Fr. McGonnigle didn't try in 1906.

The Office of Vestryman—

a particular opportunity

for the exercise of a layman's ministry

by the Very Rev. H. Gordon Clark, D.D.

Director of Development, Philadelphia Divinity School,
Philadelphia, Pa.

A vestryman can consider the office to which he was elected by his fellow parishioners as one of particular opportunity for the exercise of his layman's ministry. When he adds to this opportunity the canonical responsibilities involved he can begin to see this unique office of the Church in its proper perspective. But the vestryman must see his function from the center of the Church's life. His deliberations and decisions must be consistent with the mind of Christ which the Church should represent. The vestryman is engaged in the work of the Church; he is not merely involved in "church work."

It is the structure of the Episcopal Church which provides the layman with this responsible opportunity for service. Canon 13 of General Convention refers the mode of election and terms of office of wardens and vestrymen to state statute or diocesan canon. It does, however, enunciate the basic function of the vestry to serve as "agents and legal representatives of the parish." The vestryman is, therefore, a member of the legal entity of the parish church, the vestry being the corporate body and the rector its president and presiding officer.

In this capacity the vestryman has particular responsibilities. The vestry must hold and preserve the real property of the parish, always, of course, available to the rector for the "full and free discharge of all functions and duties" pertaining to his office and ministry (Canon 45, sec. 1 b). This will require constant attention to maintenance of the physical plant and

provision for the necessary labor to protect it against deterioration. The vestryman must also guard the parish's equity in its real property by being certain that adequate insurance is being carried in case of fire or other exigency. Although Canon 6 makes only a one-sentence reference to this responsibility, there are few lacks of the vestryman that bear greater liability than permitting his church to lose the value of its property through a lack of insurance protection.

The most generally recognized responsibility of the vestryman is for the financing of the church. Money is admittedly necessary to the parish's life, for it provides support for every phase of the Church's effort.

Canon 6 of General Convention requires standard business methods of all persons involved with Church finances. Among these requirements are restrictions on the deposit of trust and permanent funds as well as securities with a federal or state bank, a diocesan corporation, or other agency approved in writing by the finance committee of the diocese or missionary district. Books of account are required with a report on all income and expenditures being made annually, following an audit to be conducted by a certified or independent accountant or accounting agency permitted by the diocese or missionary district. A treasurer should never permit a vestry to ignore this Canon requiring an audit. It is a protection he should be accorded. To facilitate this process of audit and report the Church provides a standard form of cash book with columns to correspond to items of the annual report.

For fuller treatment see *A Handbook for Vestrymen*, by the author. Morehouse-Barlow, \$1.50.



Luoma Photo

Among the vestryman's responsibilities, the care and maintenance of the parish's real property.

But these are only the mechanics of the vestryman's office. Fiscal policy and business procedures of the vestry are not without their spiritual opportunities. The opportunity of his responsibility stems from a sense of stewardship. This is reflected in the framing of an annual budget. The work of the Church should be clearly apparent in this budget. The purposes of Christ must be given priority regardless of cost. Here is, where the vestryman exercises vision and expresses his Christian conviction. Here is the responsible opportunity of his lay ministry.

There is no Canon referring to an "Every Member Canvass," yet every vestryman will have to be concerned with an effort of some kind to provide annual financial support for the church. It is not within the purpose of this article to address this subject. Suffice it to say that

Continued on page 32

Craftsmanship and Artistry

says Christine Fleming Heffner

who here reviews five

Miss Lucy is moving away," Mrs. Johnson told her husband at dinner. "Well, I guess that's the end of the altar guild," he said.

And who hasn't seen it happen — the altar guild revolves around the one member (usually but not always aging) who "knows how to do everything" and at her removal stumbles through the most ordinary routines and completely gives up the attempt to do anything creative.

Yet this seems very strange in a day when decoration has returned to honor,

and when the creative instinct has to content itself with such predigested activities as painting-by-number and "shake-the-box" kits (shake the box and the ship, airplane, animal, or locomotive falls together). There are even signs that the creative drive is not satisfied with such piddling endeavors — embroidery, almost a thing of the past, shows some signs of return, and hand-smocking is definitely "in."

But in the newest and most daringly designed churches one still sees the trite machine-made copies of altar vestments our grandparents saw in their day. Experimental buildings house altars clothed in the most run-of-the-mill frontals in stereotyped colors. (Though experimentation in color can go too far — I once knew a color-blind priest who rejoiced in a chartreuse chasuble and a magenta cope.) Meanwhile, the women of the parish do handwork to sell at bazaars in order to raise money to purchase machine-made altar furnishings!

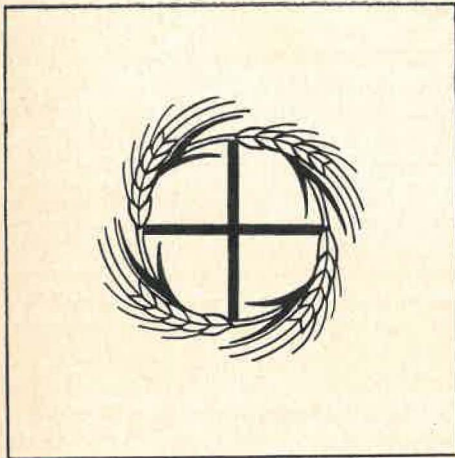
This is not to say that the ordinary day-to-day care of the altar and its equip-

ment is not in itself creative — one of the most delightful accomplishments of the week can be the restoring of a lovingly-polished gleam to an oft-used chalice. But why stop there? With new concepts of design used boldly in new churches, with interesting new fabrics and threads, why not design and make the accoutrements for the altar of your parish church, an offering of craftsmanship and artistry as well as a result of pleasing and fitting design suited to the church itself, creating an effect of beauty that is a praise to God as well as an attraction to men?

In England, this is more and more being done, and a number of new books on the subject have been published in recent months — books which might well be the mainstay of something that almost never exists and ought always to do so: the altar guild library.

One such book — a small one — is *The Making of Church Vestments*, by Graham Jenkins.¹ This book is written for use in the Roman Catholic Church, but is nonetheless useful. Half the book is taken up with an interesting account of the origin of vestments, and the other half is given over to "The Practical Approach." The book's British origin shows, e.g. ". . . in our own times. We find male Court dress rather fanciful, with its knee-breeches, silk cut away coat, lace cravat and totally inadequate sword, yet at one time such clothes were the everyday dress of the ruling classes." Its Roman orientation shows, too, of course, in such things as its reference to the use of lace, "prelates," etc. References to "minor orders" may be confusing to the Anglican reader. But its history of vestments is brief and interesting, and references to modern Roman use do not detract. The accounts of beginning reform in vestments in the Roman Church, with the return of the full chasuble and the true hood on the cope, and the diminishing use of lace, are of interest.

¹ Newman Press, Westminster, Md., 1957. Pp. 32. 80¢.



Design for burse and veil, reproduced from *Burse, Veil and Stole*, by permission of Embroiders' Guild, London, England.



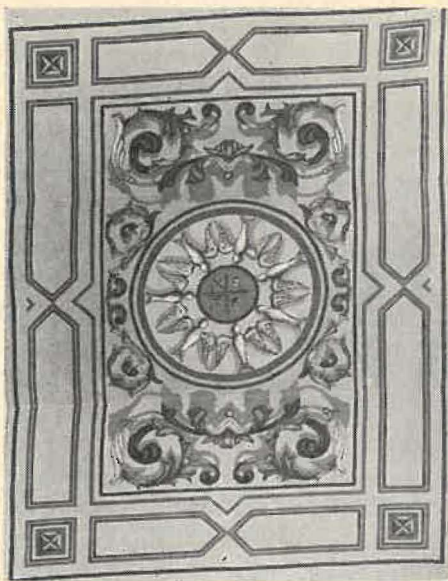
books on the subject

The practical section of the book is rather lacking in details, but the book is worth having for its historical section and its illustrations.

Three exceedingly useful books come from England, the "Church Needlework" series published by the Embroiderers' Guild, which also publishes a monthly magazine. The first Guild booklet, *Altar Linen*, is now out of print. Booklet number 2 is *Canvas Work*.²

Canvas Work includes helpful charts as well as descriptions and illustrations of stitches. There are interesting design suggestions scattered through the booklet. Names of materials may vary in the US,

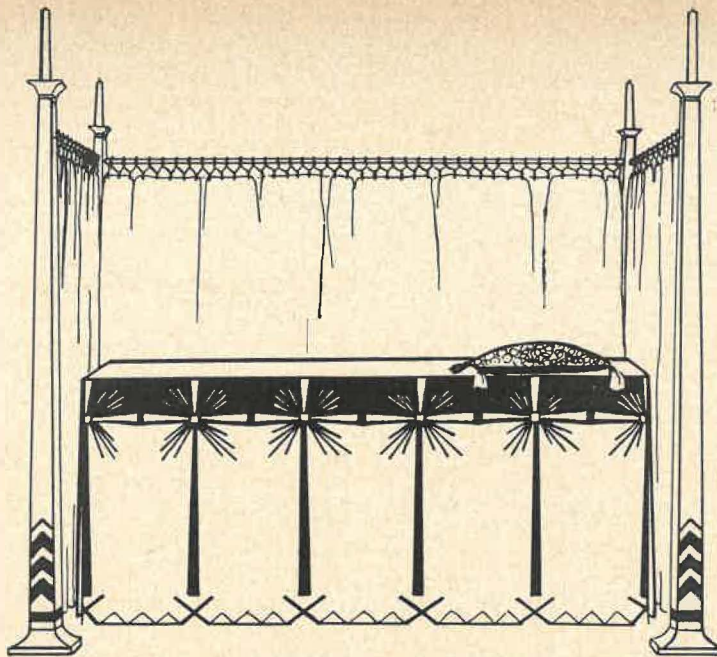
² Author not given, 1959. Pp. 32. All the Guild booklets are available at \$1 per copy, including postage, from the Embroiderers' Guild, 73 Wimpole Street, London, W.1.



