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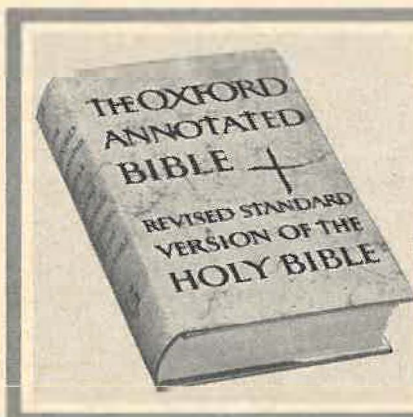
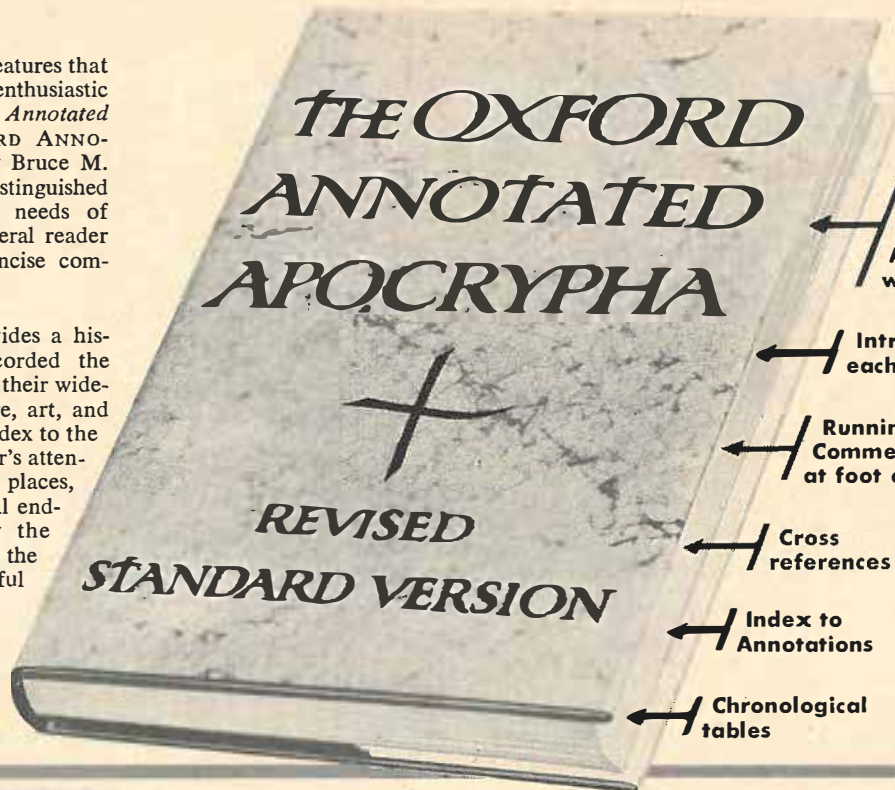
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by Thomas Van Braam Barrett

Tubal Bogle-Bray and Jubal Beadle were gliding along at half speed above the Pennsylvania Turnpike. They were heading in a westerly direction, safely above the commercial airplanes, and safely above the fumes of gas and diesel oil.

"In a few aeons it's going to be difficult to get away from these super-highways," observed Beadle.

"Right," said Tubal Bogle-Bray grumpily. "It's a society of migrant workers. Do any of them stay home on weekends or work in one place for more than a month?"

Jubal shrugged. "You'd think they'd get tired of the noise," he said. "And the smell."

He banked leftward almost gracefully, following the curve of the highway and looked down. "Whoops!" he cried. "Wham! Another crash."

"How many?" asked Bogle-Bray, getting bored with the trip.

"Two station wagons and a bus," reported Jubal. "You'd think they'd figure out a way to make safer toys. I'll go down and see what I can do if you can spare me."

"Roger," said Bogle permissively. "I'll meet you south-east-by-west-by-a-degree-Fahrenheit. Over." He dipped a wing tip and swooped over a green hill. There was a river as quiet as Bendemeer's stream, and Bogle-Bray, not ordinarily given to random adventure, decided, in the absence of Beadle, to play for a few instants. A dip in the river might release the angelic tension which he supposed was an occupational hazard contracted by archangels with great responsibilities.

Tubal unbuttoned his tunic, stuffed his halo under his girdle, and dove swiftly through a swarm of dragonflies, dispersing them in various directions. He hissed into the river, stayed underwater for half a mile, and surfaced elegantly, soaring in a parabolic arc that landed him in a willow tree. He stretched his wings to dry in the sun. He almost laughed. Then he sobered and wondered if Beadle was having a degenerating effect upon his behaviour. He saw a few automobiles chugging along the river road. "At last I am far from the super-highways," he breathed. He heard an unusual sound,

and looking down saw a horse and buggy. Two creatures of the earth sat stolidly in the carriage seat, unspeaking.

"Great Powers," Tubal muttered. "I'm in a dream." His reverie was interrupted by the arrival of Beadle.

"Not much harm done," reported Beadle, "just a broken head and broken fenders. I had a hard time finding you. If it were not for the sunbeam on your —" he stopped talking and stared. "Great cherubs! Have you been swimming? Where's your halo?"

Bogle-Bray retrieved his status symbol and said, "Shush! Look down."

Jubal saw the buggy and said, "Curious."

"Let's follow them," said Tubal. "Quiet now."

Jubal fluttered down and sat on the whiffletree, while Tubal perched on the horse collar, facing the creatures in the wagon. Then both swished up to the buggy whip to get a better look.

"They might be from another world," suggested Tubal.

"The same world, but from another time," corrected Jubal.

"Such a luxurious beard!" whispered Tubal. "What do you suppose they are?"

"Pennsylvania beatniks," decided Jubal.

"Nonsense," Bogle scoffed. "Look at the female of the species. Did you ever see a beatnik with long skirts and a sun-bonnet?"

"It's something to consider, I admit," said Jubal.

"They're clean, too," Tubal continued. "Did you ever see a clean beatnik?"

"Just because California beatniks are dirty doesn't mean Pennsylvania beatniks have to be dirty," Jubal said. He had a streak of stubbornness at times.

"He's got a coat on, and a big black hat. Did you ever see a—"

Beadle interrupted. "Oh come," he said, "You sound like that creature Perry Mason. If they're not beatniks what are they?"

"How do I know?" asked Tubal petulantly. "I've never met them."

"They have friendly faces," Beadle said, "but somewhat stern."

"That's what faces ought to look like," Tubal argued. "We've got too many

Continued on page 23

GOOD GRIEF! NOW IT'S The Gospel According to **PEANUTS.**

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LETTERS

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

Point of Decision

A letter from Stuart G. Oles [L.C., December 6, 1964] contains a statement which I have not been able to dismiss from mind. It is the statement that "the liberal positions, at least among the Episcopal clergy, are the normal, established, respectable positions from which one dissents only at the peril of losing intellectual status among his peers."

As a scientist and professor of chemistry, I know quite well what he means, and what he writes is correct. I also know that the "normal, established, respectable positions" are only too often out-and-out secular humanist positions, among many so-called "committed Churchmen" and I venture to say among some of the Episcopal clergy as well. Thus any scientist who goes so far as to claim to believe that orthodox Christianity is "true" does so at this peril of "losing intellectual status."

The word "true" has gradually come to be defined by the majority, if only implicitly, in such a way that only that is "true" which can be perceived by the senses. From this it follows that science is "true" and religion is not "true." According to the dictionary, anything which is "obviously incomprehen-

sible and untrue" is absurd. Certainly by this criterion the normal, established, respectable position would classify the Holy Trinity, the Virgin Birth, and the resurrection as absurd. This is indeed the consensus of scholarly opinion in contemporary intellectual and scientific communities.

It is all well and good for a scientist to "go to church," which is a kind of respectable conformity. But he must not say or do anything which reveals that he seriously believes that God is anything more than a wish fulfillment. In fact, I wonder if this is not the point at which the supreme decision must be made? Is loss of intellectual status among one's peers the ultimate disaster—even if it should become apparent that among one's peers are the positivists,



the pragmatists, and materialistic secularistic humanists? Where is our leadership if the Episcopal clergy believe that they must maintain the liberal intellectual status among their peers at any price? I wonder if it may not be inherent in the present society that to lose intellectual status among one's peers is the price one must pay, the cost of commitment, the cost of discipleship?

A. R. PATTON

Professor of chemistry,

Colorado State University, and lay reader
at the university Episcopal center
Ft. Collins, Colo.

Renaming the Animals

Bishop Pike's *A Time for Christian Candor* has been causing the predictable hubbub. Thank you for the reactions to it in your three-installment letter to "Dear Jim" [L.C., December 6, 1964 ff]; they goaded me into reading the book and forming my own conclusions.

Doctor Pike's schematization of *ousia*, *hypostasis*, *prosopon* with *essentia*, *substantia*, *persona* (p. 121), together with his tracing of the Western Church's choice of the wrong Latin words to translate the official Greek is one of the most enlightening ventures in dogmatic etymology I have seen.

Doctor Pike did not crystallize his thoughts about the Trinity and Christ into a verbal formula; perhaps he refrained from doing so deliberately. Nevertheless, it is possible to do this, and useful, because such a formula is easier to compare with the classical one than are his unencapsulated paragraphs. Thus:

	The Classical Formula:	My Formula for Doctor Pike's Conclusions:
Trinity:	3 Persons in 1 Substance	3 Natures in 1 Person
Christ:	2 Natures in 1 Person	2 Persons in 1 Nature

Admittedly our author's conclusions, as I have formulated them, differ from the classical formula, but the latter is merely the correct English translation of the Latin mistranslation of the original and official Greek. It is with the Greek original that

Continued on page 26



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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

January

- 17. Second Sunday after the Epiphany
- 18-25. Week of Prayer for Christian Unity
- 19. Convention of the diocese of Florida, Christ Church, Pensacola, to 21st
- 24. Third Sunday after the Epiphany.
- 25. Conversion of St. Paul
- 27. Installation of the Rt. Rev. John E. Hines as Presiding Bishop, Washington Cathedral, Washington, D. C.
- 27. Convention of the diocese of Louisiana, St. James' Church, Baton Rouge, to 28th
- 31. Fourth Sunday after the Epiphany

February

- 2. The Purification
- 7. Fifth Sunday after Epiphany
- 14. Septuagesima

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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This is the Archbishop of Canterbury's Lent Selection for 1965.

Dr. Farrer discusses the story of Christ's temptations, with particular emphasis on St. Matthew's Gospel.

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by Malcolm Boyd, (\$1.50)

A book for students and other young people (parents and clergy take note!) which probes into the inner dynamics of Racial Prejudice, Double Standard Morality, Ethical Hypocrisies and the Separation of Religion from Life. Malcolm Boyd is a freedom rider, playwright, author and college chaplain.

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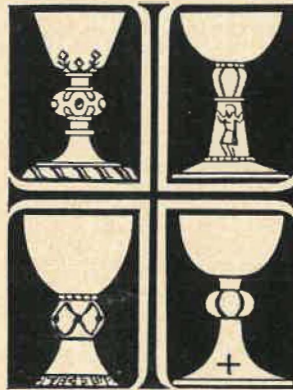
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How to Choose Hymns

Music for the Church Year. "A Handbook for Clergymen, Organists and Choir Directors." By **Marion J. Hatchett.** Seabury. Pp. 138. Paper, \$4.95.

Music for the Church Year may well prove to be a useful handbook for many of the clergy and musical directors of the Episcopal Church; it can also have value for those of other Churches interested in ordering their services of worship in accordance with the Christian year.

It is around that calendar that this compilation of hymns, anthems, and organ music has been built; and the *Hymnal 1940* has been utilized as the basis for the hymns selected and service music recommended. In addition to Sundays and holy days of the Church year as set forth in the Book of Common Prayer, the handbook adds a number of special days and occasions for which music has not been provided specifically in the Hymnal. For example: Institution of Ministers, New Year's Day (as an occasion separate from the Circumcision), Every Member Canvass, and Youth Sunday.

A valuable feature for organists is a listing of chorale preludes. There are 324 such works based on Hymnal tunes listed in the same numerical order as the tunes are listed in the Hymnal. Also listed are 345 such preludes on tunes not in the Hymnal; these range from simple arrangements to the most difficult. There are also lists of general collections of organ music and collections devoted to the works of one composer. Names of composers and publishers with the latter's addresses are included.

The greater part of the book is taken up with suggested hymns, anthems, and organ music for each Sunday on the basis of the two sets of Psalms and Lessons provided in the Lectionary. Holy days and saints' days are provided with one set for each of Morning and Evening Prayer as well as for the eve of the day. A "theme" is suggested for each service, derived from the Scripture appointed and this, of course, determines the choices made.

The weakness of the handbook for the Episcopalian lies in its failure to do something similar for the Holy Communion. A theme has been selected, it is true, and the Collect, Epistle, and Gospel are epitomized in single lines. There are, however, no specific recommendations of communion hymns and anthems which require greater care in selection than do those for the offices.

There is sound advice and direction given in the introduction, all of which is in accordance with recommendations which have been made over the years by the Joint Commission on Church

Music. There is a point, however, which rates consideration. A sample service program is given. Here the hymn number, first line, and tune name are included. It is the opinion of many that the composer's name should appear. With that I concur, and I think that the first line could well be omitted and the composer's name substituted.

The Rev. Mr. Hatchett, rector of St. Peter's Church, Charleston, S. C., is chairman of the diocesan (South Carolina) commission on Church music, and a member of the diocesan department of Christian education and commission on evangelism.

A Short Bibliography for the Study of Hymns. A Paper (XXV) of the Hymn Society of America (475 Riverside Dr., New York, N. Y. 10027). Pp. 31. Paper, 60¢.

Designated "short" because its compilers have not sought to include every work published on hymnology, *A Short Bibliography for the Study of Hymns* contains the "cream of the crop." The booklet includes a substantial list of books on hymnology as well as books dealing with worship, the history of music, and the music of Psalms and hymns. An asterisk has been used to designate those books which the compilers consider basic to the nucleus of a private library on the subject.

Its ten sections list dictionaries and reference books; bibliographies; histories of music and Church music; books dealing with specific periods and styles; the theology and philosophy of hymns; and their practical use in church and in Christian education. A list of notable psalters and hymnals published before 1900 is given. Names and addresses of periodicals featuring hymnody are provided. A valuable feature is a list of collections on hymnody which gives the location and some descriptive information concerning them.

The compilers were Dr. Ruth Messenger and Miss Helen F. Pfatteicher for the Papers Committee of the Hymn Society. They have brought up to date (i.e., 1963) earlier bibliographies which contained many of the books listed here.

JOHN W. NORRIS, STD

Extending the Mass, Renascent Drama

Drama Handbook for Churches. By **Alvin G. Brandt.** Seabury. Pp. 176. \$4.50.

Churches are giving more attention to drama today than ever before. With this true statement, Alvin G. Brandt begins his *Drama Handbook for Churches*.

Church drama has become a vital aspect of community drama in the United States, with thousands of workers devoting major time to play production. Indeed, the entire spirit of Church drama in America is comparable, in dedication, to the creative spirit of medieval times

which moved large groups of people to use the drama as an extension and visual enlargement of the Mass and the Scriptures.

Excellent books and pamphlets in aid of Church drama programs have been all too few, and it is pleasing to welcome a new good one to the field. Parishes with deep interest in using the drama in the church are so often foiled by not "knowing what to do and how to go about it." Mr. Brandt supplies many of the answers which Church drama leaders are always asking. He includes comment on drama as a parish and community project, with advice on how to organize a drama program, how to convince the doubters that drama in the church is a good idea, how to locate the persons who are most interested in participating, how to find the right scripts, and how to proceed.

