

The Living CHURCH

September 6, 1964

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Tennesseans head for Colorado [page 8].

The Liturgy—Renewal and Testing [pp. 10, 11].

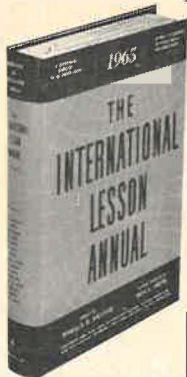
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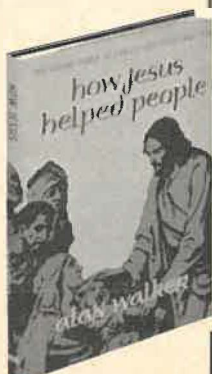
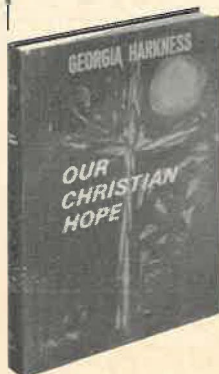
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by Thomas Van Braam Barrett

The Pecusa inspection by Tubal Bogle-Bray and Jubal Beadle.

Great Virtues, Vices, Powers, and Weaknesses," exclaimed the archangel, Tubal Bogle-Bray, as he came to rest on the rood-beam of Old St. Robert's, a bare six inches from his colleague, Jubal Beadle. "What do you make of it?"

Jubal lifted his eyebrows from the horizontal to the vertical. "Baffling!" he said succinctly. "Where have you been?"

"To the altar, to the organ, to the reredos, to the door," answered Bogle, pointing in all directions.

Beadle thought the line should be set to music, but he couldn't remember the tune. "How was it? Wherever you were."

"Just the same. Louder, but no clearer." "Maybe it's a game," suggested Beadle, "and we haven't found the key word yet."

Bogle scoffed. "When will you grow up? You act as if the universe had been laid out as a gigantic playing field. You spend half your time watching polo, chariot golf, musical thrones; and where were you yestertime?"

"Candlestick Park," grinned Jubal leering into space.

"Ridiculous!" grunted Tubal, and returned to the issue at hand. "Of course, it's not a game. Look at their faces! They look like characters from an El Greco painting. They're all in ecstasy; or perhaps pain."

"It's a mystery," admitted Jubal. He gazed down upon the gathering of humans in the nave of Old St. Robert's. "But as we said before, they speak a different language in these churches."

"We were then speaking," Tubal said stiffly, "of a difference in degree. Tonight they are speaking a language not simply different in degree, but different in kind."

"A nice theological point indeed," applauded Jubal graciously. "Bravo."

"It is a serious matter," continued Tubal. "These Pecusa Christians are not speaking to the needs of their time."

Jubal thought carefully before he spoke. "They don't seem to be speaking to the needs of any time," he said.

"Quite so," nodded Bogle, "it is not only impossible for their fellow humans to understand them, it is impossible for

we archangels to understand them."

"Us archangels," amended Jubal, thinking he had made a nice grammatical point.

"I'm in command here," shouted Tubal commandingly. "Do you challenge my authority?"

"No sir," apologized Beadle, "but the preposition—"

"Fiddle-diddle," blurted Bogle. "We have important things to do. I must investigate further, while you report."

"Report, sir?" asked Beadle, wide-eyed. "Immediately," snapped Bogle. "But first write down a sample of their talk. Swing down to the organ console. You can hear everything from there."

Jubal swooped obediently to the organ console, perched for a breath or two, and returned to the rood-beam. He stuck out a piece of meteor-paper to Bogle.

"It's code of some kind," he said. Bogle looked and read slowly. "'Keneketi impaha holaskimo finnfi est agricoloot.'" He look puzzled. "Go to Galaxy seventeen and tell them what's going on. If they order a blast on my Invention Horn, I'm ready. Meet me at five."

"Here?" asked Beadle, preparing for the take-off.

"Great Thrones, no!" swore Bogle-Bray. "I've had enough of this. Meet me—meet me—oh, meet me at Candlestick Park."

"Yes sir!" Beadle grinned, and drifted between two mullions out into space.

At the instant of five, Jubal dropped down beside Bogle who was perched on top of the score-board. Bogle stood up, polished his medals and saluted. "What news?"

"Reassuring," smiled Beadle. "Gabrielli says not to worry. It's just glossolalia."

"It's what?"

"Glossolalia. Speaking with tongues. They did it quite a while ago. Shortly after the EVENT." Bogle frowned and peered into his memory.

"Parthians, and Medes, and Elamites?" he asked tentatively.

"Right," nodded Beadle. "And the dwellers in Mesopotamia."

"But the people at Old St. Robert's were not speaking in any language," objected Tubal stubbornly; then added after

Continued on page 19

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.

More about Telegrams

Thank you so much for the publicity you have given South Florida in your August 23d issue of THE LIVING CHURCH. The telegram to Governor Bryant was signed by not merely the Bishop of South Florida but the two suffragan bishops, the Rt. Rev. James L. Duncan and the Rt. Rev. William L. Hargrave.

The rough draft of the telegram was thoroughly discussed with the Bishop of Florida, in whose diocese is the city of St. Augustine. It was sent (although softened somewhat by South Florida's bi-racial commission on race relations and civil rights) with his full approval and support.

The Hon. Farris Bryant, who is a Methodist, has his legal residence in the diocese of South Florida, in Ocala, our northernmost city. Therefore both dioceses were involved and your news columns have already testified to Bishop West's courage in meeting with the vestry of Trinity Church, St. Augustine, and insisting that the Church's position on race relations be maintained.

The reply to the telegram was not another wire but a note signed by Governor Bryant. He and I remain friends although we seriously disagree.

(Rt. Rev.) HENRY I. LOUETT
Bishop of South Florida

Winter Park, Fla.

We're Part of the Problem

The debate on theological education has been fascinating, but it remains confusing because of vagueness about the goals of theological education as well as a certain lack of realism about the problems that face the seminaries.

(1) Goals: Are we to train men to manage the Church of the 1960s and to keep the ecclesiastical machine going and content? There is a great deal of pressure on us to do just this, both from churches and from a certain percentage of the students who "love" the Church as is, and see no great need for change.

Most of us would rather hope to train men who can think their way through the next 40 years, who can reform the Church, and who can understand the questions a world in agony is asking and win a good-sized chunk of that world to Christ through being able to identify with its intellectual as well as its physical suffering. This is no mean task when we realize that the world includes farmers, industrialists, proletarians, professors, politicians, minority groups, artists, poets, musicians, journalists, and insurance men, to mention only a few.

With the two forces—the demand for an understanding evangelism in the decades ahead, and the demand for efficient organization men in the immediate present—pulling at us, we often botch the job and produce neither. *Nostra culpa*.

(2) Problems: We are supposed to do the

job in three years. What medical school would attempt to teach medicine to a man who had never taken a science course and had to be "dispensed" from, say, biology? And what state would allow a man to hang out his shingle who had never served his internship?

Yet the Church seems to expect us to take men who never attended theological kindergarten and don't know Matthew from Macabees and in three years make them theologians who can solve all the problems of the next 40 years, administrators who can soup up a parish and double the budget in two years, and complete their internship in the spare time between.

Either reform the Church schools or give us eight years to do the job or stop demanding the impossible. But don't try to put all the blame on the examining chaplains or on us. We are all part of the problem. Let's all try to be part of the solution, too, huh?

(Rev.) ARCHER TORREY

Rector, St. Michael's Theological College
Seoul, Korea
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Charlotte, N. C. 28211

Destruction Incomplete

A slight but significant inaccuracy marred the excellence of the article in your August 2d issue regarding the fire which destroyed the church building at St. Christopher's Mission to the Navajo on June 21. Destruction was *all but* complete. The photograph shows still standing the beautiful statue of the Blessed Virgin Mary, depicted as a Navajo mother with her Baby on a cradleboard. Later my silver chalice and paten were recovered.

I am not competent to discuss the "disturbed" volunteer who confessed to arson, but I do know that there has been disturbance over the position of Blessed Mary in the economy of grace and over the eucharistic sacrifice. In saving from destruction the statue and the sacred vessels—and these alone—God has given His answer in terms that any one can understand.

(Rev.) H. BAXTER LIEBLER, Retired
Director of Saint Christopher Mission
to the Navajo

Bluff, Utah

Notifying the Church

Some years ago Grace Church, Sterling, Ill., published a children's instruction course on the Eucharist written by the late Fr. Kenneth Morford and entitled "We Go to Holy Communion."

After Fr. Morford's death the course went out of print and has not been published since. During the past 13 years, however, there have been innumerable letters from parishes all over the country inquiring about the availability of the course. Unfortunately, through a series of rectors, much of this correspondence has been lost. We do know, however, that many clergy who have used the course in the past are still interested in obtaining it. Since we can not contact any of those whose letters have been mislaid, I wonder if we might beg the privilege of taking this means of notifying the Church of the republication of Fr. Morford's book.

Arrangements have been made with the Parish Press, Fond du Lac, Wis., to publish the course, and we understand it will be

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available after August 1. It has been updated where necessary and a new cover has been substituted.

The letters we do have on file come from diocesan directors of religious education, from the National Council, and from many clergy, so that we feel an obligation to the Church to inform people of the availability of this material.

(Rev.) WILLIAM D. WILLOUGHBY
Rector, Grace Church

Sterling, Ill.

Correction

In the L.C. of August 23d, in reference to the "Vigil at World's Fair," you erred in stating that the Russian Orthodox chapel is located in the Protestant and Orthodox Pavilion. The Russian Orthodox Greek Catholic Church of America maintains its own pavilion, which is a replica of Fort Ross Chapel (Cal.), the first Orthodox house of worship in the United States. It is the Greek Orthodox Archdiocese of North and South America exhibiting in the Protestant-Orthodox Pavilion.

ROBERT F. MOODY

East Lynn, Mass.

It Pays to Advertise

I have often thought I should write you and tell you how very much advertising pays off. In April, 1935, you ran an ad about St. Raphael's House, guest and retreat house run by the Sisters of St. Mary, Evergreen, Colo. I had never heard of the sisters and knew nothing about this place, but told my parents I would like to try it for my vacation. I did. Since then, I suppose I have been back about 23 summers, maybe more. I have since become an associate of the sisters and have made probably 16 retreats with them, both in Evergreen and at Kenosha. I have been in Kenosha with them a number of times.

I have made many friends, not only among the sisters, but among the seculars from all over the country. It is impossible to say how much all this has meant to me, not only in my Church life but in my life in general. It was the best ad I ever read. My parents were glad I had found so much pleasure in this life, too. When they were sick and died, the sisters and seculars prayed for them and for me, and had Masses said.

This ad led to a completely new life and much pleasure and good friendship which I hope to continue all my life. Thank you!

(Miss) DOROTHY PROUDFIT
Lincoln, Neb.

"Pathetic Display"

Amen to the Rev. Charles R. Summers' letter entitled, "Pathetic Display," in the August 23d issue, about the poor image exhibited in the Anglican booth in the Protestant and Orthodox Pavilion at the World's Fair.

Fr. Summers says he does not know who is directly responsible for this exhibit. I had written a letter of complaint to Mr. Warren Turner, Vice President of the National Council, and I had a very nice note in reply from Bishop Wetmore, as chairman of the World's Fair Committee. He assures me that there are "eight different Prayer Books of various branches of the Anglican Communion now on display," in answer to my suggestion that the forty-some different languages of the Liturgy might properly be represented. I had taken exception also to the

way the Episcopal Church flag was displayed and asked for a more colorful display of any provincial banners.

Fr. Summers also mentions an absence of dedicated people to explain the exhibit and he was so right! From my own experience, those in charge were having a coffee hour when I visited there in late May and my collar didn't rate me a thing.

I sincerely trust that Bishop Wetmore will have these improvements made and that our public image will be more attractive, for it was a sorry contrast with the exhilarating Orthodox exhibit nearby.

(Rev.) JOHN C. HENRY
Rector, St. Timothy's Church

Herndon, Va.

Friendship

The item in your issue of August 23d, concerning Bishop Duncan's visit to St. Basil's Syrian Orthodox Church in Hialeah, illustrates the friendship which has existed for many years between the Episcopal Church and the Orthodox Church.

It is interesting to note that St. Basil's is one of the Syrian Orthodox Churches where the Western rite is in use. The Western rite within the Orthodox Church is an indication of the ancient Orthodox policy to hold services in the vernacular, to the end of making worship intelligible as a corporate act. On October 10th, the church in Hialeah will observe its fifth anniversary, a sign that the Western rite is becoming well established.

His Eminence, Metropolitan Antony Bashir, Archbishop of the Syrian Antiochian Orthodox Archdiocese, with the pastor of St. Basil's, the Rev. W. Francis Forbes, is to be commended for the work which is here in progress.

(Rev.) ROBERT B. MACDONALD

Rector, Church of St. Simeon
Philadelphia, Pa.

It's Not in the Book

I am much intrigued by the letter from Mr. Harth [L.C., August 9th]. Since the words of the priest which he quotes are not from the Book of Common Prayer, their use in a service would appear to be wholly without authority of this Church, and fatally defective as a basis for establishing the doctrinal position of the Church.