Bob McCormack

Sanctuary rug made by members of Trinity Church, Tulsa, Okla. Celebrant and communicants are reminded of their Baptism (the fish) into the Kingdom (crown) of One who is both Christus (X) and King (Rex, R). The seven doves are reminders of the sevenfold gift of the Holy Spirit. The circle, in green, speaks of nurture and the circle is surrounded by the Tree of Life.

September 8, 1963



Charles T. Branford Co., 75 Union St., Newton, Mass.
Sketch from *Church Needlework*, by Beryl Dean, of altar in the English tradition showing altar frontal with frontlet designed as a counter-change.

but the descriptions should help. (One would probably be hard put to find a horsehair mattress to obtain filling for kneelers, as suggested.)

The stories of the work of several English local church embroidery groups is surprisingly exciting. This ought to give ideas to women who are tired of tediously filling in the needlepoint backgrounds of pre-embroidered dining room chair seats.

Booklet number 3 published by the Embroiderers' Guild is *Burse, Veil and Stole*, by Margaret F. Johnson.³ Here are well organized and practical instructions in making these items, geared to the knowledgeable amateur — and such embroidery is not meant for the rank beginner anyway. There are more than ordinarily explicit details on laid work, silk shading, gold work, etc. British terms may need some translating — "turnings" for "seams," and "corn" for what is obviously, to us, wheat in the example of a design at the book's end [see cuts, p. 16]. On page 6 references to illustrations are a bit confusing since they don't appear in the order referred to in the text.

The Embroiderers' Guild booklet number 4 is *Vestments* by Nora Jones.⁴

This book "sets out to be a practical step-by-step guide," according to its own stated purpose. In large measure it will succeed. There are useful, clear charts of layouts for cutting vestments, but no diagrams of construction, such as those that users of American dress patterns will be accustomed to. The glossary is a help, though not, of course, on English brand names. A list of suppliers is exclusively British, as might be expected.

³ Published 1960. Pp. 30.

⁴ Published 1961. Pp. 32.

A fifth booklet in the series, *Altar Frontals*, is to be published soon.

Now that the Roman Church is markedly decreasing its use of lace, there may be some Anglican parishes which are about ready to take it up! Seriously, there are some chancels which do cry for lace (sparingly used) and others where lace is simply what the parish wants. In either case, handsome handmade lace would be a considerable improvement over the machine product that is all too often seen. The *Anchor Book of Lace Crafts*⁵ includes a five-page section devoted to Church laces done in filet crochet. The section is illustrated with enlarged photographs and charts. An earlier section of the book gives detailed and illustrated instructions for this kind of crochet. A bit expensive for the individual, the book would be a useful reference work for the altar guild library.

The *pièce de resistance* of recent books on Church needlework is the book by that title, written by Beryl Dean, author of *Ecclesiastical Embroidery. Church Needlework*⁶ seeks to introduce "a more vital approach to church embroidery for use in modern churches," and expresses the need for "better designs, imaginative interpretation, and functional construction."

Here is a book of the most explicit and detailed instruction as to technique, geared to creative use of embroidery in harmony with contemporary surroundings. The author's directions are always written within the context of a free adap-

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⁵ Published by Charles T. Branford Co., Newton Mass. Pp. 192. \$9.95.

⁶ Charles T. Branford Co., Newton, Mass., 1962. Pp. 132. \$4.95.

CHURCH SCHOOL FURNITURE AND EQUIPMENT

The author suggests
ways and means to make
Sunday school classes more
enjoyable for all

by the Rev. Victor Hoag

Good teaching can be done under adverse conditions, and the Sunday schools of the past have been notorious for their make-shift arrangements. Yet even the most ingenious teacher is greatly tried if he has to teach with noise, crowding, and lack of elementary equipment. Fortunately, within our day the building programs in most parishes have produced increasing numbers of separate class rooms. But the furniture and equipment of the rooms still need study and improvement.

One hasty step has been observed in many cases. After the vestry has built the fine new "educational building," somebody reminds them that "now we must get some of the best, newest, and most professional furniture." For this, unfortunately, the committee consults only furniture supply houses, and salesmanship by-passes educational policy and experience. We have seen many such buildings equipped ("while we are spending the money") with furniture unsuited to the real needs of Church school classes. Now they will have to make-do with their fancy furniture for a long time. For example, the chairs with a fixed arm for writing are especially unsuited to the new style teaching.

The parish educational committee, concerned with providing the best circumstances for teaching, should first set out

a policy for equipment. Included should be these points:

- (1) Suited to the size of the pupils.
- (2) Suited to the methods of teaching employed.
- (3) Strong, but inexpensive if possible.
- (4) Made locally, if possible, to fit the needs.
- (5) Easily stored between Sundays.

The height of seats obviously should suit the size of the children. Yet in spite of published lists of correct heights, based on actual measurements of children's legs, most churches seem to have only two sizes — the "baby" chairs for the smallest, and for all the others, merely the "regular" chairs. The result is that most of the pupils from about second grade through fifth have to sit on adult chairs (frequently the folding type) and to spend their whole class period with feet swinging.

For this problem of seating children for the Sunday session I have done some study in a number of parishes, and I have arrived at the conclusion that low benches are by far the best. A bench 12 inches high, with seat 12 x 24 inches,* will seat two children, and this size will serve nearly all the intermediate classes.

Tables should be of corresponding height if it is expected that children will

work at them. However, many teachers report that children prefer to stand at a standard table (30 inches high) to do handwork. We have seen narrow table tops hinged against the wall — a saving of floor space when not in use.

The arrangements of the class room should fit the more fluid and active ways of our present teaching. I have visited hundreds of classes and have been appalled by the almost universal pattern by which the pupils take their places at chairs around a table, and continue in this rigid setting throughout the entire period. I would suggest that seats be arranged in a circle for the early moments, which usually employ conversation. Tables with materials laid out are against the wall, and the class moves to them for handwork or writing.

In places where several classes still must occupy the same large space, there is the problem of dividers. If the folding partitions cannot be bought, portable screens are usually made. Since noise cannot be shut out, these serve mainly to prevent the children from seeing the next class. Therefore they need not be higher than about five feet. The home-made style, with heavy bases sticking out, cause people to stumble, and are difficult to store. Light weight metal screens are on the market, and are efficient and attractive. These may have blackboard and tackboard on their surfaces.

One kind of divider is a foot wide at the base, and includes shelves for storage on one side and space for display of books or pictures on the other, sloping side. These dividers are on castors, and are run into a closet between Sundays. Some parish houses with low ceilings have hung dividers by hooks.

The matter of storage is important. Teachers are discouraged if handwork, uncompleted at the close of the last session, is found to have been molested. Each room should have a closet or locker (with key) where materials can be found exactly as left. I have seen corner cupboards attached to the wall, above the floor, where each teacher kept her things.

Another method is to have a central place where separate boxes for each teacher are kept and brought to the class at the start of each session. A supply secretary in charge can check these for basic supplies of pencils, paste, scissors, paper, etc., and keep them clean from the litter that so often accumulates.

Adequate place for pupils' winter clothing should be found in each class room, or nearby. Hooks at the right height can be on movable racks, or against the wall.

Some of the equipment seen in vital parishes includes: screen for projection,

Dr. Hoag is the author of "Talks with Teachers," which appears regularly in the L.C.

*Described and illustrated in article "Feet on the Ground," THE LIVING CHURCH, February 24, 1963.

fixed or painted on the wall of each class room; file for large pictures (two pictures, back-to-back, hung from a wire coat hanger are good); filing cabinet for secretary; newsprint pads; frames to support art work; lap-boards of masonite (about 12" x 14") with clip, for writing. And of course a good filmstrip and movie projector, with a growing library of usable filmstrips, and a proper cabinet for filing them.

The foregoing refer largely to the Sunday session. The steadily increasing par-

ish day schools have longer periods, and will naturally require pupils' desks and other customary school equipment. But this is another area.

For those who are creative (that is, who can invent and make things) I urge the homemade article. A little book that is full of good ideas is entitled *How to Make Church School Equipment*, by Adair and McCort.** This book notes,

**Westminster Press, Philadelphia, 1955. 100 pp. Price \$1.25. Used by permission.

"The floor is the natural habitat of small children, and tables and chairs can be dispensed with in favor of a cleanable floor covering. The teacher who attempts to keep little children seated round a bare table, or in the same chairs in the same place for an hour is apt to complain of discipline problems."

The vital teacher will invent or demand suitable tools. The parish should be ever alert to the need for supplying new equipment and discarding the outmoded.

Those Little Pasteboard Cards—

do they say what we really want them to say?

by the Rev. Lewis W. Towler

Fellow and tutor, the General Theological Seminary, New York, N. Y.