Mr. Brandt explains how to use the facilities of the existing church in the best possible way, and he gives sound advice about the many troublesome aspects of play production. He might have gone further with lighting and special effects, which, in today's concept of theater, are probably more important than scenery. Nevertheless the lighting chapter will whet the appetites of those who want to go further and learn more, and ample literature on lighting is available.

Perhaps of special value is a rather good list of plays which have special value in Church production.

ROBERT E. GARD

Director, Wisconsin Idea Theater,
University of Wisconsin

Before Jube, Insufflation

A Practical Church Dictionary. By **James M. Malloch.** Edited by **Kay Smallzried.** Morehouse-Barlow. Pp. 520. \$13.95.

When the Very Rev. James M. Malloch died, he left a partially completed manuscript of *A Practical Church Dictionary*, which was completed for publication by Kay Smallzried, assistant editor at Morehouse-Barlow, with the advice of a staff of consultants representing several Church backgrounds.

It is an excellent and useful volume for the reference shelf in any public, school, or church library, and it will provide an individual reader with answers to many questions arising from his reading or encounter with technical terms. One can think of almost any term, important name, or place associated with religion in its manifold ramifications and find here a brief explanatory note to help clarify one's understanding.

To undertake the preparation of any dictionary of this type is a vast task, beginning with the selection of subject-headings, and making sure that the information provided is accurate. Dean Malloch's work can well be appreciated by anyone who has attempted such a

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the living church

January 17, 1965
Second Sunday in Epiphany

For 86 Years:
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ANGLICAN COMMUNION

New Deputy

The Rt. Rev. Ralph S. Dean, Executive Officer of the Anglican Communion, has announced the appointment of the Rev. W. Ernest Jackson of Toronto to act as his assistant, with the title of Deputy Executive Officer.

In his new post, Dr. Jackson will share in the duties and responsibilities which Bishop Dean recently assumed as successor to the Rt. Rev. Stephen F. Bayne. The work involves the coordination and extension of missionary strategy and developing the liaison between the 19 independent Churches, with a total membership of 44,000,000, which make up the Anglican Communion. Dr. Jackson's particular concern will be with the coordination of the missionary needs and resources of the Anglican Communion and with the preparation of the regional directories.

The new Deputy Executive Officer is an Irishman, born in Londonderry 58 years ago. He went to Canada in 1928, took his arts degree from the University of Saskatchewan and his theological training at Emmanuel College, Saskatoon. He had a major role in planning the Anglican Congress at Toronto in 1963, after which he was made Executive Secretary of Anglican World Mission for the Canadian Church.

EPISCOPAL CHURCH ANNUAL

Gains and Losses

The Episcopal Church in the U. S. A. today numbers 3,591,164 baptized persons, including 2,245,782 communicants, according to the 1965 edition of the *Episcopal Church Annual*, compiled by the Rev. William V. Albert and published by Morehouse-Barlow Co., New York City. For the first time since 1930, the total rate of growth of the Church (1%) is less than that of the general population (1.4%) in 1963.

The Sunday schools of the Episcopal Church show slight growth during the same year. Today there are 916,656 pupils in the Church schools, an increase of 2.71%, taught by 104,846 officers and teachers.

Baptisms, infant and adult, have decreased slightly, but Confirmations have increased by 1.30%, as compared with

those of the previous year.

There has been a slight increase in the number of theological students. Postulants increased by 2.05% and candidates for Holy Orders by 1.43%.

The total number of clergy of the Episcopal Church—bishops, priests, and deacons—is 9,978, a decrease of .16%. A growing number of clergy are listed



in non-parochial positions, or as retired. Only about 75% of the clergy are engaged in the full-time parochial ministry. There are also 16,344 lay readers—an increase of 15.75% over the preceding year.

Clifford P. Morehouse, editor of the *Annual*, quotes some significant questions from the report of the Committee on the State of the Church:

“What do these facts say to the Church?”

“Is the Church failing in its efforts to speak to the needs of our growing population? Is the image of the Church such that it is not attracting persons to it, or is it that the leaders of the Church are taking stands on essential Christian issues which are difficult for some of our membership to understand and accept? Does parochial commitment, rather than commitment to our Lord Jesus Christ, hinder our mobile population in the maintenance of its Church affiliation?”

“Is the large proportion of our clergy in the non-parochial ministry a result of these factors, or does it reflect a new sense of responsible planning in a changing society? Does the training of the clergy adequately meet the necessity for the pastoral ministry in all areas of life? Are our clergy prepared to communicate effectively to our present day society commitment to our Lord Jesus Christ?”

“Must we not reexamine our use of what God gives us? Why is it that despite our commitment to spread the Gospel to all the world we are now spending more on ourselves than ever before?”

The editor adds: “For our part, we feel that the mission of Anglicanism in

the immediate future is to appear, or rather to increase and multiply, and that the time for the disappearing act is still some decades or generations ahead. There is much that Anglicanism has to offer for the reunion of Christendom, as well as much that we must learn from other Christian bodies. The *aggiornamento* of the Roman Catholic Church and the growing ecumenicity of Protestantism and Eastern Orthodoxy alike bear witness to the value of freedom under authority and Evangelicalism in Catholicity which are the heritage of the English Reformation.

“The Episcopal Church enters the year 1965 with a new Presiding Bishop, a new expanded program and budget, and a renewed sense of mission and stewardship. Major emphasis during the coming [triennium] will be on Mutual Responsibility, extension of urban work, race relations, and evangelism.”

In the overseas field, the *Annual* notes the creation of the 19th autonomous Church in the world-wide Anglican Communion—the Episcopal Church of Brazil, which includes 150 congregations with a total membership of 45,000.

The *Annual* further notes the major actions and results of the 1964 General Convention.

Certain changes in the Prayer Book calendar and the Collects, Epistles, and Gospels for lesser feasts and fasts, authorized for trial use by the General Convention, are printed in the *Annual*.

The *Annual* has been reorganized for the convenience of its users. It includes a picture of the Rt. Rev. John Elbridge Hines, new Presiding Bishop, as a frontispiece; and a new section entitled Special Ministries which includes the Army, Navy, Air Force, and Veterans' chaplains. Also in this section are Church Army workers, and clergy and lay workers among the deaf, dumb, and blind. There are pictures and biographical sketches of 10 new bishops consecrated in 1964.

ECUMENICAL

Pulpit Exchanges

Responsibility for promoting pulpit exchanges among local congregations of the six Churches participating in the Consultation on Church Union has been delegated to regional organizations of the Churches involved.

At the third session of the consultation,

held in Princeton, N. J., last April, it was agreed to encourage pulpit exchanges on January 17th, just prior to the Week of Prayer for Christian Unity. Interchurch meetings and other get-acquainted measures were recommended for the Christian Unity Week itself, January 18th - 25th.

Responsibility for planning such efforts was allocated on the following geographical basis:

Episcopal: Florida, Massachusetts, North Carolina, South Carolina, Virginia, Alaska, Mississippi, Delaware, Rhode Island, Maryland, District of Columbia, West Virginia, Arizona, Alabama.

United Presbyterian: Pennsylvania, New York, New Jersey, California, Michigan, Colorado.

Methodist: Illinois, Georgia, Louisiana, Iowa, Kansas, Tennessee, Nebraska, Minnesota, Wisconsin, Nevada.

United Church of Christ: Maine, New Hampshire, Vermont, Connecticut, Idaho, Washington, Oregon, Hawaii, North Dakota, South Dakota, Wyoming, Utah, Montana.

Evangelical United Brethren: Ohio, Indiana.

Disciples of Christ: Kentucky, Texas, Oklahoma, Missouri, Arkansas, New Mexico.

The interchurch gatherings were encouraged to use the resources of the World Council of Churches-sponsored Week of Prayer for Christian Unity "where it is appropriate to do so."

[RNS]

Fresh Air

Dallas: Roman Catholic Bishop Robert K. Gorman of Dallas-Fort Worth, in a personal expression of support for the ecumenical movement, witnessed the licensing of about 100 Episcopal lay readers from a seat inside the altar rail of an Episcopal church in Dallas, Texas.

Also, at a dinner meeting later, he spoke to the Episcopal laymen and clergy and commented, "How good it is for us to breathe this fresh ecumenical air in Dallas."

Bishop Gorman noted that the Roman Catholic Church has reestablished the order of lay deacons as he stressed the increasing emphasis on the importance of laymen.

"Lay people are by Baptism made one body with Christ," he said. "They are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ. . . ."

[RNS]

Washington: An ecumenical prayer service sponsored by the churches of the District of Columbia will be conducted on Inauguration Day, January 20th, in St. John's Episcopal Church, Washington, D. C.

At the joint invitation of Roman Catholic Archbishop O'Boyle and the Rev.

David G. Colwell, president of the Council of Churches of Greater Washington, a representative group of clergy, and government, business, and professional leaders, will unite "to beg the blessing of Almighty God on our country and its government."

The idea of holding such a joint service was first proposed by the Very Rev. Francis B. Sayre, dean of the Washington Cathedral.

The ecumenical service will also commemorate Church Unity Octave, from January 18th to 25th, during which Roman Catholics have been urged by Pope Paul VI to join in prayer with all who profess belief in the divinity of Christ for the ultimate reunion of Christendom.

Invitations have been sent to the President of the United States, the Vice-President-elect, and government and civic leaders and their wives.

THE CONGRESS

Survey

A survey of legislators in the new 89th Congress disclosed that there are 108 Roman Catholics, 17 Jews, 404 non-Roman-Catholics, and six members who list no religious affiliation, according to RNS.

In the Senate, there are 14 Episcopalians. The Churchmen are: Senators Allott (R., Colo.); Brewster (D., Md.); Byrd (D., Va.); Dominick (R., Colo.); Hayden (D., Ariz.); Kuchel (R., Calif.); Monroney (D., Okla.); Morton (R., Ky.); Pell (D., R. I.); Proxmire (D., Wis.); Scott (R., Pa.); Simpson (R., Wyo.); Symington (D., Mo.); and Tydings (D., Md.).

In the House of Representatives 56 members are Episcopalians. They are: Representatives Adams (D., Wash.); Andrews (R., Ala.); Andrews (R., N. D.); Ashley (D., Ohio); Betts (R., Ohio); Bolling (D., Mo.); Bonner (D., N. C.); Cabell (D., Texas); Callaway (R., Ga.); Cohelan (D., Calif.); Cunningham (R., Neb.); Curtin (R., Pa.); Dow (D., N. Y.); Downing (D., Va.); Ellsworth (R., Kan.); Farnsley (D., Ky.); Ford (R., Mich.); Ford (D., Mich.); Frelinghuysen (R., N. J.); Goodell (R., N. Y.); Hanna (D., Calif.); Hathaway (D., Maine); Hechler (D., W. Va.); Hosmer (R., Calif.); Karsten (D., Mo.); Kee (D., W. Va.); King (D., Calif.); Kunkel (R., Pa.); Machen (D., Md.); Mackie (D., Mich.); Mailliard (R., Calif.); Mathias (R., Md.); Matsunaga (D., Hawaii); May (R., Wash.); McFall (D., Calif.); Meeds (D., Wash.); Mize (R., Kan.); Moorhead (D., Pa.); Morrison (D., La.); Morton (R., Md.); Pelly (R., Wash.); Reifel (R., S. D.); Reuss (D., Wis.); Rivers (D., Alaska); Rivers (D., S. C.); Rogers (D., Texas); Roosevelt (D., Calif.); Satterfield (D., Va.); Schneebeli (R., Pa.); Selden (D., Ala.); Smith (D., Va.); Thompson (D., Texas); Van Deerlin (D., Calif.); Widnall (R., N. J.); Wyatt (R., Ore.); Wydler (R., N. Y.).

TEXAS

No Ordinary Ordinary

The Rt. Rev. John E. Hines, who will be installed as Presiding Bishop on January 27th at Washington Cathedral, was honored at a luncheon given by the southeast convocation of the diocese of Texas on December 13th.

The dean of the convocation, the Rev. John Worrell, gave the invocation after the 600 men, women, teenagers, and children were seated. The Rev. Charles Wyatt-Brown, master of ceremonies, introduced Mr. Carl Shannon, of Wharton, Texas, who in his tribute to Bishop Hines said that the Bishop of Texas "has never been a candle but a searchlight of a man." He continued, "As ordinaries go, we have had no ordinary ordinary."

A parting gift from the convocation to the bishop was presented by Mr. James Maloney. The gift—a pair of kid gloves—surprised the bishop when he tried them on for size. In each of the ten fingers he found a hundred-dollar bill.

CANADA

A Common Pavilion

Seven Christian Churches have reached an agreement to build and share a common pavilion at the 1967 World Exhibition in Montreal, Canada.

The participating Churches are: Roman Catholic; United Church of Canada; Anglican; Presbyterian; Baptist; Greek Orthodox; and Lutheran.

The participation of the Roman Catholic Church in the joint pavilion means that there will be no Vatican Pavilion. The Christian Pavilion has the support of the Roman Catholic bishops in Canada. With Vatican approval, the initiative and responsibility for participation has been left to the Canadian bishops.

"It is a positive example of the spirit of collegiality," said a Roman Catholic spokesman.

The presence of a Christian Pavilion also means that there will be no Protestant or Orthodox pavilions.

"In the Christian Pavilion," explained Rev. John Martucci, secretary-general of the Christian Pavilion, "the Churches will preach not about themselves but Christ."

The secretary-general said that the pavilion will not be divided into several booths belonging to the different Churches. "Sharing the same faith, the same hope, and the same charity, they want to bear a common witness to Christ and His Gospel," he said.

"The pavilion must be entirely centered on Christ, and the word of God. To each question asked by the visitor's conscience, the answer should be a Scripture text.

"Art should help the visitor to better understand the question, and better answer it. Painting, sculpture, music, songs, tapestries, stained glass windows, photo-

graphs, cinema . . . all these valuable means of expressing human reality will be used."

The precise cost of the pavilion has not yet been determined by the directors. But there is no intention of building a pavilion bigger or more impressive than others in the area. It will be erected on *Place des Peuples*, at the crossroads of the most frequented section of the site.

It is anticipated that the cost of the Christian Pavilion will be below that of the Vatican Pavilion or the Protestant-Orthodox Center at the New York Fair. The Vatican Pavilion cost \$7,000,000 and the Protestant-Orthodox Center cost \$3,500,000.

Also, it is anticipated that the cost of the pavilion will not be directly financed by the participating Churches, or the public. Associations, companies, and corporations will be asked to support this venture in ecumenism.

The secretary-general, addressing the Canadian Council of Churches, said that in the pavilion "the Churches will show neither their divisions, which are many, nor their perfect unity—which would be an illusion—but the Gospel that makes us one. Through the common proclamation of a same Gospel in one pavilion, the project will try to fulfill Christ's wish 'that they may be one, so that the world may believe.'"

For Legal Birth Control

The Anglican Church of Canada, denouncing what it called "antiquarian, hypocritical, ineffective and harmful" laws against birth control in Canada, has urged the government to legalize the dispensation of information regarding planned parenthood and the sale of contraceptives.

In a resolution passed unanimously by 200 delegates to the Synod's Executive Council and Departments meetings, the Church urged that "every effort be made to amend present legislation in Canada in such a way as [to make] legal the dispensing of information and means under competent medical or other professional guidance, so as to enable spouses, irrespective of their economic circumstances, who wish to exercise their freedom in planning and spacing their families in accordance with their physical and economic means, to do so with adequate knowledge and instruction."

The resolution also affirmed "that the dissemination of information about family planning" is a responsible practice within the educational and pastoral ministry of the Anglican Church. [RNS]

NEW ZEALAND

Approval to Share

Delegates to a special session of the Wellington synod gave approval, after a lengthy debate, for parishes to share their church buildings with other Churches.

