

The

Living Church

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September 12, 1965

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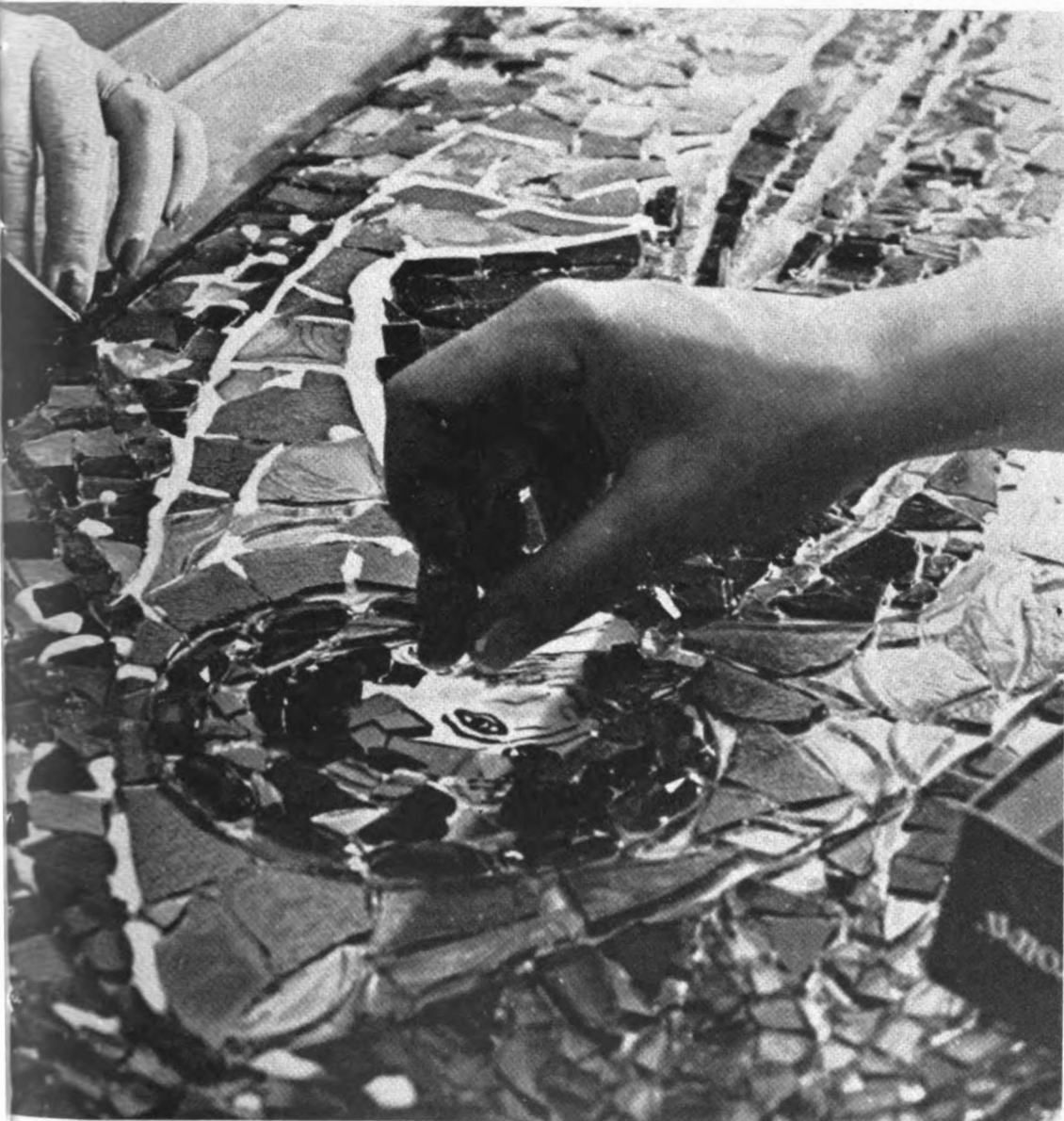


Photo by Gary Beals

At St. Mark's Church,
San Diego, willing
hands make the stained-
glass windows [p. 14].

Parish Administration Number

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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We do not promise to answer every question submitted.

I understand that formerly the clergy of the Episcopal Church were forbidden to read the Burial Office for suicides. What lies behind this change in practice, and what is the Church's teaching concerning suicide?

Until the 1928 revision (currently in use) of the American Book of Common Prayer, the rubric introducing the Burial

Office specified that this Office "is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves." This followed the rubric of the English Prayer Book of 1662.

At the last revision, the American Church altered the rubric to read: "It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting."

What lies behind this change in practice is the general feeling that many, and possibly all, persons who take their own lives do so when at least momentarily insane, therefore not responsible. Unquestionably this is true of at least some suicides, and no clergyman, or anyone else, wants to be the judge in such a matter where the data for a competent judgment are not available (especially after the subject is dead).

The Church's teaching concerning suicide is what it has always been, and must ever be: that it is a grave sin, considered simply in and by itself. God is the sole Lord of all life; He alone can give it, He alone can rightly set its end. Hence suicide is an act of rebellion against God. It is also a violation of charity against one's own self, since self-destruction is self-condemnation. It follows, then, that

if a person knowingly, deliberately, in his right mind, takes his own life, he commits the mortal sin of violating the Sixth Commandment. If he commits this, or any other act while in a state of mental and volitional incompetence he is not morally responsible for his action. Only God can judge a person's true culpability.

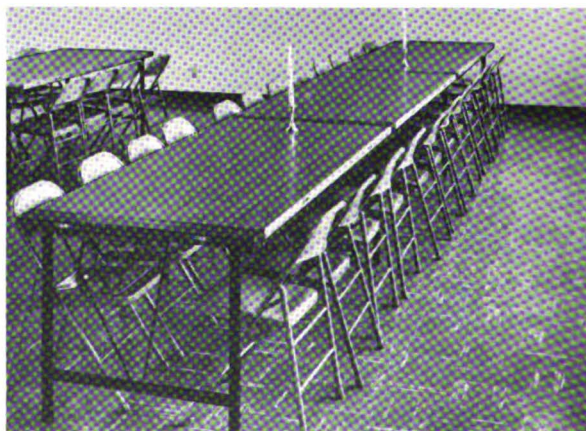
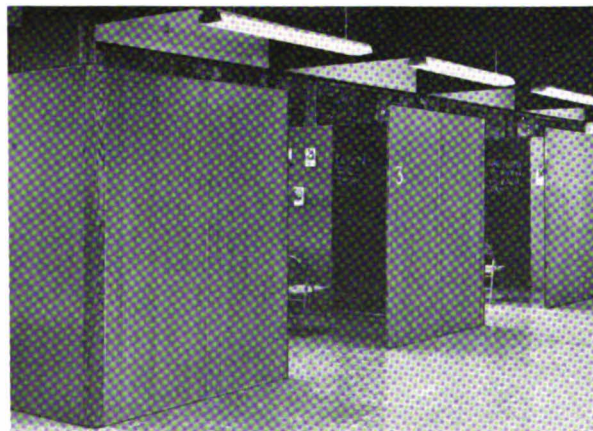
? ? ?

What is the proper attire for a priest to wear when reading Morning Prayer when a Eucharist will not follow? Can history help with this answer?

History can help, by telling us what has been the generally prevailing practice in the Anglican Communion; and this generally prevailing practice has been for the priest reading the Office to wear cassock, surplice, tippet, and academic hood if the priest has an academic degree. Canon 58 of the Church of England allows the priest to wear the tippet (which is a black scarf) as a substitute for the hood, if he is not academically entitled to wear the latter.

Such, certainly, is "proper attire" for the priest reading Morning Prayer; but it is well to bear in mind that attire other than cassock, surplice, tippet and/or hood would not necessarily be improper attire.

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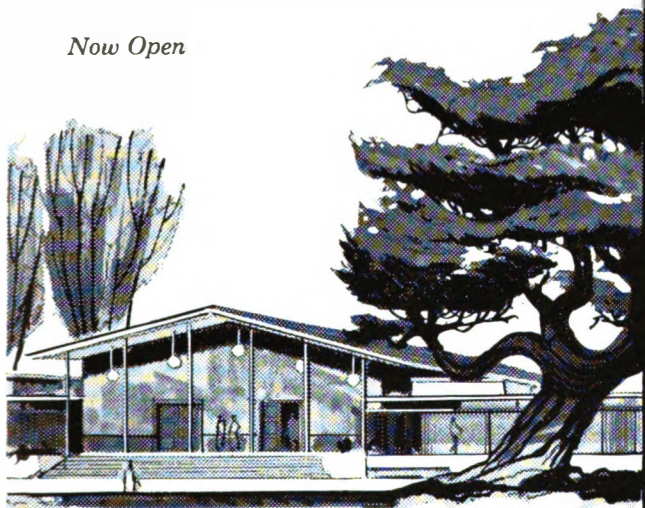
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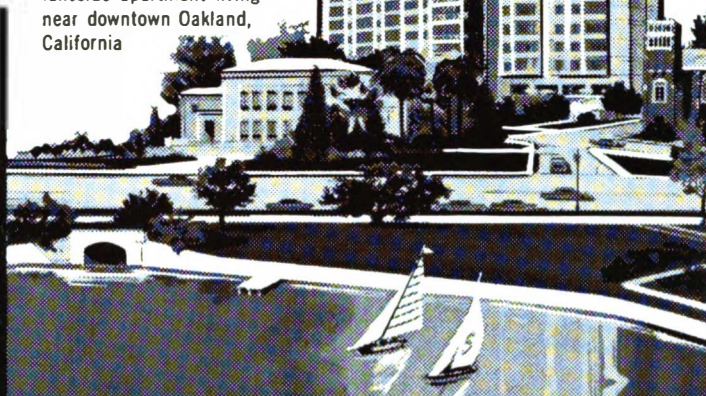
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LETTERS

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.

Moral Theories

There are a number of points where I disagree with the application of Dr. Joseph Fletcher's moral theories, but I must take exception to Fr. Christie's implied challenge to Dr. Fletcher's pastoral abilities [L.C., August 15th]. As a recent graduate of Episcopal Theological School, I can speak with some authority on the subject, and I believe most ETS students would agree that Dr. Fletcher is a man of deep pastoral concern and considerable pastoral ability.