It had been a lengthy conference, and several of us wanted to break away in order to be quiet for a few minutes. We left the conference room and went across the hall into the parish church. Most of us had not been inside this particular church before, and when we entered, there was something about it which drew us immediately to our knees. For a few minutes we knelt quietly in prayer, and then several of us simply remained seated in the church for a while. After a minute or two, one or two of us noticed a little card placed in the rack on the back of the pew. We took the card from the rack, and this is what we read:

Welcome to a friendly, growing church. The members of the clergy are here to serve you at all times. Please fill out this card and place it on the offering plate at the time of the collection, or give it to an usher, or mail it to the church office.

- I am new in town and desire the minister to call on me.
- Would like information on groups in the church.
- Here is the name of someone who is ill. Please have clergy pay a call. Name:
- Please send offering envelopes.
- My friend/neighbor may be interested in the church. Please have minister call to explain the church program.

As we read over this particular card, we began to wonder how many thousands upon thousands of similar cards are stuck in the pockets of pews in churches throughout our country, to become dog-eared and dusty. What do these little bits of pasteboard accomplish? Do they really say to people what we want to say to them about the Church? Granted, a call from a clergyman done after prayerful preparation is a good thing. Agreed, that fellowship and discussion groups in a church can be a great help. Notifying the rector of persons who are ill is helpful, for every rector knows how easy it is for people to get in and out of the hospital without his knowing it.

On the other hand, if we think there should be some little pasteboard greeting card in the pew, what do we want these cards to say about the church and its life? Should the message of the cards have some relationship to the things which happen at the altar, in the pulpit, at the lectern, in the nave where the laity do their Christian worship on their knees?

Should we throw them all out? Perhaps some of them should be discarded, and perhaps in their place simply a lovely little pocket of empty silence. Or, perhaps, a better way would be to rewrite the card — to use it to say to people those things which we want our church to say, and to let them know right from the start that the Gospel of Christ is founded in the need of the giver to give. Perhaps we can find a way to write these cards so that the emphasis will be upon the glory of God and the service of others. Such a card might look like this:

- I recently moved to town. I know what it is to move to a new community. Are there new-comers in this area to whom I might call to extend a welcoming hand?
- I would like some instruction in the meaning of worship and my part in it.
- I have a free afternoon once a week. Please furnish me with the names of two or three shut-ins upon whom I could call.
- I believe the church should take a more active part in the community. Would welcome a suggestion from the vestry as to a community project or program to which I could give some free time.

These are, of course, suggestions — some of them better than others — but you can see the emphasis and direction are quite different from those of the traditional pasteboard cards.

What do people see in front of them when they come to your church? An altar, a cross, a Prayer Book, a Hymnal? Is there a little pasteboard card? Does it say the things you want it to say about your Church? It is a little thing, that pasteboard card, but even a little thing can be used to advance the Kingdom of God.

Results

and Frustrations

The second Anglican Congress, held in Toronto, Canada, this summer, was in many respects quite different from the first, held in Minneapolis, Minn., nine years ago. And both, no doubt, were very different from that long-ago Pan-Anglican Congress of 1908, the first occasion on which clergy and laity joined the bishops of the Anglican Communion in an international meeting.

In terms of work done, the Toronto gathering far exceeded the one at Minneapolis in importance. But the somewhat frustrating fact is that this work was not done to any great extent in the Congress itself, and very little of it was reported either to the public or to the Congress. It was done in a series of associated meetings, some held before the Congress, in London, Ont., and some after it in Toronto. Primates and metropolitans, missionary executives, liturgical experts, people with ecumenical responsibilities, people concerned with laymen's activities, took counsel with their brethren from all over the world in closed meetings. Ideas and understandings were exchanged, lines of communication and coöperation were established or strengthened, and in result Anglicanism began to live a common life more fully than it ever had before. "Bishop-Steven-Bayne," as Anglicanism's executive officer is known in British circles, was very much in the center of all these activities. His vision, his tireless energy, his unflinching wit and good humor, and above all his sensitive understanding of every part of the Church, helped to turn the Anglican Communion from a theory into a reality.

A problem for the next Anglican Congress, we think, is to make better use of the fact that the cream of the clergy and laity of the Anglican Communion are gathered together at one time and in one place. In Toronto, their daily schedule was to go to church according to a different Anglican rite each day; to listen to a long speech; to listen to four short speeches; to listen to any temerarious delegates who might wish to make a fifth, sixth, or seventh speech on their own initiative from the floor; and then to spend the afternoon in group discussions which had a minimal effect on the course of the proceedings.

If this is to be the lot of the delegates at future Congresses, there would seem to be little reason for any process of selection. A world-wide educational summer conference might as well be open to anybody who wishes to come and be educated.

A rule that there be no resolutions was imposed upon the Congress on the ground that it was not a legislative body. In view of the fact that the Lambeth Conference is also not a legislative body, we wonder whether the 131 resolutions of the Lambeth Conference of 1958

will be the last from that highly articulate assembly.

The Congress message was made the voice of the Congress itself, in extensive discussion on the floor which, in our opinion, greatly improved the document [see complete text, p. 11]. But group findings were presented only in a few excerpts which were passed on, not as Congress decisions, but as samples of things that had been said.

The most important event connected with the Congress was unquestionably the decision by the primates and metropolitans to ask the self-governing Churches of the Anglican Communion for a new and deeper commitment to the mission of the Church as full partners. When this decision was reported to the Congress in the document entitled, "Mutual Responsibility and Interdependence in the Body of Christ" (later known as "the Saturday Document" because it was presented on Saturday), so earnest were the episcopal and archiepiscopal spokesmen for it that there was some feeling that it had been oversold. Nevertheless we hope and believe that it will be implemented in action by the constituent Churches and that it will bring about a significant realignment of Anglicanism's world-wide life and work.

Minneapolis was a "first," with all the exciting discoveries that go with such an occasion. Not least of its contributions was the discovery that the old opposition



of Catholic vs. Evangelical vs. Liberal was not so much a deep interior cleavage as a heroic effort to accept the paradoxical character of truth. Churchmanship was a relatively minor question at Toronto. People seldom asked or thought about the possible party ties of speakers and leaders. Rather, the deep issues had to do with problems on which there is no party line, problems of the Church's confrontation with the world.

There was much happy introspection at Minneapolis, and little of it at Toronto. It is a pity that the seriousness with which the delegates tackled the Church's tasks

on the missionary, political, and social frontiers was not allowed to issue in articulated decisions.

The problem of Anglicanism's relation to Churches which enter into union with Christians of non-Anglican background was seriously wrestled with at Toronto. In statements of some Anglican leaders it seemed to be suggested that any Church which entered into such a union would necessarily cease being a part of the Anglican Communion. The *reductio ad absurdum* of this position would be the reunion of British Methodists with the Church of England, taking the see of Canterbury out of the Anglican Communion. Others voiced a strong objection to this principle, arguing that any Church entering into a unity scheme which did not sacrifice Catholic principles should be welcome at Lambeth Conferences and Anglican Congresses. The idea that a national Church — particularly a young, struggling one in a politically unstable new nation — should break its ties with all world-wide fellowships of faith seemed a disservice to the ecumenical cause itself.

The idea of the "wider episcopal fellowship," to

include non-Anglican bodies with which Anglicanism is in full or partial communion, seemed to spokesmen of the latter point of view to be an excellent idea but not the answer to the problem of Anglican Churches which had entered into unions. In the words of the old saying about weddings, Anglicans should feel that "they have not lost a daughter but gained a son." And, as in the case of weddings, the parental in-laws may not be on especially friendly terms at first.

The case of South India, in which a conscientious problem is raised for Anglicans by the continuation of non-episcopal ministries for the present, is not necessarily the key precedent for the future. At any rate, it was agreed it is still a little early to talk about "the disappearance of the Anglican Communion." Even if there should ultimately be a world-wide fulfilment of our Lord's prayer, "that they may all be one," the Anglican family strain will undoubtedly remain a well-marked and highly valued part of the whole, no longer in exclusion or separation, but as part of a great choir of many voices.

NEWS

Continued from page 10

cluding the Dutch Reformed Church, is dedicated to studying the racial question in segregated South Africa. It seeks to improve relations between the Afrikaans- and English-speaking Churches.

One of the critics of the institute, the Rev. A. P. Potgeiter, said he suspected political motives behind it. However another Dutch Reformed clergyman, Professor Albert S. Geyser, one of the most outspoken opponents of the *apartheid* [racial segregation] laws, said the formation of the institute had come "at a most critical stage for the Christian Church in South Africa and the Afrikaner people—and for the advantage of both."

A spokesman for the Institute described the movement as "the first big step toward coöperation among all South African Churches," adding that a "common ground" was being sought first among the races, "before making an assault on the problem as a whole."

Anglicans named to the Institute's executive offices included the Rt. Rev. B. B. Burnett, Bishop of Bloemfontein, and the Rt. Rev. A. H. Zulu, Assistant Bishop of St. John's, Kaffraria.

MORALS AND ETHICS

Safety vs. Sin

Negligence in traffic accidents was condemned late last month as "godlessness and a sin against mankind" by the Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] Archdiocese of North and South America.

In a pastoral letter, to be read from the pulpit, priests were asked to stress the "moral and sacred responsibility all of us have to avoid undue negligence

leading to unnecessary death and injury."

"The subject of safety is a perennial one which confronts all of us . . . every day and every moment of our lives. . . ."

[RNS]

ATLANTA

Diocesan Paper

A new paper, entitled *Diocese*, will succeed the *Diocesan Record* as publication of the diocese of Atlanta, according to the Rev. Canon Milton Wood, director of the project.