The first such action taken by a New Zealand diocese, the move was related directly to the Anglican decision of last April to join in union negotiations under way for several years among Methodists, Presbyterians, Churches of the Congregational Union, and Associated Churches of Christ in New Zealand.

The Rt. Rev. Gordon M. McKenzie, Assistant Bishop of Wellington, urged passage of the resolution, stating that moves toward unity must be started at local levels.

A layman, Mr. Harold G. Miller, called the action a step toward "parochial chaos" and said that "the time has not come" for such experiments.

The resolution specified that any joint teaching programs include Anglican teaching and that no instruction which opposes Anglican doctrine be given. [RNS]

THE ARCTIC

More Workers Needed

The Rt. Rev. Donald B. Marsh, Bishop of the Arctic, said in London that newly-developing Eskimo communities are creating a need for many more churches and missionaries. The bishop was in London to recruit workers for his diocese.

"For the first time in the Arctic," said Bishop Marsh, "communities have been formed with three or four hundred people living in each. As a result, the Eskimo is now having to adjust himself to a totally new way of life."

In an effort to educate the Eskimo, he said, the Canadian government has tried to change the Eskimo's nomadic way of life by providing wooden houses in small communities.

Problems of finding employment have developed, however, the bishop added, stating that it appears relief programs will be necessary for a considerable time.

He said that the establishment of churches and provision of pastoral leadership in the new communities is a pressing need as more and more Eskimo Christians are for the first time experiencing a normal Church life. [RNS]

SOUTH AFRICA

Meaning

A Colored Anglican Church warden is seeking to enroll his son at an exclusive all-white Anglican grammar school in Capetown to see whether his Church means what it says in opposing racial discrimination.

The warden, Mr. J. S. Thomas, has applied to have his boy admitted to St. George's School, which until now has been exclusively for sons of European "gentlemen."

Mr. Thomas, a schoolteacher, said: "I want to see once and for all whether my Church is really prepared to accept non-whites or whether it says one thing and means another."

He asserted that "there's no legal reason why a Colored boy is unacceptable at a private Church school."

The school's headmaster, the Rev. Canon H. H. Peacock, reported that St. George's received "no application from Mr. Thomas yet," but said that "when it comes it will be dealt with on merits."

Canon Peacock noted that while "our admission lists are open," the school has a "huge number" of applicants, with some seeking to enroll as far ahead as in 1972.

"It is impossible to say whether there will be room available for a late applicant," he added.

Admission of non-whites to Anglican Church schools was urged several years ago by Dr. Joost de Blank while he was Archbishop of Capetown. [RNS]

The Rev. W. Fred Buchanan called on Mrs. Robert Arneson, communicant of Trinity Church, Portland, Ore., to hear the Talking Book record of the *Episcopalian* which she now receives each month from the Home Department of the Church's Executive Council. The records are distributed free of charge to those unable to read ordinary newsprint even with the help of corrective lenses. The help of all Episcopalians is asked in locating blind members of the Church who would enjoy receiving the recorded magazine. All requests for subscriptions should be addressed to: Talking Book, Home Dept., 815 Second Ave., New York, N. Y. 10017.



WHY SING?

by Arthur Rhea

Organist and Choirmaster

The Church of the Redeemer, Baltimore, Md.

There are certain things which need to be said today about the music of the Church which up until a few years ago were taken for granted. These are days when people, clergy and laymen alike, are beginning to ask a lot of questions about their religion and religious practices. It is a period of reformation and renewal of the Church, a time when a lot of us are really beginning to get honest with ourselves and with one another. Sometimes I feel that we Church organists will be the last to get on this bandwagon, nevertheless some are beginning to ask honest questions, too. I would like to ask a question of you. It is simply, "Why do we sing?" Why, as a congregation, do we sing at all when we come together on Sunday morning?

There is evidence that more and more people are switching to early morning services where there is no music and there is a growing suspicion that many of these people do this deliberately to escape the embarrassment or bother of being required to sing hymns and chants. Recently a layman asked me, "What is all this chanting stuff in our church? What has that got to do with us today?" And he is right to the extent that we are trying to make an effort to be relevant to the here and now of every man's life. He has a right to ask. This is part of the reformation and renewal of the Church.

In many ways our Church music is reminiscent of the horse-and-buggy era. Fifty per cent or more of the hymns in our Hymnal were written in the 19th century, and we are more or less geared to the assumption that everybody likes to sing or is very much accustomed to group singing. This was true 40 or 50 years ago. When I was a child every student in grammar school was learning to read and sing simple tunes by the *do re mi* system. This training went right along with the 3 Rs. Today music is coming to be an elective subject for those few children with signs of exceptional musical talent.

At one time it was a kind of status symbol to be able to carry a part flawlessly in a barber shop quartet. Before movies and TV and bowling lanes and drag racing, people learned hymns not

so much in church buildings as at home. After dinner it was common for families to gather in the parlor around the piano or the pump organ to sing any hymn in the Hymnal. When these people came together in church on Sunday morning it was all the more fun to sing as a congregation and they were in fairly good voice.

Today more people are smoking, which at least in the morning tends to lower the range of the speaking as well as the singing voice. Fewer people earn their living by physical labor, which exercises the lungs as well as the rest of the body, so that today our most frequent complaint is that all the hymns and chants are pitched too high. And some people stop singing altogether because sustaining breath over a musical phrase of only modest length causes them to feel dizzy. Perhaps this is one of the reasons why someone has called congregational singing "the Church's favorite spectator sport."

Why is it that so many young and middle aged men, in particular, often seem embarrassed to sing in church? They have even imparted something of this to their very young sons. When we begin to re-

cruit for the junior choir, we have instances where these boys do not receive encouragement at home because of a fear in the minds of the parents that they will develop into some kind of oddball for learning how to sing and worship properly.

When people compliment the choir on a particularly good performance I very often respond with an invitation to join it. "Oh thank you," they will say, "but I don't sing." I can't tell you how often I have been tempted to reply, "Why not? Is it against your doctor's orders, or have you taken a vow never to sing?" What has happened over the last generation that such a normal function of the human body and the human spirit should be twisted into such a highly specialized thing that would seem to exclude practically all but ardent students of music?

In the face of these modern developments, why do we continue to sing in church? Is this merely a perfunctory exercise that we perform out of habit and because it has been handed down to us out of history and tradition? Is it merely a convenience for creating moods, covering up the arrival of late-comers, or



providing a kind of nostalgia for by-gone days? Why do we take up approximately 50% of our valuable hour of worship together on Sunday mornings singing three or four hymns, three chants, an offertory anthem, and the doxology?

The late Bruno Walter, one of the greatest orchestral conductors of all time and a non-Churchman, answers our question, I think. He says: "The Church knows why it calls upon the power of music. Music's gospel proclaims in a universal language what the thirsting soul of man is seeking." Our Lord knew this power of music, too, when on the very night in which He was betrayed He asked His disciples to sing a hymn with Him. He knew a very good method for drawing their thoughts to God. St. Augustine, one of our early Church Fathers said, "He who sings well, prays twice," and Martin Luther went so far as to say that "we should not ordain young men to the ministry unless in the schools they have attended previously, they have studied and performed music adequately and well"—because, says Luther, "music is the art of the soul."

We have heard the psalmist say, "Sing unto the Lord a new song" (Psalm 96) and we have heard how David danced and sang in his worship (II Sam. 6:14) and we have heard St. Paul exhort us to praise with psalms and hymns and spiritual songs (Col. 3:16). The New Testament itself begins with the song of the angels and ends with the song of the redeemed in the heavenly Jerusalem. Music has always accompanied every deep pursuit of the human spirit. This is just as true today as it has always been.

I like to think of the times when choir members have told me, after some particularly successful performance, that to their perfect amazement and thrill they were so caught up in the total effort of the chorus that they were not conscious of their own voices, except that they were singing without any effort notes higher or lower than their normal range and that they seemed to be supplied with inexhaustible breath or that they rose in crescendo with such unanimity that it was like riding on the crest of a wave. Of course, remarks like these are music



to any choirmaster's ears. It means that a choir has achieved the ultimate in unity. The same kind of experience can and does and should happen to a congregation.

Why do you think a score of singing societies and glee clubs and oratorio singers crop up in any metropolitan area? Do you think for a minute that the general public is clamoring for and demanding a hearing of works of Bach and Handel, Mendelssohn and Haydn? No, when these people organize they are not thinking of the review in the morning paper after their concert next spring. They anticipate the thrill and excitement of making something on paper come to life, the joy and tremendous satisfaction of singing together as a unit, of fulfilling a deep human need to express themselves. Medical science has now capitalized on the value of music by introducing musical therapy into most mental institutions, and many patients have been helped to recovery from mental disorder by singing.

Music is healing, redemptive, reconciling, and music helps to satisfy that basic human search for eternal truth. That is why it has always been called the "handmaid of religion."

If music, then, is so essential to the life of the spirit how can we restore it to its rightful place in our lives? We certainly cannot and must not try to return to the horse-and-buggy era. I believe the psalmist had the answer when he said, "Sing unto the Lord a new song," and so had Jesus when He said, "Behold, I make all things new." Our really great composers of this generation are frank to admit that they are writing little or no sacred music, not only because none is being requested but because, even if it were, there is very little evidence that it would receive performance. So we con-

tinue to shut ourselves off from them and their remarkable gifts.

Not long ago someone asked me, "Can you recommend some new hymns outside of our Hymnal which speak more to subjects of today—for instance, the United Nations, space exploration, Madison Avenue, T.V., the Peace Corps, Communism, the population explosion, suburbia, etc.?" Of course I had to reply that to the best of my knowledge there were no such hymns. We do need a new hymnal, but who of us has learned all the hymns already available to us?

Of course there is the classic example of a hymn which was dear to the hearts of the early Puritans and which we are told they gave up with reluctance. One verse goes like this:

The grave to me a place will be
Where I shall lie on roses,
I'll live in state and meditate
Upon the law of Moses.

Not all hymns must be expected to live forever. There comes a time when many of them must be given a decent burial.

Sing unto the Lord a new song! We need a new song, and we need to allow some of the old ones to be made new to us. We need new hymns, we need new voices, we need new conversation about Church music, and we all need to work to improve our praises. If there is one thing we know about the renewal of the Church it is that it begins with you and me.

My real hope is that ultimately we may come up with the same answer to the question, "Why do we sing?" as the author of one of the hymns in our Hymnal.

My God, I love Thee;
And in Thy praise will sing,
Solely because Thou art my God
And my eternal King.

Scorekeeping

for the Lord

by the Rt. Rev. John P. Craine

Bishop of Indianapolis

Especially

for the

clergy

So you

weren't

ordained

to keep

books?

One of the tasks most frequently resented by the clergy is the matter of record keeping. Certainly, you will say, we were not called to this office to become bookkeepers. But parish records suffer because of this notion, and the priest who maintains it for long becomes an ineffective pastor.

Scorekeeping for the Lord is not a glamorous task, but it is certainly an essential one. There is no sense in resenting it; it must be done, and wise is the priest who accepts this fact early in his ministry and learns to do it routinely. (Admittedly, there are some clergy who find a real escape in working with paper and records, as a means of avoiding the facing of people. These I trust are the exceptions and we do not have to deal with them here.)

We like to spoof a little in our diocese when we call January "paper-work month." It is the month when you have to fill out your annual parochial reports, and the ease with which this is accomplished is determined by your fidelity through the past year in keeping the parish records. I suspect that the delay in receiving reports is often due to the past year's infidelity.

So it doesn't say anything about this in the Ordination service! (Nor is it mentioned in the Office of Instruction.) There you ask God to help you in prayer, praises, and preaching. You are ordained to administer the Word and sacraments. But you are also admonished to be messenger, watchman, and steward—and this stewardship is what covers this subject. You are responsible for a specific flock of Christ's people, and it is your task to keep faithfully the record of their life in the Church.

The Church is a family. Many of us

grew up in the day when the family records were maintained by one responsible person in a family Bible. Thus we were assured of the importance of our family name, and the care of each individual. So the individual Churchman needs to know our concern with his life in the family, and we are certainly unfair to our successors and to history when we neglect the keeping of parish records. It is interesting to note that all three of the historic professions—law, medicine, and ministry—carry this responsibility. A doctor is literally disqualified from serving in a hospital if the daily records of his care of his patients are not complete—the disqualification may occur within 30 days by national rule. A lawyer who is not infinitely careful of the details of his clients' transactions is obviously not competent.

The carelessness of some clergy is a mark of their resentment of the institutional Church. We must face the fact that we live in a physical world in which relations must also be chartered. There is enough friction between people as it is, but when we are indifferent to the needs of thoughtful planning and record keeping, we are inviting serious problems. I remember a very lovely spinster in one of my early parishes who did not want to leave a will because she did not want to choose between her heirs. Her sentimental notion that she could avoid this record keeping proved a tragic disaster in the family fight after her death.

There is no substitute for keeping records daily. I refer of course to the necessary canonical records—the listing of services and all official acts—but many men even in the largest parishes find essential also the keeping of records of parish calls and especially hospital visits. You are a better pastor if you learn to do this, because you build up in your own memory a background of knowledge of the individuals involved which can be invaluable to you, especially when you deal with them in time of crisis. You can recall to their memories the times you have stood with them, helping to restore them to a perspective which is hard to maintain in times of sorrow or trouble. Make it a rule, as the doctor does, that record keeping is a daily affair.

Parish records should, of course, be kept in a fire-proof safe or vault, but its location should always be near the rector's office, so that he is not tempted to put this job off. In this day when microfilming is so readily available and is not financially prohibitive, the real solution is to have all registers and records filmed annually, the film to be kept in a safety deposit box in a bank. Then if disaster such as fire does strike, the historic records of the parish are saved, and the records needed by Churchmen to substantiate age or other family history are available. It is only within this cen-

Continued on page 22

It's not too early to be

Planning for Lent

A basic reality which clergy and laity alike should face is that Lent was never intended to be what it often is—a time of hyperactivity which finally wears everyone to a frazzle. Nor is it meant to be a quantity of effort designed to redeem a year's lapses, sloth, and inertia in six weeks.

The basic purpose of Lent is to help Churchmen in as many ways as possible to strengthen their practice of the Christ-life, in order that they may serve God with unflinching faith in true holiness and righteousness. Indeed, Lent is a glorious time given to us by Mother Church to assist both "wishbone" and "backbone" Christians to grasp the fact that Jesus the Lord is the provider of the new and continually fresh life.

Whatever may be developed as a Lenten program in any parish should be done within the context of the parish's over-all planned program. I wish to underline *planned*. Why planned? Because life with God and under His rule and in His love places us under the judgment of responsibility, commitment, and urgency. Therefore, nothing in life with Him and with each other should be left to chance, to temporary convenience, or to unquestioned habit. If a parish has no real program to which it is committed and through which it witnesses to the full dimension of the Christian Gospel, or if its program is half-hearted, inadequate, or evasive, then no Lenten program, however well designed, will avail anything.

For many parishes this coming Lent might be profitably used to develop a good, solid, long-range parish program. I think that the best resource for clergy and laity in working out such a parish program is a publication entitled *A Parish Program for Liturgy and Mission*, available from the Associated Parishes, Inc.* I do not know of anything else addressed to clergy and laity, regardless of their problems and situations, that speaks so convincingly, so comprehensively, and so deeply about individual as well as corporate vocations in the place where God's

people collectively and individually live. The purchase of this brochure will prove a good investment to every Christian. It provides rich and ample material for Lenten programs that will take years and years to exhaust.

Schools of religion, both for adults and children, should be scheduled for the Lenten season. The subjects to be covered are legion, such as, "Why did Jesus institute Holy Communion?"; "The making of a Christian"; "What questions bother you?"; "Our Christian heritage"; "Christianity and symbolism"; "Old Testament foundations of Christian worship"; "The book of Genesis and the present-day Christian"; "Christianity and present-day ideologies"; "The Christian in action in his community"; "Our common life in the Body of Christ"; "Ourselves and Christians of other persuasions." There are many source people available throughout the Church who are glad to help.