I am recurrently amused (and disturbed) by the selectivity practiced in the Church with respect to its rubrics. I suspect that many of those most eager to enjoin strict conformity with the confirmation rubric are also among those who most regularly disregard the injunction: "The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered."

JOHN L. PRATHER, Ph.D.

Professor of Physics
Pennsylvania Military College
Chester, Pa.

Editor's comment: We entirely agree. Mr. Harth said in his letter, "When the priest raises the paten and says, 'Behold the Lamb of God who taketh away the sin of the world,' that means only one thing—Jesus is present!" We are afraid it means something else: The priest is revising the Church's liturgy all on his own.

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

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THINGS TO COME

September

6. Fifteenth Sunday after Trinity
13. Sixteenth Sunday after Trinity
16. Ember Day
18. Ember Day
19. Ember Day
20. Seventeenth Sunday after Trinity
21. St. Matthew
27. Eighteenth Sunday after Trinity
29. St. Michael and All Angels

October

4. Nineteenth Sunday after Trinity
9. National Council meeting, Sheraton-Jefferson Hotel, St. Louis
10. Opening service, General Convention, St. Louis, Mo.
11. Twentieth Sunday after Trinity

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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The Living Church

More Dangerous than Atheism

No Other Name. By **W. A. Visser't Hooft.** Westminster. Pp. 128. \$2.50.

The foremost leader of the ecumenical movement, W. A. Visser't Hooft, puts his finger hard down upon a far greater danger to the Christian Church than atheism, namely, "syncretism." Syncretism insists that each religion is as good as another, and that Christianity is just one of many equally valid "roads" to God. It operates today in literature, psychology, philosophy of syncretism, and syncretistic movement and sects. Syncretists appear these days in Episcopal congregations.

Unless Christians confront modern syncretism head-on now with the exclusive claim of Christ, Dr. Visser't Hooft believes that "we may find ourselves before long exceedingly rich in religion and exceedingly poor in real Christianity."

First defining his terms, the author reviews in detail four historic "waves" of syncretism which have surged at the people of God: that of the pre-Exilic days when foreign cults actually appeared within the Temple at Jerusalem; the vast and oppressive syncretism of the Roman Empire in apostolic times; 18th-century Europe and Rousseau and human religion without revelation; and the present-day "wave" surging into the thinking of thousands of "churched" and "unchurched" men and women, in the Western world.

The argument for cultural understanding between modern nations, which are thrust by high-speed travel systems into each other's laps, and the search for a common world faith, both bring syncre-

tism into conflict with the Church, right in our cities, suburbs, villages.

(A vicar friend of mine has been plagued for months by a syncretist quietly dropping seeds of all-religions-are-of-equal-value in one of his parish guilds.)

Christian universalism, the rediscovery of Christocentric universalism in the ecumenical movement, the answer to syncretism and its implications, are dealt with forcibly in the final chapter.

When a Christian statesman of the caliber of Dr. Visser't Hooft speaks upon such a vital subject, all of us should listen. Laymen and clergy alike need the "ammunition" this book provides. The syncretistic "cold war" has become "hot" in thousands of places on the Western front; the subtle fingers of Satan are busy again; we've a fight on our hands.

HARRY LEIGH-PINK

Fr. Leigh-Pink is an examining chaplain of the San Joaquin diocese. He formerly instructed in world religions at Bakersfield (Calif.) College.

Useful and Irenic

Psychiatry and Religious Faith. By **Robert G. Gassert, S.J., and Bernard H. Hall, M.D.** Viking. Pp. xx, 171. \$3.95.

Psychiatry and Religious Faith is a useful little book with good credentials. Its authors, Robert G. Gassert (Jesuit priest) and Bernard M. Hall (psychiatrist), have been associated with the Menninger Clinic, and Dr. Karl Menninger has written a warm foreword. The concern of the authors is, in the main, to interpret the purposes and methods of modern psychoanalytic psychiatry to a wide and presumably uninformed audience of religious readers. They have also a second intention: to illustrate some problems of a more technical nature, relating to the selection and psychiatric treatment of candidates for the religious life. Both efforts while addressed to Roman Catholics should also make sense to other Christians.

The more general chapters — on psychiatric theory, methods of treatment, psychiatry and religion, etc. — seem to presuppose an ignorance of psychiatry so extreme as to preclude interest in it. Yet it is likely that such ignorance is in fact widespread, especially perhaps among those who either readily condemn psychiatry or who expect miracles of it, and they could, if only they would, find instruction here. One must question, however, whether such fundamental concepts as "the unconscious" can be put so succinctly as the authors have done; there is danger of transmitting words rather than ideas in this way. So too with the theory of "ego psychology" which is difficult to put across even to students of psychoanalysis.

The irenic intention of the writers fosters a bromidic style. I am not so sure as they are that "in the end" good medicine

and good morality are always the same. There are issues — one naturally thinks first of contraception, but it is not the only one — in which good medicine might prescribe the opposite of that which is still counted to be good morality in some quarters. At any rate it is best to remember that not all differences have been erased, and some probably never will.

On the special subjects of the selection of candidates for seminary and the psychiatric treatment of novices in religious orders, the authors write with expertness as well as charity. The value of psychological examinations as a standard of fitness is examined and its exaggerations admitted. The unique relationship of the novice to his superior is expounded in a forthright fashion to the enlightenment of the psychiatrist reader and no doubt others, too. A further attractive element of the book is the scattering of quotations from spiritual writers; many of them are keenly pertinent to psychiatry.

STANLEY A. LEAVY, M.D.

Dr. Leavy is consultant in psychiatry, Berkeley Divinity School.

Books Received

EVERYTHING IS YOURS. *The Spirit of God in the Life of the Church.* By G. Don Gilmore. Abingdon. Pp. 128. \$2.50.

ENVOYS OF PEACE. *The Peace Witness in the Christian World Mission.* By R. Pierce Beaver. Eerdmans. Pp. 133. \$3.

MAN AND TRANSFORMATION. *Papers from the Eranos Yearbooks, Vol. 5.* Translated by Ralph Manheim. Edited by Joseph Campbell. Bollingen Foundation; distributed by Pantheon. Pp. 413. \$5.

THE PROTESTANT MYSTICS. "An Anthology of Spiritual Experience from Martin Luther to T. S. Eliot." Edited by Anne Fremantle. Introduced by W. H. Auden. Little, Brown. Pp. 396. \$6.95.

THE OLD TESTAMENT IN DIALOGUE WITH MODERN MAN. By James D. Smart. Westminster. Pp. 138. \$3.50.

PRAYER IN THE NEW TESTAMENT. By Fred L. Fisher. Westminster. Pp. 192. \$4.50.

RESHAPING THE CHRISTIAN LIFE. By Robert A. Raines. Harper & Row. Pp. 174. \$3.

THE LITTLE KINGDOM. "An adult book about a child's world." Houghton Mifflin. Pp. 134. \$3.

CHRISTIANITY AND COLONIALISM. By R. C. Delavignette. Hawthorn, Vol. 97, *20th Century Encyclopedia of Catholicism*. Pp. 172. \$3.50.

THE OLD TESTAMENT APOCRYPHA. By Catherine Dimier. Hawthorn, Vol. 71, *20th Century Encyclopedia of Catholicism*. Pp. 154. \$3.50.

THE PROSPECTS OF CHRISTIANITY THROUGHOUT THE WORLD. Edited by M. Searle Bates and Wilhelm Pauck. Scribner's. Pp. 286. \$4.95.

THE MEETING WITH CHRIST. *A Layman's Guide to Catholic Faith Today.* By N. G. M. Van Doornik. Kenedy. Pp. 237. \$4.95.

HOW THE CHURCH CAN MINISTER TO THE WORLD WITHOUT LOSING ITSELF. By Langdon Gilkey. Harper & Row. Pp. 151. \$3.75.

THE ORGANIZATION OF THE CHURCH. By S. G. A. Luff. Hawthorn, Vol. 6, *New Library of Catholic Knowledge*. Pp. 95. 12-vol. series (by subscription only) \$45.

HERE FOR A REASON. *Christian Voices in a Communist State.* Edited by Elisabeth Adler. Macmillan. Pp. 136. \$2.95.

THE SAWDUST TRAIL. *The Story of American Evangelism.* By Gordon Langley Hall. Macrae-Smith. Pp. 249. \$4.50.



Photo by John Taylor, WCC

W. A. Visser't Hooft: "We may find ourselves . . . exceedingly poor in real Christianity."

The Living Church

For 85 Years:

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

Fifteenth Sunday after Trinity
September 6, 1964

NEW YORK

Churches Act

Action by local churches followed the recent riots in New York City's Harlem and the Bedford-Stuyvesant area of Brooklyn [L.C., August 2d and 9th]. Undertaken by the churches was the provision of immediate employment for some of New York City's 77,000 out-of-work, out-of-school young people, some of whom were involved in the rioting.

Three Episcopal churches are represented among clergymen of central Harlem, later joined by a group from the troubled area of Brooklyn, who have raised nearly \$100,000 (and are seeking \$150,000 more) to provide immediate summer employment for over 600 young people, and off-the-street recreation programs for many more. Operating out of churches in the two areas, the young workers will be concerned with voter registration, block and neighborhood clean-up campaigns, and maintenance work in church and community centers. All such work is to be paid and is to be done under supervision.

Among the participating Harlem churches are St. Martin's, where the Rev. David Johnson is rector; St. Philip's, whose rector is the Rev. M. Moran Weston; and St. Mary's, where the Rev. Richard E. Gary is rector. The Rev. Lorentho Wooden, of the Chapel of the Intercession, Trinity Parish, is serving as diocesan observer on the project's city-wide coordinating committee.

NATIONAL AFFAIRS

Washington Bishop Visits MFDP

After a visit to Mississippi, the Rt. Rev. Paul Moore, Suffragan Bishop of Washington, declared his conviction to the editors of Washington's three daily newspapers that the Democratic Party "must" officially recognize the bi-racial Mississippi Freedom Democratic Party at its national convention. On August 26th, the credentials committee of the Democratic Party recommended to the party convention that all but two of the members of the MFDP be seated, not as delegates but as "honored guests." In a statement to THE LIVING CHURCH after this development, Bishop Moore expressed disappoint-

ment that all members of the MFDP delegation were not seated as delegates, but satisfaction that they had been given some recognition and the hope that at the next party convention there will be a truly representative and integrated delegation from Mississippi.

While in Mississippi, Bishop Moore attended a precinct meeting and a district convention of the Freedom Party, and summed up his impressions of the meeting by saying:

"It is grass roots. I have been in the homes of local leaders. It is a Democratic Party concerned with the atomic test ban, the Peace Corps, the anti-poverty program, as well as civil rights in Mississippi; these subjects were discussed at the meetings. It represents the convictions of thousands of Negroes, registered and unregistered, and many, many whites who are afraid to express themselves."

The bishop visited Jackson, Hattiesburg and McComb. He said that in Forrest County, where he had been working, only 250 out of 7,500 Negroes of voting age have been allowed to register, but more than 3,500 have already registered with the Freedom Democratic Party.

On the List

Two bishops and two priests of the Church are among those named recently to serve on President Johnson's National Citizens Committee for Community Relations. They are: the Rt. Rev. Robert R. Brown, Bishop of Arkansas; the Rt. Rev. Austin Pardue, Bishop of Pittsburgh; the Rev. Duncan Gray, rector of St. Peter's Church, Oxford, Miss.; and the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral.

The National Citizens Committee will be asked to consider matters of concern to the newly-established Community Relations Service, the civil rights agency headed by former Governor LeRoy Collins of Florida [L.C., July 26th]. The Citizens Committee is primarily a consulting board, but may be involved in local negotiations.

Telling the Party

When the Democratic Platform Committee met August 20th, the National Council of Churches, making it clear that it could not claim to be speaking for all

of the members of its constituent Communion, presented a nine-point summation of its positions on issues of Christian social concern.

The framers of the platform were told that:

(1) The NCC believes "the United States Constitution and its Bill of Rights serve the American people well in their present form [and] that a 'prayer amendment' is unnecessary and unwise."

(2) The NCC endorses the Civil Rights Act of 1964, and calls on the Democratic Party to pledge "vigorous support and enforcement of the Act."

(3) Educational opportunities must be made equal, "including opportunities for disadvantaged non-white citizens."

(4) Poverty is "ethically intolerable," and with the technological means now available it can and must be eliminated.

(5) The NCC "supports in principle legislation which extends benefits of old age survivors', and disability insurance to include adequate health and care" to retired aged persons.

(6) The NCC believes in strengthened commitment to the United Nations, and urges the Democratic Party to work toward this end, and toward full U. S. participation in the International Court of Justice.

(7) The Democratic Party should "press again for continued arms control and disarmament efforts."

(8) Continued aid to developing nations should be based on the idea of partnership, rather than aid alone.

(9) U. S. immigration laws should be reformed to eliminate their present discriminatory provisions.

In presenting the summation, Mrs. Theodore F. Wallace, an NCC vice-president, and president of the NCC's Department of United Church Women, said, "The National Council of Churches is non-partisan. We encourage the members of our constituent Churches to participate actively in the political party of their choice, and to fulfill the other civic duties which we believe to be their Christian responsibility."