The first issue of the monthly tabloid will appear in September. "We are fortunate to have a fine committee of professional newspaper people to advise us," said Canon Wood.

ECUMENICAL

Rome and the East

"The barriers between [Roman Catholics and Orthodox] are not based on real differences," Pope Paul VI said recently during an impromptu talk.

At a Mass for Eastern Rite (Uniate) monks, the Pope urged that the barriers which separate the Orthodox Churches from Rome "fall without delay." (The Byzantine or Uniate Churches are in full communion with the See of Rome, although they differ in their liturgy, rites, laws, and customs.)

Asking whether the delay on the road to reunion between the Roman and the Orthodox Churches had not been due to lack of understanding on the part of Roman Catholics themselves, Pope Paul said, "We are all a bit deaf. We are all a bit dumb. May the Lord open us up to understand . . . His voice, the word of God."

OLD CATHOLICS

Unity Conference

A deeper understanding of what it means to be a young Catholic Christian in the world today was the main theme of a conference of the Anglican and Old Catholic young people of England, Scotland, Holland, Germany, Switzerland, and Austria which met at Bacharach-on-the-Rhine, Germany, from August 5th to 11th.

The conference, which discussed the theme, "Youth and the Living Witness of the Church," was attended by 140 representatives of the two Communion. It was organized by the Rev. Sigisbert Kraft, Old Catholic priest of Karlsruhe, Germany.

Greetings to the conference were sent by the Archbishop of Canterbury. Among the speakers were well-known theologians of the two Churches. Anglican speakers were the Rev. Michael Bruce, member of the Convocation of Canterbury of the Church of England; the Rev. Michael Halliwell, British Embassy chaplain in Bonn; and Brother William, S.S.F.

WORSHIP

Electronic Meditation

Something new in the realm of private meditation and devotion is an invention by the Rev. Charles W. Roberts, Jr., rector of St. James', Taylor, Texas, called the "Ecclevox."

The Ecclevox is an electronic device providing a guide to private devotion through the presentation of taped music, prayers, and meditations. On tape, against a background of Church music, a clergyman provides recorded food for thought. Up to 50 selections, lasting five minutes

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The tracts published by Peak are the work of Dr. J. B. Phillips, British theologian and translator of the *New Testament in Modern English*. The titles, illustrated by appropriate modern cartoons, will stop anyone: "I Like to Keep an Open Mind," "The Dumb Blond," "I Never Asked to Be Born," and "It Walks by Night." Peak has other titles, too.

While the tracts open on a light note, they soon reach through to the heart of the gospel.

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The Ecclevox can be used in schools, hospitals, and other institutions. Experience has shown that the Ecclevox is used most often between 9 p.m. and 7 a.m., for these are the "lonely hours," according to Fr. Roberts, who says the Ecclevox is not intended as a substitute for personal counseling, but as an extension of the minister's service to his people.

KOREA

A Better Way, on TV

The Korean government television administration allots one-half hour of Sunday evening broadcasting time to the (Korean) National Christian Council, the Rt. Rev. John C. S. Daly, Bishop in Korea, told THE LIVING CHURCH last month. This allotment is made to the council with the provision that those doing the broadcasting will not preach the Gospel, he said. (Relatively few Koreans are Christians.)

In general, the Protestant Churches that participate in the council have used the television time to present choirs from various churches, but recently, feeling that the choir programs did not have maximum effect, they asked the Anglicans to broadcast a sung Mass. The use of such a celebration on television was received with enthusiasm and was regarded as a major breakthrough. Some called it a "better way of preaching the Gospel."

Celebrant at the sung Mass was the Rev. Noah K. Cho, a priest of the mis-

sionary district of Honolulu who studied at Nashotah House. The Rev. Kim Jonah, of the Korean Church, who was ordained to the priesthood recently, served as deacon, and Theodore Park, who was Korea's lay representative at the Anglican Congress last month, was subdeacon.

ENGLAND

Bible Attacked

The Rev. Canon John Pearce-Higgins, canon of Southwark Cathedral in England, speaking at the closing session of the Modern Churchmen's Conference in Cambridge, England, on August 9th, criticized the Bible as a record heavy with wrong history and unfulfilled prophecies, according to the *New York Times*.

Claiming that the Bible should just be considered one of many holy books, he said he considered the present use of the Bible to be an "obstacle to human brotherhood." Christian ministers, he said, must start to discover non-Christian literature, and Christian scholars should "state fearlessly that there is much in the Bible that, if taken literally at least, is just plain wrong."

He concluded that, for a large number of supporters of religion, their religious views were infantile psychological systems.

Pilgrims to Rome

Dr. William Louis Anderson, Bishop of Salisbury, and Dr. Mervyn Stockwood, Bishop of Southwark, England, will be among leaders of an interdenominational group of British pilgrims scheduled to be received in an audience by Pope Paul VI in April, 1964.

The pilgrimage, in which some 400 persons are expected to take part, "is being organized by Interchurch Travel, an Anglican agency. [RNS]



Sung Mass in Korea: Fr. Cho is at the altar; behind him are Fr. Jonah and Mr. Park.

MESSAGE

Continued from page 11

We have learned again at Toronto that Anglicans, like other people, have no monopoly of God's truth. We must all listen more carefully to what He has to say to us. He speaks through the Bible, through prayer, and [through] sacrament. He speaks through men of other faiths and through those involved in this world's affairs, whether or not they recognize Him.

3. God has called us to be *one Church*.

Anglicans cannot live in isolation from other Christians. Some of our dioceses are now preparing to enter into unity with other Churches. In this new life we shall seek to offer them our support and our fellowship. And we intend to work far more closely with our fellow Christians of other Communions, both at home and throughout the world.

4. God has called us to *affirm the unity of the human race*.

Segregation and other forms of discrimination are sin. We voice our deep concern and compassion for all who suffer on account of their race, color, or creed. We pledge our active support for all those who in various parts of the world are witnessing for Christ by their courageous stand against discrimination and segregation. We are ashamed that barriers of race should still persist in the life of the Church.

5. God has called us *all, clergy and laity together*.

Again and again in our Congress we have realized the fundamental importance of the laity as partners with the clergy in the whole work of the Church. Our lay delegates have asked urgently for more adequate training. Our Anglican laity want to understand their faith. They want to know how it applies to questions of poverty, politics, race, war, and peace. They want to know how it applies to their every-day work and leisure so that they may witness to Christ.

God is calling some of our Churches to new opportunities for expansion. He calls others to patient faithfulness, others to new kinds of unity, others to endure frustration or persecution. The message of the cross is that these are blessings and burdens to be shared in love. We are passionately concerned that He shall do what He wants with us all.

"Faithful is He that calleth you, who also will do it" (1 Thess. 5:24).

The Power of the Lord Christ be with you all.

TRAINING FOR ACTION

Paper to Cover Cracks?

The Church must produce more and better theologians, said the Rev. Alan Richardson of the university at Nottingham, England, speaking as a panelist on August 20th on the subject, "Theological Education."

In a great many parts of the world there are simply not enough adequately qualified theologians who can hold their own, at the higher academic level, with scholars in other subjects, he said. [The theme paper for this discussion was by the Rev. Canon F. C. Syngé, principal of

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Christchurch College in New Zealand. See L.C., September 1st.]

"I cannot help feeling" Dr. Richardson said, "that in many parts of the world the Church is not making the best use of her resources and opportunities. The strongest forces should be thrown in the battle at the decisive point; some of the best men we have should be directed into college work of every kind, and particularly into chaplaincies in the universities and technological institutes. New and relevant ways must be developed for equipping with means of theological understanding the young scientists, historians, technologists, and sociologists who will be the leaders of tomorrow. The Church today needs lay theologians and lay theology.

"There is one supremely important area in which an especially urgent task confronts the Church. This is the sphere of higher education. . . . Christian education is failing to keep pace with developments in this sphere."

The Rt. Rev. E. G. Knapp-Fisher, Bishop of Pretoria, South Africa, spoke on "Vocation and Enlistment." He said there would be no difficulty about the word "vocation," but that "enlistment" might bring less ready agreement. There are those who, with some justification, believe enlistment to be inconsistent with vocation, or liable at least to obscure its primacy, said the bishop. Enlistment can never precede or replace vocation, but he said it may complement it, for these two reasons:

First: The fact of vocation and its practical implications may often be unclear to the individuals called. It is not personal but also corporate, in the sense that it must be recognized and exercised



in the Body of Christ, that it must be elicited and encouraged by the prayers and counsel of its members, and that its practical implications demand the guidance and direction of others than those immediately concerned.

Second: The concept of enlistment is justified by the fact that we are concerned with service in the army of Christ, which is the Church Militant here on earth.

Bishop Emrich of Michigan spoke on stewardship as part of the field for the training of Christian men and women. He said that if forgiveness is the door by which we enter into the new life with God in Christ, then stewardship, which is responsible sonship, describes the responsible attitude of that new life. The failure of the Church in its missionary responsibility is often due to the confusion and embarrassment in speaking about money.

This attitude is a mistake; it is indeed a serious religious error.

Christ spoke about possessions, the bishop said. Our attitude toward possessions, said Bishop Emrich, reveals the state of our souls as nothing else will. It is the love of possession which is the root of most evil, yet it is through them that we bless and serve.

"Giving" said Bishop Emrich, "is a means of grace, for the simple reason that God does not give His Spirit to those who play with His truth, but to those committed ones who fight His battles. We give because we love, and we learn to love by giving. Since God is first in our lives, let our offering be the first item on our budget."