A proven and successful method of conducting a school of religion is to gather people together on a convenient evening, begin with a simple covered-dish supper, preceded or followed by intercessions and hymn singing; then conclude with the subject matter to be presented. This plan allows people the opportunity for better acquaintance, eating together, thinking and learning together. How much better this is than the old routine of extra and multiple services, or Lenten preaching in which sermon subjects from week to week are unrelated to one another.

If possible (with the exception of Holy Week), parishes should avoid adding extra services to the existing parochial schedule of worship. It is better to inspire and train people to be faithful to what they have. If they are dilatory about the normal weekly schedule of worship, we certainly can't expect them to become suddenly faithful participants in the extra services.

Lent should be considered as a time to train the "lay apostolate" in several areas of concern. Since we are "members one of another," it is important that deep con-

by the Rev. James Joseph

Rector of St. Paul's Church,
San Antonio, Texas

cern be expressed towards the lapsed and unchurched within the parish bounds. Home-to-home visitations by laymen, and person-to-person confrontation whereby each learns more about the other, provide encouragement and a common bond. Many people can be brought back to full active participation in the parish by means of this. Such a program may be worked out by volunteers with the rector's help. Select a particular night of the week; make appointments with the lapsed, or have them invited to a volunteer's home. This kind of activity is just as important, if not more so, than fasting, abstinence, and self-denial. It could well be that this exercise would extend far beyond the Lenten season.

Lent is also an excellent time for God's people to rethink thoroughly their trusteeship of money. Stewardship, which involves more than money, is a paramount concern of all Christians. Yet—let us be honest—the right things are not being said about money, which is integral to self offering. Hundreds upon hundreds of parishes are totally dissatisfied with the present Every Member Canvass system, which goes on in the fall season of the year. Some parishes are already beginning "depth studies" and using the Lenten season for such work. What better time than Lent for this, especially with the whole theological drama of sacrifice before us to enforce the meaning of self offering? There are many methods and systems which parishes can employ. Engaging people in the study of the subject matter, to be followed by response, is absolutely essential. In our own parish we have been planning for this over the past 18 months.

We should be joyfully grateful to God for the holy season of Lent. There is no reason that this should be a long-faced season, empty of joy and enthusiasm.

*116 W. Washington Ave., Madison, Wis. 53703.

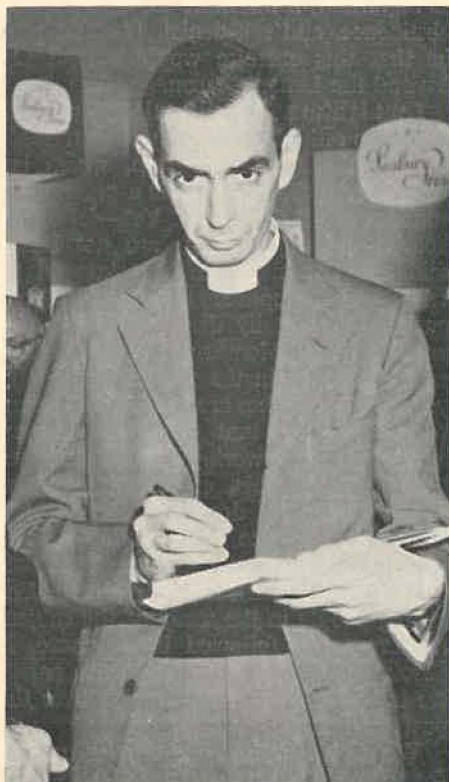
HISTORY

needs tending

by Arthur Ben Chitty

Historiographer, the University of the South
Sewanee, Tenn.

A church moves forward with assurance when it looks back perceptively. Understanding what has gone before, like any other form of self-study, confers moral strength. *Begin where you are* is a good maxim in Church history too," says the Rev. Massey H. Shepherd, president of the Church His-



Dr. Shepherd
To move forward, look back.

torical Society, professor at the Church Divinity School of the Pacific, and director of the Graduate School of Theology at the University of the South. He thinks the preserving, writing, and publishing of Church history can have a greater role in the Church's total thrust than they have had in the past.

If we are to begin where we are, a good question might be, "Where are we?"

The Episcopal Church is history-minded. The General Convention elects a historiographer (currently the Rev. Canon Walter H. Stowe) and budgets for the work of the Church Historical Society, which in turn publishes the *Historical Magazine of the Protestant Episcopal Church*, a journal of notable respectability and prestige in its field. Here are preserved for future historians source materials, biographical studies of modern saints, and critical analyses of those currents and movements which witness to vitality. Archives are maintained in Austin, Texas, captured for the Seminary of the Southwest by the Amazing Gentleman from Seneca, the new Presiding Bishop-elect, after they had languished in Philadelphia in quarters less than adequate.

The biting edge of Episcopal historiography today is at the diocesan level, where some 90 of the hundred-plus dioceses and districts appoint or elect historiographers. These men and women are a varied lot. About a third are professionally trained, and another third capable of highly professional performance. All are enthusiastic and some of the least professional are accomplishing most.

These historiographers have a loose

confederation under the wing of the Church Historical Society. They exchange ideas through the *Historiographical Newsletter* and have staged three national meetings since 1960—at Sewanee, Austin, and St. Louis. A fourth is scheduled for September 20-22, 1965, in Washington, D. C.

Emerging from their historiographical musings is a new dimension for endeavor, the parish. But whereas most dioceses have historiographers, most parishes do not. This is a pity. There are perhaps 5,000 parishes which ought to have historiographers. Why don't they?

The parish might be likened to the central supply depot and personnel pool of a military command. In it are developed the resources and the strength for missionary capability. Morale and *elan* develop here. So it is that in the parish, too, a knowledge of where one has been gives keener insights into where one is going—and why, and sometimes how.

The parish history can have a very real part in the parish future. How does such a history get written—and published?

The person—male or female—who is to write the history of a parish must have (1) time, (2) ability, (3) dedication, and (4) materials. Perhaps a fifth item should be added—opportunity. Undoubtedly there are countless parish situations in which the first four necessities are present and neither rector nor vestry has provided opportunity.

Any parish historiographer can receive—free—a complete file of the *Historiographical Newsletter* with its practical suggestions, by sending a post-card request to Arthur Ben Chitty, Sewanee, Tenn.

Item (1) will usually be found if the rest are there and the importance of such a project is realized. Item (2) may be waiting unrecognized in any pew, and so may item (3).

As for item (4), materials, it may be that a parish also needs an archivist. Does your parish have a complete file of its Sunday bulletins? Has it a storage place for programs of all special events such as dedication services? Has someone kept a scrapbook of all newspaper clippings telling when the bishop visited and what he said and who was confirmed? Is the file of all minutes of parish organizations neat and complete?

If not, *your* parish needs an archivist.

Somewhere in every parish or mission there is a born archivist. He or she saves things—because there are those coming along who will be interested. The archivists—God bless 'em—frequently make possible the work of the historiographers. If your parish does not have an archivist, get one, and start intelligent collecting.

Here is a check-list of what every parish can do to preserve its history:

- (1) Have rector appoint, or vestry elect, an archivist *and* a historiographer (or just the latter if you are lucky enough that materials are assembled in good order).
- (2) Locate, inventory, itemize, classify, and store or display historical materials (include minutes, clippings, journals, diaries, letters, biographical sketches of rectors, reports to diocese, articles in newspapers or magazines, scrapbooks).
- (3) Provide safe storage.
- (4) Arrange attractive displays.
- (5) Interview senior parishioners for reminiscences (don't forget those who moved away).
- (6) Arrange for duplication (microfilm or Xerox) of materials which donors-elect will not donate.
- (7) Track down information about donors of memorials in the church (in asking for information pretend to yourself that a *Who's Who* biography is being done about each).
- (8) Place a small item in the budget for "parish history"—just so the idea won't get lost.
- (9) Read this list aloud to the vestry and to the most active Churchwomen's chapter.

Of the three vital steps in producing parish history, the first is collecting. What then about the next two—writing and publishing?

What size parish are we talking about? Is this a job for one historiographer or for a team? One thing should be taken as categorical: There are no circumstances—repeat, *NO* circumstances—in which a resourceful person with a grammatical document cannot secure *some* kind of publication. *Somebody* will allow an inside-front-cover dedication "To John Smith, whose generosity made this publication possible," or "In memory of Jane Jones who served this parish faithfully

for fifty years." Failing complete publication, a newspaper editor will arrange a feature spread or installments, which then with skillful paste-up can be offset by the nearest large office on multilith, probably for cost of paper, or even free.

Have we located our historiographer? Remember, he (or she) might be a retired teacher, a newspaper writer, a librarian, or nearly any well-educated person with time and energy. If so, here is another check-list for production of a parish history:

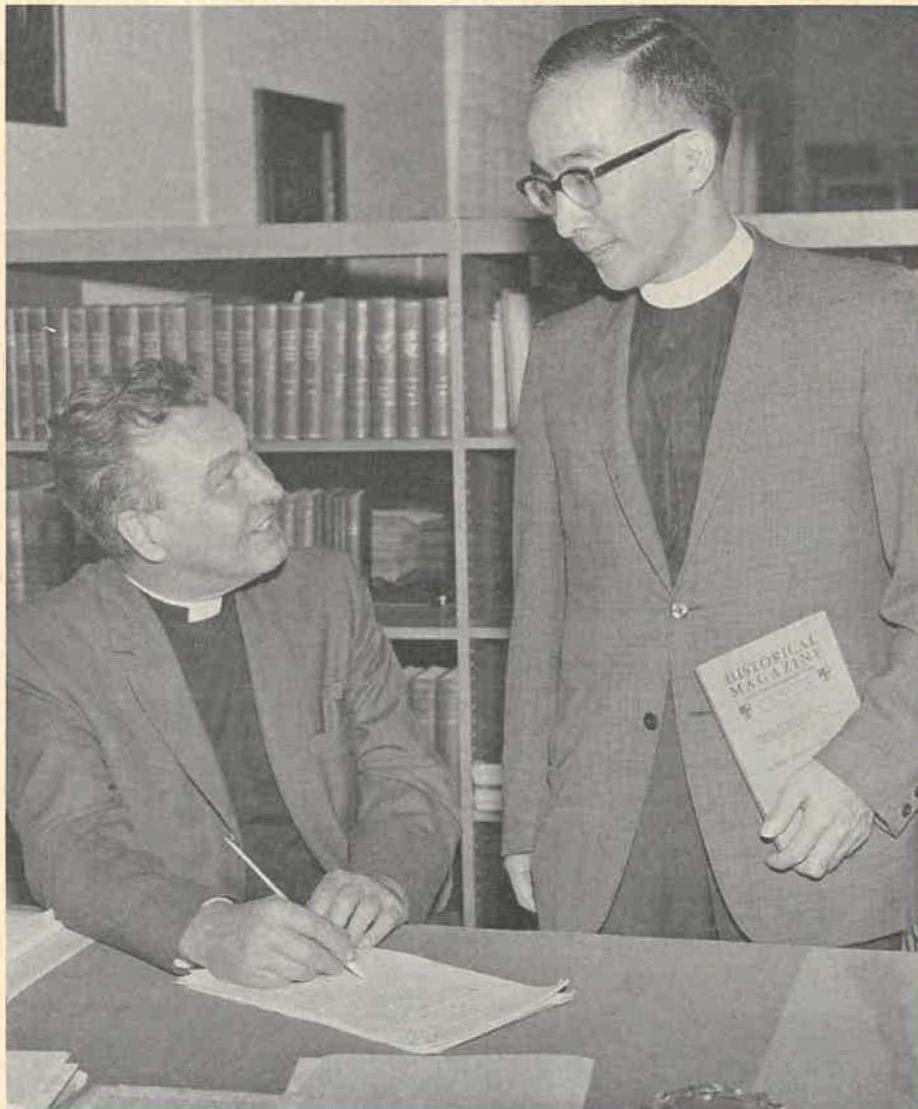
- (1) Define the task, i.e., the production of a manuscript history of the parish.
- (2) Inventory the sources available.
- (3) Tabulate what the writer will need; get authorizations; confer with the bishop and the diocesan historiographer; assign helpers.
- (4) Estimate scope of the final work. Will it be a 4" x 8½" pamphlet, a mimeographed thesis, a multilithed paper-back, or a handsome \$10,000 letter-press book?
- (5) Plan an advance subscription campaign, selling multiple orders to de-

scendants of every person mentioned, with a 10% discount for cash.

- (6) Solicit a subsidy from an affluent parishioner (or parishioners) for mass distribution (at regular price) to all parishes in diocese, to all diocesan libraries, all theological libraries, all Episcopal colleges.
- (7) Let the contract for printing (preferably to someone who will do it for nothing).
- (8) Send first copy, autographed, to the Church Historical Society, 606 Rathervue Place, Austin, Texas.
- (9) Relax in the nearest easy chair, preparing to accept congratulations for important work well done.

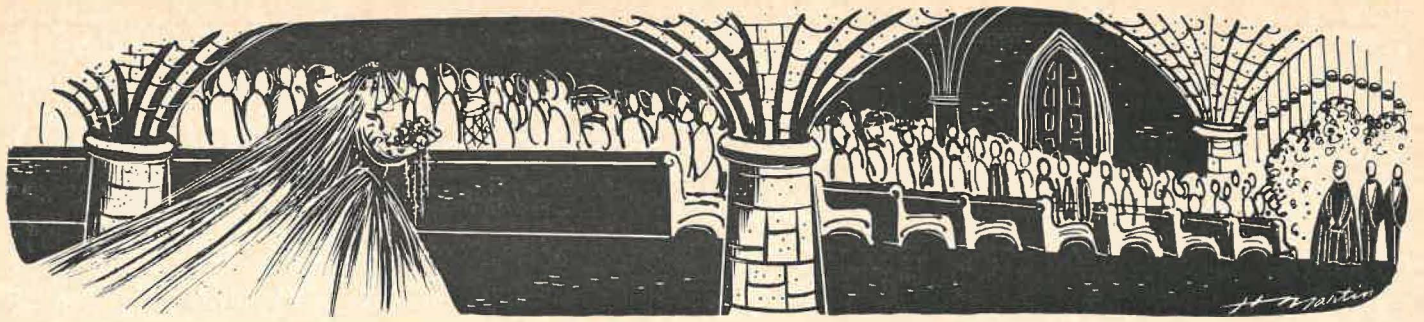
The diocesan historiographers are already at work. The parish historiographer can furnish indispensable material for the future writer of both diocesan and general Church history. With a few exemplary exceptions, he—the parish writer—has simply not been challenged, has not been put to work.

His effort can have surprising impact when it is unleashed.



Walter Barnes Studio

The Rev. Laurence L. Brown, editor of the *Church's Historical Magazine* (seated) with the Rev. Frank E. Sugeno, instructor in Church history at the Seminary of the Southwest, who assists in editing the magazine.



An Instructed Marriage

An order based upon the service in the Episcopal Prayer Book and with reference to the basic services contained in the Prayer Books of the Anglican Church of Canada, the Church of England, and the Church of Scotland.

by Herbert D. White

The congregation being seated, the participants should be stationed outside as in an actual wedding service. It is suggested that those taking the part of the bride and groom should be a married couple who themselves have been married in a Church ceremony. The bridesmaids, best man, and others may be "actors" in the sense that they are participating in the demonstration.

The instruction begins with two pronouncements—the first being addressed to the *nature and purpose of the ceremony* and the second being concerned with the "mechanics"—i.e., the external appearances—of the service, which includes the matters of music, flowers, etc. To point up these matters any young couple may be used as the dialogue "questioners."