A similar outline of Council positions was presented last month to the Republican Platform Committee by Council vice-president, Arthur S. Flemming, formerly U. S. Secretary of Health, Education, and Welfare in the Eisenhower Administration.

Anglicans Disagree

Pope Paul VI's encyclical *Ecclesiam Suam* is the subject of an exchange of differing views between Dr. Bernard Pawley, Anglican canon of Ely, and the Church of England weekly, the *Church Times*. The magazine had expressed editorial disappointment in the encyclical, criticizing especially what it called the Pope's "going out of his way to insist upon the great gulfs which separate Christianity from Communism."

Dr. Pawley, expressing his rejoinder in a letter to the editor, remarked concerning this: "I think it would be more just to say that he has gone out of his way to encourage a compassionate, understanding, and realistic dialogue between the Church and every form of human life and aspiration outside it, even with plain atheism." But, he adds, "millions of Roman Catholics in the east of Europe are undergoing sadistic and cynical persecution at this present time, and reports of their sufferings must be reaching the Vatican daily. . . . There is a limit, is there not, to what one ought to appear to condone?"

Concerning the Pope's treatment of the subject of ecumenical dialogue in his encyclical, Canon Pawley asks readers to note in this encyclical "the total absence of the most reactionary of all ideas about dialogue, dear to the heart of John XXIII, that, when the Council is over, the Roman Catholic Church will shine forth in such perfection, 'without spot, or wrinkle, or any such thing,' that all non-Romans will flock to enter it. In Pope Paul we have the same tone of charity, the same doctrinal substance, but a greater degree of realism — that is all. It would be a pity if Anglicans were seen to be victims of the naïve surprise shown by, for example, Dr. W. A. Visser 't Hooft (general secretary of the World Council of Churches) when the Pope states the facts as we all know them to be."

The editor of the *Church Times* added a footnote to Canon Pawley's letter, saying: "The awkward fact remains that the encyclical insists on the absolute necessity for reunion, of acceptance both of Roman dogma in its entirety and of the primacy of the Pope not only in honor but in jurisdiction."

[RNS]

WESTERN MICHIGAN

Bishop to South Africa

The visit of the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, to the diocese of Kimberley and Kuruman, Cape Province, of South Africa, will climax a series of events marking the end of the first year of "Operation Companion Diocese." Highlighting his stay in South Africa, he will dedicate the vicarage

and Chapel of St. Mary the Virgin, Barkly West, and formally present it in the name of the diocese of Western Michigan to the diocese of Kimberley and Kuruman. The gift was made possible by contributions of funds from the Churchmen's Association of Western Michigan. The Rt. Rev. Phillip W. Wheeldon is the bishop of the South African diocese.

The companion relationship of the two dioceses began with the visit of Bishop Wheeldon to Grand Rapids during 1962 and 1963. In September, 1963, he appeared before many groups of clergy and key laymen in Western Michigan, speaking on the work of the Church in this troubled area of South Africa.

Inspired by the call of the Anglican Communion at Toronto, during the Anglican Congress in the summer of 1963, for a new kind of mission to strengthen the lines of communication between the dioceses, the two bishops established a companion relationship between their respective dioceses. In addition to the contribution of funds for the building of the vicarage and chapel, clergymen were encouraged to correspond with clergy of the companion diocese. The Episcopal Churchwomen of Western Michigan contributed a sum of money for the purchase of cots for the hospital there.

As to future projects, Bishop Bennison has said that he hopes there can be an exchange of priests for at least a year's service on each front.

Commenting on the value and various aspects of the first year's companion relationship program, Bishop Bennison said: "This is one of the most exciting years we have had. This program can only strengthen our understanding of and spirit for the mission of the Church. We will benefit greatly as we continue to learn at first hand the mission of the Church overseas—share with the parishioners there, and they with us, the life of prayer, brotherhood, and service to Christ."

WCC

New Era

Participants in the ecumenical movement are "like explorers who have set foot in a country and now have to explore it," members of the Commission on Faith and Order of the World Council of Churches were told at a meeting in Aarhus, Denmark, by Dr. Lukas Vischer, research secretary of the WCC's Department of Faith and Order. He stressed the beginning of a new period in ecumenical relations and said that there must be increasing concern over "particular questions involving decisions that will basically influence the life of the Churches."

"We cannot go on for decades talking of meeting, dialogue, conversation and better understanding," he said. "Unless concrete results follow, joy in the ecumenical movement must turn to disappointment."



Canon Conner (left) with Mr. Wesley Jackson, senior warden of St. Philip's, and Bishop Craine.

The 150 persons in attendance at the commission meeting included 85 official delegates representing 82 Churches in 44 countries. Also present were observers from the Roman Catholic and Serbian Orthodox Churches.

As "the reality of barriers to be overcome" are recognized, the gathering was told by Dr. W. A. Visser 't Hooft, WCC general secretary, "our need to engage in practical action toward unity" also is realized.

"The ecumenical movement, while maintaining the autonomy of the Churches," he said, "yet calls for real commitment in the search for unity."

Dr. Paul Minear, commission chairman and professor at Yale Divinity School, New Haven, Conn., cited the complexity of the present faith and order task.

"More Churches now take part in the conversation so that new and costly efforts of understanding and imagination are necessary," he said. "More parts of the world face difficult and revolutionary situations which raise problems about the role of the Churches there."

Dr. Minear asked for prayers for the people of Cyprus, noting that the commission meeting originally was to be held in Nicosia, Cyprus, but was changed because of the crisis there. [RNS]

INDIANAPOLIS

New Rector, New Prospects

The Rev. Canon Earl L. Conner, assistant at the Church of the Transfiguration (Little Church around the Corner), New York City, will become rector of St. Philip's Church, Indianapolis, a predominantly Negro congregation.

Canon Conner was assistant director of urban work for the National Council's Department of Christian Social Relations from 1957 to 1960. He served from 1960

through 1961 as archdeacon of Central America and as rector of St. Mark's Church, Puerto Limón, Costa Rica.

St. Philip's, founded in 1905, has a congregation of 240 communicants, all Negro except for three families who joined after the Presiding Bishop asked Churchmen to transfer to parishes of other races a year ago Whitsunday.

Canon Conner's appointment by Bishop Craine of Indianapolis comes when St. Philip's is faced with a rapidly changing future. An interstate highway system may come to its doors, while possible expansion of the Indiana University campus and urban redevelopment are expected in its area.

Canon Conner, working with the National Council, had conducted pilot projects in major U. S. cities on a variety of problems.

A native of Boonville, Ind., he is a graduate of Seabury-Western and did graduate work at the University of Chicago.

MICHIGAN

Double Ministry

The Rev. Malcolm Boyd, chaplain of Wayne State University, has left that position to take on a new double-barrelled ministry of both local and national scope. He will take part in an interracial team ministry at Grace Church, Detroit, working with the Rev. Robert L. Potts, minister in charge, and will at the same time serve as national field representative of the Episcopal Society for Cultural and Racial Unity.

The announcement of the two new positions comes as the culmination of plans set in motion last April, when Fr. Boyd requested that his duties at Wayne State University be terminated on or before September 1st.

Fr. Boyd has been attached to Grace Church, Detroit, since last October. He will now broaden his ministry in the urban and racial problems of the neighborhood of the parish. As ESCRU representative, he will go several times a month to university campuses in every part of the nation, to speak to faculties and students and to offer counseling.

Fr. Boyd's latest book, *The Hunger, the Thirst*, is to be published by Morehouse-Barlow this month.

Referring to the recent criticism of one

The Living Church Development Program

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of his plays by the Bishop of Michigan [L.C., August 30th], Fr. Boyd said in a statement to THE LIVING CHURCH:

"Bishop Emrich's comments concerning my play . . . were prompted by Michigan State University educational television station's recent banning of this study of an encounter between a Negro and a white man. . . . The American Civil Liberties Union publicly and immediately refuted the TV station's charges alleging use of profanity in my play. It said the real reason for barring the play was its frank, open portrayal of a white man's inhuman treatment of a Negro. The anti-defamation league of B'nai Brith is distributing 20 prints of the same film presentation which was banned. . . .

"On August 21, *Boy* was presented before 12,000 Lutheran youth at a national conference in Detroit, and was given . . . during August by the Genesis Theatre at St. Mark's in the Bouwerie Church in New York. Channel 13 . . . has scheduled film presentations of my three one-act plays on racial themes. . . .

"Secular newspaper reports concerning the banning of the play were of a sensational nature. They avoided identifying the alleged use of vulgarity and profanity as comprising the two words, 'damn' and 'nigger.' This led to a misunderstanding of the situation by Bishop Emrich while he was away on vacation.

"The situation, which has now been clarified, could be described simply as a short-lived crisis in communication."

CENTRAL NEW YORK

Pastoral Letter

A pastoral letter written on August 13th and signed jointly by the Rt. Rev. Walter M. Higley, Bishop of Central New York, and the Rt. Rev. Ned Cole, Jr., Bishop Coadjutor, has been read in churches across the diocese.

It called upon Episcopalians to help to heal the "broken community in the relationships of men" which has brought violence to many sections of the nation. "Every member of the Church must lay to heart these unhappy divisions," said the letter. "The process of healing is slow because the wounds are deep." Other contents of the letter were the following:

"Our hearts are grieved deeply by the outbursts of violence in all parts of our country. The riot in Rochester has removed that false facade behind which so many of our people have hidden, i.e., 'we have no problem here.' Wherever people live together there is the possibility of violence, discord and confusion. . . .

"In these present outbursts of violence, we know not the immediate cause. The long suppression of human rights is cause enough. They may have been incited by people of color or by white persons; they may have come from persons politically motivated, either on the extreme left or

the extreme right. We are not so naïve as to believe we know exactly how or why, or who triggered each explosion. We are however sufficiently realistic to believe that whenever human nature acts violently solely for its own personal gain, the possibility of bringing about its own destruction is at hand. Our Christian faith is predicated on the belief we are called to be concerned for others and sent to be actively engaged in working for a better community in which all sorts and conditions of men may live together.

"The ministry of the Christian Church is primarily one of reconciliation: to provide a climate in which man can learn to live with himself, with his neighbor, with his God. Reconciliation implies a brokenness in community. There should be no one today who denies the existence of such a broken community in the relationships of men. These unhappy divisions are more than racial differences, but the color difference has provided the break in the skin of our existence through which now pours the pus of pent up hostilities.

"We would hope that every member of the Episcopal Church in this diocese would band together with other persons committed to the ministry of reconciliation in the communities where you are. First, be humble enough to admit responsibility for some of the blame. 'We have left undone those things we ought to have done; And we have done those things we ought not to have done.' Second, do the thing which only you can do in the ministry of reconciliation, seeking to 'restore those who are penitent' that we all may 'hereafter live a godly, righteous and sober life.'

"You can receive strength to do this from Him who has sent you into this ministry through the sacraments and the fellowship of the Church. You can do the ministry of reconciliation wherever you are — where you live, where you work, where you play. Sixty thousand soldiers of Christ in this diocese, committed to this ministry, may make the difference between life and death for those we love, for those who hate, for you, for us."

THE COVER

Tennessee's delegates to the triennial Young Churchman's Assembly, August 26th to September 2d, indicate their eagerness to get there. Photographed during their diocesan convention at DuBose Conference Center, Monteagle, Tenn., where they were elected, are (from left) John Forster, Dale Cameron, Dale Norton, diocesan president, Sherri Rucks, and (right) their advisor, Roberta Doub.

Music Wherever They Go

Musicians from Missouri will show delegates to the 61st General Convention, in St. Louis next October, that the mid-west can make music of a quality and kind rarely heard outside the major cathedrals of the world.

The man behind the Convention's music is Ronald Arnatt, concert organist, composer, and conductor, who at the age of eight had already won seven certificates in piano and singing in London music festivals. He went on to scholarships at Westminster Abbey Choir School, Kings' College Choir School, Cambridge, and Trent College, Derbyshire, before becoming a fellow of Trinity College of Music and receiving a bachelor's degree in music from Durham University.

Now 34, Mr. Arnatt's list of honors in his profession includes membership in the American Society of Composers, Authors, and Publishers, and fellowship of the American Guild of Organists.

Organist and choirmaster of Christ Church Cathedral, host parish for the Convention, and director of music at Mary Institute, a St. Louis girls' school, Mr. Arnatt was appointed chairman of the diocese of Missouri's music commission when it was founded by Bishop Cadigan of Missouri, five years ago. When the commission agreed to become the music committee for the General Convention, Mr. Arnatt took on the challenge of producing a memorable musical experience for delegates who are, as he says, "used to the best."

With excellence established as a basic goal, the music committee early settled on two additional emphases — they would aim for the installation of as many pipe organs as possible for the Convention, and they would use diocesan musicians rather than importing performers.

To carry out the first decision, they called on pipe organ builders throughout

the country to donate outstanding organs for use during the Convention. As a result, delegates will hear the music of such unusual instruments as a 21-rank organ, built in Germany by Kleuker and imported by the Midwest Organ Co. of Granite City, Ill., to be installed at the St. Louis City Art Museum for a special concert for deputies on October 12th, which will be repeated for the general public the next night.