Moreover, Dr. Fletcher has himself had broad pastoral experience and is anything but an "ivory-tower academician" unconcerned about the "man-in-the-street" (or in the office, or in the confessional).

The problem with "the new morality" is twofold: first of all, our culture has so debased the concept of "love" that to predicate an ethic on such a base is to run the risk of ending up with something far removed from what the writers of the New Testament (and their Lord) had in mind. Secondly, as far as sexual ethics are concerned, the person who is trying to be truly biblical has to say that, in the Divine order, a sexual relationship makes "one flesh" of the two people involved. Which leaves us with the question of how many people one can become "one flesh" with before becoming schizophrenic.

(Rev.) ROBERT A. WINTER
Assistant rector, St. Mark's Church
Riverside, R. I.

Thanks and Comment

Let me thank you for the June 27th article about the Brotherhood of Christian Unity.

First, I would like to apologize to those who were inconvenienced when they wrote to us, because we did not include our mailing address, New Cambria, Mo. 63558.

I would like to say something to those who have leveled criticisms against Anglican participation in such a project as the Brotherhood of Christian Unity. Some have feared that it may seek to take the Episcopal Church into Rome, to "swim the Tiber." This is certainly not true. It violates a very basic principle of the BCU, that each member must be a strong member of his own Church. (An Episcopal priest was refused admittance because he thought that reunion would necessarily mean absorption.) The Episcopal Church is the Catholic Church, "Catholic yet reformed." Reunion does not mean absorption. We must objectively look at what the Holy Spirit has given to each of us in our schism. The only true unity is of John 17:22.

You do not represent the whole of the Episcopal Church, some say. What we think this means is that we are too "high Church." It is a cardinal principle that each cleric will be allowed to celebrate with whatever ceremonial he wishes, within the context of

the Book of Common Prayer. Somehow we would like an answer to what is the proper ceremonial for the Episcopal Church. There seems to be no such common usage. We would like help in trying to establish a contemporary ceremonial usage which does not reflect just one period of the Church's history. We would like to overcome an institutional pattern.

Thank you again for the article, and many thanks for the support and prayers from around the country.

(Rev.) ROBERT P. BOLLMAN
New Cambria, Mo.

Reason in Roman

Two recent letters have discussed variations in the order of putting on the maniple and stole, and one has suggested a very plausible reason for the widespread use among Anglicans of what is somewhat arbitrarily referred to as the "English" order (i.e., stole first).

However, the reasonableness of the so-called "Roman" order seems to have eluded both correspondents. It is simply this: Every time a priest prepares to celebrate, he goes through the various steps of the process which has made it possible for him to do so — first, he puts on the amice, alb, and girdle of the acolyte; next, the maniple of the subdeacon; then, the stole which he first wore as a deacon; and finally, the chasuble of the priesthood. It is, of course, true that the full impact of this significance does



not obtain in a Church which has no subdiaconate as a distinct order; however, the use of the traditional vestments of the subdeacon in a solemn celebration makes this symbolism at least partially applicable.

In any case, it certainly has a more profound meaning than the comparatively trivial idea I, H, and S — *in that order!*

(Rev.) LAWRENCE N. CRUMB
Asst. librarian; instructor, N.T. Greek
Nashotah House
Nashotah, Wis.

One Not Enough

According to your letter column [L.C., June 13th and August 1st] "Faith or Works" is still a live issue. I think that Cardinal Reginald Pole in the 16th century gave the right answer. "Believe as though one must be saved by faith alone, and act as though one must be saved by works alone." To be a faithful Christian one without the other is not enough. I think "works" to St. Paul meant formal religion, not Christian work. May I recommend Dr. Norman Pittenger's

Continued on page 24

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Volume 151 Established 1878 Number 11

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

September

12. Thirteenth Sunday after Trinity
International Conference on the Church's Ministry of Healing, St. Stephen's Church, Philadelphia, Pa., to 15th
15. Ember Day
17. Ember Day
18. Ember Day
19. Fourteenth Sunday after Trinity
21. St. Matthew
Executive Council meeting, Seabury House, Greenwich, Conn., to 23d

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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September 12, 1965

BOOKS

Ethics Critique

The Right and the Wrong. By J. H. Jacques. London: SPCK (Seraph). New York: Morehouse-Barlow. Pp. 118. Paper, \$1.50.

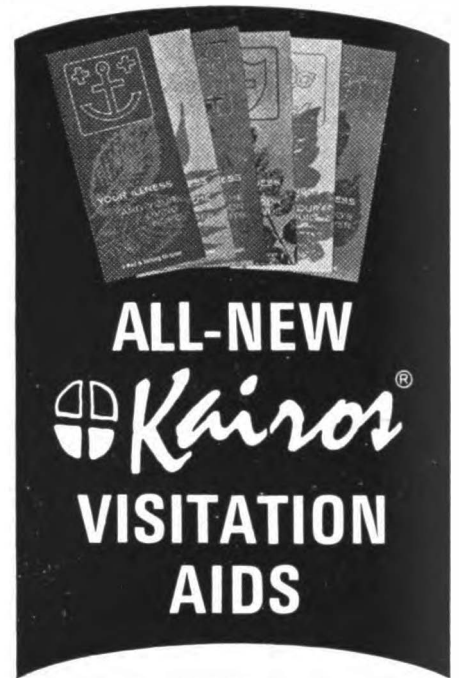
The English "Here and Now" series of Seraph paperbacks, under the distinguished editorship of Fr. Martin Jarrett-Kerr, C.R., is a modern extension of the long tradition of Christian social thought which began with F. D. Maurice and continued through the Christian Social Union to Henry Scott Holland and its blazing light, William Temple.

The "Here and Now" writers include J. V. Langmead Casserley on *The Church Today and Tomorrow*, Sister Edna Mary, Dss. C.S.A. on *This World and Prayer*, and Constance Robinson on *Passion and Marriage*. They perceive among Christians less concern for "social order" and more concern for liturgical reform, new "images" of God, Christian apologetics, etc., with many people today thinking



that the great unsolved social problems—peace and disarmament, food supply and population growth, international trade, to name a few—are too big for any but the Great Powers to handle. "The danger is that Christians may therefore find themselves drawn to an inverted Christianity: to a cultivation of individual spirituality, of small-group piety, to an exclusive concern for the local community of Christians" — with the conclusion that "the Christian faith has no special relevance to man's larger social, cultural, political, industrial, national, and international life." The "Here and Now" authors write to combat this fatal assumption.

The Rev. J. H. Jacques gives us, in *The Right and the Wrong*, a critique of modern ethical theories, a study of today's ethical dilemma with many moral lights blown out in the speed and roar of the Jet Age, an analysis of ethics including those of the logical positivists and existentialists, and much else in tracing the history of the concept of natural law



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in Greek and Christian philosophy. The author is adept at summary—it is amusing to see how swiftly he reduces Bultmann to confusion by contrasting just two utterances from the demythologizer's published works.

But why, Mr. Jacques, in an age of shattered religious faith and incredibly decayed morals, no mention whatever of Christ's sacrificial death "for the remission of sins"?

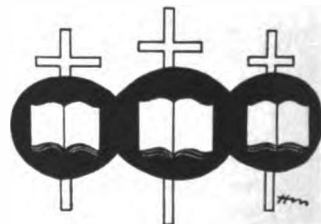
C. H. Spurgeon once said the Gospel could be described as "Damnation—with the Cross at the middle of it." There is the Right and the Wrong worthy of a book from the author's sincere, Christian, scholarly pen. May we, Mr. Jacques, expect it?

(Rev.) HARRY LEIGH-PINK

Value, Timing, and Errata

The Prayer Book Office. Edited by Paul Hartzell. Morehouse-Barlow. Pp. 642. \$10.95.

Unlike those office books which have been provided primarily for monastic use, *The Prayer Book Office* takes Morning and Evening Prayer as they stand in the Prayer Book to be the nucleus of the Anglican Divine Office and seeks to enrich these rather than replace them. That Fr. Paul Hartzell's work as editor of this volume should pass into a considerably revised and happily simplified second edi-



tion after 19 years of use would seem sufficient testimony to its value. However, developments during these 19 years might lead us to wonder whether this second edition will meet the welcome enjoyed by its predecessor.

First, such a book as this would seem to presume the private recitation of the office. Both the added complexity of the office and the expense of providing the volume for all the congregation would seem to militate against its congregational use. But one must wonder whether, in the light of pastoral liturgical developments, the clergy today take private recitation of the office to be normative to the extent that they might have two decades ago.

Further, due (one suspects) to an unfortunate accident of timing in the publication (publication date was December 2, 1963), the calendar here does not reflect any influence of the new calendar now in trial use in the American Church.

Beyond these questions of the relation of the book to our current liturgical sit-

uation, it is necessary to mention one further qualification of its usefulness: The book comes equipped with a slip sheet containing two pages of errata. While some of these are of a minor nature such as might be corrected by hand in the body of the text, others are as serious as the omission of verses of psalms or canticles, omission or misplacement of antiphons, and similar inaccuracies, too lengthy to admit of correction in the text. While such abundant errors would be annoying in a book to be read through once, they would seem to be almost fatal in a volume meant to be read year after year, and in a non-consecutive manner at that. This table of errata, incidentally, does not include simple misspellings, of which there are several.

(Rev.) THOMAS J. TALLEY

Sisters Heroic

Ten Decades of Praise. The Story of the Community of St. Mary During Its First Century: 1865 to 1965. By **Sister Mary Hilary, C.S.M.** Racine, Wis.: DeKoven Foundation. Pp. 226. \$4.

Ten Decades of Praise, by Sister Mary Hilary, C.S.M., is the story of the oldest Episcopal religious community in the United States: the Community of St. Mary.

In 1863 Dr. William Augustus Muh-

lenberg dissolved his experimental Sisterhood of the Holy Communion. Four of these sisters left to form the nucleus of St. Mary's, and the first professions were made two years later, marking the official birthday of the community.

The little sisterhood alarmed New York Churchmen, for religious communities and Anglo-Catholicism were by no means "respectable" movements at the time. The women were harassed in a number of ways, and it was years before they were generally accepted. Since they were not trying to win friends and influence people, they went on in their own quiet way, praying and working for the Kingdom of God. There were failures as well as successes. Happily, this book is a history and not a public relations pamphlet, and the failures are not glossed over.