The Rt. Rev. A. M. Stockwood, Bishop of Southwark, England, spoke on "Training for Action — Clerical and Lay." He declared that the test of the statement (so often made in stewardship campaigns) that the purpose of stewardship is to encourage an attitude of mind which expresses itself in sacrificial living comes when an answer has to be given to a man who tells his parson, at the end of the campaign, that he wants to do a job of work for the Church.

"If we think of the Church as an end in itself we shall use all his energies to maintain our buildings and its domestic activities — servers, choir, sidemen, churchwardens, the monthly magazine, the provision for altar flowers, or perhaps, if lucky, even cutting the rectory lawn," said Bishop Stockwood. "These jobs have to be done and the more volunteers for church jobs the better. But if we conceive of the Church not as an end in itself but as an agent for the furthering of the Kingdom of God we shall mark them down on our list of priorities.

"As I see it, our task is to place Christians in the places where men's minds are influenced and decisions are made. And if this is our strategy let us take a leaf out of the Communist's book. The Communist has a vision of the world as Communism thinks it should be, and he takes each bit of human experience and fits it into the Marxist jigsaw puzzle.

"Let's be practical. Personal life, factory conditions, marriage relationships, class and racial tensions do not become Christian merely by urging that people go to Church," the bishop said. "In fact Churchgoing can easily degenerate into supplying the paper to cover over the cracks in our disintegrating society, whereas our real task is to strip society down and to rebuild it on Christian foundations.

"My contention is that if the Church is to influence society our parishes must be honey-combed with groups of trained laity applying their biblical insights to contemporary happenings and creating an informal Christian opinion which leads to action."

NO FRONTIER

Continued from page 12

innumerable patients, first charted the unknown continent of the unconscious. We may judge, rightly perhaps, that some of his conclusions about that continent are as wildly distorted as the medieval *mapa mundi* in Hereford Cathedral, as inaccurate as the assumption of Columbus that he had actually discovered India. But we who know what an immense contribution this discovery of the continent of the unconscious has made to the ministry of Christian healing, let alone to the whole practice of psychosomatic medicine, will humbly thank God for His grace at work in Sigmund Freud, no less at work because Freud did not acknowledge Him.

In what I have said so far I have attempted to define our human situation under God as I believe the Christian should try to view it, so that when we meet with those of other religious faiths than our own, and when we meet with men of no apparent faith at all, we should have the "right look in our eyes," to use Laurence van der Post's striking phrase. And I have stressed that the real strength of our position lies in its radical humility.

While for us, as Christians, there is, in the profoundest sense of the word, no religious frontier, no demarcation line between sacred and secular, no activity of the human spirit which is without God; yet, to the seeming of many men, there is a religious frontier. + + +

The Frontier Is a Gulf

Those who do not believe in God are insistent that there is a religious frontier. And though we may come to recognize that their unbelief is a refusal to accept the distortions of our own believing, we must come to terms with the fact that for them there is a vast gulf separating them from us. That is the religious frontier in a large part of our world today. We must, in due course, take note of other very important sectors of that frontier. But let us begin here where the frontier is most familiar to all of us, whatever our race and culture, who are consciously part of that modern world in which scientific knowledge is so rapidly translated into technological achievement. We who know this world and enjoy its benefits know also that we are never at any time very far removed from echoing the new *Gloria in excelsis* which runs, "Glory to man in the highest, For man is the master of things."

Back "in the beginning," you remember, man was given "dominion." In enjoying the gift so freely given, today more fully than ever before, man has forgotten the Giver. This fact creates the religious frontier.

In his book, *God's Cross in God's World*, David Edwards writes of the situation in Britain and the rest of Europe as being signified by "the fact of general unbelief." We need not pause to argue whether or not this is a condition peculiar to Britain and the rest of Europe. Let us see what he says:

"Among us today, a preacher confronting a congregation is likely to be facing (in himself as well as in his hearers) not so much a sense of sin as a sense of doubt; and the resistance to religious belief is, of course, stronger among the millions to whom the preacher will never speak. Many in our society would hate to be called

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'atheist.' They would claim to be Christians, and often also in Britain or in Scandinavia to be members of the national Church. But they have virtually cut themselves off from religious practices, and their religious beliefs appear exceedingly vague and feeble if challenged. The situation may be summed up by saying that the masses in the 20th century have come to share the assumption made by the intellectuals in the 19th century and in the earlier Enlightenment — the assumption that God is dead."

The Great Divide

That, you will agree, is the exact opposite of finding God everywhere. Here, then, indeed is the apparent great divide between faith and unfaith. I say "apparent," because in our present situation it is more than ever important that we remember that faith does not go by appearances. We must try to understand, more adequately than does the unbeliever, the incredible complexity of the religious situation. Perhaps that will be the best way in which we can begin to show him the real meaning of belief. Bonhoeffer coined the phrase, "religionless Christianity." He was trying to say something by that phrase, and many of us are trying to understand what he meant, for he died bravely, sustained by his living faith. Perhaps for our further confusion we have got to try to understand the real importance of Godly irreligion. What we must *not* do is to picture the frontier with which we are here concerned after the pattern of trench warfare. That is to have the Maginot Line mentality. A Church Militant with that outlook will be about as effective as the French army in 1940.

No, we do not live in a world neatly divided between believers and unbelievers. We are, indeed, in great peril of betraying our Lord, of failing Him in His Mission to His world, if we thus over-simplify the situation. He has called us to live with Him in an age in which chaos has come again. For us the foundations of the great deep have been broken up. In the words of General Smuts, spoken 50 years ago with prophetic insight, "humanity has struck its tents and is on the march."

We must, so I believe, joyfully accept the complexity of our time, nor must we strive prematurely to force it into a pattern, lest in trying to do so we find ourselves blasphemously pigeon-holing God.

Consider some aspects of man's condition today, a condition in which tracing the religious frontier is like unravelling a badly-snarled skein of wool.

At the very heart of our confusion are two worlds — the world that can be measured and the world that cannot be measured. We may symbolize them under two forms — that of the planet Venus, and that of Venus Anadyomene, the Hellenic world's epitome of feminine grace. By an infinitely complicated process we have recently proved it possible to "put the planet on a weighing machine." We are within measurable distance of knowing all that there is to know about the planet Venus. But is there any married man present who would lightly presume to say he knew all there was to be known about the lady who is his own particular epitome of feminine grace? She may be no Venus, and yet be an epitome of feminine grace! As long as men love their wives, parents their children, and friends one another, the world that cannot be meas-

ured will hold its own with the world that can. Science has no brief to tell religion the meaning of life and love. Religion, for its part, has no right to tell science what is knowledge. But science and religion together may some day have something very important to say to technology — a word in season as to "how" things are done and what things should not be done. Meanwhile the great role of science is to make men more religious because it is forever increasing our knowledge of the universe, of the infinitely great and of the infinitely small. And here we begin to see that man's earliest religious sense was defective, in that it was so often based on ignorance. Build religion on mystery, on the inexplicable, and you sooner or later banish God to the periphery of His universe. "The God up there," "the God out there," "The God in the gap" — this is the God who has been abandoned by multitudes. This is the God who is dead. But, supposing God isn't like that at all, then to refuse to believe in a no-God is a step in the right direction. Godly irreligion is in sight. And it is on our side of the frontier!

Perhaps that thought has prepared us to recognize another complicating factor in the juxtaposition of two other worlds — the world of religious language, and the world in which that language has no meaning whatever. Perhaps nowhere is our skein of wool more badly snarled than here. This frontier is a series of dots such as men put on maps when they wish to indicate that it is undemarcated. How much meaning has much of our religious language even for Christians? The frontier here runs through every congregation, and through most of individuals who compose it. How else can we explain the innumerable modern translations of the Bible, each one, more boldly than the last, breaking away from traditional language? Each new rendering is an attempt to get at the language of the people, the real vernacular. But language is much more than the words men use. It is the content of the words, their accepted meanings, their associations. We have not yet acquired a vernacular which can speak to the modern world. So we talk an infinite variety of technical jargons, and lapse into slang, because the traditional words no longer do justice to our experience. This is a far profounder source of mental and spiritual malaise than is generally recognized. The frontier here runs through every man, at least in our Western world, and to an increasing extent wherever our technological civilization has penetrated.

Revolt Is Not Disloyalty

And what is true of the language of the Bible, the classical language of the Christian religion, is true of our worship. The wholesale revolt, within the Church of England for instance, against ritual rubrical loyalty to the Book of Common Prayer, the widespread experimentation in the rendering of the Prayer Book services which is a feature of all schools of thought within the Church of England, does not, I believe, represent any disloyalty to our fundamental Anglican insights, except on the part of a few at both extremes. Fundamentally what we are concerned about in England is the need to relate worship to life — life today, not life in the Middle Ages or in the first century. The real religious significance of this tremendous movement toward experiments in worship, a

significance too often obscured for many by the pedantry of liturgiologists, is that many of us know we are on a religious frontier within the Church itself; the terrible frontier between reality and unreality. And it is largely because nowhere in the Anglican Communion have we yet fully faced this frontier situation, that it is so very rare that unbelievers, finding themselves by chance at one of our statutory services, "fall down and worship God," crying, "God is certainly among you!"