Among other organs is a 14-rank instrument built by the Charles McMannis Co., Kansas City, which will be used for all services and assembly meetings in Kiel Auditorium Opera House, and for the opening concert of the St. Louis Symphony Orchestra, at which Mr. Arnatt will be organist for a performance of Saint Saëns Symphony No. 3, *The Organ Symphony*.

"The Episcopal Church has traditionally placed a heavy stress on pipe organs as the best means of instrumental support in the service," Mr. Arnatt has pointed out. "These fine instruments will illustrate that stress in the most effective way possible — by being in use, surrounding our Convention visitors everywhere they go."

The music committee's determination to give musicians from their own diocese an important showcase at their first General Convention in the area for almost 50 years testifies to the quality of the musical resources in the diocese, for, if the musicians had not been top quality, they would not have had the committee's nod, local pride or not! "Fortunately, our musicians need not take a back seat to any," says Mr. Arnatt. "Our choir directors, our instrumentalists, our singers fit our requirements of excellence so well that importing musicians simply isn't necessary."

Quantity as well as quality is available, as is indicated by the size of the diocesan choir which will perform at the opening service of the Convention. Nearly 800 strong, the Missouri performers will include a brass and percussion ensemble of



Mr. Arnatt: Man behind the music.

the St. Louis Chamber Orchestra, founded by Mr. Arnatt. The program will include the "Festival Psalm," written by Mr. Arnatt for the installation of the Presiding Bishop, the Rt. Rev. Arthur Lichtenberger. Organists for the service will include Henry Glass, assistant organist of Christ Church Cathedral; Bertram Sterbenz, organist for the Church of the Good Shepherd; and Paul Anderson, organist of the Church of St. Michael and St. George, all in the St. Louis area.

In planning the special concert at Sculpture Hall in the City Art Museum, the aim was to provide music for the unusual acoustics of the hall, similar to the acoustics of the large cathedrals of Europe. Built for the St. Louis World's Fair of 1904 by Cass Gilbert, the vaulted hall, modeled after Roman baths, lends itself to the performance of music which, as Mr. Arnatt says, simply cannot be performed as effectively in smaller halls.

An example is the 40-part motet by Thomas Tallis, Tudor composer, which employs eight separate 5-part choirs. This difficult work, entitled *Spem in Allium Non Habui*, will be a highlight of the promenade-type concert, in which listeners may come and go, viewing the art treasures in the hall and adjoining galleries as they listen to the music.

A feature of the concert will be the midwest premiere of *The Fiery Furnace*, written for the dedication of the south transept of the Washington Cathedral, by Richard Dirksen. A multiple-stereo effect will be produced by the use of three choirs and three instrumental ensembles, one located in a balcony and the others separated on the main floor.

Ralph Vaughan Williams' *Mass in G Minor* for double chorus and four soloists will present St. Louis soloists Jane Gavel, soprano; Marian Bock, contralto; Herbert

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At the Symphony

From this dull cocoon of my long spinning
Are torn, layer by layer—caught in a violin's string—
The gossamer windings that bind. I am winged.

Through green, rose, and storm-dipped air
I drift, blown by a woodwind, to endless gardens
Where I drink too deep at the flowered horn
And reel drunken among the roots.

The gardens sink below a sounding sea.
The washing tides wave in
On a lift of the light baton.
Mercifully I drown
My wings pinned down by an oboe reed.

MARGARET VAN VALKENBURG



The Rev. Massey Shepherd, Jr.

The Liturgical Movement

is bound to bring about

Liturgical

Revision

by the Rev. Massey H. Shepherd, Jr.

Professor of Liturgics, Church Divinity School of the Pacific

It is a strange circumstance that the word *liturgy*, even among Episcopalians, so often carries the connotation of external ceremonialism and formalism. And one who promotes the Liturgical Movement is viewed with suspicion, anxiety, and fear—if not resentment—as a disturber of the peace, ready to foster new and unheard of ceremonials.

No doubt these anxieties arise from the deep-seated strain of Puritanism that has left its mark upon all forms of English Christianity since the Reformation, which in its crudest form and expression is a standing of guard against “the tyranny of the Bishop of Rome,” whether theological or political.

In calmer moments of reflection, however, we appreciate the formal aspects of liturgy as an effective means of the unity and continuity of the people of God “at all times and in all places”—and more importantly, as an instrumental means of grace. Through the liturgy, God in His mysterious way acts in us to incorporate us more closely into Christ, redeeming us from the old order of sin and death, and giving us foretaste of the glorious liberty of the sons of God in the age that is to come. This grace acts in a variety of forms—in the sacraments, the Word of the daily Offices, the memorial rhythms of the Christian year.

Of course, concern with liturgy and liturgical renewal necessarily involves concern with ceremonial, unless we are to dissolve all corporate worship into purely subjective, mystical, and spiritualistic conventicles. We have always defended our liturgy by appeal to St. Paul’s canon of doing things “decently and in order.” By “decently” we remind ourselves that worship should be expressed in *fitting* forms, appropriate and sensible to the meaning of what is happening; by “in order” we insist upon humility and forbearance one with another, so that each participant has adequate opportunity

to minister of his gifts and prayer to his fellows.

The Liturgical Movement is concerned with ceremonial not as an end in itself, and least of all as an archaic resort to ancient and inalterable patterns. On the contrary, it insists upon our being critical of all externals, constantly seeking the most intelligent ways of communicating through sign and symbol and gesture and movement the inherent meaning of the worshipful act.

In particular, the Liturgical Movement has given attention to the art-forms that surround and adorn the liturgy. It recognizes the subtle and powerful impact of art, the more so as its effects are so often unconsciously working upon our conceptions and attitudes and emotions. Liturgical art is evangelistic, no less than the words of preaching and prayer and hymnody.

Both the sublimer and more abstract arts of architecture and music, and the more particular and intimate representations of painting and ornament and vessels have theological and moral im-

plications. All of them are visible expressions of how we comprehend Christ—His divine-human nature, His ministry of word and deed, His sacrifice and triumph, His communication of life-giving Spirit in the one Body of His Church. A church building, a pictorial window, a table adorned and spread—these are a witness. They share in that testimony to the truth which is of the essence of the Gospel. We cannot afford to make them cheap, trivial, ugly, pretentious, obscure. The problem goes much deeper than passing fashions of taste. It concerns authentic Christianity as over against what is merely sentimental and precious religiosity.

The renewal of the liturgy is basically a theological renewal that refreshes the Church from the very biblical founts of the liturgy itself. The liturgy may be said to be fundamentally a means whereby the Church continues to make living the Word of God, so that it speaks always to us in the here and now, and not merely as a reminder of His mighty acts in ages

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In a constitutional Church, it seems

better to make constitutional provision for

Liturgical

Experimentation

by Peter Day

Ecumenical Officer of the Episcopal Church

In this era of rapid change, one of the few things that have resisted change is the Book of Common Prayer. Last revised in 1928, the text of the services of Morning and Evening Prayer and Holy Communion, of Baptism, Confirmation, Marriage, Visitation of the Sick, and Burial, the Offices of Instruction, the Thirty-nine Articles, the Psalter, and Ordinal have been the same throughout the lifetime of many now using them.

It is right that the note of timelessness have an important place in the worship of God, in whom there is no variability, neither shadow of turning. When change is necessary, it should be undertaken deliberately and conservatively. The Constitution of the Episcopal Church provides that any amendment to the Book of Common Prayer must be approved by two successive General Conventions and made final only by the action of a Constitutional majority of the House of Bishops and a vote by orders in the House of Deputies. This requires the concurrence of the clerical and lay representatives of a majority of the dioceses, voting sepa-

rately. (An exception is made for the Psalms and Lessons in Morning and Evening Prayer, which may be changed by the vote of one Convention.)

Though God is changeless, man is not. What we say to God in our worship must be said in words that are relevant to His present-day worshipers, their language, their customs, their needs, and the situation of the world in which they live. It is an interesting thought that within the next few months, a more modern language, more easily understood by the people, will be used in the liturgy in Roman Catholic churches than in Episcopal churches. In our world, the only things that do not change are dead things.

In recent years, the Standing Liturgical Commission of the Episcopal Church has been working on possible revisions of the various parts of the Book of Common Prayer. It has produced 16 "Prayer Book Studies," published by the Church Hymnal Corporation (a subsidiary of the Church Pension Fund), containing suggested texts of the various services, with commentary.



Ray C. Wentworth
Peter Day.

The Commission believes that these products of its work need testing in actual use. Church services are not merely literary products, but the way the people of God pray together. In earlier ages, new elements came in and old elements were dropped, simply by the accumulated experience of clergy and congregations, with canonical permission following along behind the unauthorized deviations. But in a constitutional Church it seems better to make constitutional provision for liturgical experimentation—and that without departing from the principle of deliberate consideration and adoption of any permanent change.

The General Convention of 1961 approved on first reading a constitutional amendment proposed by the Liturgical Commission, for "trial use" of new Prayer Book material. The proposal was that any one General Convention may, by a constitutional majority in both Houses "authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book, or any portion thereof, duly undertaken by the General Convention."

This amendment comes up for final adoption at the St. Louis General Convention this fall. If the two Houses are of the same mind as the General Convention of 1961, it should pass without difficulty and become a part of the Church's basic law.

If trial use does become a part of the Church's law—as it is already in a number of other Provinces of the Anglican Communion—perhaps our Church can begin to catch up with other Anglican Churches in liturgical development. Our Canadian brethren are happily using their new Prayer Book, which contains many features that we would be wise to imitate.

The first project envisioned for trial

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Mid-week Communion service at St. Anslem's Chapel, Stanford Canterbury House, Palo Alto.

Missionary Outreach on the Campus

by the Rev. John W. Duddington

Episcopal chaplain, Stanford University

Things are changing at Stanford! One of them is the attitude of the university administration and board of trustees towards group religious activities on the campus. It is now legal, for instance, for "Canterbury" to hold any of its programs (apart from strictly denomination-centered services) anywhere on campus.

The spiritual vitality and dynamism that has been a marked feature of the Episcopal group at Stanford, together with fine help and hard work on the part of some of Canterbury's faculty men, has helped change the general atmosphere in the university towards religious activities by denominational groups. The previous attitude of the administration was to interpret the word "non-sectarian" in the charter as precluding denominational activity on the campus. The new attitude, arising out of the new ecumenical spirit of the campus, is to interpret the present pan-sectarianism as equivalent to non-sectarianism and therefore in line with the intention of the founders.

All this has happened because the Church on the campus has been learning to be the Church, putting into practice the truth that the Church *is* mission. Local parishes in the Stanford orbit have now asked Canterburians to contribute their missionary enthusiasm to their neighborhoods; and so, beginning with the last year's autumn quarter, an increased program of parish-relatedness came into operation.

The missionary outreach of the work on the campus now includes dialogue with campus agnostics (one such agnostic has just been converted and confirmed). The missionary organization which has come into being has been incorporated as "The Community of the Holy Ghost," has been approved by Bishop Pike, and is an institution of the diocese of California.

Episcopalians used to have an image of the college worker as an "ecclesiastical cheer-leader." I get the impression now that the image has changed to that of a non-parochial priest whose interests are "too intellectual" for regular parish administration. In my case, the invitation to become the Church's chaplain at Stanford came after seven years as rector of a city parish which quadrupled its missionary giving during the same four years that it built and paid for a new church and enlarged parish house. I came without any experience of college work, but with plenty of experience of regular parish work. I am now convinced that it is precisely this kind of background that college chaplaincies most need.

When I first came I made the mistake

of being over-impressed by the ideological "gamesmanship" which I encountered. (I must have bent over backwards trying to show that I could do this too, for, except from those who really know what has been going on at Stanford, I still get the feedback, "you are too intellectual," when, for instance, in relation to our Church's total program I urge greater missionary commitment!) Our printed programs of those days brought some amusing repercussions. A retired bishop, writing to commend a niece about to become an entering freshman, said, "Your program is too intellectual—not enough emphasis on personal religion." A local rector warned one of our now leading graduate students that our discussion topics were "too academic." As a matter of fact, the advertised topics were derived from the kind of questions that become the subjects of bull-sessions resulting from lectures in the history of Western civilization. We had other "come-on" titles too, but you can't talk about "love, sex, and marriage" every week!