The book is well-written and reads rapidly. It should appeal to anyone who enjoys Church history, and especially to those interested in the religious life or the Anglo-Catholic movement. Its brevity is somewhat of a handicap, since many names had to be introduced, and not all of them will be familiar to the average reader; however, they do not detract from the over-all story. An index would have helped in keeping track of some of these names and episodes.

There are numerous photographs, but not all are as sharp as one could wish.

During this first century, 280 women have been professed. They have prayed, taught, nursed, and served in a wide variety of ways in 38 different houses throughout the nation. As the social structure has changed with the times, some works have quietly ended while others have taken their place.

Two of the most gripping episodes were the sisters' heroism in the Memphis yellow fever epidemics of 1873, and the World War II prison camp experiences of the sisters in the Philippines.

ELLEN SUE POLITELLA

Books Received

HOW TO READ THE BIBLE ALOUD. By Johnnye Akin, Seth A. Fossonden, P. Morville Larson, Albert N. Williams. Association: Reflection Book. Pp. 117. Paper, 50¢.

GALILEO: The Man, His Work, His Misfortunes. By James Brodrick, S.J. Harper & Row. Pp. 152. \$3.50.

THE WISDOM OF CHRIST. By Aly Wassil. Harper & Row. Pp. 221. \$3.95.

CHRIST AND OURSELVES: A Clue to Christian Life Today. By Roger Hazelton. Harper & Row. Pp. 145. \$3.

THE DEMANDS OF FREEDOM. By Helmut Gollwitzer. Harper & Row. Pp. 176. \$3.

THE HEART OF REFORMATION FAITH. By Heinrich Bornkamm. Harper & Row. Pp. 126. \$3.

NO RUSTY SWORDS. By Dietrich Bonhoeffer. Harper & Row. Pp. 384. \$4.50.



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The Living Church

September 12, 1965
Thirteenth Sunday after Trinity

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HOUSE OF BISHOPS

Name Removed

The Rev. Thomas P. Hobson, of Sierra Vista, Ariz., one of the 14 clergymen of the diocese of Arizona who signed a petition challenging Bishop Pike of California on his teachings and demanding that he make public repudiation or be brought to trial for heresy [L.C., August 15th], has asked that his name be removed from the petition.

In a letter to Bishop Harte of Arizona on August 21st, the clergyman wrote:

"I should like to remove my name from the celebrated letter accusing Bishop Pike of heresy. While I strongly disagree with much of what he has said, and am certain that discord, confusion, and scandal have been the result, I do not consider him guilty of conscious heresy.

"At the time I signed the letter, objecting to the notoriety earned by many of Bishop Pike's statements, there was no indication that charges of heresy would result, and I am firmly opposed to such charges."

The original petition was sent to Bishop Harte, who forwarded it to Bishop Louttit of South Florida, chairman of the House of Bishops' dispatch of business committee, for consideration at the Bishops' meeting in East Glacier, Mont.

ENGLAND

Members of the Team

The Rt. Rev. Robert Stopford, Bishop of London, has been chosen to head the Church of England team which, with a similar body of Methodists, is to thrash out problems involved in a possible union of the two Churches. In addition to Bishop Stopford, the Anglican team will have 11 members, including a woman. Clerical members named are: Bishop Carpenter of Oxford; Bishop Savage of Southwell; the Very Rev. Robin Woods, dean of Windsor; the Very Rev. Lionel du Toit, dean of Carlisle; and the Rev. Canon Eric Kemp. There are four lay members, including Mrs. Mark Hodson, and representatives from the Church in Wales and the Church in Scotland, to be named.

The appointments have been made by the Archbishop of Canterbury, the Most Rev. Arthur M. Ramsey, and the Archbishop of York, the Most Rev. Frederick Donald Coggan, in accordance with reso-

lutions passed by the Convocations of Canterbury and York last May.

The duties of the commission will be to examine such questions of doctrine, discipline, and procedure as need clarification before the first stage of Anglican-Methodist union can be initiated.

MRI

Executive Officer Named

Mr. Walker Taylor, Jr., of Wilmington, N. C., has been named executive officer of the Church's Joint Commission on Mutual Responsibility. The Rt. Rev. Johns E. Hines, Presiding Bishop, made the appointment with the concurrence of the Commission's executive committee. The Joint Commission on Mutual Responsibility was created by the 1964 General Convention in response to the document "Mutual Responsibility and Interdependence in the Body of Christ" presented at the 1963 Anglican Congress.

Mr. Taylor, who will take a leave of absence from his insurance business to serve in the newly created post, will assume his responsibilities on October 1st. He served as a deputy to the last two General Conventions, and was a delegate to the Anglican Congress in Toronto. He is chairman of promotion in the diocese of East Carolina, and a member of the diocese's committee on race relations.

A graduate of Davidson College and the U.S. Merchant Marine Academy at Kings Point, Long Island, Mr. Taylor served as a ship's officer during World War II. He was with destroyer forces in the Far East during the Korean War.

As executive officer Mr. Taylor will operate from two offices — one in Wilmington and one in the Episcopal Church Center in New York. His work will involve extensive travel throughout the Church. Mr. Taylor will work closely with Bishop Wright of East Carolina, who is chairman of the Commission.

MISSISSIPPI

Published Shock

A full-page ad in the August 29th Jackson *Clarion Ledger-Daily News*, depicting the night-rider shooting of a Unitarian minister-civil rights leader and calling for renewed efforts to apprehend and punish the assailants, was taken by Protestant, Roman Catholic, Episcopal,

and Jewish clergymen. Among those signing the statement were the Rt. Rev. Duncan M. Gray, Bishop of Mississippi, and the Rt. Rev. John M. Allin, Bishop Coadjutor of Mississippi.

Expressing shock at "the reborn specter of violence in our city," the clergymen said: "We stand aghast before the spectacle of depraved minds still believing that violence is an answer to our community problems."

The ad appeared less than a week after the Rev. Donald A. Thompson, minister of the Unitarian church in Jackson, was shot in the back as he ran from his car to the apartment house where he lived. Mr. Thompson went to Jackson two years ago from Terre Haute, Ind., and had been active in civil rights activities.

In their statement, the clergy expressed fear that "recent hard-earned gains" of Jackson will be set back if the attackers are not found and punished.

COLLEGES

Success by Deadline

A three-year campaign by the University of the South to raise \$7,500,000 to claim a Ford Foundation challenge grant of \$2,500,000 was successfully completed only hours before the August 31st deadline. A surge of last-minute gifts — often more than 150 daily — put the drive over after hope had been given up in many quarters.

A telegram announcing that more than 14,000 gift receipts had been issued for cash or its equivalent in the amount of \$7,625,508 was sent to vice-chancellor Edward McCrady from G. Cecil Woods, of Chattanooga, campaign chairman; the Rt. Rev. Frank A. Juhan, retired Bishop of Florida and director of development at Sewanee, who has announced his retirement as of August 31st after a half century's work for the university; and Dr. Robert S. Lancaster, dean of the college of arts and sciences and acting director of development.

Dr. McCrady said that in view of the fact that Sewanee has only about 6,000 living alumni, the volume of gifts is almost unbelievable. He reported that many gifts have been received from non-alumni, including Episcopalians interested in supporting the university they own and operate, and from individuals and institutions unconnected with Sewanee.

Canadian Synod

by JO-ANN PRICE

Vancouverites have a secret among themselves which never gets into the travel books. Because of rain and fog, visitors can sometimes spend days in their spectacular port and never see the blue, breathtaking mountains across in North and West Vancouver. The mountains just as well might never exist.

The city was shrouded in this kind of gray thick overcast as nearly 400 members of the momentous 22d session of the General Synod of the Anglican Church of Canada gathered August 25th in the new brick Totem Park Complex of the University of British Columbia.

For many, the venture into the timbered western mainland gateway to Bruce Hutchison's unknown country—for this was the first time in its 72-year history the Synod had met west of the Rockies—had many perils.

A special one was a proposal to approve a set of Principles of Union which would unite the Dominion's 1,365,313 Anglicans with 2,654,374* members of the United Church of Canada, into the country's second largest religious body.

But on the second day of proceedings, rather symbolically, the clouds literally cleared. The sun shone. The visitors saw the mountains. And, by happy coincidence, the Synod approved the proposed norms for unity and sent them off to the United Church to debate next year.

That night, the Rev. H. Arthur Doersam, 37, rector of the Church of the Epiphany, Clarks Summit, Pa., unofficial observer who was sent by the diocese of Bethlehem, wrote in his diary: "History was made today for the General Synod of the Anglican Church of Canada. . . . It was a great moment, and the presence of the Holy Spirit was much in evidence."

The Synod got off to an ecumenical start. At an unprecedented concelebration of the Eucharist in Christ Church Cathedral, attended by 1,300 on the opening day, it formally cemented its new relationship of intercommunion with the 2,500,000-member Philippine Independent Church.

The Most Rev. Howard H. Clark, Archbishop of Rupert's Land (a vast middle chunk of the Dominion including the prairie provinces and north to the Arctic) and Primate of All Canada, was the principal concelebrant. Sharing the altar were the Most Rev. H. J. Lakdasas de Mel, Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma, and Ceylon, and the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church.



The Archbishop of Rupert's Land and Primate of All Canada, the Most Rev. Howard H. Clark, at the Synod's opening service, held at Christ Church Cathedral, Vancouver.

The mood of ecumenical optimism and adventure exemplified at this service seemed to dominate the proceedings from then on. Visitors to the efficient Synod caught the impression that the Anglican Church was forging new paths, not only by streamlining its internal structure for quick response to urgent needs, but in the whole world movement toward Christian unity.

It was answering mightily the eloquent plea of Bishop de Mel at the opening service that "in seeking unity we must remember that organization is not everything.

"The great need will be for the people of the Churches to grow together in the unity of love," he said. "This is not a process which can be forced by high pressure methods. It will be easier in some parts of Canada than in others. . . . The unity that is achieved must be real and deep . . . the pace can not be stage-managed. . . ."