Allow even a fraction of truth in what I have just said — make every allowance for an Irishman's natural tendency toward hyperbole — then consider by how much more is the scene confused when we use religious language to the man for whom it carries no religious content whatever, or else a wholly wrong content, because it either means nothing to him or it means the wrong thing.

Talking to Ourselves

We can, of course, shut ourselves up in a closed world of our own. As I was preparing this paper, I came across an article in the *Church Times* describing an unusual gathering of Christian publishers who spent a weekend together at the invitation of the Dominicans of Hawkesyard Priory. The article quoted one of those present as having said that "the Church is adept at talking to itself." Could we but see it, we are already, to far too great an extent, living in a world of our own, talking to ourselves. The great promise that this Congress holds is that those planning it were deeply aware that what the Church ought to be doing is talking to the world.

But if we are to talk to the world so that what we say is understood, we must look at our religious language, at the pictures that language conjures up to our contemporaries who do not accept our faith, and ask ourselves whether we are not binding on men's minds burdens too heavy to be borne. Here is a tremendous frontier task to which some, not all, are being called. If we are not among those so called, at least let us honor and pray for those who recognize their calling. For this is a difficult and dangerous frontier. Some of you, I hope, will already have read that deeply sincere and profoundly courageous book by the Bishop Suffragan of Woolwich [Dr. Robinson], *Honest to God*. He would be the first to say that he has not found the answer to the problems posed in the translation of religious language, but no one who has fully and seriously read his book will have any shadow of doubt that he is actively engaged on this dangerous frontier.

I have, so far, indicated the two frontier situations — the two religious frontiers — which present the most radical challenge to the Church in its mission to the world. But the full complexity of our task will only become visible if we recognize the other frontiers on which we stand.

One of these is the frontier between the world of modern Western man, as the last four centuries have revealed him, and the world of Asia and Africa. Here the frontier is essentially a psychological one, dividing two different attitudes toward life. Let me be clear that in distinguishing these two different attitudes I am speaking of the present moment. Tremendous changes in psychological attitudes are taking place before our eyes. What may be true now may not be

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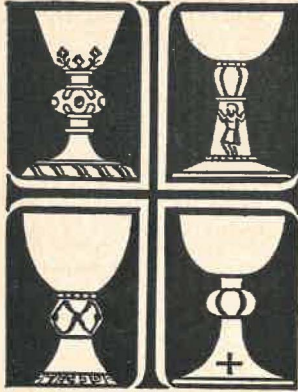
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significant in five or ten years' time. Consider then the pattern of events in the last four centuries, a pattern which still influences the thinking of every one of us. During those four centuries Western man has been exploring the world, he has been pushing outwards from his homelands, he has been forcing himself and his ideas upon the peoples of Asia and Africa. In Australasia, in North America, and in Latin America he has been successful in establishing new homelands, not without grievous loss to the original inhabitants. But Asia and Africa have met this outward thrust of Western man, not by surrender but by passive resistance in the first instance, and by increasingly active rebellion during this century.

The two worlds stand toward each other in an attitude of profound suspicion, of doubt, and of genuine puzzlement. The history of the last four centuries is a massive barrier to real understanding. On the one side there has been the spirit of aggressive initiative armed with all the resources of knowledge necessary to tame man's natural environment. Confronted with disease, hunger, and appalling mortality, the Western man has been utterly impatient of what seemed to him passivity. Proud of his acquired skills, he dismissed the rest of mankind with contempt or, in more benevolent mood, saw them as beneficiaries of his bounty. On the other side stand the peoples of Asia and Africa who, during these centuries, have been at the receiving end of these attentions. Much they have welcomed. They had not enjoyed being diseased, and hungry, and dying young. But they have profoundly resented the superior attitude shown by Western man. They have all along been convinced that there were some things about humanity which they had remembered and he had forgotten. They have come finally to the conviction that his superiority consisted in nothing more than an historical accident married to technical skill. In that judgment they may be wrong. Time will show. Arnold Toynbee may yet be right in his forecast that Asia and Africa cannot take the husk of Western civilization and permanently ignore its kernel.

Ambiguous Record

That is where the Church comes in. We, the Church, are the bearer of the kernel. But the Church herself is in history. And her record in the last four centuries is an ambiguous one. All that we have seen to be true of the out-thrust of Western man has in substantial measure been true also of the out-thrust from the West of the Church's mission. "The grace of God is in courtesy." I doubt if any dispassionate observer who knew his facts would find courtesy as the hall mark of the mission of the Church from the West. Heroism? yes; devotion? yes; perseverance? yes. But it was not for nothing that Bishop Azariah in 1910 acknowledged all this and then said, "Give us friends."

So in a very real sense we must see the Church standing on both sides of this frontier, a peculiarly dangerous position unless there is so deep a sense of mission on both sides as can transmute mutual suspicion and resentment into trust and partnership. We are nowhere near there yet, not even in the Anglican Communion.

For our further sobering, let me add that we must not underestimate the embarrassing

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character of the fact that, at this moment in history, the main human resources of all the Churches — resources of "know-how," manpower, ministry, and money — are to be found in the West. There is a very important psychological difference of outlook and attitude between the "haves" and the "have-nots." Do not let us forget that, while we are dreaming romantic dreams.

The Material Frontier

At once we find ourselves upon another frontier, the one which separates the world of affluence from the world which is not affluent. This is a starkly material frontier which winds its way through the labyrinth of the world's politics. And the politicians of the world are increasingly aware of the grim realities of the population explosion of our time. To some extent the highly industrialized countries can, for a while, cope with the problems posed by the increase in the number of people to be fed. The underdeveloped countries cannot cope. And we do well to remember that those underdeveloped countries are no longer the home of passive, apathetic populations reconciled to their fate. Today these spawning areas of high fertility are a political factor of the first magnitude. Where does the Church stand in regard to this frontier? Because compassion for those in need is completely central to the Christian understanding of God, this is a religious frontier. By all means, let us do what we can to contribute our individual mites toward feeding the hungry. Every starving child saved to enjoy life as a reasonable human being is one child saved, even if a hundred die because the resources to save the ninety and nine are lacking. But while we press on with every effort to minister to the needy, and know that every "cup of cold water" in Christ's name carries a blessing, let us not imagine that this is all that is involved on this frontier.

If we are to be engaged on this frontier, as Christians, there must be on the part of the Christian Church a far more serious attempt to understand and grapple with the economic issues of our world. In Britain there is a body known as "the Institute of Strategic Studies." Inspired by Christian men, it has as a major aspect of its task a study of the ethical implications of the nuclear age, an age in which nuclear power is still primarily envisaged as an instrument of war. Is there anywhere a comparable "Institute of Economic Studies" in which some of the implications of the population explosion are being studied by Christian men who are concerned with the ethical implications of economic policies? Such an institute could be quite invaluable, not only to enable Christians to be intelligently informed about economic problems, and thus to take an intelligent part in forming a responsible public opinion (which could interest politicians). It would, I believe, be of immense value in affording guidance to the Church in its outward-looking mission to the world. Is there anyone here who doubts that there is a vast number of ecclesiastical problems which will only yield to a correct economic analysis?

No great effort of imagination is required to see that the economic frontier merges imperceptibly into the religious frontier of power politics. This frontier runs between those who believe that there is no limit to the means you may use to get your ends,

and those who genuinely believe that the means you choose will finally determine whether or not you will realize your ends. If this is, as we Christians believe, a moral universe, then the problem of power is a religious problem. Perhaps it is because Christians stand in such an ambiguous attitude, sometimes on one side of the frontier and sometimes on the other; because, as we all know, the inner life of the Church is corrupted by the pursuit of power, because each one of us knows in his heart the temptation of power — for all these reasons our trumpets sound a faltering note as we seek to rally man to this spiritual battle. . . .

I come now to what further complicates our position on these varied frontiers which we have been considering, and that is the fact that on each of them we will find, amongst our companions in the struggle for a religious view, devout Muslims, devout Hindus, devout Buddhists, devout Jews, devout members of every religious faith. What then of the Christian mission in relation to those of other faiths?

Three Challenges

I must not trespass on the task committed to the panel speakers. I would only suggest that thought and prayer in this connection need to be directed toward meeting three challenges:

The *first* is the challenge of co-existence. This calls for a reevaluation of the actual task of mission, as being a far more long-term one than was envisaged in the 19th century. The walls of Jericho are not falling down at the blast of the Gospel trumpet. The great ethnic religions of the world are certainly resurgent, even if it is premature to describe them as renascent.

The *second* is the challenge, in the foreseeable future, of the nation-state. These nation-states are likely to be impatient with, and suspicious of, Churches, which are viewed as divisive forces because they are more concerned in preserving their links with Churches elsewhere than finding effective unity with the other Churches within the nation. To arrive at the right balance between the local and the universal has always been one of the most testing tasks facing the Church down the centuries. It represents one of the most urgent tasks facing the Church today.

The *third* challenge is to be found in our attitude to our evangelistic enterprise in relation to men of other faiths or of no religious faith at all, and our willingness to explore new ways by which we can be present with such men, "sitting where they sit," rather than seeing ourselves as the spiritual "haves" and them as the spiritual "have-nots." This will be a difficult challenge to meet, if it is to be met with complete spiritual integrity, and with utter loyalty to our Blessed Lord. Those who are accepting the challenge are finding it infinitely rewarding.

I leave you then with the challenge, the all-absorbing, infinitely exciting challenge, of today's religious frontier. Note the word "today" — "today's religious frontier." Tomorrow's frontier, if we are faithful, will be somewhere else. And, if Ephesians (Chapter 1, verse 10) is true, then we have the great hope that our labor is never in vain in the Lord. One day, in a far profounder sense than what was once upon a time, there will be no religious frontier, because God will be all in all.