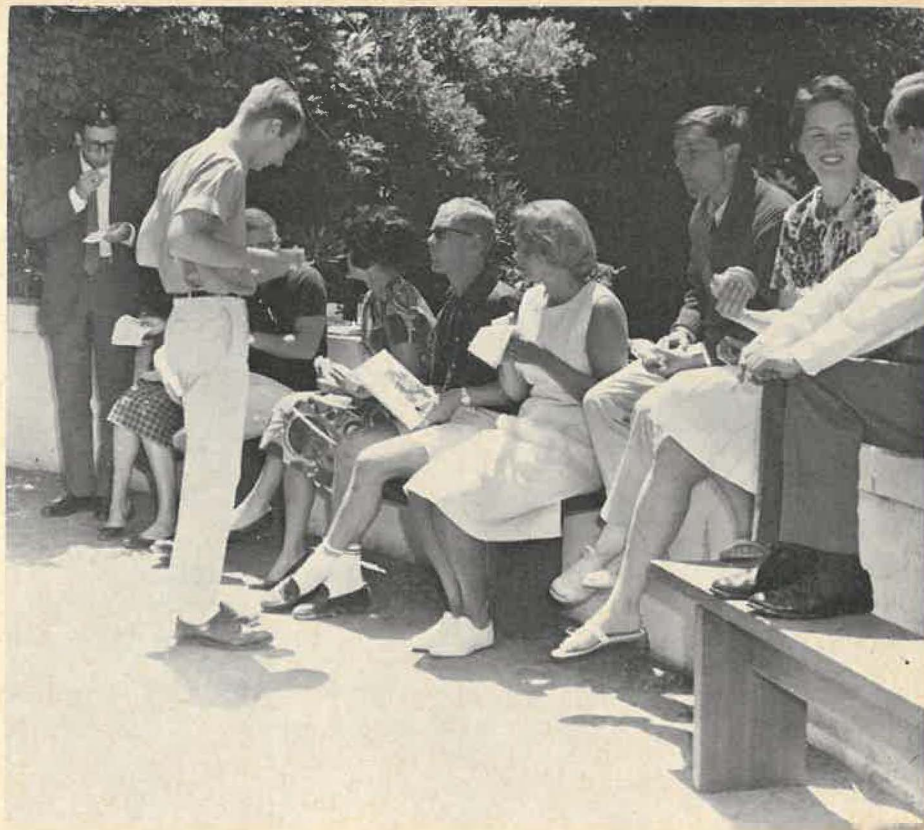
Actually, what we have been driving at all the time has been the conversion of

young adults to Jesus Christ and their glad dedication of themselves, within the fellowship of His Church, to their missionary role as Christians whose mission field at the moment happens to be an academic one. Believe me, such conversions have happened!

There has been a steady growth during the past two or three years of the Spirit-led Christian community of Episcopal students and faculty at Stanford. The fire of love has been burning among them, making them as a community alive, warm, friendly, self-forgetting, and amazingly healthy — spiritually, mentally, socially. This same fire has produced results in their conversations with other students— with the questioning, the skeptical, and with the spiritually and psychologically needy. Visitors to “Canterbury” recognize that the risen Christ is present in their worship and that He is a living, bright reality to the students, who talk about God as if they really knew Him.

This fire of love has made their intercessory praying intelligent, living, and strong. Their weekday Eucharists at St. Anselm’s Chapel, Canterbury House, often followed by an informal meal, have served as a powerhouse for their continuing missionary thrust. Students bring to their chaplain topics for intercession drawn from their missionary experience on their campus frontier. The congregation is invariably a cross-section of the residential university’s population—international (students from Africa and the East as well as from the British Commonwealth), inter-state, inter-age (graduate, undergraduate, faculty, and staff), and always there are prayer requests related to people and projects they are helping with. Not least of the latter are overseas missionary projects, four Homes of Mercy,* Sunday school work among refugee children in Hong Kong, organized by a former Stanford Canterburian who is now a lay missionary.

A college campus is a kind of microcosm of the modern secular world, for it provides in concentrated form the things which tend to make the modern world a showcase of atheistic humanism. If it is true (and it is) that college students tend to be in rebellion against the religion of their childhood, one must remember that the religion they are in rebellion against is sometimes that of those who are content to have a Church to be only the bulwark of their way of life. It is not surprising that they experiment with agnosticism, atheism, and a relativist morality. Parish clergy often predict that their back-slidden college-age members will suspend belief only temporarily and that they expect them back in 10 years, after they have married, captured a good job, and started raising a family—after their



Members of the Stanford Canterbury group attend an informal luncheon after a Communion service.

college-level atheism has had time to wear as thin as their pre-college E.Y.C. religion did under the impact of the articulate irreligion of the campus. This prediction is a safe one—for some, at any rate. But what of it? Who wants a Laodicean religion anyway? Only a spiritually revived Church can meet the challenge of the hour. And what better place for revival to begin than on the modern university campus?

The surest index of a Church renewed is the growth of missionary passion. Outgoing, witnessing activities in the name of Jesus Christ have been observed among Stanford Episcopalians for some time now. They “know in whom they have believed” and are persuaded that there is no fun like evangelism. Each week the Canterbury student council, increased by additional students who are attracted to the idea of Christian service within the Canterbury framework, meet at the center of the campus for strategy-planning, fellowship, and prayer for God’s blessing on their work as responsible Christians and Churchmen living in a frontier situation. Each week a group of Canterbury graduate students meets at the student union for breakfast with their chaplain and the planning of their own particular thrust as a graduate apostolate to the campus. These Episcopalians have been at the heart of the ecumenical activities of the Stanford campus, and have arranged some combined meetings both with Roman Catholic students and with Protestants of various mainline Christian

traditions. This has produced a manifest spirit of Christian unity on the campus, and has opened up the possibility of a real impact on the areas of entrenched paganism. At the same time they have entered into a deep appreciation of the grace and power of the sacramental life, which has regularly throughout the week refreshed and empowered them for their missionary role.

How did they get so fired up? Partly through evangelical and missionary preaching within a framework of Eucharist-centered community life. I have made as much use as I could of such dynamic and up-to-date evangelists as the Rev. Canon Bryan Green of England. Canon Green has paid visits to several campuses in this country for week-long missions and from these missions have come nuclei of Episcopalians who have had an experience of conversion and can articulate the theology of conversion. At least this has happened at Stanford, and I have fostered it—since I know from personal experience the necessity of personal conversion as well as the vitality of a Eucharistic fellowship of the redeemed and redemptive.

One of the most fruitful methods we have used for fostering this at Stanford has been the pre-registration house party. A wonderful team-spirit was engendered by calling together about 20 student Christian leaders of varying ages for a four-days retreat at Canterbury House, and combining this with calls on entering

Continued on page 17

* Christian charitable institutions in Jordan, discovered by a Canterburian on a trip around the world, with beds for destitute sick, crippled children, and waifs and strays.

The Inequity of Unequal Pensions

The diocese of Massachusetts will ask the 61st General Convention of the Church "to undertake an independent study of clergy pensions as they are now administered by the Church Pension Fund, with a view to effecting the equalization of pensions on the basis of years of full-time service in the ministry, without reference to the amount of salary earned." In one of the "whereas" sections of its resolution, the Massachusetts convention notes the inequity of the present system "in that clergy who have served longest in poorly paid positions, such as mission churches, receive the lowest pensions, while clergy who have served longest in highly paid positions, such as large churches and administrative offices, in which they have had opportunities to save for the future, receive the highest pensions."

This description of the present system is, of course, correct. And most Churchmen would agree that there is inequity in it. We heartily second the motion of Massachusetts, and urge General Convention to provide for a thorough review of the pension system during the next triennium.

The present system is not only unjust, in that it gives to him who least needs it a security that is withheld from the priest who is most likely to require it; it is inordinately short-sighted. Bishops have long muttered imprecations on capable men who, once their capability was ripe, moved to greener (more lucrative) pastures. Struggling missions all over the Church have remained



just that—struggling missions—because their pastoral care fell so often to the very green or the incompetent or the tired. That which most needed the experienced and inspired hand has known so often only experiment and awkwardness because, once a man had gained his experience at the mission's expense, it was left behind while he went on to "better things."

"Better things?" Yes—not only comfort and security for a man and his family but the security of provision for old age and for a family bereft of its breadwinner. Often men who have been willing enough to serve a mission field at some present sacrifice have decided (and wisely) that they had no right to jeopardize the future. In the Episcopal Church we hold that a man

may be both priest and head of a family. If this is true, then we must admit the obligations a man has to his family's future, as well as to its present well-being. If the Church is losing a large proportion of its service to the mission fields because of the present pension program—and we believe that it is—then the sin of injustice is inflicting its own punishment.

To equalize clergy pensions will undoubtedly involve a great deal of the Church's best thought and best prayer—it will not, like other proposed revisions of the pension system, cost money. Good minds the Church possesses; prayer she always can offer. There is no reason why the Church cannot do away with inequity within her own household and at the same time take a large step toward the better serving of the Kingdom of God.

Now that the idea of Mutual Responsibility and Interdependence has dawned brightly on the Church, it may be expected that expenditures within the household will be kept to a minimum in order that more may be done outside it. But it would be short-sighted indeed to neglect the furthering of both righteousness and effectiveness because clergy pensions are a concern within the walls of PECUSA.

We don't really think that the injunction that "he that hath not, from him shall be taken away even that which he hath" was meant to be aimed specifically at the financial status of retired Episcopal clergy.

Let's Catch Up Liturgically

We urge all our readers who are deputies to the 61st General Convention to read with special care the articles on liturgical renewal and trial use, by Massey Shepherd and Peter Day, in this issue. Doctor Day's article was written at the request of the Church's Standing Liturgical Commission, to inform the people of the Church as to why the Commission is asking General Convention to authorize trial use throughout the Church of the materials which the Commission has prepared. All of this is in anticipation of, and preparation for, the next revision of the Book of Common Prayer, whenever that will be.

Our recommendation is that the General Convention should comply with this request. It is reasonable and right. If a change is to be made in the Prayer Book ritual or ceremonial, it should be made only after *all* kinds of people of the Church—laity as well as clergy—have been directly exposed to it and engaged in it as worshipers. A new phrase may sound fine, or a new action may look good, to the people on the Liturgical Commission, or to the students of liturgy who examine it from a theoretical point of view. But most relevant is a remark of the late Dom Gregory Dix to the effect that the liturgy of the Church "has every right to be vulgar." He meant "vulgar" in the literal and Latin sense of being "the people's own." The words and actions of worship should always be thus "vulgar,"

rather than imposed upon us from above by our liturgical pastors and masters.

Some may fear that if such trial use is authorized there will be a resulting chaos of strange new things going on in our sanctuaries, of which we seem to have more than enough already. To any plea for the prevention of further liturgical chaos and anarchy we are more than sympathetic; but in this case we doubt that this is at issue. The priest who would be permitted to use, on a trial basis, these materials put forth by the Liturgical Commission, would not be given thereby any authorization to make *his own* changes and "enrichments" in the liturgy. The lawless will continue lawless, "trial use" or not.

The real issue here is whether all the people of the Church will be given a proper opportunity to see, hear, and use some things which are being considered for incorporation into the Prayer Book at the next revision. As Dr. Day points out, other Provinces of the Anglican Communion already have such "trial use" and we have some catching up to do.

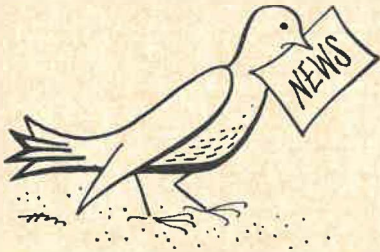
We strongly urge that this sensible and constructive step forward be taken at St. Louis.

We Introduce

During the past several months, THE LIVING CHURCH has had the services of two temporary news editors and has been, for more weeks than we care to remember, without any news editor at all.

So it is with great pleasure that we introduce our new news editor — a person who may need introduction to our readers in spite of the fact that she has been busy in the wings all the time. Lila Thurber (officially, Mrs. Charles E. Thurber) is a person without whose services THE LIVING CHURCH might sometimes not have gone to press at all. Her duties have been vast, varied, and largely indefinable — ranging all the way from display layout to copyreading.

Because she possesses not only a long-term familiarity with the work of THE LIVING CHURCH and the readers of the magazine, but chiefly because she possesses the



most rare combination of a genuinely creative imagination and a quick and curious mind with a meticulous attention to detail and a passion for accuracy, we count ourselves fortunate indeed — as are you, our readers — to be able to put her in charge of the news coverage of THE LIVING CHURCH as the exciting and possibly controversial 61st General Convention of the Church approaches.

BEATAE MEMORIAE

© Jane Carter, 1964

Would it be presumptuous
inquiring if
up Thine omniscient sleeve
there spins some celestial Ark,
spaced far beyond all mortal ken,
in case, in case —

And may I ask,
Does springtime come there too —
with bluebirds in her hair
and waltzing feet, and bridal train
of palest green —
whose flung bouquet
stirs every heart to its tiptoe?
And are there purling seas
which importune upon the sands
their fantasies?
And mountain peaks
refracting the very core of light?
And is there love, upon Thine Ark,
and prayer, and children's eyes
enshrining the verity of surprise?
And age, whose wisdom is not late,
and all the other incommensurates?

For if, Oh, ghastly if, our world becomes
a mortuary clinker among Thy blazing suns,
I beg one passing peek
of that, Thy distant Ark —
that microfilm of man's lost chance,
that prototype of Eden's embryo —
then, granted this, I'll be
content to go.

JANE CARTER

Letter from London

When the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, and the Church Missionary Society get together to publish a book, it is usually news. *Mutual Responsibility: Questions and Answers* comes well into that category, especially since it marks a further step in the vital debate triggered at Toronto.

Edited by the Rev. John Wilkinson, until recently on the staff of St. George's College, Jerusalem, and now editorial secretary of S.P.G., it contains an impressive list of contributors who have competently addressed themselves to an impressive list of questions.