PRIEST: It may come as a shock to some of us to consider that, historically, the sacrament of the wedding service (or Holy Matrimony) was devised in order that *Christians* (i.e. believers) could receive the Church's blessing and ratifica-

tion of a "state" into which the couple had already publicly declared themselves. For this reason, in certain countries there are still two ceremonies—the civil and the religious. We mention this because we are here concerned with a religious sacrament and not a public display, social function, or spectacular exhibition. This is the reason for the two solemn passages in the opening sentences of the form found on page 300 of the Prayer Book.

GIRL: When you say that this is not a "public display, social function, or spectacular exhibition" do you mean that you disapprove of guests, flowers, music, candles, and all that jazz?

PRIEST: The Church (not I) asks only that you regard the service primarily as a sacramental service rather than an opportunity for "making an impression" socially. Consequently such things as guests, flowers, candles, music, and "all that jazz" are not essential to the service. They are, however, *symbols*. The Prayer Book's preface to the service mentions "friends and neighbors" standing together—thereby symbolizing *their* blessing. Flowers symbolize both the renewal of life and the temporary nature of beauty. The origin of the bridal bouquet was an

offering of sweet perfume and beauty to God as to the bridegroom. Candles symbolize the light of knowledge, of the Gospel and of love which should be present in our hearts. And music—about which we shall speak presently—is used as a symbol of Christian worship and praise.

MAN: How about dress? I know that the bride wears white as a symbol of her virginity. But why should the bridegroom wear special clothes?

PRIEST: For centuries the bridegroom wore dark clothing or even black! Yes—a symbol of death! But not, as you may imagine, because the poor fellow felt he was being led to his doom. The symbol was that all his past life was now dead because he was accepting this renewal of life in the white virginity of his bride. The wearing of evening clothes is quite out of place. Evening clothes (such as tuxedo or dinner jackets) symbolize nothing more than secular social functions. The only exceptions are military uniforms, which have a special mediaeval significance—the bridegroom becomes the bride's champion! An ordinary business suit is quite suitable.

GIRL: All right. So supposing we have

The author, a professor of fine arts at Ohio University, is also an organist and choir director and a lay reader in the Church of the Good Shepherd, Athens, Ohio.

settled all this—the clothes, the flowers, candles, guests, and so forth. Here we are at the wedding. What happens?

PRIEST: The guests are assembled and at a given signal the bridegroom comes and stands before the chancel step to receive his bride . . .

[action] . . . and this is the signal for her entrance.

GIRL: Ah—the Bridal March?

PRIEST: Perhaps our organist should explain the music here—

ORGANIST: The so-called “Bridal March” . . . [play] . . . is from the opera *Lohengrin*, by Wagner. Wagner’s own daughter, when asked whether she would have this for her wedding, replied, “Oh never! For one thing it is operatic. For another thing I would consider it very bad taste—particularly in view of the association of the march with the story of the opera!” This march has been used very indiscriminately. It is not good music (despite being by Wagner) and is not liturgical. So what else is there?

For many years (after all, the “Bridal March” from *Lohengrin* only began to be used around 1890) it was customary for the bride to enter the church to the strains of (a) a trumpet fanfare, (b) a hymn or chorale, sung in procession by the choir, or (c) a liturgical march.

In many Roman Catholic countries (France, Italy, Spain, etc.) there is either a trumpet fanfare or a liturgical march. In Protestant countries a hymn is frequently used. In Germany *no* bride uses the “Bridal March” any more than it is used in Sweden, Norway, Holland; and it is rarely used now in England. The British royal brides have all had a hymn-procession.

For this demonstration we will hear a liturgical march, followed by a hymn to be sung by the whole congregation. The bride will now enter and as soon as she has arrived at the chancel we will sing the hymn, “Praise my soul the King of Heaven.” The processional music will be the Purcell “Trumpet Tune.”

[Music: “Bride” enters]

PRIEST: Now we proceed with the service as given on page 302 of the Prayer Book—

GIRL: Just a minute! When does the soloist sing?

ORGANIST: There is no soloist.

GIRL: What? No soloist? What kind of a wedding is this?

PRIEST: This is a liturgical service according to the Prayer Book.

GIRL: Does that mean that there is no place for a soloist?

PRIEST: No, providing that the soloist does not become the “star attraction” and that the music selected is suitable to a sacramental service.

MAN: How about “The Lord’s Prayer” as a solo?

PRIEST: Not a good choice because it is a prayer for all to say—it *is* in the service already. But to proceed—here we have the bride and groom waiting for the actual solemnization to begin. After the invocations to the congregation and to the couple, which appear on page 300, we have the charge given to the man and the woman respectively, to which they must give their affirmation. You will note the almost legal language of these passages.

Notice also the protective clauses and the words, “love, honor, comfort, and keep,” which form the mutual promises. After these words the bride is “given” by her father to the priest who in turn delivers the solemn pledges (or oaths of acceptance):

[Here follow pages 301 and 302 of the Prayer Book.]

Up to this point we have witnessed the calling together, the charge, the promises, and the visible sealing of the promises by the public giving of the ring which has been blessed. *Here* follows the Lord’s Prayer—joined by all the people as their first mutual and public act of prayer with the young couple. Then, on page 303 in the Prayer Book we have the prayers on behalf of the couple, followed by the declaration at the end of the page, and the top of page 304. [Read. . .]

You will note in this way the service has a unity and dignity which does not deserve to be broken or spoiled.

MAN: Now does the couple go home?

PRIEST: After a blessing—yes, it is the end of the actual solemnization rite. But many Christian couples feel that as their first act together as husband and wife they wish to give thanks to God and receive the Blessed Sacrament to strengthen them and set a pattern for the years ahead.

MAN: You mean a “Nuptial Mass”? Isn’t that Roman Catholic?

PRIEST: There is nothing particularly “Roman” or “Episcopal” or even “Presbyterian” about the Blessed Sacrament; and it really doesn’t matter whether you refer to it as “the Mass,” “the Communion,” or “the Lord’s Supper.” Whichever name we give it, this is the highest of our praises and the closest we come to God in public worship.

MAN: So after the Prayer Book service do you go right ahead with a Communion service?

PRIEST: We may. It is at this point that a hymn may be sung or, if there is a choir, an anthem; or, if there is a solo voice, a suitable solo may be sung as a preparation to the Holy Communion.

What does our organist suggest?

ORGANIST: As a hymn to be sung by the congregation and/or choir, there are the following from which to choose: “Jesus Thou joy of loving hearts” (485);

“O perfect love” (214); “We gather together to ask the Lord’s blessing” (315); “Now thank we all our God” (276); “Lord of all hopefulness” (363).

PRIEST: So, with an appropriate interlude, the Communion then follows in an abbreviated form, permitting the new husband and wife to take their first Communion together with their families and friends.

GIRL: And after all this, then comes the wedding march?

ORGANIST: Hold it! Here again we have suggestions to bring things into perspective. I gather you refer to Mendelssohn’s well-known march which begins like this . . . [play] . . . Let me tell you something about this. The music comes from Mendelssohn’s incidental music to Shakespeare’s *Midsummer Night’s Dream* and represents the wedding music which is attended by the comic characters and fairies from the forest. This march was never used during Mendelssohn’s lifetime for actual weddings but came into popularity around the Victorian 1880s.

Unfortunately too many bridal couples literally scamper from the church after the final blessing, when this is the ideal opportunity for a stately walk from the church with all the color and pomp which befits the occasion. The Mendelssohn music encourages the scamper. More and more bridal couples are rejecting this march and turning to music which is more dignified and joyful—for example: Toccata from Fifth Symphony by Widor. This is a great favorite with French brides, as is also: “Marche Triomphale” by Bonnet or Lemmens. “Trumpet Voluntary” by Purcell is a favorite with British brides, as is “Crown Imperial” by Walton. There are dozens of other suggestions.

PRIEST: And now let us recapture all this and simply repeat the musical portions in their order, so that we may get a complete picture without comment:

[Here proceed from the processional music through the Prayer Book ceremony up to the blessing, followed by one of the suggested recessional marches.]



Statistical Meditation

The appearance of *The Episcopal Church Annual* is an older turn-of-the-year event than the Rose Bowl Game. The latter began in 1902. The *Annual* [see page 7] represents a combination of three earlier yearbooks, the oldest of which began in 1830. So the 1965 edition marks the 135th year of continuous publication.

One of the invaluable features of the *Annual* is its presentation of the vital statistics of the Church. These statistics are taken from the annual reports of parishes and dioceses, and are actually the only statistics available for such matters as membership, Baptisms and Confirmations, Church school teachers and students,



etc. It should always be borne in mind, however, that these statistics come, not from the year immediately past, but from the year preceding the past year. There is no way of up-dating these statistics by a year. The reports for the year 1963 are returned in 1964. These must be the basis of the statistics of the *Annual* for 1965.

What we are thinking about here, then, are the significant gains and losses in the year 1963. It may be that 1964 was a better year than its predecessor; it may have been worse. We must wait a year to find out.

The most important statistical fact is bad news. For the first time since 1940, the total rate of growth of the Church, which was 1%, fell below the general population increase, which was 1.4%. So the Church's growth rate in 1963 was 5/7th of the population increase. We need to ask ourselves why, and what can be done about it.

It is quite legitimate to look for whatever extenuating circumstances there may be in a seeming failure. We can think of one possibility. It may be that the post-World-War-II "boom in religion" has spent itself, with the result that there is no longer a kind of bandwagon movement toward the Church. It *may* be, we say; and in fact we believe that this is so. The number of people who feel that they absolutely must belong to a church, because it's the contemporary thing to do, is diminishing. This is neither pure bane nor pure blessing, but simple fact; and what the Episcopal Church does, or does not do in its work of evangelism has no bearing upon this fact.

Has the fact that some Church leaders have taken stands on some controversial issues made an appreci-

able difference in Church membership? We know that some members have left this Church for such reasons. But our estimate is that such losses run into the hundreds at most, not into the tens of thousands.

If we had to single out one particular failure on the part of the Episcopal Church which, in our judgment, has most to do with the Church's falling behind in growth, we should have to call it a failure on the part of the Church's members as a whole—laity as well as clergy—to tell the world what the Lord has done and is doing for them through the sacraments, faith, and fellowship of their beloved Church. Episcopalians do love their Church; they "love and cherish" it in the sense implied by that phrase in the marriage service. But in practice their love seems to take a possessive rather than a sharing turn. Compared to Baptists, Adventists, Mormons, Methodists, Roman Catholics, Jehovah's Witnesses, and almost any other religious body one might think of, Episcopalians tend to be about as communicative as clams about their religion. We are certain that this fact accounts in large measure for the Episcopal Church's failure to grow as it should.

The Church is in this world to grow, of course; let no man call himself a true Churchman if he questions that, or if he thinks the Church is for just a certain kind of people—like himself. It is a house of prayer and an ark of salvation for all people. Those who truly love and cherish it know this. But one sees the Church grow as it should wherever, and only wherever, its members—many, most, preferably all—*bring others in*.

Evangelism begins at home, in your own neighborhood, your own job. And evangelism is a person-to-person operation; it is Andrew bringing his brother Peter to meet the Lord in the midst of His people. On this note endeth our statistical meditation on the *Annual* for 1965, because this is one conclusion of which we are entirely certain. If we are anywhere nearly correct, this is something Churchmen can all start thinking, praying, and doing something about at the onset of 1965. Perhaps the *Episcopal Church Annual* of 1967 will be able to report good news.

Holy Practicality

If what we call a Parish Administration Number is of fundamentally *practical* value to many of our readers, we consider it successful; for that's what we try to accomplish. We don't apologize for this emphasis upon the practical. As we understand it, being a good soldier and servant of Jesus Christ is at least as practical a way of living as it is mystical. One of the great themes of the New Testament, especially of the Epistles, is what we might call "the holiness of practicality" in the service of God.

So we offer you our special practical articles, and we urge you to read the advertisements, because here you may find some necessary tools or services to implement your service of God. If you are a layman and you want to contribute something practical to your parish, ask your rector what is most needed, then study our advertisements to find it. You can count on the people who advertise in *THE LIVING CHURCH*.

T. S. Eliot— Christian Artist

Thomas Stearns Eliot, devoted Churchman and poet extraordinary, died on January 4th. In history, he will live primarily as a poet. His enduring rank and place among the English poets will have to be determined by the test of time. We hazard no prophetic guess as to that.

Thomas Lask, writing in the *New York Times* (January 5th), offers his critically competent opinion that "it is very likely that when the literary history of our time comes to be written, it will be characterized as the Age of Eliot, just as we speak now of the Age of Pope or Tennyson." If we have any reservations about that, it is not because we question Mr. Eliot's stature as a poet but rather because we wonder if any poet of our age—an age almost universally indifferent to poets and poetry—will be remembered as the organ and spokesman of his age to later generations, as is Pope or Tennyson.

We would record, with thanks to God, our gratitude for T. S. Eliot's witness to the truths of the Catholic faith through his work as a mature man and artist. He found his way to a robust Christian faith through the wasteland of doubt and groping. (He would undoubtedly, and rightly, correct us here by saying that he didn't find God—God found him.) What did he do, once he had received the gift of faith? He went right on writing poetry. He wrote no ecstatic *apologia pro vita sua*, telling the world why and how he came to the Light. Rather, in his quiet way, he simply went on doing the work God had given him to do—the work of a poet.

He was a superb Christian artist, but what precisely do we mean when we speak of Christian art? Eliot, the Christian artist, does not preach through his poetry. Just reading the words of such a piece as *Murder in the Cathedral* or *The Cocktail Party*, one would have no way of determining whether the author was Christian, atheist, or Zen Buddhist. Christian art is not art which preaches about God and Christ (though preaching itself is an art form). The Christian artist is the man or woman whose judgments upon the life of the world around him and within himself are Christian judgments. The mind of Christ is in him as he *looks* before he writes, or paints, or composes. Six centuries ago the saintly artist Fra Angelico laid it down that in order to paint the things of Christ one must first think the thoughts of Christ. This is the secret of all Christian art.

T. S. Eliot, as a Christian whose vocation was writing, was anything but flamboyant and demonstrative. He was shy and reticent about it, as Anglican Christians of his intellectual order tend to be. But his witness is in the deep soul of his work rather than in his words. You cannot read him without being challenged to face the right and ultimate questions about God, yourself, and all men. Much or all of this element in his work was not consciously put there but was simply the inevitable consequence of his being a believing and practicing Christian. The Christian element in all genuinely Christian art is more in the indefinable but inescapable substance than in the style and manner. Its normal effect

T. S. Eliot:
He went
right
on
writing.



is to move the reader, or listener, or beholder, to ask the ultimate questions about the meaning and purpose of life. Such is the effect of the mature Christian T. S. Eliot's writing upon those who read it. "He being dead yet speaketh" to the troubled mind and heart of contemporary man, and will continue so to speak for a long time to come. His speaking to the depth of man is the kind of speaking which our omniscient Lord can use as a preparation of the Gospel.

God is never without witness in any age. Eliot, the Christian artist, has been and is one of the chosen witnesses for whom we thank the Lord of the harvest.

Whose Witness?

From our Canadian neighbors comes news of plans for a joint "Christian Pavilion," to be shared by seven Churches, at the 1967 World Exhibition in Montreal [page 8]. Participating Churches include such varying traditions as Roman Catholic and Baptist, Anglican and Lutheran.

Plans for the pavilion, to express in one single design the "witness to Christ" off all seven Churches, seem to us to be a bit on the challenging side, but what was ever accomplished without the biting off of unchewable mouthfuls? The thing that really bothers us about the projected pavilion is that it is to be financed, so the release tells us, not by the participating Churches or the public, but by "associations, companies, and corporations."