The principles of union adopted are similar to the eight-year-old North India and Pakistan merger now in its third stage for Anglicans, Brethren, Disciples, Methodists, Congregationalists, and Presbyterians. They were agreed upon unanimously by ten-man unity committees from both the Canadian Church and the United Church of Canada on March 30th [L.C., June 20th], after on-and-off conversations originating with a 1943 invitation from the United Church. The U.C.C., a "uniting" as well as a united Church, is a 1925 merger of Methodists, Presbyterians, and Congregationalists.

A key statement in the document, which has the support of the Rev. Dr. Eugene Fairweather, noted Anglo-Catholic and professor at Trinity College, University of Toronto, urges a "unification of the ministry" aimed at satisfying all sides

Continued on page 33

The Real Tragedy

The Intergroup Relations Committee of the diocese of California on August 23d called on Christians to face the facts which brought about the recent Los Angeles rioting in that city's predominantly Negro Watts area.

"The conditions that breed ghettos, desperation, and violence must be underlined and honestly faced," said the committee in a joint statement prepared by Bishop Pike of California and Joseph Barnwell, committee chairman. It stated that Christians "must be concerned with the causes of such outbreaks and not the possible unpleasant effects on our individual lives."

The statement cited the fact that California voters last November approved Proposition 14, "which in effect declared that the ghettoization of the Negro in that area of Los Angeles would continue."

It also said that a report by the California State Advisory Committee of the U. S. Civil Rights Commission made in 1963 had been ignored. That report said, "One of Los Angeles' chief problems is that little has been done to dispel the effect of widely shared attitude of the Los Angeles Negroes that they are at the mercy of bigoted police."

"As Christians, we cannot but evaluate the situation except in terms of our own involvement," the statement said. "Ugly as the harvest may be, we are reaping only what we sowed. The real tragedy of the Los Angeles riots is that so many have learned to hate before we have learned to love."

SEMINARIES

For Greater Strength

Moves to give greater strength to the Episcopal Theological Seminary of the Southwest, Austin, Texas, were taken at a semi-annual meeting of the seminary's board of trustees, held in San Antonio on August 17th and 18th. Bishop Jones of West Texas, who was elected chairman earlier this year, presided.

In action, the trustees voted to enlarge the executive committee of the board of trustees from eight to twenty members. This action made places for the bishops of the four newly owning dioceses plus places for one layman and one clergyman from each owning diocese. Until this year, the diocese of Texas had been the sole owning diocese for the seminary, but earlier in the year, the dioceses of Arkansas, New Mexico and Southwest Texas, Northwest Texas, and West Texas voted at their council meetings to join the diocese of Texas in ownership of the seminary [L.C., June 6th].

In other action, the board gave the Very Rev. Gray Blandy, dean of the seminary, the additional title of president of the seminary. Dean Blandy will serve

*The 1961 Dominion census lists 3,664,008 United Church members and 2,409,068 Anglicans. Church officials regard these as nominal, rather than actual, figures. The same count lists some 8,500,000 Roman Catholics, or 46.7% of the population.

in both capacities. The post of vice-dean was created and the Rev. Robert F. Johnson, a member of the faculty, was appointed.

Successful completion of the \$300,000 fund drive for a new chapel at the seminary was announced. The chapel is under construction, with completion expected in late autumn. The formal dedication date has been set for January 16th.

CHICAGO

Hospitality for the Scouts

The dining room of Chicago's Cathedral House has long been criticized as being too large for small meetings and too small for large groups, but as a camp site it is ideal, according to the 15 French-speaking Canadian Boy Scouts who camped there August 10th and 11th.

The members of the seventh Rover Scout Troop of Jean Nicolet College, Quebec, a Roman Catholic seminary, with their scoutmaster and chaplain, the Rev. Georges Maurier, were visiting Chicago during their six-week cross-country tour of Canada and the United States.

They had hoped to find a place to camp at nearby Holy Name Cathedral in Chicago but this proved impossible with the cathedral making preparations for the enthronement of Archbishop Cody.

Upon learning of their plight the cathedral offered them the hospitality of both the dining room and the Bishop's Chapel, where Roman Catholic Mass was said by Fr. Maurier each morning of their stay.

The Rev. Georges Maurier, professor of philosophy at the Roman Catholic Jean Nicolet College, Quebec, and chaplain of the Jean Nicolet Rover Scout Troop, says Mass for the troop in the Bishop's Chapel of the Cathedral of St. James, Chicago.

Bill Rogers Photo



ALABAMA

Dean's Visit

by CARROLL E. SIMCOX

In the wake of the killing in Haneyville, Ala., of Jonathan Daniels [L.C., August 29th], a student of Episcopal Theological Seminary who had been doing civil rights work in Selma, Ala., the Very Rev. John B. Coburn, dean of the seminary, visited Selma and had a meeting with the rector and some lay people of St. Paul's Church, Selma, which he told THE LIVING CHURCH he found very encouraging.

On Thursday, August 26th, Dean Coburn called the Rev. T. Frank Mathews, Jr., rector of the Selma parish, to inform him of his plan to visit Selma and to offer his services in any way that might prove helpful to the local church. In consequence, Dean Coburn met on Saturday evening with about 20 lay people of the parish who welcomed this opportunity to discuss the racial crisis with a Christian from outside their community. At Sunday morning worship in St. Paul's on the following day Dr. Coburn addressed the congregation briefly, dwelling upon two subjects: (1) The reason for Jonathan Daniels having been in their midst, as a Christian with a Christian motive doing the work of reconciliation; and (2) what God calls all Christians to do now, in the same spirit of reconciliation which had motivated Mr. Daniels.

Dean Coburn reported: "I know from personal conversation that there are some

people in that congregation who have a very deep concern for reconciliation."

St. Paul's Church had been criticized [L.C., September 5th] for its failure to have a special memorial service for Mr. Daniels, although prayers had been offered for him before the altar. After the service at which Dean Coburn spoke, one lady of the parish remarked to the rector: "Well, I see that we had a memorial service after all!"

LAYMEN

Gurney Williams Dies

Funeral services for Gurney Williams, humor editor of *Look* since 1954, were held August 28th in the Church of St. Mary the Virgin in Chappaqua, N. Y. Mr. Williams, of Chappaqua, died August 25th at the age of 61. He was a communicant of St. Mary's Church and a former vestryman.

Mr. Williams was said to have been the first to publish Virgil Partch's cartoons, and to have been responsible for the creation of the "Brother Sebastian" cartoons. He also edited books of humor, including *It's a Funny World, I Meet Such People, Stop or I'll Scream, and Look on the Light Side*.

Mr. Williams was born in Philadelphia, and his family moved to Atlantic City when he was 10. He entered publishing in the late 1920s with the sale of a travel story to the *American Boy* magazine. The story proved so popular that Mr. Williams was sent on trips to Europe and Canada by the magazine, which gave him a job on its Detroit staff.

In 1927 he entered the University of Michigan, where he spent much of his time working on the daily newspaper and

QUESTIONS FOR A CONGREGATION

by the Rev. George Tittmann

After he had received a call to become rector of St. Mark's Church, Berkeley, Calif., and before he arrived there, the author sent the following letter and questionnaire to the members of the parish:

Dear New Friends,

You can imagine that it's difficult for a clergyman to know very clearly, before coming to a new congregation, what it is that he may be accustomed to, or consider non-controversial, but which is in fact different, even shocking, to others. Here's a list for your leisure, amusement, or serious attention, which, if you can find the time to check through for me, can help me

greatly -- at least to avoid some of my frequent blunders of ignorance. ... I assure you that all the items are not part of any grand plan of action: some never, others perhaps some day, a few probably for sure, but no hurry. ... Of course these are by no means the most important things for us to be taking time for -- but it's been my experience that they can be among the most unnecessarily irritating in a new parish relationship. ... Sign it if you wish. ... If you are too busy, forget it. ... A ✓ for your own opinion; a * for your guess about how you think most others feel. ... Many thanks. We are looking forward to seeing you soon and often.

	Always wanted it	Sounds OK	Tell more	Don't care	Don't like
--	------------------------	--------------	--------------	---------------	---------------

(1) Referring to rector as a "priest."

(2) Referring to rector as a "minister."

(3) The title "Father" for a clergyman.

(4) The title "Mister" for a clergyman.

(5) First-naming clergy in public.

(6) Celebrant making the sign of the cross in absolution and blessing.

(7) All announcements made after the worship is over.

(8) Announcements made (as above) by laymen, too.

Continued

	Always wanted it	Sounds OK	Tell more	Don't care	Don't like
(9) Meeting and greeting, after worship finished, in pews and on way out of nave.					
(10) Adult laymen serving at altar in civvies (no vestments).					
(11) Laymen reading Lessons and the Epistle.					
(12) Congregation joining in reading parts of Communion (e.g., Comfortable Words, portions of Prayer for the Church, Thanksgiving).					
(13) Bringing up bread and wine as part of offertory procession at Communion.					
(14) Calling Holy Communion "the Eucharist."					
(15) Encouraging other than "the usual" music at weddings.					
(16) Required (or "urgently requested") instruction before all Baptisms.					
(17) "Urgently requesting" all Baptisms to be held at regular worship.					
(18) Memorial gifts to church, charity, schools, etc., instead of many flowers at funerals.					
(19) The use of a churchly blanket ("pall") over the casket instead of flower covering.					
(20) One hour sermons, maybe longer.					
(21) Removal of columns and beam at chancel.					
(22) Choir and organ in balcony; altar where choir now is.					
(23) Communion held occasionally in homes before meetings of groups.					
(24) Holy Communion at all services.					
(25) Holy Communion every other week at the two later Sunday hours.					
(26) Holy Communion once a month at the two later Sunday hours.					
(27) The usual Communion at 8 a.m., and one large mid-morning service.					
(28) Frequent week-day Communion.					
(29) All services 50-60 minutes at most.					