"What does the Bible tell us about Mutual Responsibility?"—Dr. Alan Richardson, Dean of York; "How did the Anglican Communion get its structure?"—the Rev. Canon H. C. G. Herklots; "Have Anglicans a doctrine of mission?"—the Rev. Canon Douglas Webster; "How English is Anglicanism?"—the Rt. Rev. C. K. Sansbury, Bishop of Singapore; "Who makes our decisions?"—John Lawrence, distinguished layman; "How does Mutual Responsibility affect ecumenism?"—A. M. Allchin; "How do we assess priorities?"—the Rt. Rev. John Charles Vockler, Bishop of Polynesia; "Do we need missionary societies?"—the Very Rev. Robin Woods, Dean of Windsor; and "What can we do now?"—by the Rev. F. Donald Coggan, Archbishop of York.

Book reviewers will know how very difficult it is to write about a book to which 10 authors have contributed. Inevitably there must be some better than others. Yet here is a case where even the worst (and wild horses will not drag out of me which I think that is) is of a high standard. And those who heard Dr. Coggan so memorably introduce the Mutual Responsibility and Interdependence document at Toronto will not need to be told that the heights of this book are heights indeed. The English price is 6/-.

Becoming a canon of Westminster Abbey did not cause Max Warren to lose his pen. A lot of people will be grateful for that. Especially as long as he continues to offer us such insights as those contained in his article, "The Importance of Being American," in the summer, 1964, issue of *Frontier*. He writes to help us (i.e., in the United Kingdom) "better to understand our fellow-Christians in America, and to respect the courage and devotion with which so many of them are accepting the formidable destiny laid upon them at this moment, of being both American and Christian."

Dr. Warren lists four major facts about

the position of the United States: "First and most obvious of these is that the U.S.A. is the most powerful single country in the world. . . . Second is the fact that the U.S.A. is the most advanced 'technological society' in the world. . . . Third is the fact that the U.S.A. has the greatest reserve of manpower and material resources to help the less economically-developed areas of the world. . . . Fourth is the fact that within the borders of the United States there is taking place the most exciting experiment in racial mixing anywhere in the world."

Perhaps the heart of the whole piece is contained in:

"It is a very lonely thing being an American today. They are among the most misunderstood people in the world. They are busy learning the hard way that gratitude is not a political virtue. All this helps to explain the American preoccupation with security at every level of American life. The



United States could become a very disillusioned and introverted nation. This may seem unlikely. But it could happen there just as it has happened here. No nation can be spiritually great if it lacks a sense of mission. Perhaps the most important question of our time is whether the United States of America can discover a sense of mission which is larger and more all-absorbing than its present anti-Communism. To a far greater degree than any of us realize, our own future will be determined for good or ill by this spiritual achievement of the United States. That, as I see it, is at this moment the real importance of being American."

The Archbishops of Canterbury and York have appointed a Commission which could have many results, not the least of them being bringing the Church or England more in line with its sister Churches in the Anglican Communion and also removing one of the inhibitions Methodists feel when thinking about reunion.

The Commission's task is to work out a scheme for synodical government in the Church of England.

The root question is: What part shall the laity play in the total government of the Church and just how shall they do it? In one way and another it has been debated for a very long time but in the last 60 years it has become of increasing concern. Back in 1902 they were reporting on the subject and in 1919 a major step was taken with the setting up of the Church Assembly, which consists of three Houses—Bishops, Clergy, and Laity. This is primarily concerned with "temporal-

ties" though it has had—and has exercised—the power to throw out "any proposal concerning the Church of England or otherwise of religious and public interest." The effect has been to exclude the laity from the deliberations of the purely clerical Convocations which deal with liturgical or doctrinal matters but give them power to annul the results of those Convocations.

Synodical government would give the laity a voice in the debates all through their course.

The present Commission stems back to 1953 when Archbishops Fisher and Garbett agreed to a request from the Church Assembly to appoint a Commission to report on how clergy and laity could best be joined together in the government of the Church.

This Commission reported in 1958. Subsequent discussion in the Church Assembly has made it clear that although there was not full agreement, especially in detail, very substantial majorities favored it in principle. In one sense, therefore, the new Commission will be more concerned with details than with the general principles which are already substantially accepted.

Any findings of the Commission, if approved by the Convocations and the Church Assembly, will still require the approval of Parliament before they can be implemented, a consequence of the fact that anciently Parliament was in some senses the lay house of Church of England's government.

The current (and probably about to become more lively) debate on a fixed date for Easter throughout the world gave a contemporary feel to celebrations which have taken place in June in Whitby Abbey, Yorkshire. They were to mark the 13th centenary of the Synod of Whitby, A.D. 664, called by King Oswy to reconcile the different dates for Easter kept by the Christians of Northumbria, who followed the old Celtic custom, and those of the south (including his queen) who had adopted the Roman system. Oswy listened to the debate between Colman and Chad on the one hand and Wilfrid on the other and eventually gave his decision in favor of the Roman use. Thus the Pascal controversy of the West was virtually ended. Five years later the redoubtable Archbishop Theodore imposed the Roman custom on the whole of England.

This year's celebrations were led by the Archbishop of York and shared with the Moderator of the Presbyterian Church of England and the president of the Whitby Free Church Federal Council.

Dewi Morgan

The Living Church

NEWS

Continued from page 9

Bierdeman, tenor; and Charles Armbruster, baritone.

The Nurses' Choir of St. Luke's Hospital, St. Louis, under the direction of Henry Glass, will perform Benjamin Britten's *Psalm 150*.

Mr. Arnatt as composer will be represented by *Blessed City, Heavenly Salem*, written for the dedication of St. Paul's Church, Westfield, N. J.

Other choirs taking part in the concert are those of Christ Church Cathedral, under Mr. Arnatt's direction; St. Peter's Church, Armand Kitto, conductor; the Church of St. Michael and St. George, Paul Anderson, conductor; and Trinity Parish, Mary Gallatin, conductor.

Smaller compositions by Giovanni Gabrieli, Heinrich Schutz, Peter Hallock, and Leo Sowerby are to be included in the program.

At the United Thank Offering Service, the Washington University Choir, conducted by Orland Johnson, will be heard. The sung service for Communion will utilize a setting which Mr. Arnatt had been commissioned by the diocese to write, for choir, congregation, and organ. Each person attending the service will receive a copy of this Communion setting, which will be published by H. W. Gray Company, New York.

"The thinking was that this Convention was an occasion for which music should be commissioned, to be used by all and for all," Mr. Arnatt explains. "We are pleased that we shall therefore be adding new Church music, as well as performing established excellent works."

The Rev. Arthur Samuel Kakongwe, recently ordained priest of the Church of the Province of East Africa, has left Tanganyika for this country to do graduate work at Nashotah House. Fr. Kakongwe's travel and incidental expenses are being met by the National Council, and he has been awarded a full scholarship by Nashotah.



OUTREACH

Continued from page 13

freshmen in their living-groups. Each day began with Holy Communion, liturgical preaching and hymn-singing, and closed with Evensong.

There is no mystery about how students create enthusiasm in others. Love, joy, peace, and the other fruits of the Spirit carry more persuasion than a thousand arguments. Of course, we have plenty of use for Christian apologetics. I have dozens of copies, for instance, of C. S. Lewis' books, which are constantly on loan, and we have some articulate faculty Christians whom we invite to speak and answer questions at our meetings. But in the final analysis the most convincing argument is the kind attested by one of last year's freshmen men whom I heard telling a group of high school seniors: "When I saw the overflowing joy of these seniors who spoke at Canterbury meetings and the way they talked about God as if they knew Him personally, I said to myself, 'this is for me.'"

The present missionary enterprises at Stanford began over four years ago, when Mr. David Echols, a Canterbury student leader, went immediately after graduation to Hong Kong to teach in the diocesan boys' school, even paying his own way across the Pacific. The stimulus for this came from a missionary talk given at a Canterbury meeting by a seminarian who had similarly sold his car to go to the Philippines to spend six months living with and learning from Fr. (now Bishop) Loñgid in his remote Mountain Province parish. He learned to walk long distances and not to let opportunities to witness for Christ go by merely because they hadn't been scheduled. David decided to follow this example, and to go to Hong Kong for three years on a subsistence salary before returning to go to seminary. He has just returned, and hopes to go to Formosa after his seminary training is completed.

From this time onward the phrase "the Church *is* mission" began to take on flesh-and-blood reality. I found that students respond with enthusiasm to an adult-level Christianity, and even to the kind of apostolic role that one associates with the first-century Church. I began talking about apostolic "mission" as the very stuff of the Church's life, and Canterbury as "the Church on the campus."

Our missionary enterprises have been as varied as our Canterbury membership, and many kinds of vocation have been represented among our graduating Cantaburians. One graduating senior, an articulate Christian apologist who was chosen to take part in debates with campus atheists and agnostics, has been received as a postulant at St. Helena's Convent at Newburgh, N. Y. Another, persuaded by her parents to become a member of the Junior League in her home town, accepted the idea as an opportunity to bring

redemptive influence to bear there. One graduate student looks forward to becoming a civil engineer who will be a steward of his earnings for the benefit of the Church's overseas missions. Stewardship of money is already functioning among Stanford's students. A girl who was offered a mink coat by her parents at graduation persuaded them instead to give her a donation to her favorite missionary project.

At the midweek Holy Communion at St. Anselm's Chapel, students have regularly offered up their common life and work along with the intercessions and oblations. Having developed an evangelical, eucharistic, and missionary ethos in their whole life as "the Church on the campus," it became natural that, with the impinging upon them of the thought of a life's career ahead, many should take to heart the fact that the Church has much unfinished business before it—a world still largely unevangelized.

So it was that when the call was presented to them to consider overseas missionary service as a vocation, seven immediately accepted the call to be overseas missionaries. Since then others are catching fire from them and from the missionary ethos of Canterbury in general.

One of the seven original volunteers had an interview with the Bishop of New Guinea, on his way to the Anglican Congress, with a view to contributing to the missionary work of his diocese her special skills in the field of linguistics. She was willing to begin with teaching in a mission school, but hoped eventually to be used in translating the New Testament into languages of New Guinea which are not reduced to writing.

The others responded to the presentation of a special missionary call from the South Pacific. The Bishop of Polynesia urgently needed an Anglican high school, with the prospect of developing a college addition later, to serve not only Fiji, its base, but all the islands of his far-flung diocese. Though the project was as yet only in the planning stage, personnel for the work was forthcoming.

One wonders: What would the average Episcopal parent think if their son or daughter announced a decision of this kind? I have been asked to be on hand while a long-distance telephone call was going on, so I could testify that the student volunteer was quite sane! One wonders, too, what their home rectors and vestries, or their bishops, will think if a parishioner student comes before them with "I am offering my life; how about you adopting me as your own missionary?"

Is the Church ready for new life and dynamism in its youth? Here are high-caliber, dedicated young men and women saying: "Here am I; send me" in answer to a call from God. Shall we use our bureaucracies to discourage them? Or shall we wake up to a like faith, and support them with our prayers and our offerings?

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REVISION

Continued from page 10

past. It is this concentration upon the scriptural substance of the liturgy that has, of course, given it in recent years so significant a place in the ecumenical ferment of Christendom.

It is not easy to separate with any precision the exact interaction today among the forces of liturgical renewal, ecumenical dialogue, and biblical theology. They are coalescing into one mighty stream. And all the separated and partial and hitherto polemic traditions are being caught up and transformed. Out of this is emerging an ecumenical approach to liturgy, the full import of which we can as yet hardly envisage. It is not a matter—as hitherto—of external borrowings, such as happened in the late 19th and early 20th centuries, when Lutherans and other Protestants borrowed from Anglican custom, and Anglicans borrowed from Roman Catholic usages. It is not really a matter of externals at all. It is the emergence of a new kind of Christian spirituality that is deliberately and joyfully open to enrichments one from another.

Thus the Liturgical Movement is bound, sooner or later, in all Christian traditions, to bring about liturgical revisions. And these revisions can no longer be bound by past traditions. We Episcopalians can no longer be content with the "Reformation settlement"—as magnificent and properly honored as this heritage has been among us. We shall have to take seriously what is happening liturgically among our Roman Catholic and Protestant brothers, as they must take seriously what is worthy and authentic in our own tradition. The Roman Catholics are breaking loose very rapidly from the strictures of the Counter-reformation. The Lutherans and the Calvinists are moving well beyond the boundaries of their sainted reformers. We Anglicans will have to take our liturgy out of the deep-freeze of Cranmerian English and Tudor politics and Puritan polemic.

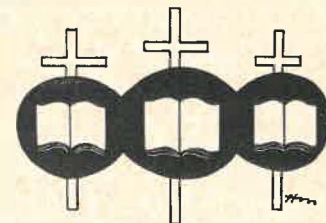
There is certain to be more experiment and innovation. Some of it will be painful, and much of it will be ephemeral. No one expects the whole of Christendom to achieve a uniform pattern of worship—nor would that be particularly desirable. But we shall be able to recognize and understand and appreciate all the more one another's "ways of worship." For we shall see their kinship in the great fundamentals; we shall comprehend the more certainly in all of them the authentic Word of God. We shall find joy in the liturgy, not as a refuge from the "chances and changes of this mortal life," but as the source inexhaustible of Christian witness and obedience. The renewal of the liturgy must mean the renewal of the unity of the Church, and the renewal of its mission to all sorts and conditions of men.