Somehow it seems to us that if businesses and public organizations are in reality to build the pavilion, then the pavilion's witness, whether to Christ or not, will certainly be the witness of those businesses and organizations, not of the Churches. To us, glowing plans, no matter how ecumenical, which are to be carried out at someone else's cost, seem a strange and singularly unchristian way to show the world how much Church members think of Christ.

Angels and Albums

When "The Story of Christmas" unfolded its tender and melodic message on NBC-TV, December 21st, it was well on its way to becoming a Christmas television tradition. Shown for the first time in 1963, the one-hour color presentation won a place in the top ten, ratings-wise, as well as in the hearts of viewers across the country, who were joyfully surprised to see a Christmas program which emphasized the Christian aspect of the season, rather than a mish-mash of Santa Claus, jingle bells, and Christmas trees.

Starring Tennessee Ernie Ford and featuring the Roger Wagner Chorale, "The Story of Christmas" offered the well-loved carols, animation art from the tinsel-tipped brush of artist Eyvind Earle, and a script by two writers whose names are inescapably associated with Christmas—St. Luke and Charles Tazewell.

St. Luke's version of the Nativity embraced nearly 20 minutes of the hour-long program, and the narration which tied the whole Yuletide package together was the work of Charles Tazewell, whose Christmas book, *The Littlest Angel*, has become a classic in its author's lifetime.

There is no doubt that General Mills was sticking its corporate neck out, when it first agreed to sponsor a program definitely spiritual in content, but they were amply repaid for their temerity by requests from all over the country, asking that "The Story of Christmas" be repeated this year, at an earlier hour (in 1963 it aired at 10:00 p.m.) when the whole family could see it together.

Episcopalians contributed an intriguing amount of talent to the show. William Burch, who produced and directed, is an active Episcopal layman, formerly of the diocese of Los Angeles, now living in the diocese of California.

One of the principal production numbers was built around Alfred Burt's "Some Children See Him." An ardent Churchman, the son and brother of Episcopal clergymen, Burt died in 1954 at the age of 34, leaving a melodic legacy of Christmas songs which have become famous as "the Burt carols." Some were written in collaboration with his father, the Rev. Bates Burt, but the lyrics of most of the later carols are by Wihla Hutson, organist of All Saints' Church, Pontiac, Mich. Alfred's brother, the Rev. John Burt, is rector of All Saints' Church, Pasadena, Calif.

An album of the Alfred Burt carols, titled "This Is Christmas," was issued by Warner Bros. Records, this year.

Charles Tazewell gave to the script of

"The Story of Christmas" the same warmth and gentle humor that characterized his famous book, *The Littlest Angel*, which is probably the best known Christmas story since Dickens.

In a recent conversation with Tazewell, I asked how he came to write *The Littlest Angel*. "Actually, it was a sort of happy accident," he said. "Back in the days of radio's Screen Guild Theater, I wrote a lot of their shows. At Christmas it had become more or less traditional for Ronald Colman to do 'The Juggler of Our Lady,' but one year there was some difficulty about the rights to the play, and I wrote 'The Littlest Angel.' The funny thing was that we didn't do it that year, after all. We wound up doing 'The Juggler' again."

But a good many people had read and remembered *The Littlest Angel* and the following Christmas it was produced on a program called "Manhattan at Midnight." "You might say it came upon the Manhattan Midnight clear," he said, with a twinkle in his voice, "and from then on, it was a traditional Christmas presentation. Edna Best did it, first, then Helen Hayes narrated it three Christmases in a row, and Loretta Young made a recording of it."

A publisher heard the program, and wrote Tazewell about making his story

into a book. *The Littlest Angel* has become one of the most widely known and loved books of our time.

"That little angel gets into places where I would fear to tread," says its author reminiscently. "During the war, there was a nun in Hungary—a famous little woman who used to smuggle people out of the country in trunks! Somehow she heard *The Littlest Angel*, probably on one of the Armed Forces Overseas broadcasts, and she wrote and asked me for some copies. She wanted to get them into Hungary. I shipped a stack of the books to our State Department, and somehow they got them through. I know, because after the war, I had a letter from the nun, thanking me!"

In addition to writing the script for "The Story of Christmas" Tazewell composed special lyrics for one of the production numbers. Set to music by Roger Wagner, "Little Gray Donkey" is a gentle, unpretentious yet oddly unforgettable little song about the donkey upon which Mary rode to Bethlehem.

"I hope that one day it may become one of the songs people like to sing at Christmas time, along with the well-known carols," says Tazewell. "If it ever does," he adds thoughtfully, "and I could then have the 'Angel,' as a story, and the 'Donkey,' as a song, I would feel that I had paid back just a little on what I owe Christmas!"

From left: Charles Tazewell, script writer; Roger Wagner, composer-conductor; Tennessee Ernie Ford, narrator-singer; artist Eyvind Earle; and producer-director William Burch discuss "The Story of Christmas."



Church Music, Near and Far

Great Hymns of the Church Year—Choir of the Cathedral Church of St. John the Divine, New York; Alec Wyton, organist and master of choristers.

Word W-4022 \$3.98
stereo Word 9009 \$4.98

Contents: Advent—*O Come, O Come Emmanuel*; Christmas—*Hark! the Herald Angels Sing*; Epiphany—*As with Gladness Men of Old*; Lent—*Forty Days and Forty Nights*; Passiontide—*All Glory, Laud, and Honor*; *O Sacred Head*; Easter—*Jesus Christ Is Risen Today*; Ascension—*Crown Him with Many Crowns*; Pentecost—*Come, Holy Ghost, Our Souls Inspire*; Trinity—*I Bind unto Myself Today*.

This latest recording by Alec Wyton and his choristers is truly magnificent! Certainly the hymns are well-chosen. The album is well-named. Beginning at the back of the cathedral, the choir moves "in procession" as it sings the great hymns of the various liturgical seasons. The whole recital is tied together with appropriate organ interludes which show to good advantage the improvisatory skill of the organist. The choir has never sounded better on discs. The mighty organ is, of course, hard to beat and has been recorded with faithful, almost overpowering lifelikeness. If the State Trumpet fails to stir you as the choir moves into the Easter season, I'll be quite surprised!

My personal gratitude goes to Word for recordings such as this. May we have more?

Music for the Church's Year—Choir of Saint Mary's Cathedral, Auckland, New Zealand; Peter Godfrey, director.

(Import) Kiwi LD-4 \$5.95

(Available from Seminary Book Service, Quaker Lane, Alexandria, Virginia.)

Contents: *Psalm 48*—Anglican Chant by Bridge; *Rejoice in the Lord Always*—Redford; *Psalm 85*—Anglican Chant by Martin; *I Saw a Maiden*—Basque Noel; *Here Is the Little Door*—Howells; *Psalm 130*—Anglican Chant by Cooke; *Hear My Prayer, O God*—Batten; *My God, My God, Look upon Me*—Blow; *By Jesus' Grave*—Bohemian Brethren hymn tune; *Psalm 30*—Anglican Chant by Havergal and Battishill; *Jesus Christ from Death Is Risen*—hymn by J. F. Röttscher; *God Is Gone up with a Merry Noise*—Croft; *O Thou Sweetest Source of Gladness*—Bach; *Psalm 68*—Anglican Chant by Ley; *O Thou Who Comest from Above*

—Hymn by Wesley; *'Twas the Year that King Ussiah Died*—10th Century Metrical Carol; *Psalm 29*—Anglican Chant by Attwood.

From New Zealand comes still another collection of hymns, chants, anthems, and carols for the seasons of the Church year.

This is my first acquaintance with a choir from New Zealand. This record serves as a pleasant introduction. The style is certainly in the English tradition, no doubt brought by Mr. Godfrey, who was a chorister and received his training in the King's College Chapel, Cambridge.

The miking is of the "close in" type and thus there is very little reverberation. St. Mary's wooden structure is not as conducive to echo as are the cavernous stone buildings in Great Britain and elsewhere (it is the largest wooden church in the world). The richness of the choir's tone, however, overcomes the natural "deadness" of the building. Placement of microphones close to a choir puts a group to a real test since flaws can more easily be detected. This group passes the test admirably.

If this is a fair example of the output of this company, we should be in for some real musical treats.

TOMKINS: Church Music—The Chapel Choir of Magdalen College, Oxford; Bernard Rose, director; Christopher Gower, organist.

London Argo RG 249 \$5.98
Stereo—London Argo ZRG 5249 \$6.98

One of the more prolific composers of his time, Thomas Tomkins (1572-1656) was a pupil of the great William Byrd. He wrote for choir and for instruments. He was organist of Worcester Cathedral and the Chapel Royal.

The works contained on this record are from the 1688 collection of his music, *Musica Deo Sacra*. Included are settings of the *Te Deum* and *Benedictus* from his

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First Service, several anthems, an organ voluntary, and an early example of the duet form called simply, *A Fancy*. I especially found great beauty in the anthems.

This is my first acquaintance with the Magdalen Chapel Choir and, hopefully, not the last. The quality of this group's singing certainly merits favorable comparison with the better known King's College Choir of Cambridge. The physical properties of the chapel make for good recording of this type of music. Though there is a good deal of reverberation, it is not so much as to destroy the clarity of the inner parts of the polyphony.

In all, this is a fine addition to Argo's growing library of Tudor Church music recordings.

Chants of the Church—Choirs of Mount Angel Abbey and Mount Angel Seminary; Dom David Nicholson, O.S.B., director.

World Library of Sacred Music 7 \$4.98 Stereo—

World Library of Sacred Music 8S \$5.98

This is a collection of Gregorian chants and hymns for the various seasons of the Church year sung in the best Solesmes method. Except for students of the chant, I doubt if this collection will be of much interest to Anglicans, although the choirs sing quite well and the engineering is excellent.

Music of the Anglican Liturgy, Canada—The Choir of Grace Church-on-the-Hill, Toronto, Canada; Roma Page Lynde, organist; John M. Hodgins, director.

Anglican Book Center 4230-3 \$4.50 (Available from Seminary Book Service, Quaker Lane, Alexandria, Va., or from the Anglican Book Center, Toronto, Canada.)

This record was made with the express purpose of showing parish groups how to sing the music of the Church. Columbia, it will be remembered, issued a similar kind of record several years ago for American use (*Music of the Liturgy in English*, Columbia ML 4528, \$4.98).

The present disc includes an arrangement by Healey Willan of John Merbecke's Communion service. It is slightly different from the setting in the *Hymnal, 1940* and includes the *Benedictus qui venit*. Anglican chant settings of the evening canticles and the complete music for Mattins round out the contents.

The value of this record is limited for American Churchmen, due not only to the different arrangement of the Merbecke, but also because of the pointing of the Anglican chant is not the same as that set forth in the *Hymnal, 1940*. The choir does sing well without attempting to make too much of a "performance" out of it.

Canadian Church musicians should find this a helpful tool.

SCOREKEEPING

Continued from page 12

tury that most states have even required and maintained birth records in a central location. This has taken some of the pressure off the parish priest, as information required for passports, insurance, old age assistance, and sometimes even inheritance is now preserved by government. However, the intimate details of family history are still often sought by ensuing generations.

In a parish ministry, you undoubtedly wish to maintain membership records in card files, giving more details than official records and of course allowing for the frequent changes of address so common in this day. This is all very well, and some effective clergy have learned to maintain other details about their people, such as birthdays, allowing them to give the individual attention so necessary in the maintenance of a concerned parish family relationship. These people have been entrusted to your care. The Church's system of requiring a Letter of Transfer is maintained to make clear to the priest that he is responsible for their spiritual care until he has transferred this responsibility in a specific fashion to another priest. One of the dangers of the present, in our necessary emphasis on taking the Gospel out of the Church to those who have not heard it, is that we become careless about the flock entrusted to us, the corps group of the Body of Christ who support, encourage, and strengthen us as we go forth to be evangelists.

There is one other matter of record keeping which is not specifically required by canon, but clearly implied, and most frequently neglected. This is the maintenance of records concerning the care of the parish buildings and properties, sometimes memorials and endowments. How often a new rector comes to a parish to discover that absolutely no one can recall what specific building maintenance tasks have been cared for, and when. This should normally fall under the direction of the junior warden, but I believe this is the area of greatest neglect.

The care of Church property is the business of the rector and vestry, and if this were as carelessly handled by industrial and commercial establishments as it is by most parishes they would not long survive. No one remembers when the roof was last repaired until it starts to leak. There is no regular policy for maintenance of furnace, plumbing, or wiring until trouble comes. Yet it is not difficult to devise a good system for record keeping for all the properties, especially if you are maintaining your insurance as you are required to do.

So my brothers, do not be discouraged or resentful of your responsibility to be a faithful scorekeeper for the Lord. This is one of your tasks, and an important one.

ANGELS

Continued from page 3

creatures with faces like wilting pumpkins."

"You may be right," said Beadle, "but these faces are like tombstones with a weather crack." He thought perhaps he was too harsh and added, "At least like granite with a split or two."

"Strong faces," Tubal stated.

"Admittedly, but not compassionate."

"There's something to this creaturely life besides pity and compassion."

"There must be something besides a somber righteousness."

"You can't judge an angel by his wings."

"True. You have a point. They don't seem to be filled with Christian merriment, or pagan joy; but I grant they may not always be as somber as they look. Perhaps they've had a spat. You know how these married creatures are."

"How would I know since we neither marry nor are given in marriage?" Bogle brooded.

"Don't be so literal. You've got imagination." Beadle thought awhile. "Do you suppose they never speak to one another?"

"Perhaps in private."

"They are in private," Beadle pointed out. "You don't think they see us?"

"Oh no, but there's the horse," said Bogle. He winged up to the buggy-top and peered ahead. "We're coming to a church," he whispered down.

Beadle climbed to the whip-top and scanned the landscape. "It can't be Pecusa. They don't act like Pecusa."

Tubal Bogle-Bray leaned out far and saw a sign.

"It's Amish," he announced. He leaned again, "And everybody in the churchyard has a beard. Except the females. What a curio!"

"Good virtues!" exclaimed Beadle. "I think I've heard of them." He flipped up to join Bogle. "Or is it something new?"

"They look rather more substantial than the crowd at the Top of the Luke," said Tubal Bogle-Bray.

"You can't judge a creature by bonnet or beard," Beadle reminded him. "They look old fashioned."

"Or new fashioned," suggested Tubal, pleased with his perception.

"Horses aren't new fashioned," objected Jubal. "They went out with bloomers. The question is, why this non-conformity?"

"Be not conformed to this world," Tubal quoted.

"Does that mean Paul was in favor of beatniks?" Jubal asked.

"Let's stop this speculation," said Tubal sternly, "and that's an order. I'm in charge here. We'll study this. Perhaps we should report to Gabrielli."

"Perhaps," said Jubal dubiously. "But he's so Anglican. I doubt that he knows a thing about the Amish."

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AROUND THE CHURCH

The Rt. Rev. William R. Moody, Bishop of Lexington, was celebrant when the congregation of **St. Raphael Church, Lexington, Ky.**, met in the studios of WLEX-TV on Christmas morning, where a celebration of the **Communion service** was **televised in color**. The Rev. Dr. Willard Page preached the sermon, and students from the Episcopal Theological Seminary in Kentucky acted as the choir.

Two priests in the diocese of Washington celebrated the **25th anniversary** of their ordination to the priesthood in December. The men are the Rev. **Charles Edward Berger**, rector of All Saints' Church, Washington, since 1956, and the Rev. **Richard U. Smith**, associate rector of St. John's Church, Bethesda, Md., since 1961.

The Tower of Washington (1964), a 21-minute 16mm color film produced by Washington Cathedral, is available for loan to organizations upon request. The film describes erection of the cathedral's 301-foot "Gloria in Excelsis" bell tower, installation of its bells, tower dedication ceremonies, and the relationship of the cathedral to the spiritual life of the na-



tion. The sound track features music by the cathedral's choir, carillon, and 10-bell ring. The film is available for \$2 postage and handling charge from the National Cathedral Association, Washington Cathedral, Mount Saint Alban, Washington, D. C., 20016.