	Always wanted it	Sounds OK	Tell more	Don't care	Don't like
--	------------------------	--------------	--------------	---------------	---------------

-
- (30) Breakfasts at church after every early Sunday Communion.
-
- (31) Several acolytes carrying candles in processions.
-
- (32) Reading first part of Communion from the chancel area (i.e., through sermon).
-
- (33) Shorter sermon, plus hymns, at early Sunday Communion, major week-day feasts.
-
- (34) Litany read by minister standing in rear of center aisle.
-
- (35) Psalms read antiphonally between two sides of the congregation.
-
- (36) Each communicant placing a wafer in the altar dish upon entering at the rear of the nave before Communion.
-
- (37) More use of Evening Prayer.
-
- (38) All women and girls always wearing some kind of hat in church.
-
- (39) Children being with adults throughout worship almost always.
-
- (40) Wearing casual clothing to worship on way to Sunday's outing.
-
- (41) Clergy always in clericals in public.
-
- (42) Ushers counting congregation from in front during worship.
-
- (43) Encouraging optional private confession.
-
- (44) Services designed especially for spiritual healing.
-
- (45) Using the chancel and nave for drama.
-
- (46) Public prayers for the sick by first name.
-
- (47) Eliminating opening or closing hymns to save time.
-
- (48) White eucharistic vestments worn by celebrant.
-
- (49) Colored eucharistic vestments worn by celebrant.
-
- (50) Rectors-elect asking too many questions like these.



Photo by Gary Beals

Working for Windows

by Shirley J. Haas

They couldn't afford to buy stained-glass windows at St. Mark's Church, San Diego, Calif., so they're making their own.

That's why you can hear the squeak of glass cutters every Tuesday afternoon at the church hall, and that's why you might hear on a Sunday morning:

"Dear, isn't that a part of your old red ash tray in the corner of that window?"

More than 2,000 man-hours so far have gone into producing six of the windows already installed in the church sanctuary and two more are about ready for installation.

Church members have contributed thousands of glass articles — from ash trays and vases to pop bottles — and others have contributed time and talent.

One of the contributors is Avon King Burke, an Episcopalian and a San Diegan who developed the process being used. Mr. Burke taught his process to the group at St. Mark's and worked with them for nearly a year.

"Glass is glued to a window glass backing panel with a special adhesive," he said.

He emphasizes that the process is still experimental at this point but in time he plans to make it available to the general public. Currently they are being tested for extremes of humidity and temperature.

The first large windows employing his process were constructed by the junior and senior high school groups at St. Paul's Church, in San Diego. The windows were designed and work supervised

by the Rev. William Weatherford and Mrs. Weatherford.

The chapel of Christ the Liberator, San Diego, also has a large do-it-yourself window which was constructed with the aid of the Rev. Bert Anderson and his wife.

Other windows have been made by the congregations at the Messiah Chapel, Wounded Knee, S. D., and St. Luke's Cathedral, Ancon, Panama Canal Zone.

Nancy Brown (Mrs. Ray R. Brown), an art teacher and member of St. Mark's, designed the windows there.

She has worked on the project one day a week for a full year. "It's my form of recreation," she says.

Penny Mason, a member of the congregation, agrees.

"It's wonderful recreation. It provides

"Shall we use bottle glass or sheet glass for Luke's robe?" Nancy Brown (left) asks Penny Mason.



Photo by Gary Beals

a time for visiting with the other gals, and at the same time I'm doing something for the church which gives me satisfaction," Mrs. Mason said.

Mrs. Brown said the windows began as a project for an adult Vacation Bible School class.

The class's need for bottles, vases, etc., was publicized in the church newspaper and in no time the donations poured in.

"At one time, we had six cases of beer bottles," Mrs. Brown recalled. "But we had to throw them out because the brown wasn't too good."

In making the windows, the workers organize the glass objects on shelves according to their colors. The colors, in turn are identified according to their sources.

In addition to "beer bottle brown," the eight saints depicted on the windows are composed of such unlikely colors as "milk of magnesia blue," "Vin Rose green," "stop light red," and "mine beacon orange." Marbles, costume jewelry, and commercial sheet glass have also been used. However, Mr. Burke said the best source of glass is scraps from any store which sells glass.

When a certain color — green, for instance — is needed, several items from the "green" shelf are broken or cut to the desired size.

The workers cut the bottles by dropping a heavy object such as a bolt into a bottle to knock the bottom out. The remainder of the bottle is cut in half vertically and then into the desired pieces.

Mrs. Brown's patterns, or "cartoons," as she calls them, are drawn in India ink on tracing paper and then taped to a backing of window glass.

"At first I was rather insulted when Mr. Burke called my drawings "cartoons," the bubbly brunette said. "But in researching for the windows, I found that this is an actual art term which was used by Michelangelo and other Renaissance artists who designed stained-glass windows.

In her research Mrs. Brown also found that each of the saints pictured in the windows is identified by a symbol dating from the Middle Ages. These symbols are incorporated in the design of the windows.

Luke, for instance, stands above the symbol of a winged bull, John on an eagle. Matthew's symbol is the man and Mark's the lion.

"The symbols date from the Middle Ages when most persons couldn't read," Mrs. Brown said. "At this time art and symbols had a teaching function — to get across the message of the Church. During the Renaissance period which followed, Church art also took on the decorative value it now holds."

Mrs. Brown advised anyone drawing such "cartoons" to make his lines extremely thick because of the principle of halation. Light filtering through the glass makes the lines appear very thin and weakens the design.

Following the pattern of the "cartoon," the workers glue the bits of glass to the window glass using white glue which becomes transparent as it dries. More glue is added between the bits of glass to form a sealer. At this point, care must be taken that the windows are kept rigid. If they are moved or tilted while the glue is in liquid state, the pieces will slide out of place.

The entire window is then allowed to dry for one week.

The windows are given the traditional leaded effect by applying a mixture of glue plus a very fine flaked graphite between the pieces of glass.

In addition, the dark substance acts as an accent making the color appear brighter by contrast. After the black grout is allowed to dry a week, the windows are ready to install.

After installation, Mrs. Brown adds shadows to the figures with more of the dark mixture, giving them a more lifelike appearance.

The windows for St. Mark's are being made on a glass-topped table which has a fluorescent light installed beneath it.

The light shines through the glass, allowing the workers to see their pattern easily.

Such a table could be constructed inexpensively using 2' x 4' pieces of lumber for legs and a piece of plate glass for the top. And just about any type of light source, even a couple of table lamps, would do.

Mr. Burke emphasized that window glass should not be used in constructing such a table because the glass tends to shatter easily.

He suggested using screen or chicken wire as a safety device to protect workers from flying glass, if the plate glass top should shatter. "The wire should be tightly secured underneath the glass so that if it does break, the fragments will be caught by the netting," he said.

For small projects, Mr. Burke suggested making a "table" from a bucket. A light bulb could be placed inside the bucket and the glass top laid over the open end. This arrangement is ideal because if the glass should break, the pieces would be caught by the bucket, he said.

More important than the windows themselves is the change in the worker's attitudes, Mrs. Brown feels.

"People are afraid to create and that once went for the people at our church, too. But after they worked on the windows for a while, they got over their initial shyness and are now very enthusiastic.

"Besides, they've gained the satisfaction of making something for the church."

The best part of the whole thing — the cost of the windows is practically nothing.

Seminary for the Mature

by the Rev. Blanchard Cain

Assistant, the Cathedral of the Incarnation, Garden City, N. Y.

For reasons best known to our Lord, in this portion of the 20th century an increasing number of men have been called to His priesthood late in life.

Just why late vocations are on the increase may be a matter of debate, but the fact of them is not, and in 1955 this fact led the Rt. Rev. James P. DeWolfe, Bishop of Long Island, to found the George B. Mercer School of Theology in Garden City.

The school is unique because the men who are its students are unique. They have changed the career of a lifetime in

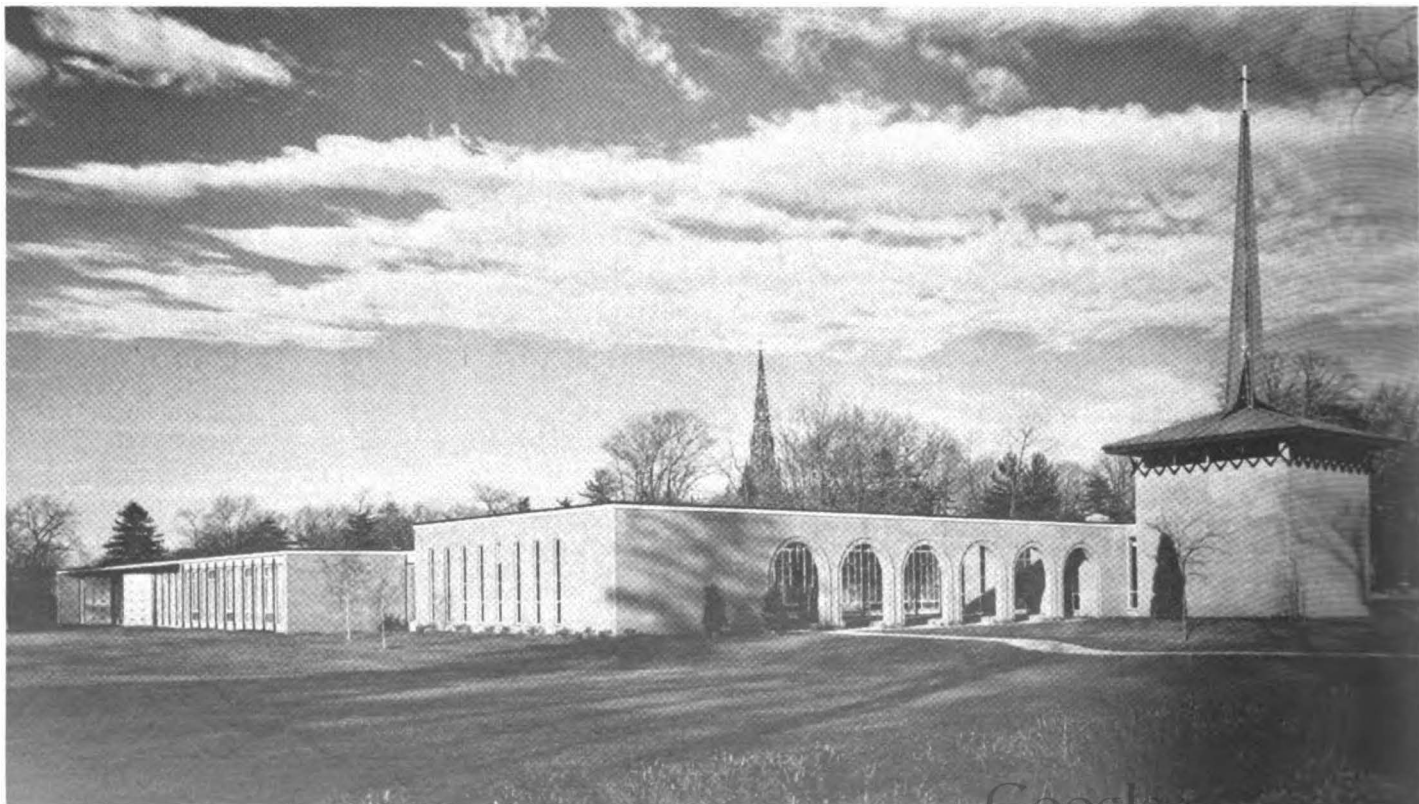
the middle; they have sold homes, moved families, and taken up new jobs. They will work a full 12- to 14-hour day for perhaps eight years, and in the end they will cut their income by a half or even in some cases by as much as 80%. In 20th-century America, this is unique.