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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. V. Anderson
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. J. Cottrell, chap.
Sun 8, 9 HC; 11 HC 1S, Canterbury 5:30 St. Luke's Parish House, 8 EP; Wed, Thurs HC 7 on campuses

This Directory is published
in all

January and September issues.

Write Advertising Manager
for the low rates and other details.

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 CITY COLLEGE San Jose
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. DeGreff, 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, asst
 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

MARYLAND

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

MASSACHUSETTS

HARVARD and RADCLIFFE Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
 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, asst.
 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 Northfield
ALL SAINTS'
 Rev. Donald C. Field, r and chap.
 8 HC, 11 MP (ex 1st & 3d) HC

NEW JERSEY

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

RUTGERS-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. Lambelet, 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

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

EPIPHANY York & 74th, New York City
 Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.
 Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev.
 Carleton J. Sweetser; 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 con-
 versations 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)

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

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

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

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 TEXAS MEDICAL CENTER

Houston

COLLEGIATE CHAPEL OF ST. BEDE
AUTRY HOUSE 6265 So. Main
Rev. Lane Denson, chap.
Sun HC 10; Wed HC 7; Mon 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

Harrisonburg

EMMANUEL
Rev. Francis Boyard 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. McAlister C. Marshall, r & c
Sun 8, 10, 6; Wed 7; HD 7 & 10

VESTRYMAN

Continued from page 15

every vestryman should realize a responsibility to examine and evaluate the quality of his parish's stewardship attitudes. If they are inconsistent with the spiritual enterprise which is the work of the Church, he should exercise himself to foster the necessary changes through his vestry and in the parish as a whole.

There is an occasional responsibility which may accrue to a vestryman which requires great insight and understanding. When a parish must seek a new rector it is the ultimate responsibility of the vestry to elect a priest to this office.

The wardens must first notify the bishop that a vacancy has or will occur in the parish [Canon 47]. Many bishops have procedures to suggest in case of vacancy, and the vestry is well advised to follow these suggestions even though it may not be required to do so by canon law.

Primary Responsibility

The primary responsibility of the vestry is to assure the continuance of the ministry and spiritual life of the parish. A priest without other parochial responsibility might be available, whose ministry could be invited as a *locum-tenens*. He would take complete charge of the parish, with the permission of the bishop, until the new rector assumes office. A "Sunday supply" priest is an alternative. Then the weekday services and ministry to the sick and shut-in must be considered. The vestry must join together the parishioners under its leadership, to prosper the Church's life in their parish.

The vestry must then determine the needs of its parish in terms of ministry and begin to visit with clergy who might be responsive to the vestry's election. The importance of a thorough study and an evaluation of the parish cannot be over-emphasized. The prospective rector will want to know as much as possible about a parish in which he might be asked to exercise his ministry.

Clear Canon

Canon 47 is very clear that no election may be had until the name of the clergyman the vestry proposes to elect has been made known to the bishop. At least thirty days must be given the bishop for reply. With his approval or upon his failure to act, an election may be held. Written notice of the election must then be sent to the bishop.

If the parishioners have prayed for God's guidance, and each vestryman has tried to be spiritually responsive in his deliberations and voting, the choice of rector will surely be God's will for the parish.

Having made a prayerful as well as an intelligent choice of a rector for his parish the vestryman must acknowledge another responsibility. The rector will ex-

pect the vestry to support his leadership and sustain his ministry. This will require each vestryman to understand fully the responsibilities and the prerogatives of the priest's office.

If the rector, for example, instructed the organist and choirmaster to make changes in the music of the services, it would be to the vestryman's benefit to realize that the priest had studied Church music at seminary in preparation for his ministry. Furthermore, the vestryman should know that Canon 24 places responsibility for the music of the church upon the rector.

The vestryman could also benefit from an understanding of the rector's motivation in directing other changes in the spiritual life and worship of the parish. While it is hoped that the clergy will be sensitive to the effects such changes may have on their parishioners, they must be concerned for the spiritual needs of their people. The rector should possess the skill to pattern the parish worship to satisfy these needs. Again the vestryman should acknowledge the liturgical education the priest has received.

To appreciate fully what the Church expects of a priest in his ministry a vestryman would be well advised to read the service of "The Form and Manner of Ordering Priests" beginning on page 536 of the Book of Common Prayer.

Understanding Essential

An understanding of the priest's vocation by the vestryman is essential if the latter is adequately to support his rector's ministry. Without the understanding and support of vestrymen the rector's leadership and ministry will be severely handicapped. Together, the vestryman in his lay ministry and priest through his vocation, a unified and dynamic force will prosper Christ's will for the world through the Church.

Of such importance and influence is the office of vestryman that it is to be sincerely hoped that no person would be elected except he had demonstrated his faithfulness and understanding of the Church's mission and purpose. Prestige in the community and the achievements of status are insufficient credentials for effective service on a vestry. The layman who has been elected to serve as a vestryman of his parish should realize that he is called to a position filled with responsible opportunities. He can use all the talents God has given him, sparked, it can be hoped, by a sense of urgency in bringing Christ to the world. On the other hand, he could overlook or ignore these opportunities and get lost in the minutiae and distractions that can defeat the real contribution he might otherwise make through his office.

Blessed is the vestryman who serves Christ through the Church, accepting his responsibilities as opportunities, for he shall find satisfaction in helping establish the Kingdom of God.

CRAFTSMANSHIP

Continued from page 17

tation to the appearance of the church building as a whole, with the embroidery serving its place in the over-all scheme just as stained glass should do. "Collaboration between the architect and the designer-craftswoman is essential," says Miss Dean. "The interpretation of the contemporary idiom in design for church embroidery calls for imagination and inventiveness and an appreciation of its character. Gone is the rigid adherence to a formula, and this results in a greater latitude in the approach to design" [page 10].

This breaking away from rigid formula is seen in the approach to color ("all greens . . . are liturgically green"), fabric, and methods. Yet this free and spontaneous approach is unexpectedly combined with careful details of stitches and methods of construction, accompanied by charts and drawings. There are also patterns for cutting vestments, squared for enlargement.

The section on gold embroidery contains simple and precise instructions in techniques and variations of stitches (with drawings to illustrate) as well as reference to the need to adapt to new design concepts.

The chapter on vestments includes charts and details for five kinds of chasuble (conical, Gothic, Gothic revival, "seamless garment," and Roman) with instructions for making each kind. There are also charts and directions for making dalmatic, tunicle, cope, and mitre. For American readers "cross cut" needs to be translated "bias."

Succeeding chapters deal with linen embroidery and the making of everything from banners to alms bags, frontals to surplices, hassocks, book markers, and veils for tabernacle and monstrance, as well as humeral veils. There is an error on page 133, where the word "frontal" should be "frontlet" in order to make sense [end sentence of paragraph numbered 4].

This book, along with Miss Dean's *Ecclesiastical Embroidery*, ought to be found in every altar guild library — and if an altar guild does not have a library

of its own, it should begin with this.

Although most of the books on the subject seem to be written in England, American Churchwomen as well seem to be doing more and more Church needlework. There are now 83 diocesan altar guilds or diocesan chairmen of altar work. Three of these are overseas, in Panama, Brazil, and Taiwan. Many of these diocesan guilds publish their own manuals, and the diocese of Massachusetts has a lending library and publishes a book list. The Louisiana manual has been translated into Spanish and French for use in the Dominican Republic and Haiti, and the Rhode Island manual has been translated into Japanese.

Many dioceses have their own embroidery workrooms, and have filled requests, sent to them through the offices of the National Association of Altar Guilds, from the Overseas Department for communion cases for missionaries. Some 35 sets of linens for armed forces chaplains were provided last year from diocesan altar guilds. All of this suggests that the handwork and artistry of Churchwomen might well be a channel of missionary witness as well as a means of glorifying God within their own parishes.

On last Trinity Sunday, in Trinity Church, Tulsa, Okla., at the choral festival Eucharist, the Rev. Curtis Junker, rector, blessed the new Jubilate altar pace rug [see p. 17]. Designed by Mrs. Raymond Hall, Jr., with the assistance of Fr. Junker, the rug is the work of several women of the parish. The rug, six by eight feet, will be used before the high altar during festal seasons. The design incorporates traditional Christian symbols and colors of the Christian year. It took about two years to complete and is valued in excess of \$5,000.

In the sanctuary, on either side of the rug, there are kneeling cushions of the four Evangelists, also done in canvass work by members of the parish.

This is what altar work can be — and for many more members of the altar guild than the dear "Miss Lucy" of a past generation, who for a while was the only one in the parish who knew how to dedicate the cunning of her fingers and the artistry of her imagination to the glory of almighty God!

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SCHOOLS

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When Writing To
Schools Please Mention
The Living Church

PEOPLE and places

Changes of Address

St. John's Church, Decatur, Ill., and the Rev. Darwin B. Bowers, rector, have had a change of address from 152 to 130 W. Eldorado St.

The Rev. Philip Broburg, retired priest of the diocese of Rhode Island, should be addressed in Edina, Minn., at 6809 Galway Dr., Edina 24 (not at 1608).

The Rev. William Buttrick, graduate student at UTS and Columbia University, may be addressed at 517 W. 113th St., New York 25, zip 10025.