EXPERIMENTATION

Continued from page 11

use by the Standing Liturgical Commission is an enrichment of the Collects, Epistles, and Gospels to provide for the lesser feasts and fasts and for special occasions. These "propers," together with a proposed calendar of such days, are incorporated in Prayer Book Study No. XVI, published last December, and unofficially known as the Book of Propers.

An earlier version of the same work got itself prematurely adopted as a Prayer Book amendment by the 1958 General Convention in spite of the fact that the Liturgical Commission itself, as well as many other knowledgeable people, recognized that the Book of Propers was in need of more thought and revision. When it came up for ratification in 1961, the



Commission succeeded in getting the amendment laid aside so that a more adequate book, tested in trial use, could take its place.

The resolution on which the 1964 Convention will be asked to vote is as follows:

"Resolved, the House of _____ concurring, that this sixty-first General Convention of the Protestant Episcopal Church in the United States of America, in accordance with the provisions of Article X of the Constitution as amended by this Convention, authorize for trial use throughout this Church, for a period of three years, as from January 1, 1965, that certain document entitled, The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions, prepared by the Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America, published by the Church Pension Fund in 1963, and appended hereto; and be it further

"Resolved, the House of _____ concurring, that, in order to secure an accurate knowledge of the experience and mind of the Church, every parish priest, or minister in charge of a mission congregation, or person charged with the ordering of public worship in any institution, religious house, or agency of this Church, where these materials shall be in use, make report or report thereon, during the triennium, to the Standing Liturgical Commission; and be it further

"Resolved, the House of _____ concur-

THE ANGLICAN CYCLE OF PRAYER

September

6. Ohio, U.S.A.
7. Oklahoma, U.S.A.
8. Olympia, U.S.A.
9. Ondo, Nigeria
10. Ontario, Canada
11. Oregon, U.S.A.
12. Osaka, Japan

ring, that each diocesan and missionary bishop be requested to appoint within his jurisdiction a committee through which the said reports may be the more conveniently channeled to the Standing Liturgical Commission; and be it further

"Resolved, the House of _____ concurring, that the Standing Liturgical Commission be directed to appoint, from its membership, a Committee charged with the responsibility of receiving and collating the reports called for in the preceding resolution, and of reporting thereon to the sixty-second General Convention; and be it further

"Resolved, the House of _____ concurring, that said Committee be authorized, for the purpose of its special task, to associate with itself, in the capacity of consultants, other skilled and learned persons."

Thus, when a Book of Propers has been tested throughout the Church, and the experience of the clergy and parishes has been reported and coordinated, a future General Convention will be in a position to adopt a finished piece of work.

By a similar process, the regular services of the Church, the occasional Offices, and the other parts of the Prayer Book can be proposed for experimental use so that everybody has a part in the process of Prayer Book revision.

The old saying, "*lex orandi, lex credendi*"—the law of praying is the law of believing—is a very deep part of the life of the Episcopal Church. The teaching of the Church is more authoritatively set forth in its prayers than in its formal theological documents such as the Thirty-nine Articles. What we say about God and man and about the Incarnation and atonement is said supremely within the context of our life in Him. This "Law of Prayer" remains, of course, enshrined in the fully adopted official Prayer Book, rather than in the experimental forms to be set forth for trial use. Only when they are found to conform to the theology and the spirit of the Prayer Book itself through widespread testing will they be presented for the constitutional action which will make them a part of the Church's Law of Prayer.

The rector of the parish appears to be the person to decide whether or not the trial forms shall be used in his parish, under Canon 45, Section 1 (a): "The control of the worship and the spiritual jurisdiction of the parish are vested in the rector, subject to the rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop." The proposed constitutional amendment does not limit trial use to times and places approved by the bishop. On the other hand, since such use is clearly *trial* use for the purpose of Prayer Book revision, the obligation of reporting experience seems to be built into the new set-up. Means of doing this are provided for in the proposed resolution on trial use of the Book of Propers. It is to be hoped that the reporting process will be scrupulously observed so that the purpose of trial use may be fulfilled.

ANGELS and ANGLES

Continued from page 2

a pause. "Were they?"

"They were speaking in unknown tongues," said Jubal. "No other tongue can express their religious fervor."

"Seems as though their fervor would be more effective if they could be understood," mused Tubal. "Did you show Gabrielli the sample?"

"Quite," Jubal nodded. "He was as confused as we are. Said it comes close to Algonquin with a touch of Latin, but not too close. He said he was of the opinion that good Christian people (especially the ministers) sometimes get frustrated because they can't see very much fruit of their work. So they try to find something to do that will be different



from what everybody else is doing. He says it won't last long; after a while they'll go on to something else. He says they find it hard to accept the limitations of the earth. They think something angelic might save the day."

"I don't see anything angelic about it," Tubal complained. "I'm sure I can't understand them."

"Well, you know the old saying," shrugged Jubal. "If they believe not Moses and the prophets," Gabrielli says we shouldn't feel left out. Even Michaeli doesn't understand them; except that they're very fervent."

"You must mean fervent," corrected Tubal.

"Perhaps so down here. Gabrielli said 'fervent.' I think he likes the word. He used it twice." Jubal scanned the field. "Gabrielli says he'd like to know how Mays, Cepeda, and McCovey are doing. Something has gone wrong with communications from the secular branch of his archangelic scouts."

Bogle blanched. "Great Dominions! This is a strange request to be coming from the heavenly places."

"Apparently," suggested Beadle, "the Powers and Dominions are, in a certain sense, more worldly than the creatures of the earth. Their interests are broad."

"It's the end of the inning thirteenth and the tie is scored."

"The way we say it down here," said Beadle condescendingly, "is that the score is tied."

"It's rather a pretty game," admitted Bogle, "but I can never understand just what the man in blue is saying—the one who's crouched behind that praying personage in the mask."

Beadle settled down, a wide grin mixing all his plastic features. "It's gossolalia, my friend," he said. "But to those who love the game, not too mysterious."



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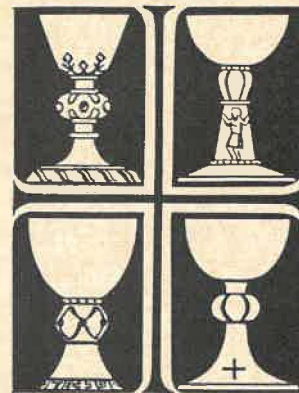
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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

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

DIocese of Colorado DIVISION OF COLLEGE WORK

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO SCHOOL OF MINES Golden
CALVARY 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

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

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.

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

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver
601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

SOUTHERN COLORADO STATE COLLEGE Pueblo
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

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

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

UNIVERSITY OF DENVER Denver
Rev. W. Christian Koch, chap.
EVANS CHAPEL
Sun 7 HC; 9:30 Cho Eu; Wed 7 HC

DIocese of Milwaukee DEPARTMENT OF COLLEGE WORK

BELOIT COLLEGE Beloit
ST. PAUL'S 212 W. Grand Ave.
Rev. Joseph E. Mazza, r

CARROLL COLLEGE Waukesha
ST. MATTHIAS' N. East & Main St.
Rev. Maxwell Brown, r

CARTHAGE COLLEGE Kenosha
ST. MATTHEW'S 5900 - 7th Ave.
Rev. Peter Stone, r; Rev. Neal H. Dow

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
Rev. Harold O. Martin, r
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

MILTON COLLEGE Milton
HOLY TRINITY 409 Court, Janesville
Rev. Ronald E. Ortmayer, r

STATE UNIVERSITY AT PLATTEVILLE
HOLY TRINITY Chestnut & Market

STATE UNIVERSITY AT WHITEWATER
ST. LUKE'S Church & Center
Rev. Robert W. Wise, r

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Paul K. Abel, chap.
Sun 8, 10:30, 5:30 EP; Daily HC & EP

UNIVERSITY OF WISCONSIN Milwaukee
EPISCOPAL CAMPUS RECTORY 3216 N. Downer
Rev. Robert Brown, chap.

DIocese of Northern California DIVISION OF COLLEGE WORK

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

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

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

SACRAMENTO STATE COLLEGE Sacramento
TRINITY CATHEDRAL CHURCH 2620 Capitol Ave.
The Rev. Albert O. Lott, chap.
Sun 8, 9, 11, 7; Fellowship Group 7:30; Canterbury Tues HC 6:30; meets on campus Tues 1

This Directory is published
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Write Advertising Manager
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Other Colleges in Alphabetical Order by States

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, Rev. Charles Carman, 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. Terry Lynberg, chap.
Sun 8, 9:15, 11, 7; College Group 2d & 4th Sun

CALIF. STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
Sun 8, 9:30, 11. — Tel. 543-7212

MILLS COLLEGE Oakland
ST. ANDREW'S 5201 Hillen Dr.
Rev. Robert Challinor, r
Sun 8, 9:30, 11; Wed 10:30 (7 on campus)

SAN JOSE STATE COLLEGE San Jose
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
CANTERBURY HOUSE 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8 (at All Saints' Church); 9 Breakfast & Program at Canterbury House; Tues 12:10; Fri 5:15; HD 7 (at Canterbury House); Thurs 12 noon at Stanford Woman's Club house; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hilgard Ave., L. A. 24
Rev. Nicholas B. Phelps, acting chap.
HC, MP, EP daily; full-time chaplaincy

CONNECTICUT

UNITED STATES COAST GUARD
CONNECTICUT COLLEGE
MITCHELL COLLEGE New London
ST. JAMES' Paul D. Wilbur, r; H. K. Maybury, asst
Sun 8, 9:15, 11; Thurs 10

UNIVERSITY OF BRIDGEPORT Bridgeport
ST. JOHN'S Park & Fairfield Ave.
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.
Sun 8, 9, 11; services at Student Union as anno

UNIVERSITY OF CONNECTICUT Storrs
ST. MARK'S CHAPEL
Rev. Eugene C. Dixon, chap.
Sun 9:15, 11; daily 4:40; HD 7; Canterbury activities Sun 6:30

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

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 9, 11:15

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

KNOX COLLEGE Galesburg
GRACE CHURCH Prairie & Tompkins
Rev. George W. DeGraff, r & chap.
Sun 7:30, 10; weekdays as announced

MONMOUTH COLLEGE Monmouth
TRINITY N. 2d & E. Archer
Rev. James P. Barton, v & chap.
Sun 11; weekdays as announced

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
Rev. John W. Pyle, D.D.; Rev. Michael Porteus, M.A.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs
12 Noon HC; 5:05 EP
Brent House, 5540 S. Woodlawn: Wed 7:30 HC,
Sun 7 EP
University Hospital (0.400) Fri 7:30 HC

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

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 111 S. Grant
Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.
Sun 8, 9:30, 11

MAINE

UNIVERSITY OF MAINE Orono
CANTERBURY HOUSE
Rev. T. W. Lewis, chap.; Rev. A. P. Burnworth, ass't
Sun and daily Eucharist in term

MARYLAND

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

WASHINGTON COLLEGE Chestertown
EMMANUEL High St.
Rev. Robert T. Hollett, r & chap.
Sun 8, 9:30, 11; Canterbury Assoc.

MASSACHUSETTS

HARVARD and RADCLIFFE Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
Episcopal Church Center 2 Garden St.
Rev. William J. Schneider, chap.
Sun 8, 9:30, 11:15, 4

MASSACHUSETTS (cont'd)

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

MOUNT HOLYOKE COLLEGE South Hadley
ALL SAINTS'
Rev. Maurice A. Kidder, v & 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. D. G. Burgoyne, 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
The Rev. Daniel Burke, chap.
Sun 8, 9, 11, 7; Tues 10:15; Wed 7; Fri 12:10

MINNESOTA

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

MISSOURI

UNIVERSITY OF MISSOURI AT ROLLA
CHRIST CHURCH 1000 Main St.
The Rev. Joseph W. Carlo, r
Sun H Eu 8, Family Service 9:30, MP 11 (2d &
4th), H Eu 11 (1st & 3d); Wed H Eu 7

NEBRASKA

McCOOK COLLEGE McCook
ST. ALBAN'S 521 West First
Rev. Donald J. West
Sun HC 8, 10, EP 5; Tues 6 Canterbury Club

NEW JERSEY

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. Chottin, Episcopal chap.
Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; HD 6:30

NEW YORK

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
Episcopal students
Sun 9, 11, 12:30; Weekdays HC 5 Tues, 12 Fri

CORNELL MEDICAL SCHOOL
ROCKEFELLER INSTITUTE
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EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Vincent Anderson, John
Fletcher. Associates: Lee Belford, Philip Zabriskie,
Carleton Sweetser, J. W. Murchison, Thomas Gibbs,
John Danforth
Sun 8, 9:30, 11; Wed 7:20; Thurs 11

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

NEW YORK (cont'd)

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
Rev. Anthony P. Treasure, r
Sun 8 Low Mass, Family Mass & Ch Sch 9:30, Sung
Mass 11; Tues, Wed & Fri 7 Low Mass; Sat 8:30
Low Mass, C 10-11

VASSAR COLLEGE Poughkeepsie
CHRIST CHURCH 105 Academy St.
Rev. R. Rhys Williams, r & chap.
Sun 8, 10; Thurs 7:30 (Vassar Chapel)

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
Rev. W. Robert Mill, chap.
Sun 9:15 HC; Wed 7:10 HC; Thurs 5:30 HC

OHIO

MIAMI UNIVERSITY
WESTERN COLLEGE FOR WOMEN Oxford
HOLY TRINITY Walnut & Poplar Sts.
Sun HC 8, MP 10 (HC 1st Sun); Wed HC 7, 4:30;
College Club Fri 5-12

PENNSYLVANIA

BRYN MAWR COLLEGE and
Haverford College Rosemont
GOOD SHEPHERD
Lancaster and Montrose Avenues
Sun 7:30, 9:30, 11; Daily 7:30

CHATHAM COLLEGE Pittsburgh
CALVARY 315 Shady Ave.
Rev. John Baiz, r; Rev. D. C. Casto, chap.
Rev. Stewart Pierson, Rev. W. L. Sheppard
Sun 8, 9:15, 11; Thurs 5:30 HC at Chatham

WILKES COLLEGE, KING'S COLLEGE
COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
Rev. Burke Rivers, r; Rev. M. W. Edwards, chap.
Sun 8, 11; Canterbury Club

RHODE ISLAND

BROWN UNIVERSITY, PEMBROKE COL-
LEGE, 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

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

SOUTH CAROLINA

CONVERSE and WOFFORD COLLEGES
ADVENT Advent St., Spartanburg
Rev. Capers Satterlee, Rev. Paul Pritchard
Sun 8, 10, 11:15

VIRGINIA

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

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 & chap.
Sun 8, 10, 6; Wed 7; HD 7 & 10

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22

PEOPLE and places

Appointments Accepted

The Rev. Robert P. Atkinson, rector, Trinity Church, Huntington, W. Va., will be rector of Calvary Church, Memphis, Tenn., on Sept. 15. The Rev. Hugh E. Cuthbertson, curate, will become priest in charge at that time.