But, although they are in contrast to their time, these men whom the Lord has bidden in the eleventh hour to go into the vineyard fall into no pattern. In age, they vary from 30 to 60; in occupation from the modest to the exalted; in Church background, from lifetime Episcopalians

to recent converts; in Churchmanship, from one extreme to the other. In Mercer's black cassock uniform the lineman, accountant, engineer, U.N. executive, and corporation vice-president, the teacher, social worker, lawyer, salesman, architect, and draftsman all look alike.

But while it is impossible to guess their present vocations by looking at them, there is no doubt about their future one. The common elements found in these men are their dedication, zeal, intensity, and conviction regarding what they are about. This has to be, because responding

The Mercer School of Theology, Garden City, N. Y., with the spire of the Cathedral of the Incarnation in the background.



to their new vocation is rather like jumping off a cliff. The work is hard, the hours are long, the tests are tough. And all must be done while also performing to the standards demanded by their secular employment.

What has been the history of this school which specializes in the late vocation? The beginning was modest. Evening sessions were started in the classrooms of St. Paul's School in Garden City in February, 1955, conducted by parish priests and attended by men who had completed their normal working day. A generous grant from Mrs. Helen Mercer, the widow of George B. Mercer, allowed construction of the present school to begin in 1956 on the grounds of the Cathedral of the Incarnation.

This seminary, although addressing itself to the same problem as does Bloy House, in the diocese of Los Angeles [see the May 30th issue], has some distinctive features which have been worked out under the leadership of the dean, the Very Rev. Robert F. Capon.

The class schedule normally includes classes two evenings a week and all day Saturday. In their last two years, the men are required to participate in actual parish worship and activities under the assignment and supervision of the faculty. Each evening session begins with Evening Prayer, immediately followed by a class which ends somewhere between 10:15 and 11:15 p.m., depending on the endurance of the lecturer and the students. The Saturday schedule consists of Morning Prayer followed by Holy Communion and a corporate breakfast in the school lounge. Classes then begin at 10:30 a.m. and are concluded at 3:30 in the afternoon. The school year consists of three 13-week trimesters, for a total of 39 weeks, not counting the usual time off for Christmas and Easter vacations. The



Holy Communion in the Chapel of the Good Shepherd: No mere custom.

months of July and August are usually free unless there is make-up work.

For men who hold bachelors' degrees from accredited colleges and whose undergraduate schooling contained sufficient humanities, the required course material can be gotten through in four years. Such men comprise the theological department of the school. For those men whose undergraduate work is deficient or incomplete, the school provides an academic department of undergraduate courses in pre-theological humanities, which itself can be of four years' duration. Thus it is possible to spend eight years in the school before graduation, and a significant number of graduates can attest to the fact that this is not exactly an easy way to study for the priesthood.

The course content in the academic department places a heavy emphasis on philosophy, also concentrating on English, literature, history, science, and psychology. In the theological department, all courses are based on a foundation of Holy Scripture, dogmatic theology, and Church history. Since the historic branch of theology known as "dogmatics" is the subject of much current discussion, it

may be worth stating that students of this course do not leave Mercer under any confusion about just what is the apostolic faith in the great central doctrines of the Trinity and the Incarnation. The Creeds are presented as serious statements of belief binding upon all consciences and not as permissive opinions nor mere hymns of loyalty.

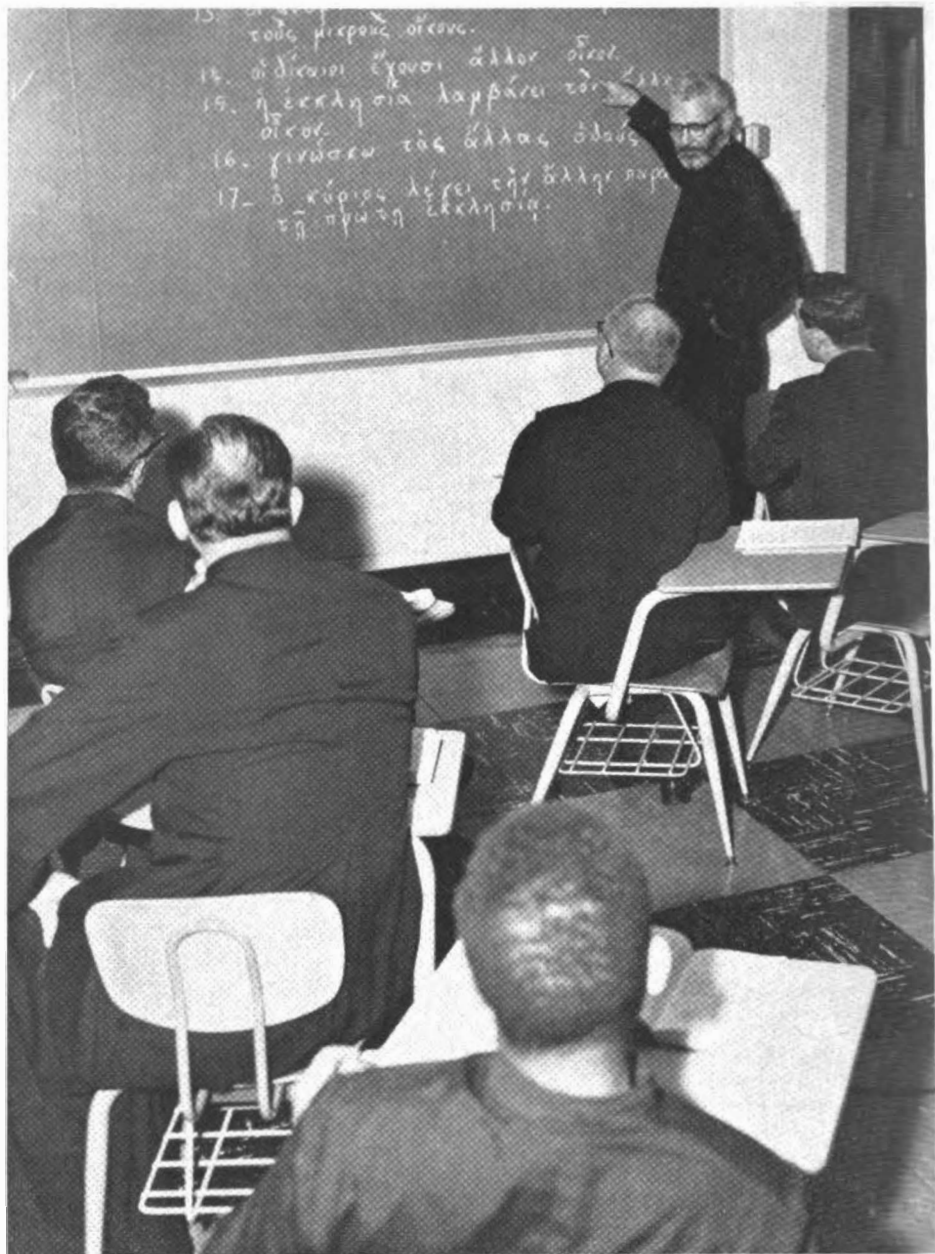
Other courses include: liturgics, the Book of Common Prayer, pastoral theology, polity and canon law, apologetics, Christian ethics and moral theology, Christian education, homiletics, and Greek. No matter what his background or previous condition of dispensation from his bishop, every man at Mercer must take Greek and be able to read the New Testament in its original. (When our Lord says, "take up your Cross," the men at Mercer have come to feel that it is a Greek cross!)

In all of this material, the *fundamentals* of the Christian faith are emphasized, on the principle that the proper preparation for the *specifics* of the practicing priesthood are the basic disciplines and not the specific applications themselves. (In my own field of space systems design,

I can personally attest to the fact that the best aerospace engineers are those with the best foundation in physics, mathematics, mechanics, chemistry, and atomic theory, and *not* those who have specialized in the so-called "applied courses.") The course material at Mercer sends the graduate into his applied ministry armed primarily with the fundamentals of our Lord's Passion, to face the bewildering specifics of the changing situation.

The Mercer graduate is, however, armed with another basic tool which he gets from the course material of both the academic department and the theological one—ascetical theology and the disciplined interior life. It is not by deference to custom that the evening classes start with the Divine Office and the Saturday ones with Holy Communion; and that the first class on Saturday for *all* students is the bishop's seminar, conducted by either Bishop DeWolfe or the chaplain and subdean of the school, the Rev. Charles E. Gus, covering the growth of the soul of the priest in his struggle for perfection. An annual retreat for the entire school and several quiet days of meditation are customary. The importance of the life of prayer has so permeated the school that recently the seminarian and graduate have been given another strength from a lay order known as the Order of St. Elisabeth, composed of the wives of seminarians and graduates. The work of the order is prayer and intercession on an ordered and disciplined basis and corporate works which further the lives of the seminarians and the life of the school.

The Mercer student's final testing is in the form of the round of examinations known as "canonicals." Here, the Mercer men are required (if they are from Long



A class in Greek is instructed by Dean Capan: A Greek cross to be taken up.

Saturday breakfast in the common room: In uniform they look alike.