The Rev. Robert A. Jewett, curate at Christ Church, Bloomfield and Glen Ridge, N. J., may be addressed at 350 Berkeley Ave., Bloomfield.

The Rev. Gordon R. Scovell, formerly assistant at St. Paul's Church, Phoenix, Ariz., in charge of St. Luke's at the Mountain, Phoenix, has moved from W. Paseo Way in Phoenix to 14247 N. Twenty-Third Pl., Phoenix 22.

The Rev. Dr. Dudley J. Stroup, who will become rector of the Church of St. James the Less, Scarsdale, N. Y., on October 1, may be addressed thereafter at 13 Rochambeau Rd., Scarsdale.

Deaconess Nathalie E. Winsler had a change of address several months ago from Roosevelt Pl. in Montclair, N. J., to 47 Union St. Apt. 401, Montclair.

Births

The Rev. Stuart N. Anderson and Mrs. Anderson, of St. Peter's Church, Redwood City, Calif., announce the birth of their second daughter and fourth child, Christina Louise, on August 20.

The Rev. J. Seymour Flinn and Mrs. Flinn, of Mbale, Uganda, East Africa, announce the birth of their second child, Melissa Ann Waters, on August 2. The Rev. Mr. Flinn is subdean of the Cathedral

Church of St. Andrew and warden of St. Andrew's Community Centre.

The Rev. Emerson W. Methven and Mrs. Methven, of St. Francis' Church, Fair Oaks, Calif., announce the birth of their fourth child and fourth son, David Todd, on June 26.

Resignations

The Rev. Ira L. Fetterhoff has resigned as curate at the Church of St. Michael and All Angels, Baltimore, Md., to begin study at the University of Maryland School of Medicine. Address as before at 1625 Kingsway Rd., Baltimore, now also zip code 21218.

The Rev. Dr. Thomas R. Harris, rector of the Church of the Redeemer, Houston, Texas, for the past 18 years, has retired. He and Mrs. Harris were honored at a reception late in August and presented with a purse.

The clerk of the vestry wrote that Fr. Harris did "a remarkable piece of work in this parish." When he first came the congregation was mostly a community type church. Through Fr. Harris' leadership it became one of the outstanding parishes in the diocese of Texas, bearing witness to the full Catholic faith.

The Rev. T. Vincent Harris has resigned as rector of St. Philip's Church, Jacksonville, Fla., and priest in charge of Emmanuel Church, Jacksonville, to do graduate work at VTS.

The Rev. Leslie W. Hodder has retired as rector of St. Thomas' Church, Hanover, N. H., after 27 years in the parish. Fr. and Mrs. Hodder were honored by the parish recently for their remarkable ministry to the country people, to Dartmouth undergraduates, and to patients at Mary Hitchcock Hospital; the Hodders were also given a purse to be used for a trip abroad. (The Rev. Edward H. MacBurney, who has been assistant at St. Thomas'

for more than 10 years is now rector; the Rev. Preston T. Kelsey II, of the diocese of California, came from Redcar Parish Church, Yorkshire, England, to be curate at St. Thomas', as of September 3.)

The Rev. Robert J. Sudlow, priest in charge of St. Mary's Church, Green Cove Springs, Fla., has retired from the active ministry because of physical disabilities. His address has changed from 405 to 600 on St. John's Ave., Green Cove Springs.

The Rev. Jose M. Vega, vicar and superintendent of San Pablo Mission, Phoenix, Ariz., is retiring on October 15. He has bought a home and will live at 2028 W. Edgemont, Phoenix 9.

DEATHS

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

Sally McLane Fisher, widow of D. K. Este Fisher, a vestryman of Emmanuel Church, Baltimore, died in Ruxton, Md., on May 17th.

Mrs. Fisher was born in New York City. She was a communicant of Emmanuel Church, and active in many charitable activities. Her late husband was a prominent Baltimore attorney.

Surviving are two daughters, two sons, eight grandchildren, two step-grandchildren, and five great-grandchildren.

Michael Cromwell Peters, 19, son of the Rev. and Mrs. Harold B. W. Peters, died August 5th, when his sports car collided with a tractor trailer near Falmouth, Va.

Mr. Peters was a student at Randolph-Macon College. His father is rector of Grace Church, The Plains, Va.

In addition to his parents, Mr. Peters is survived by two brothers and two sisters.

CLASSIFIED

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

CAUTION

TATO — Caution is recommended in dealing with a man using the name of the Rev. Robert Tato, a priest of the American Catholic Church, who gives as reference the Rev. E. P. Hayes, rector of St. Stephen's Church, Woodlawn, The Bronx, New York; also mentions the clergy of St. Paul's Cathedral, Oklahoma City, as references. Further information from Fr. Hayes, 439 E. 238th St., The Bronx, New York, 10470, or St. Paul's Cathedral, Oklahoma City.

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

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

PIPE ORGAN, late model 12-rank Wicks, two manuals, beautiful draw-knob console, being replaced by larger organ in Episcopal Church. Superb sound, new organ guarantee. Many Wicks organs are in Episcopal churches throughout the country and are giving excellent satisfaction. For specifications and price, write Frazee Organ Co., Inc., South Natick, Massachusetts.

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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.

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PIPE ORGANS

PIPE ORGAN SERVICE, tuning, rebuilding, maintenance. H. A. Howell Pipe Organs, Box 404, Dixon, Ill.

POSITIONS OFFERED

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: Child care worker for boys' home-school. Year around, permanent. Experience unnecessary. Training in service. Warm personality, high school education minimum. Woman aged 35-55 years. Liberal paid vacation, pension plan, good salary plus maintenance. Write: Director, Allendale School, Lake Villa, Ill.

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.

RETREATS

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

SALESWOMEN WANTED

RUN SPARE TIME Greeting Card-Gift Shop at home! Show friends samples new 1963 Christmas, All-Occasion greeting cards, gifts! Take orders . . . earn to 100% profit. No experience needed. Try without cost! Special fund raising plans for organizations. Rush name for samples on approval. Regal Greetings, Dept. 16B, Ferndale, Mich.

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

SCHOLARSHIP

LARGE PARTIAL SCHOLARSHIP available for organist and accompanist for Glee Club. Contact the Rev. J. Philip Nordeck, St. Peter's School, Peekskill, N. Y.

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- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

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THE LIVING CHURCH

The Living Church

CHURCH DIRECTORY

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

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

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

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

SANTA MONICA, CALIF.
ST. AUGUSTINE-BY-THE-SEA
 1227 4th St. near Wilshire Blvd.
 Sun 7:30, 9:15 & 11; Daily HC, MP & EP

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

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

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

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.
BETHESDA-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

ST. PETERSBURG BEACH, FLA.
ST. ALBAN'S 85th Ave. & Blind Pass Road
 Rev. John F. Hamblin, Jr.; Rev. George P. Hunt-
 ington
 Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

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

ASCENSION 1133 N. LaSalle Street
 Rev. F. William Orrick
 Sun MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdays
 MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
 9:30; C Sat 4:30-5:30 & 7:30-8:30

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

BALTIMORE, MD. (Cont'd.)

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, Low Mass & Ser; Daily
 7 ex Wed 10, Sat 9; EP & C Sat 5; C Sun 8:30

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
 Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

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;
 Wkdays 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 & 15, 11, MP Ser 11 ex 15; Wed HC 7:30;
 Thurs HC & LOH 12 & 6; HD HC 12

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

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

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

ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v
 Sun HC 8, MP HC Ser 10; Weekdays HC (with
 MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
 Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

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

ST. LUKE'S CHAPEL

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

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
 Sun MP & HC 7:45, HC 9:30, 11, EP 6;
 Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

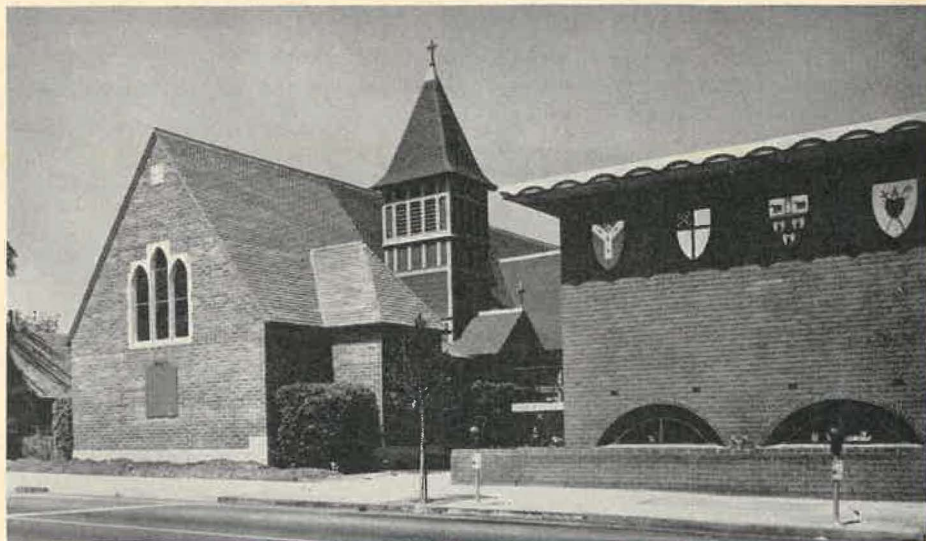
RICHMOND, VA.

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

SEATTLE, WASH.

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

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 SANTA MONICA, CALIF.**

KEY—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cha, 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; 15, 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.

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