The Rev. **Philip S. Crow**, rector of All Saints' Church, Miami, Okla., was named recipient of the 1965-66 **James Mills Fellowship**, a grant awarded each year to an active priest in the diocese of Oklahoma. The grant covers all expenses and stipend, and permits the recipient to attend any seminary or university of his choice. Fr. Crow was made deacon in the diocese of Kansas in 1955, and ordained to the priesthood in the diocese of West Missouri in 1959. He taught for seven years before entering Holy Orders.

St. John's Church, Woodward, Okla., has received a **300 pound brass bell**, a gift from the Santa Fe Railway Co. The church, originally constructed in 1868 at the old Camp Supply, an outpost military base from which troops journeyed into the old west, has undergone extensive building and redecorating recently.

BOOKS

Continued from page 6

task (I speak from personal experience!) and it is obvious that no general agreement will prevail among critics as to how well the selections were made in this instance.

Since these articles are for the most part very brief (there are five or so pages on "heresies" but that is about the longest in the compilation), sometimes you don't find as much information as you might desire. But all provide good starting points.

One of the shortest of the entries is "Greek cross. An equilateral cross." Some entries are almost precious. Who cares too much about "grithe-stool" (under which the entry suggests, "see frithstool") or "jube" ("the rood loft which divided the nave from the chancel") or "pencils" ("small streamers or banners affixed to the end of lances in medieval times . . .")? Some choices are quaint, e.g., "Bible Belt" (but where is "Biretta Belt"—though "Biretta" is indeed here). There are occasions in which valuable lineage is used by rather unprofitable words, as, under "instructed Eucharist," otherwise admirably described, the sentence: "This type of service is of great educational value, especially as a Church school service," which is, after all, an opinion more than an elucidation of the term.

The compilers are to be commended for including timely and inclusive material in such areas as "program of the Church, anxiety, family service, women in the Church" (but not "youth work"), "released time, ecumenical relations." Missing are "Kierkegaard," and "Urban Church," but almost everything else seems to be covered.

This volume could furnish material for an interesting game. Give a group of friends a selection of the entries, and check their responses by looking up the articles. Who can say something about "insufflation, fumigatorium, Dhyana, tawdry, Willow Sunday"?

Unfortunately, a pronouncing guide is not included. "Preces" and "prebendary" are fine ecclesiastical terms, but how shall the inquirer know how to say them without supplementing the *Dictionary* with a Webster? One of the fine things about the *Dictionary*, however, is that it does not claim to be all things. "Books for Further Reference" will fill in the gaps.

KENDIG BRUBAKER CULLY, Ph.D.

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LETTERS

Continued from page 4

we must compare Bishop Pike to ascertain whether or not he has strayed from orthodoxy.

Doctor Pike tellingly points out (p. 122) that "the word 'person' more and more—and this trend reached its height in the Renaissance—began to stand for individual, unique, autonomous personality." Those words *unique* and *autonomous* are important. That the Greek Fathers did not include the concepts of uniqueness and autonomy in their definition of *person* is evident from the triumph of Dyothelitism at the Sixth Ecumenical Council (Constantinople III, A.D. 680). The Dyothelites taught that in Christ there is only one Person, but, within that one Person, there are two wills, one divine, the other human. This is still the official teaching of the Church. It sounds like nonsense today, because to us a unique and autonomous will is of the essence of personhood. Indeed, we should call a person with two wills a schizophrenic!

Thus my formulation of the Piquesque Christology—two Persons in one Nature—is not in substance different from the Constantinopolitan definition of A.D. 680—two wills in one "Person," bearing in mind the aggrandizement in meaning of the word *person* during the last 13 centuries. Nor is my formulation of Doctor Pike's "Trinitology"—three Natures (he calls them three "way[s] integral to His very being" [p. 125]) in one Person—really more Unitarian than the thinking of the seventh-century Byzantine Fathers. They did not attribute three wills to the three "Persons" of their Trinity; nor does Doctor Pike ascribe a separate will to each of the three Natures of his Trinity.

Thus, while "Dear Jim" has stirred up the animals, and even renamed them, he has introduced no true strangers into the theological zoo. Let him therefore stand acquitted of heresy, though guilty of a graver charge: forcing the faithful to reflect upon the faith. The Athenians of Socrates' day knew what to do with subversives of *that* ilk.

CYRIL C. MEANS, JR.

New York City

You probably will receive many letters—pro and con—on your letter to Bishop Pike, but in none will there be a more sincere expression of deep respect, real gratitude and relief, [than] in this one. You are admittedly a great deal more Christian than I am in your opening sentences. This is good because the layman who dares to take issue with the "social Gospel" is looked down upon as a "nut" or "radical."

It is shocking that only here and there does a clergyman have the intestinal fortitude to take issue with those who tear down our historic beliefs. Congratulations on your courage and the beautiful expression of the views of so many lay people.

MARY LOUISE MULLEN
 (Mrs. L. E. Mullen)

Mobile, Ala.

Dear "Carroll":

You win easily in the correspondence with "Jim." First, because people can more easily understand what you are saying; and, second, because what you say is in line with what the Church says. One of the difficulties

with those who are so intent on expressing things in "modern" terms is that they are not using the idiom that modern man, by and large, uses. Modern man is not a new breed of cat; He is the same old breed, and he still understands the language of his fathers and grandfathers, because it is the "mother tongue" on which he was raised. Modern art, modern Church architecture, and modern existentialist terms are not the language of most modern men, but only of such exclusive cliques as artists, architects, and existentialists. Customary and traditional forms of expression are more nearly the language of the people than are the peculiar jargons of elite groups. Most modern men feel quite at home with the King James Bible, and with pointed arches over their church doors, and with pictures that look like the real thing! Let's not turn our backs on the people!

And let's get out of the kindergarten, too. Kindergarten children may properly call each other "Jim" and "Tom" and the like; but a bishop should be called "Bishop," at least; and priests should be called "Father"; and doctors should be called "Doctor."

Father ROY PETTWAY

Rector, Church of Our Saviour

Atlanta, Ga.

Editor's comment: There are circumstances, we think, in which the soundest formality is a natural informality. So in this case, since Bishop Pike is a personal friend of the editor. To address him formally would have seemed to us hostile rather than simply proper.

I have read both Bishop Pike's *A Time for Christian Candor* and Dr. Simcox's editorial letters. Within one week after each reading I can truthfully say I had forgotten the contents of each.

It seems strange to this writer that we can continually be subjected to the old modernist debate (which is, after all, unresolvable) in new dress. I find in this latest episode a tired liberal and an old believer fighting a war with dry words and arid and unimaginative ideas. That our two combatants could spend so much time in print going over such old material and attempting once more to unwrap and rewrap the credal package is certainly to the world-at-large (which includes me) boring. That so much attention can be given to this only shows the intellectual sterility of our Church.

If, on the other hand, as theologians, they would busy themselves with the theological understanding of work, race, technology, peace, leisure, and cybernetics; or would begin to speak of the theological meaning of eugenics (which like it or not is ushering forth the probability of a utopia by scientists, a utopia which will be attempted in the future, like it or not), then we might be able to contribute something to the world instead of always being so late on the scene—after all what modern man cares about the trinity in any form?

Not to take Dr. Simcox's side, I would say, however, that his editorial reply could have been shorter and to the point. For the good bishop, it seems to me, is open to the charge (the unkindest one of all) that his book is simply irrelevant.

(Rev.) WILLIAM R. COATS
 Associate minister,
 St. Cyprian's Church
 Hampton, Va.

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Meredith M. Calvert, rector, St. Stephen's, Staten Island, N. Y., will be missionary assistant, St. Peter's, Philadelphia, Pa. Address Feb. 1: 421 Pine St. (19106).

The Rev. William B. Lawson, rector, St. Stephen's, Bloomfield, Conn., will be rector, St. Paul's, Natick, Mass. Address Feb. 1: 15 East Central St.

The Rev. Graham N. W. Lesser, former associate rector, Christ Church, Los Altos, Calif., is rector, Trinity Church, Hayward, Calif. Address: 1805 Hill Ave. (94541).

The Rev. Richard B. Martin, member of the American Church Institute and the Division of



Minorities, and former rector, St. Philip's, Brooklyn, has been appointed archdeacon of Brooklyn, by Bishop De Wolfe.

The Rev. Norman T. Slater, former associate rector, St. John's, Washington, D. C., is curate, Calvary, Summit, N. J., through June.

The Rev. Cecil C. F. Wagstaff, former assistant, St. Andrew's, Louisville, Ky., is dean, Grace Cathedral, Menominee, Mich. Address: 922-10th Ave.

The Rev. Thomas B. Waring, former assistant, Church of the Good Shepherd, Austin, Texas, is rector, St. Stephen's, Liberty, and vicar, Trinity, Anahuac, Texas. Address: Box 686, Liberty (77575).

New Addresses

The Rev. Stuart N. Anderson, Box 297, Lodi, Calif.

The Rev. Francis S. Bancroft III, 528 Morse Ave., Ridgefield, N. J.

The Rev. James P. Barton, 203 S. 2nd St., Monmouth, Ill.

The Rev. Ernst J. Bernhoeft, Rua Alvares Cabral, 1839, Caixa Postal 1864, Belo Horizonte, Minas Gerais, Brazil.

The Rev. Raymond E. Cole, Jr., 33 Roumfort Rd., Apt. B-2, Philadelphia, Pa. 19119.

The Rev. Kenneth G. Davis, 22410 Cobb Ave., Dearborn, Mich. 48124.

The Rev. A. L. De Loach III, Route 1, Box 87B, Denham Springs, La. 70726.

The Rev. E. K. Fenninger, Box 441, Gamboa, C.Z.

The Rev. Lee A. Hanes, 744 Fourth Ave. S., Naples, Fla.

The Rev. John B. Hills, 8840 St. Joe Rd., Fort Wayne, Ind. 46805.

The Rev. John M. Holt, Ph.D., St. Francis' College, Milton, Brisbane W.2, Queensland, Australia [L.C., November 15, 1964].

The Rev. Charles E. Hutchison, 15 Alexander Rd., Ave., Madison, N. J.

The Rt. Rev. Arthur Lichtenberger, 13 St. John's Rd., Cambridge, Mass. 02138.

The Rev. William E. Littlewood, 19011 Matthew Circle, Huntington Beach, Calif.

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The Rt. Rev. C. Kilmer Myers, 491 Parkview, Detroit, Mich. 48214.

The Rev. Charles M. Riddle III, 504 North St., Portsmouth, Va.

The Rev. John E. Soleaux, 6 Elm St., Concord, Mass.

The Rev. J. Alfred Wade, St. Ann's Church, Morrisania, 295 St. Ann's Ave., Bronx 54, N. Y.

The Rev. Joseph Bernard White, 189-17 Turin Dr., St. Albans, N. Y. 11412.

Ordinations

Priests

Arizona—On Dec. 19, the Rev. Thomas Belt, vicar, St. George's, Holbrook, address, Box V (86025); the Rev. Robin Merrell, vicar, St. John's, Williams, address, Box 307 (86046); on Dec. 20, the Rev. Fenton Kovic, vicar, St. Christopher's, Snowflake, and vicar, Our Saviour, Show Low Lake, address, Box Y, Snowflake; the Rev. Clay Kuhn, vicar, St. Luke's at the Mountain, and assistant rector, St. Paul's, both in Phoenix, address, 409 W. Paseo Way (85041).

Indianapolis—On Dec. 19, the Rev. John Gayden Barrow, vicar, St. Luke's, Cannelton, Ind.; on Dec. 21, S. George Dirghalli, curate, Grace Church, Cortland, N. Y.; the Rev. John E. Steeg, Jr., canon missionary for the diocese; the Rev. J. Kevin Stanley, junior curate, St. Paul's Church, Indianapolis.

Lexington—On Dec. 13, the Rev. Frederic W. Reese, priest in charge, St. Thomas', Beattyville,

Ky.; the Rev. John Philip Storck, priest in charge, Church of St. John the Evangelist, Dayton, Ky., address, 219 Glazier Ave., Bellevue, Ky.

Wisconsin—On Dec. 21, the Rev. Neal Hulce Dow, and the Rev. Warren Novell Thompson.

Missouri—On Dec. 20, the Rev. George Neal Hern, continuing as curate, Grace Church, Kirkwood; the Rev. Calvin Trusdale Biddison Stuart, Jr., continuing as curate, Church of the Ascension, St. Louis.

Newark—On Dec. 13, the Rev. Enrico M. Gnasso, curate, St. Mark's Pro-Cathedral, Hastings, Neb.; on Dec. 16, the Rev. Peter R. Holroyd, curate, St. John's, Waterbury, N. J.; on Dec. 18, the Rev. Herbert G. Draesel, Jr., curate, House of Prayer, Newark; on Dec. 19, the Rev. Ivan A. Baker, vicar, Grace Church, East Rutherford, and St. Stephen's, Clifton, N. J.; the Rev. Wilbur N. Marshall, vicar, Incarnation, Jersey City; the Rev. John N. Studebaker, associate rector, St. John's, Jersey City; on Dec. 20, the Rev. Craig Biddle III, curate, St. Peter's, Morristown; the Rev. Robert E. Eggenschiller, curate, Church of the Saviour, Denville, N. J.; on Dec. 21, the Rev. Kenneth D. Miller, curate, Grace Church, Westwood; the Rev. Guy O. Walser, vicar, Church of Our Saviour, Secaucus.

New York—On Dec. 19, the Rev. Vincent Howard Anderson, assistant minister, Church of the Epiphany, Manhattan, address, 445 E. 68th St.; the Rev. John Gurdon Brewster, Church of the Epiphany, Manhattan, address, 7 Gracie Square; the Rev. Paul Jerome Christiansen, All Saints, Bayside, L. I., address, 175 Ninth Ave., New York; the Rev. Fred George Coleman, Jr., assistant minister, St. George's, Flushing, L. I., address, 137-75 Geranium Ave., Flushing; the Rev. Joseph Merritt Elliott, assistant minister, St. Paul's, the Bronx, address, 489 St. Paul's Place, Bronx 56; the Rev. Charles Morris Hawes III, assistant minister, St. Paul's, Rochester, N. Y., address, 987 East Ave., Rochester 7; the Rev. James Henry Maxwell, Trinity Church, Covington, Ky., address, 16 E. 4th St.; the Rev. John Scott Scannell, St. Stephen's Church, Wolcott, and St. John's Church, Sodus, address, Box 31, Wolcott; the Rev. Ian Gordon George (for the Bishop of Adelaide), assistant minister, St. Thomas', Mamaroneck, address, 151 Fenimore Rd.; the Rev. Christopher Disani Senyonjo (for Archbishop of Uganda), assistant minister, Epiphany, Manhattan, address, 600 W. 122nd St., New York.

Oklahoma—On Dec. 19, the Rev. William J. Baker, vicar, St. Thomas', Tulsa; on Dec. 20, the Rev. Richard Holley, curate, St. John's, Norman; the Rev. Dan Edwards, vicar, St. Barnabas', Poteau; on Dec. 22, the Rev. Robert Evans, vicar, St. Michael's, Lindsay; on Jan. 2, the Rev. Richmond Thweatt, curate, Grace, Muskogee, Okla.

Philippines—On Dec. 12, the Rev. Peter Alanguil, assistant, St. Gabriel's Mission, Lubon, Tadian, Mt. Province, Philippines; the Rev. Rufino Aquino, assistant, St. Benedict's Mission, Besao, Mountain Province, Philippines.