Island) to stand right alongside their younger counterparts from the other theological schools and they are often heard to mutter that their examiners have made them feel just a little "more equal than others." This is probably best ascribed, however, to the trauma of the three- or four-hour ordeal of the oral dissection of the candidate in the subject in question, which leaves him walking away with a firm sense of persecution and thankfulness for deliverance, if that is his lot.

The staff is also unique, in that all of the instructors are full-time parochial priests with various specialties. The Rt. Rev. Jonathan G. Sherman, Suffragan Bishop, finds time to head the department of Holy Scripture and teach in addition to his heavy episcopal schedule. The staff members, numbering about 15, bring to Mercer the experience of active leadership in the Church and they teach theolo-

gy from positions of actual combat with the real world problems of the parish, where most of their students will minister. In the courses of practical and pastoral theology, they know what works and can discuss actual parochial problems as priests who have met and solved them in their own experience. This gives a force to their teaching that no textbook can rival.

The physical plant of the school consists of a large modern building on the spacious and beautifully landscaped grounds of the cathedral. A variety of modern classrooms, a modest library, staff offices, a student common room, the bishops' offices, and the beautiful central chapel make up the primary facilities.

The student body varies between 30 and 40, and was initially composed entirely of postulants from Long Island. Having passed its first decade and become

Continued on page 28

A lesson from abroad

Welcome, Stranger

by the Rev. Bernard T. Croft

Vicar, St. Jude's Church, Birmingham, England

I happened to be in Munich over a mid-September weekend and it was while looking for the famous Asam-Kirche in Sendlingerstrasse that I came across another little church nearby, in Blumenstrasse. It turned out to be the American Church of the Ascension, which the Episcopal Church shares with the Old Catholics.

This was on a Saturday and after reading the notices in the porch and finding the door unlocked I went in, having noted the time of Sunday morning service.

It is, of course, always interesting for an Anglican priest on holiday abroad to visit branches of his own Communion, or Churches in Communion with his own, as well as to join in worship, as far as he can, with those which are neither. The previous Sunday I had been a non-communicant member at the parish Mass of a typical Tyrolean baroque church in a small village up the mountainside from Innsbruck. As usual, despite the difference in language, I had found it very recognizably related to the parish Communion now so popular in the Church of England; perhaps, indeed, a bit "low church" after some I know at home.

With the little English churches scattered over western Europe, one never quite knows what to expect to find — in architecture or form of service. They can be "typical" English parish churches — like those at Geneva, Cannes, Grindalwald. Or they can, as in Florence, be unrecognizable as churches from the outside, but once you get inside you feel at home. They can be very simple — and difficult to find! — as at Marseilles, or plain to the extent of being somewhat un-Anglican, as at Engelberg and Champéry. Leaving aside, that is, the splendors of such churches as St. George's, Paris. And as for the form of service, as at home, most of these corners of foreign fields that are forever Anglican, have their

long-standing traditions of "churchmanship" while others (especially those only open in the "season" — winter or summer — Arosa, Wengen, or St. Moritz) are apt to change their color according to the officiating chaplain of the week, fortnight, or month.

Inside the little church in the Blumenstrasse at Munich I found all was light, simplicity, and beauty. The liturgical movement is tending to make low churches higher and high churches lower. Throughout western Germany I found it difficult quite often to know at first sight whether they were Catholic or Evangelical, the Catholic ones now so often having free-standing altars and the plainest of furnishings, and the Evangelical ones similar altars furnished with candlesticks and crucifix but still with a great Bible given pride of place in the center of the holy table.

In the Church of the Ascension there were several items of interesting modern ecclesiastical art. A wood carving of our Lord preaching to the people out of a boat was on the front of the pulpit. The bronze doors to the aumbry on the other side of the church had symbols of the miracle of the loaves and fishes. The altar was furnished in the current continental fashion with the candlesticks around but not on the table itself. I felt that I should feel at home there.

And, indeed, I did. The American Episcopalians were a very friendly lot of people. I arrived a few minutes before the service was due to begin — at the, for us, rather unusual hour of 11:30 a.m. That morning it was to be Morning Prayer and sermon. The Sunday before, I noted from the attractively produced "parish paper," it had been Holy Communion and sermon.

The church was nearly full, parents with children being a conspicuous part of the congregation. (I was later to earn

that they had just been opening a new Church school.) An usher handed me the two necessary books with a smile of greeting as I entered and I took my place in a back pew.

(Until then my only personal contact with the Episcopal Church had been the sharing of a garrison church in England with an Episcopal Army priest. He had startled me by solemnly announcing at the start of the service we were to share, "Hymn Number Seven in the Army Prayer Book — 'As pants.'")

In Munich, the service started in a very seemly manner by the chaplain entering and making his way to the priest's stall just outside the sanctuary, preceded by cross and lights borne by three young men in scarlet cassocks, with short white cottas and close-cropped heads.

From then on it was interesting to note the little differences in the order and wording of the service. It was nearly but not quite 1662. And how they sang! Almost as heartily as German Roman Catholic congregations who, I find, sing like Methodists! And there was just a touch, here and there, of a freer church — just a little more informality than one usually gets in the parish church at home.

There was, for instance, a children's address, as well as a sermon for the grown-ups. The sermon was about Christian education and the talk to the children was tagged to a postage-stamp which the chaplain held up from where he was standing in front of the sanctuary. However, not all of them could see this, and they said so. We sat down for the collection. The lessons were short and sensible, and how I wished those I often had to read to my people could more consistently be so.

But what perhaps impressed me more than anything else was the way in which the man sitting next to me with two small children turned to me as soon as the service finished and shook hands, saying, "Glad to have you with us this morning, sir." And I was *not* wearing my clerical collar.

The chaplain had a word with everybody as they left the church. He had already in the notices invited us to coffee in the church crypt after the service. (Latecomers, I noted, were ushered to seats by one of the two men on duty at the back.)

There was something about it all, I could not help feeling, that we could do with more of in our churches at home. Thank you, chaplain and U.S.A. fellow-Anglicans, for making the stranger in your midst so welcome. I wish I could have been here for that covered-dish supper on the Tuesday evening!

A Card for Nomads

or, How to Keep Up

with the Witherspools

by the Rev. Charles R. Supin

Rector, the Church of St. John, Far Rockaway, N. Y.

Take the fictional Witherspoon family, for example.

For thirty years they were solid citizens of Trenton, N. Y.: married there, first job, first home, children born, baptized, and confirmed there. The Witherspools were happy and active in the Trenton parish.

Then came the changes, in rapid order.

Daniel Witherspoon was advanced in his firm; their daughter married and moved out of the home; their son went on to graduate work and most of the time lived out of the state. The dwindling family moved to Queensville, N. Y., not far away geographically but very different socially. Temporary housing was established, because their permanent move was not to come until this month, when they are to move everything to Whoknowswhere, Montana.

What is our ministry to this mobile family, which is here today and gone tonight? There are many like the Witherspools wandering throughout our coun-

try, and it seems that there will be many more in years to come. Do we give them up as lost? We cannot very well pack up the parish and run with them (as some, I am sure, would love to do) but we can give them the sense that the Episcopal Church does care about their moves throughout the country. The Church is nationwide; so must our ministry be.

If we are going to achieve such a thorough ministry we must look again at our methods of administration. A revised set of record cards is mandatory; and the old Letter of Transfer must go. If we are fortunate enough to have the Witherspools land in an Episcopal church in Whoknowswhere, Montana, the transfer will occur. The new rector will get the spelling of the family names and little else, written on the richly decorated and space-wasting Letter of Transfer, the form which was designed in an age when a move was a major, once-in-a-lifetime event.

This Letter of Transfer tells nothing

valuable about the Witherspools, really.

Must we always force the new minister and the old Church family to struggle through a tedious question-and-answer game? This game is frustrating to the clergyman because all he has is the spelling of their names; it is annoying to the Witherspools because they have been through this personal history routine too many times before; it is dangerous to the Episcopal Church because it points to an inner illness called congregationalism. From an administrative point of view this game does not make sense.

This is, therefore, a proposal for a modified *family card*, which will not only be helpful in itself, but will also serve as a *record of transfer*.

The family card illustrated here is one attempt to revise familiar cards and to consolidate all the information that may come to the priest in charge, if he has been doing his home work (which is another topic for another day).

Heading

Since cards like this should be fileable, it is best to put the family name in a prominent position. A place for two addresses helps in the recording of that summer place, or the recent move within the same neighborhood.

Individuals

More and more we find that the head of the household is not the only one holding some employment; a place should be provided for this additional information. Moreover, space must be given to record sacramental status; namely who is and who is not confirmed. If one member of the family has moved away (as is the case with Jane) a thin line through the name might be the best way to indicate this. It makes little sense to eliminate this name, as if the person never existed. Also living in this home is the mother-in-law, who, like an occasional mother-in-law, is not an Episcopalian.

Activities

There is a relationship between activities inside and outside the local church; why not record both? (Daniel is active outside and not inside. Why? What is his attitude toward the church? Can it and/or should it be changed? Mary Witherspoon might have been put on the altar guild because she knew all sorts of things about the ordering and arranging of flowers. Note her outside activity. This is a fine start, and knowing this the new rector in Whoknowswhere can perhaps lead her to a deeper understanding of the guild's service.

Finances

Too often this is the area of parish life which is kept under the most solid of bushels, never to be disclosed to the outside world. This is a mistake and a disservice to the work of the Church as a whole. Most likely the new rector will welcome the information that this is a contributing family, that they use one envelope, and that for some reason the amount given has decreased during the last five years. The new rector might not have the answer regarding the decrease, but he has clues: Jane living elsewhere, Roger's school costs.

Visits

To keep everything up to date, a five-rather than ten-year record of visits seems more realistic. The new rector might ponder the fact that visits were made during the milder weather — it is something to think about.

Miscellany

This section is worth while in other types of record cards; why not for this? The addresses of children come in handy for emergencies and special celebrations. Wedding anniversaries are events worth recording, so are facts about parish elections. The fact that Daniel ran and lost

in an election for vestry might have some bearing on his attitude for the present and future parish.