The Rev. Albert R. Bandy, former rector of St. Andrew's, Marianna, Ark., is rector of the Church of the Good Shepherd, Terrell, Texas.

The Rev. Kelsey C. Batchelder, formerly of St. John's, Olivia, Minn., is vicar of the Church of the Nativity, Burnsville, Minn. Address: 517 Hamilton, Savage, Minn.

The Rev. Thomas S. Bigelow, former curate of St. Clement's, El Paso, Texas, is vicar of St. Mark's, Pecos, Texas. Address: Box 585.

The Rev. George Henry Brant, former rector of St. John's, Dover, N. J., is associate rector of Grace Church, Madison, N. J.

The Rev. Robert L. Darwall, formerly of Texas Military Institute, San Antonio, Texas, is chaplain at Cranbrook School, Bloomfield Hills, Mich.

The Rev. William McKinley Duncan III, former vicar of Holy Comforter, Sinton, and St. Andrew's,



Robstown, Texas, is curate of the Falls Church, Falls Church, Va. Address: 115 Fairfax St., Falls Church, Va. 22046.

The Rev. Charles H. Hensel, former vicar of Holy Trinity, Geneseo, Ill., and St. John's, Preemption, Ill., is rector of St. Barnabas', Gary, Ind. Address: 8410 Lakewood Ave., Gary, Ind. 46403.

The Rev. William A. Jarvi, former vicar of St. Peter's Church, Warroad, Minn., is vicar of St. Matthias' Church, St. Paul Park, Minn. Address: 6608 Hillside Lane, St. Paul Park, Minn. 55071.

The Very Rev. William F. Maxwell, Jr., is dean of the Cathedral Church of St. James, Chicago. He was former rector of St. James', Bozeman, Mont.

The Rev. G. W. F. McKinney, formerly of Christ Church, Puyallup, Wash., is at Calvary Mission, Kaneohe, Oahu, Hawaii. Address: Box 915.

The Rev. Robert R. McMarty, former vicar of Church of Our Father, Hull's Cove, Maine, is vicar of St. Dunstan's, Ellsworth, Maine. Address: 56 Church St.

The Rev. Julian McPhillips, former curate of Ascension, Montgomery, Ala., is rector of St. Luke's, Birmingham, Ala. Address: Box 9101.

The Rev. C. E. McWhorter, former priest in charge of St. Thomas', Knoxville, Tenn., is assistant rector, Christ Church, Greenville, S. C. Address: 22 Valerie.

The Rev. James P. Morton, associate secretary of the Home Department of the National Council, will be director of the Ecumenical Urban Training Center for Christian Mission, Chicago, Ill., on Nov. 1.

The Rev. Charles M. Pond, former rector of Grace Church, Freeport, Ill., is vicar of St. Timothy's Mission, Chicago, Ill. Address: 2100 Avers Ave., Chicago 47.

The Rev. J. L. Rhymes, former headmaster of St. Andrew's School, New Orleans, La., is principal of the lower division of St. Martin's School, Metairie, La. Address: 5309 Airline Hwy.

The Rev. Wilfred E. Roach II, former rector of Grace Church, Radford, Va., is rector of Trinity Church, Arrington, and Grace Church, Massies Mill, Va. His address is Arrington, Va. 22922.

The Rev. Johann Schenk, former vicar of the Epiphany, Allendale, N. J., will be a member of the Kirby-Smith Associates, West Milford, N. J., Sept. 15. Address: Box 245, Hewitt, N. J. 17421.

The Rev. F. Morgan Smith, Jr., former associate professor of practical theology, Kenyon College,

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Gambier, Ohio, is rector of Emmanuel Church, Olathe, Kan. Address: 829 Hunter Dr., Olathe, Kan. 66061.

The Rev. Richard A. Strong, former assistant of Grace Church, Lockport, N. Y., is rector of the Church of St. Stephen, Tottenville, N. Y. Address: 7516 Amboy Rd., Tottenville, Staten Island 7, N. Y.

The Rev. John Studebaker, deacon, is curate at St. John's, Jersey City, N. J. Address: 44 Belmont Ave.

The Rev. A. Orley Swartzentruber, former chaplain of Darrow School, New Lebanon, N. Y., is assistant headmaster and chaplain of St. Agnes School, Albany, N. Y. 12211.

The Rev. Frank Harris Vest, former assistant to the rector, St. John's, Roanoke, Va., is rector of Grace Church, and chaplain of Radford College, Va. Address: 210 Fourth Street W., Radford, Va. 22414.

Ordinations

Deacon

New Hampshire—On June 4, John H. Ineson, curate, Christ Church, Binghamton, N. Y. He remains canonically resident in New Hampshire.

Priests

Tennessee—On May 20, the Rev. Rodman Pattee Kirby, member of the faculty, St. Andrew's School, St. Andrews, Tenn.

Marriages

The Rev. William Bradford Hastings and Mrs. Hastings, of All Saints', Worcester, Mass., announce the marriage of their daughter, Judith Hastings, and David Leighton Otis, son of Mr. and Mrs. Alfred Leighton Otis, of Richland, Mich. The ceremony was performed by the Rev. A. Abbott Hastings, grandfather of the bride.

Living Church Correspondents

Korea—The Rev. Richard Rutt, Anglican Seminary, Box 7, Oryudong, Seoul, Korea, is the new correspondent.

Pennsylvania—Walter N. Connors, Church House, 202 W. Rittenhouse Sq., Philadelphia 3, Pa., is the new correspondent.

Retirement

The notice for the Rev. Norman S. Howell appeared in an earlier issue. He has retired because of a heart attack.

Degrees

The Rev. Fred Croft, director of hospital training, Evansville State Hospital, Evansville, Ind., received the Ph.D. degree from Indiana University.

The Rev. George W. Graydon, assistant, St. Barnabas', Denver, Colo., has received the M.A. degree, with special emphasis on the Spanish language and Latin-American literature. His thesis was entitled: *Theology of Amado Nervo*. Fr. Graydon says that "Nervo was to Latin-America what C. S. Lewis is to the English-speaking world."

New Addresses

The Rev. Jack O. Bird, 816 Louisa St., Williamsport, Pa. 17702.

The Rev. Norman H. Boyd, 8563 Palma Vista St., San Gabriel, Calif. 91775; St. Edmund's Church, Box 8138, San Marino, Calif.

The Rev. Robert J. C. Brown, 3218 N. Downer Ave., Milwaukee, Wis. 53211.

The Rev. Canon J. H. Corkhill, Ste 8 Wilson Apts., 901 - 7th Ave., Saskatoon, Saskatchewan, Canada.

The Rev. Gordon B. Davis, Brent Hall, St. Augustine's College, Canterbury, Kent, England.

The Rev. Robert C. Dean, Rusthall Vicarage, Tunbridge Wells, Kent, England.

The Rev. Herbert G. Draesel, Jr., 381 Broad St., Newark, N. J.

The Rev. Robert E. Eggenschiller, 3D Jen-Cin Manor, Manor Rd., Denville, N. J.

The Rev. Arthur Freeman, Box 3942 Harder Annex, Hayward, Calif.

The Rev. Wells Newell Graham, Box 644, Brooksville, Fla.

The Rev. Richard O. Harig, 1425 Rowles Ave., Akron 13, Ohio.

The Rev. Stuart H. Henderson, Box 534, Lakeview, Ore.

The Rev. Robert D. Herzog, 4624 Brandywine St., N.W., Washington, D. C. 20016.

The Rev. Henry Hutto, Hotel Hoover #220, Whit-tier, Calif.

The Rev. Reuel S. Kaighn, Jr., 60 Kilbourne Ave., New Britain, Conn.

The Rev. Joseph F. Kalbacher, Jr., 4009 Roosevelt, Dearborn Heights, Mich. 48125.

The Rev. William G. Lewis, 5910 Babcock Blvd., Pittsburgh, Pa. 15237.

The Rev. Ernest G. Maguire, Coler Hospital, Welfare Island, New York, N. Y.

The Rev. Thomas A. Moneymaker, Jr., 24 Maxwell Ct., Morristown, N. J.

The Rev. Frank G. Plaisted, 110 Tenth St., Pacific Grove, Calif. 93950.

Births

The Rev. John A. Bower and Mrs. Bower, Waukegan, Ill., announce the birth of their son, David Andrew, on August 15. Grandparents are the Rev. Paul D. Emenheiser and Mrs. Emenheiser, Bensenville, Ill.

The Rev. Robert F. Cavitt, M. D., and Mrs. Cavitt, St. Luke's Church, Shawnee, Kan., announce the birth of their daughter, Roberta Marie, on July 26.

The Rev. Bruce E. Hanson and Mrs. Hanson, Grace Church, North Attleboro, Mass., announce the birth of their fourth child, third son, Phillip Eric, on July 17.

The Rev. David G. Pritchard and Mrs. Pritchard, Calvary Church, Americus, Ga., announce the birth of their fourth child, second daughter, Ruth Olwyn, on July 31.

The Rev. Richard E. Wescott and Mrs. Wescott, St. Stephen's Church, Scottsdale, Ariz., announce the birth of their daughter, Laurie Annette, on August 7.

Corrections

The Rev. Walter K. Malone, Huntingdon, Pa., received the S.T.D., not the Ph.D., as reported Aug. 16.

DEATHS

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

Minna Booker Finney Morris, wife of the Rev. Albert C. Morris, rector of St. Andrew's Church, Fort Pierce, Fla., died July 18th, at the Texas Medical Center, Houston, Texas.

Mrs. Morris was the daughter of Col. John H. Finney, one-time curator of Washington Cathedral and a niece of Dr. Benjamin Finney, one-time chancellor of the University of the South.

She is survived by her husband, a son, John A. C. Morris, of Gainesville, Fla., and two grandchildren.

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Rev. Canon George McNeill Ray, r
Sun HC 8, MP 9:30, 11; Ch 5 9:30;
Nursery 9:30-12:30; Thurs HC & Healing 10

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

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

ESTES PARK, COLO.

ST. BARTHOLOMEW'S CHAPEL (on Devil's Gulch)
and **PECUSA HOUSE** (the Church's Social Center &
Chapel on Main St.)
Sun HC 7, 9, 5:30; MP 11; Daily: HC 7 (ex Mon)
but Wed 9:30; at Pecusa House MP 9, EP 5;
HD: HC 9:30, 5:30; C Sat 3:30-4:30

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services 8:30,
12:10, 5:15. 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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

INTERCESSION (Low Church)

501 N.W. 17th St.
Rev. Bruce E. Whitehead
HC 7:30 ea Sun; 9:15 1st & 3d Sun; MP 2d &
4th Sun

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

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,
Fri & HD 10; C Sat 5

ST. PETERSBURG BEACH, FLA.

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

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
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

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Sun 9

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Sat 4:30-5:30, 7:30-8:30

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EP Sat only 5; C Sat 5, Sun 8:30

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Sun 8 HC Chapel, 11 MP; 1st Sun HC: Wed 12:15
HC

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Rev. Terence J. Finlay, D.D., r
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& 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues
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Sat; Sat 10; Thurs & HD 7:30 & 10

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

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Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,
Sat 2-3, 4-5, 7:30-8:30

RESURRECTION

115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 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 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

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

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Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Salem
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
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5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

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SYRACUSE, N. Y.

CALVARY James St. at Durston
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Thurs 10; Sat 9; EP 5:30; C Sat 4:30

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Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9, 11, 5, EP 8; 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

PARIS, FRANCE

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

GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quoi Mont Blanc)
Rev. Perry R. Williams; Rev. Kent H. Pinneo
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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