South Dakota—On Dec. 7, the Rev. Thomas George Russell, priest in charge, St. Mary's and Our Blessed Redeemer, Flandreau, and Church of the Living Water, Dell Rapids, Address, Flandreau, S. D.; on Dec. 17, the Rev. George Leo Selwyn, mission priest, Sisseton Mission, Waubay, S. D.

Southern Ohio—On Dec. 12, the Rev. John W. Baker, assistant, Church of the Ascension, Middletown; the Rev. Carl E. Creswell, assistant, Christ Church, Dayton; the Rev. James C. Hart, assistant, Warren County Shared Ministry, Waynesville; the Rev. Russell E. Newbert (for the bishop of Maine), assistant, St. Michael and All Angels, Cincinnati; the Rev. Alastair Votaw, assistant, St. Thomas', Terrace Park; on Dec. 19, the Rev. Jerome M. Baldwin, assistant, Christ Church, Springfield; the Rev. David Dunning, assistant, Trinity Church, Columbus; the Rev. David O. McCoy, assistant, St. Stephen's, Columbus; the Rev. M. Eldon Smith, assistant, St. Philip's, Columbus; the Rev. Frank B. Stevenson, assistant, St. Edward's, Columbus.

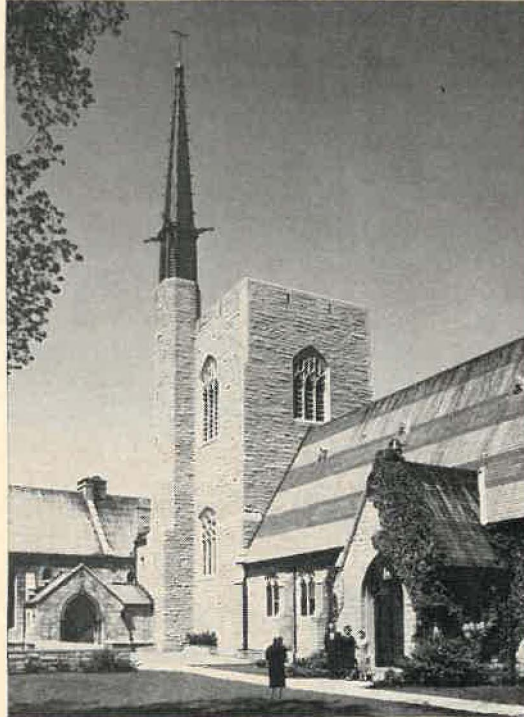
West Virginia—On Dec. 16, the Rev. Douglass Moxley Bailey III, vicar, St. John's, Rippon, curate, Zion Church, Charles Town; William Ray Copenhagen, vicar, Grace Church, Keystone; William Braden Fulks, vicar, Transfiguration, Buckhannon; Ronald Norman Hiester, rector, Grace Church, Elkins, vicar, Good Shepherd, Glenmore; and Clifford Edward Schane, rector, St. James', Lewisburg.

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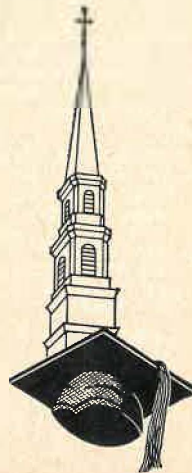
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of their fifth child and third daughter, Shannon Kathleen, on November 4.

Adoption

Mr. Kenneth F. Connor, Jr. and Mrs. Connor announce the adoption of their son, David, who is 12 years old. He is in the seventh grade. Mr. Connor is a senior seminarian at the Episcopal Theological Seminary in Kentucky.

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DEATHS

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

The Rev. Willis Gaylord Clark, D.D., rector emeritus of St. Peter's Church, Charlotte, N. C., died November 21, 1964, at University Hospital, Jackson, Miss.

Dr. Clark was born in Montgomery, Ala., in 1881. He received the B.S. degree from Alabama Polytechnic Institute. After a short career in electrical engineering he entered the School of Theology of the University of the South, and graduated in 1907. He was ordained to the priesthood in 1908. In 1938 he received the D.D. degree from Erskine College, Due West, S. C.

His ministry included churches in Alabama, North Carolina, Florida, and Mississippi. He served as rector of St. Peter's Church, Charlotte, N. C., from 1931 to 1946. From 1947 to 1952 he was rector of Trinity Church, Pass Christian, Miss. Since his retirement in 1952 he had lived at Macon, Miss., where on occasion he supplied at the Church of the Nativity.

He was a deputy to General Convention in 1922, 1928, 1931, and 1940. He was a member of the executive council, and chairman of the department of Christian social relations in the diocese of North Carolina, in 1940.

Dr. Clark is survived by his wife, Lottie I. Hibbler Clark.

The Rev. Hale Buel Eubanks, retired priest of the diocese of Los Angeles and son of the late Rev. Robert Percy Eubanks, died November 1, 1964, of a cerebral hemorrhage, at the Hospital of the Good Samaritan, Los Angeles, Calif. He was 71.

Fr. Eubanks was born in Columbia, S. C. He received the B.S. degree from A. and M. College in North Carolina. From 1921 to 1925 he attended Nashotah House. He did graduate work at Harvard Divinity School and the Episcopal Theological School, in 1931.

He served as missionary in charge of missions in Wyoming in the late '20s, and missions in Oregon, from the late '20s to the early '30s. He was rector of Trinity Church, Woburn, Mass., from 1931 to 1935, and St. Paul's Church, Klamath Falls, Ore., in the late '30s. From the late '30s to the early '40s he was director of a boys' camp in Sutton Lake, and priest in charge of St. John's Church, Toledo, Ore. After serving as a chaplain in the Army for several years during World War II, he returned to parish work as vicar of St. Michael's Church, Monte Bello, Calif. He served churches in California until his retirement in 1961.

Fr. Eubanks is survived by his wife, Marjorie Hazard Eubanks; a daughter, Mrs. Henry Vogt; a brother, Robert P. Eubanks; a sister, Mrs. Blanche Pautz; and two grandchildren.

The Rev. Harold G. Willis, rector emeritus of St. Mark's Church, West Orange, N. J., died at Orange Memorial Hospital, Orange, N. J., on December 13, 1964, at the age of 77. He had been a patient at the hospital for three weeks and had undergone surgery.

For 33 years, until his retirement in 1957, Fr. Willis had been rector of St. Mark's Church. He had been a member of the standing committee in the diocese of Newark for 15 years. He was an examining chaplain for 23 years.

Fr. Willis was born in London, Ontario, Canada. He was graduated from Trinity College, Toronto. In 1916 he was ordained to the priesthood. For

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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

CALIFORNIA

CALIF. STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
Sun 8, 9:15, 11. — Tel. 543-7212

SAN JOSE STATE COLLEGE San Jose
Trinity 81 N. 2d St.
Sun 8, 9:15, 11; Wed 7:30; HD 10:30
Chapel of Reconciliation 300 S. 10th St.
HC Sun 8, Thurs 7; EP Sun 5:30; MP daily 8:45

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

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

DISTRICT OF COLUMBIA

GEORGE WASHINGTON UNIVERSITY Washington
Episcopal Church Center
Rev. Richard C. Martin, chap.
On campus services as announced

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

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
Episcopal Church Center
Rev. A. G. Noble, D.D., chap.

GEORGIA

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

ILLINOIS

KNOX COLLEGE Galesburg
GRACE CHURCH Prairie & Tompkins
Rev. George W. DeGraff, r & chap.
Sun 7:30, 10; 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 (G106) 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

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
ST. ANDREW'S 306 N. Division
The Rev. Daniel Burke, chap.
Sun 8, 9, 11, 7; Tues 11; Wed 7; Fri 12:10

MONTANA

MONTANA STATE UNIVERSITY Missoula
Holy Spirit Parish 130 S. 6th St. E.
Rev. Claude C. Boydston, r
Sun 8, 9:15, 11; Wed 7 & 10; EP daily 5:30

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. Chattin, 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
N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Vincent Anderson, John Fletcher. Associates: Lee Belford, Philip Zabriskie, Carleton Sweetser, John Danforth
Sun 8, 9:30, 11; Wed 7:20; Thurs 11

SARAH LAWRENCE COLLEGE Bronxville
Christ Church
Sun 7:30, 9, 11; daily celebration

Continued on next page

This Directory is published

in all

January and September issues.

Write Advertising Manager

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CHURCH SERVICES NEAR COLLEGES

Continued from previous page

NEW YORK (cont'd)

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 10 on Campus; Wed 5:05

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

OREGON

SOUTHERN OREGON COLLEGE Ashland
Trinity Episcopal Church 44 N. 2d St.
Canterbury Club meets Barksdale Home
463 Palm, Tues noons

RHODE ISLAND

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

SOUTH DAKOTA

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

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
Bishop Barth House & Chapel 409 Patterson
Rev. E. L. Hoover, chap.
Sun HC 9, EP 7; weekdays as announced

UNIVERSITY OF TENNESSEE Knoxville
EPISCOPAL CHAPEL & TYSON HOUSE CENTER
824 Melrose Pl. S.W.
HC Sun 9, 11, Tues-Fri 7, HD 5; EP Sun 6:30,
weekdays 5

VIRGINIA

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

RANDOLPH-MACON COLLEGE Ashland
ST. JAMES THE LESS
Rev. McAlister C. Marshall, r & chap.
Sun 8, 11, 6; Wed 7; HD 7 & 10

WISCONSIN

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

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; St. Bede Oratory
3216 N. Downer Ave.
Rev. Robert J. C. Brown, chap.
Weekdays: HC 6:30, Wed 12:30, HD 6:30 & 12:30,
9 MP, 3:30 EP

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an ideal gift for College Graduates.
One year \$10.00.

two years he was a fellow at the General Theological Seminary. He served as rector at St. Ann's Church, in New York City, from 1918 to 1925. In the summers he served as vicar of Trinity Chapel, Oak Bluff, Martha's Vineyard, Mass.

Bishop Stark of Newark has related how Fr. Willis consistently won the trophy for retired clergy in the annual diocesan clergy golf tournament, and he usually had a score of under 100.

He is survived by his wife, Dorothy Constance Willis; a son, John A.; and a daughter, Patricia A., both of New York City. Two sisters, Mrs. E. M. McCrea of Hollywood, Calif., and Miss Miriam Willis of Pasadena, Calif., also survive, as well as three grandchildren.

John Bettes Dunlap, 61, vestryman of the Church of the Incarnation, Dallas, Texas, died December 6th, in Dallas.

Mr. Dunlap was born in Dallas. He was graduated from Forest Avenue High School, Dallas, and Southern Methodist University.

He was cited nationally, in 1951, while serving as Commissioner of the Internal Revenue Service, for introducing methods that trapped racketeers evading taxes. During World War II he was on active duty in the Texas National Guard, receiving the Legion of Merit, Commendation Ribbon, and, from the Mexican government, the Medal of Military Merit. He was graduated from the Command and General Staff School in Leavenworth, Kan., and the Army-Navy Staff College. He had been senior vice president of the First National Bank of Dallas since 1961.

He is survived by his wife, two sons, four brothers, and three grandchildren.

Harry Wallace Horn, Sr., M.D., senior warden emeritus of St. James' Church, Wichita, Kan., died in Wichita, December 18th, as a result of injuries sustained in a fall near his home.

Dr. Horn was born in 1874, in Wooster, Ohio. He received the A.B. degree from Wooster College in 1895, and the M.D. from Rush Medical College in 1898. He did post-graduate work in surgery at Johns-Hopkins, in Vienna, and in Berlin, in 1907 and 1908. From 1900 to 1912 he was resident surgeon at Presbyterian Hospital in Chicago. During World War I he was chief of surgeons in Evacuation Hospital No. 29 of the American Expeditionary Force.

Dr. Horn was confirmed in 1922, in St. James' Church, Wichita, and in 1923 was elected to the vestry of the parish. From that time until his death he had been repeatedly senior warden, vestryman, convention delegate, and finally, senior warden emeritus. He served the diocese as deputy to the General Conventions of 1925, 1928, 1934, and 1943. He was one of the deputies to the provincial synods of 1929, 1935, and 1944. The diocesan convention of 1929 elected him to the standing committee, and he continued to serve on that body until 1951. He was elected to the executive committee of the board of trustees of the diocese in 1932 and served as chairman of that committee until his retirement in 1950. From 1925 to 1929, Dr. Horn was a member of the board of trustees of the College of the Sisters of Bethany, Topeka.

Mrs. Horn, who preceded her husband in death, was a founder of St. James' Parish. The "Resurrection" window in the chancel of St. James' was their gift to the Church.

Dr. Horn is survived by his son, Harry W., Jr., of Wichita, and by two grandchildren.

Col. Lawrence Robert St. John, U. S. Army (retired), vestryman of St. Luke's Church, Alexandria, Va., died December 2d, in Raleigh, N. C. He was 51.

Col. St. John was born in Martinsville, Ind. He was graduated from the U. S. Military Academy in 1935. He received the Sc. M. degree from Iowa State University. In 1964 he was graduated from the American University, with a master's degree in administration.

A member of the Corps of Engineers, he was at one time deputy chief of the Logistics and Plans Division of the Army General Staff at the Pentagon. He retired in 1962. He was director of adult education at the W. W. Holding Educational Center, a unit of the North Carolina Community College program. He was a member of the Society of American Engineers.

Col. St. John is survived by his wife, Katherine E. St. John, and a daughter, Helen Louise St. John, both of Alexandria.

CLASSIFIED

advertising in The Living Church gets results.

FOR SALE

SECONDHAND books for sale—Theological, Biblical, Liturgical, historical, sermons, biographies, etc. Lists from: H. Groome, Lulworth, Talbot Village, Bournemouth, England.

LIBRARIES

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

LINENS AND VESTMENTS

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

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

POSITIONS OFFERED

HOUSEPARENT: Male or Female. Middle-aged. Live in. School in New Jersey for retarded children. References required. Reply Box B-177.*

MATURE ASSISTANT for large midwestern parish. Primary responsibility pastoral. Some teaching, little preaching. Include personal resumé, and stipend and residence requirements. Reply Box T-178.*

WANTED: An Assistant Director with executive ability and able to teach Pediatrics (preferably a graduate of a children's hospital), 40 - 50 years of age. Must live in. Good starting salary plus all maintenance. One month paid vacation and twelve sick days. A small Episcopal Home and Hospital for Children in Upstate New York. Good personnel practices and fringe benefits. Reply Box M-160.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, experienced, B.Mus., desires full-time position in parish desiring high musical standards. Excellent references. Reply Box C-180.*

PARISH SECRETARY by Churchwoman, widow, two years' college, wide experience bookkeeper, secretary, cashier, mature, active and energetic. Now resident Chicago. Correspondence invited. Reply Box M-179.*

PRIEST Educator, married, doctoral candidate in Education, desires position as Chaplain/Teacher or Headmaster in Episcopal Day or Preparatory school. Available as of January 1, 1965. Reply Box R-176.*

RETREATS

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

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

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

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THE LIVING CHURCH

CHURCH DIRECTORY

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Warster; 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; Sat 4:30-6

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, 9:15, 11; 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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP & HC 7:30; Wed HU 9:40 & HC 10; Fri C 5

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

TAMPA, FLA.

St. Mary's Henderson at San Miguel
Rev. John F. Mangrum, Rev. George Cave, Rev. Leonard Nelson
Sun HC 8, 9:15, Ch S 9:15, Morning Service & Ser 11; Weekdays MP & HC 7, EP 5:45; HC & Healing Thurs 10; C Sat 3-5

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, first Sunday; 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, Station; V, Vespers; v, vicar; YPF, Young People's Fellowship.

EVANSTON, ILL.

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

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. McAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

NEW YORK, N. Y.

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

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Ev 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays Low Masses 7, 8, Wed & HD 9:30, Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 7-8, Sat 2-3, 4-5, 7:30-8:30

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



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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; 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. Long, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish) EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs, C Sat 5-6

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

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