- Why all the bother? Well,
- ✓ New methods of administration are always needed in the Church, which is ever changing. Providing a more complete system of records is a service from which the whole Church eventually derives benefit, which in turn
- ✓ Saves the Witherspoon family from the annoyance of retelling the family history, while
- ✓ The new rector makes them aware that their service to the Episcopal Church is appreciated enough to be recorded, which in turn
- ✓ Establishes the fact that it is not merely a group of scattered, independent

- churches which just happen to have the word Episcopal attached to them. They are part of a larger body, which includes
- ✓ Clergymen who care enough to spend the necessary ten minutes to prepare one family for the next church, because
- ✓ Whether we know it or not a great part of our modern ministry is preparing the family for the next parish, which
- ✓ Calls to mind a sense of destiny and continuation, which
- ✓ Has much to do with the concept of ministering to one another, which, by the way,
- ✓ Is Mutual Responsibility and Interdependence.

Kindly be ready to accept the Witherspoons. Most likely they are on the way, right now.

FAMILY NAME WITHERSPOON	ADDRESS 492 E. 45 St., Queensville, N. Y.	TELEPHONE FA 7-2424					
1. St. John's, Queensville, N.Y. MEMBERS OF FAMILY 2.							
NAME	RELATION	BIRTH	B	C	C	OCCUPATION	ORGANIZATIONS
Daniel John	h.	1905	x	x		Designing engineer	
Mary Ann (Smith)	w.	1910	x	x	x	housewife	altar guild
Roger	s.	1938	x	x	x	Grad. stu.	
Jane Kelly	d.	1940	x	R	G	Married, N.Y.C.	
Sadie Smith (Mrs. W.)	^{m.} i-l.	1890	x			Meth. widow, ret. teacher	
SPECIAL INTERESTS							
Daniel: Masons, Rotary (pres.)						PLEGGED DURING YEAR: '61 #402, '62 #402, '63 #402, '64 #402	
Mary: Garden Club						217. 22. 27. 7.	
Roger: artist, piano player						REMOVED TRANSFERRED TO: _____ DATE: _____	

RECORD OF VISITS												
YEAR	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
'61								X				
'62					X							
'63			X		X	X		X				
'64							X					

REMARKS
 Arrived St. John's from Trenton Cathed, Aug. 61.
 Married Trenton, N. Y., June 13, 1933
 d. Jane married R. C. Tom Kelly 433 W. 92 St. NYC
 Roger, Eng. grad student, Univ Mich. '66
 Daniel nom. for vestry '63; lost close election. Has been inactive during '64.

This Is for You

Our Parish Administration Numbers, of which this issue is one, are meant to be what their label suggests: of special interest and usefulness to those who must *administer* the Church on the local parish level. But we are always aware of the possibility that the reader who is not a clergyman or a member of the vestry or parish council may say, "This isn't for me." To such readers we would say, "But it is for you; anything that pertains to the life and work of the Church of which you are a member is your business. If to you is given an idea or insight which may point the way toward a better way of doing God's work in your parish it is your right and duty to pass it on to your parish leaders. And such a fruitful idea might be given to you through this article in *THE LIVING CHURCH*, so read on."

Not only the special articles, but the advertising in these special issues is addressed to the needs of parishes and missions as such. Our effort is to make every inch of space, every word of print, helpful to the Church where you live. These issues go to all the clergy of the Episcopal Church, whether they are regular subscribers or not. If you are one of these, and this magazine is a stranger to you, greetings, and we hope you'll join the family.

Clerical Questionnaires

Some readers may disagree with us as to the value of the procedure followed and recommended by the Rev. George Tittmann in his article, "Questions for a Congregation" [page 11].

Here a rector-elect sends a letter and questionnaire to his prospective parishioners before he arrives, to find out how they feel about many things great and small which contain within themselves the seed of possible friction. The obvious objection some would raise to this procedure is that it's asking for trouble at the outset by giving people the impression that this rector is going to make his decisions about what to preach, how to celebrate, how to do his job generally, by the rule of what his parishioners want rather than by the rule of what he believes they need. A priest *could* approach his cure of souls with this mind, and he could use this questionnaire device with such an end in view, but a careful reading of Fr. Tittmann's letter and questionnaire makes it clear that he himself had no such purpose.

He does not in any way commit himself in advance to doing anything on the basis that the majority of parishioners have so decided. Anybody using this procedure should make it plain, politely but most clearly, that those who reply to the questionnaire are not voting on how the new rector will do any part of his work.

What advantage or merit, then, is there in this approach to one's congregation-to-be? We see several.

If the letter is friendly and gracious, it expresses to the parishioners the important truth that their rector-elect is a friendly and gracious man who genuinely wants to know what they like, don't like, want, don't want, and what they think that they need.

It gives them a sense of participation. They are being consulted — as they are not always. If you have been reading our letters section in recent weeks you will recall some earnest complaints from some laymen who don't like the "Father knows best" kind of clericalism which is not unknown in the Episcopal Church.

A priest must know as much as he can possibly learn about what is in his parishioners' minds, and about their prejudices, for that matter, if he is to teach and



lead them effectively. Consider for example item no. 10 in Fr. Tittmann's questionnaire, asking how the person feels about adult laymen serving at the altar in civvies rather than vestments. If the priest sees value in this practice, but finds that 9 out of 10 respondents check "don't like," he knows now how much teaching and persuading on this point needs to be done.

Finally, the questionnaire forces anybody who fills it out to *think* for at least a moment about what he likes and doesn't like. Clergyman and layman alike can stand such self-examination at least once every few years. It was said of somebody that when he thought he was thinking he was really only re-arranging his prejudices. Even that is better than complete mental repose.

Needed: An *I-YOU* Theology

Can anything new possibly be said about the Good Samaritan, the hero of this Sunday's Gospel? There can be no new information about him, certainly, any more than there can be about Hamlet or J. Wilkins Micawber. And to try to add to the truth or artistry of Christ's story would be presumptuous. But there is a living power in this parable which is constantly seeking, and finding, fresh application and relevance to the life of man.

Such a fresh application is proposed by Harvey Cox

in his book, *The Secular City*, in the course of his discussion of the growing urbanization of human life. Many Christians deplore what they consider the inevitable loss of truly personal relationships in the emergent urbanized community. They assume that as this process prevails, man's loving concern for his neighbor can only wither and die.

The popularization of Martin Buber's "I - Thou" philosophy has complicated the problem; the Christian has been taught to understand that he must strive for an "I - Thou" relationship with his neighbor—with any neighbor, and even with all his neighbors in a world in which every man is his neighbor. Of course he fails in practice to accomplish this, but he thinks he must try. However, these deep and drastic changes now under way in the human community can only make it increasingly difficult, even impossible, for a man to create an "I - Thou" relationship with his neighbor. Village sociability is dying, urban anonymity is prevailing; and how can man meet, know, and love the "Thou" in his neighbor in the new order?

Dr. Cox is a Christian who is not cast down and dismayed by the prospect. He sees in the developing situation many possibilities for our loving our neighbor more effectively than was ever possible before. Recalling the Good Samaritan, he suggests that we need in

our day to develop a theology of "I - You," as distinct from "I - Thou," relationships. In the "I - You" relationship you love your neighbor without having to be his next-door neighbor or a familiar friend or even a personal acquaintance. This world is full of "You" neighbors, as distinct from "Thou" neighbors, and it is bound to grow more full of such as birth rates increase and mortality rates decline.

We can, and we are commanded to, love the "Yous" no less than the "Thous." And Dr. Cox* lets our old friend the Good Samaritan show us how: "The man who fell among thieves was not the next-door neighbor of the Samaritan, but he helped him in an efficient, un sentimental way. He did not form an I - Thou relationship with him but bandaged his wounds and made sure the innkeeper had enough cash to cover his expenses."

Here is not a new truth about the Good Samaritan, but a fresh glimpse of him, and one which can give us light, guidance, inspiration, and divine sanction as we go about formulating an effective "I - You theology" for the new world of today and even more for the world of tomorrow.

**The Secular City*. Published by the Macmillan Company, New York. Quoted by permission.

WASHINGTON CATHEDRAL CHRISTMAS CARDS

If you are looking for distinctive Christmas cards, certain to be appreciated and prized by your friends, be sure to see the new Washington Cathedral series before making your selection this fall. The messages are carefully chosen and they carry that "out of the ordinary" sentiment so hard to find in greeting cards.

The 1965 Cathedral card assortment offers an exceptionally interesting variety of choice. Several lovely interpretations of the Christmas story by contemporary artists are included but for those who prefer the "old masters" there are paintings by Raphael and Pierre Mignard. Two handsome Cathedral subjects feature a calendar greeting with summer and winter views in the famed Bishop's Garden, and a line drawing in black and gold of the completed edifice. The card illustrated above, richly embossed, is reproduced from a woodcarving by K. O. Svendsen.

If you would like to receive a box of the new cards for inspection, please fill out the form printed at the right and send it to the Cathedral.



Washington Cathedral (Christmas Card Department)
Mount Saint Alban, Washington, D. C., 20016

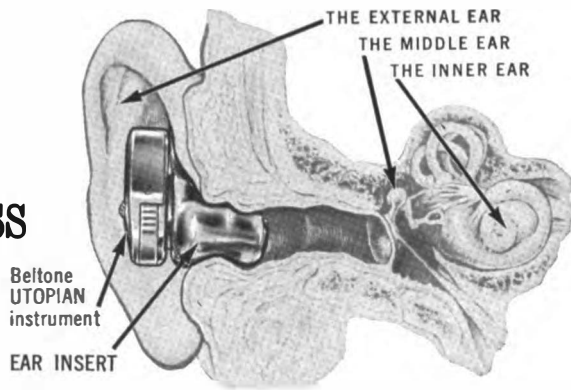
Please send to me, on approval, a set of the 1965 Cathedral Christmas cards. I understand that when I have examined the packet: (a) I may return the cards. (b) I may keep the cards, sending to the cathedral an offering of \$1.00 or more. (c) I may order in quantity any of the cards included in the assortment, according to my preference, (10¢ each or, in quantity of one hundred or more, just 9¢ each).

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LETTERS

Continued from page 4

book, *The Christian Understanding of Human Nature* as excellent and helpful reading for clergy and Churchpeople.

(Rev.) MELVIN ABSON
 Retired

Geneva, N. Y.

Thanks

I should like to thank the multitude of friends who have sent me cards or notes to assure me of their concern and their prayers, following the report of my illness, in THE LIVING CHURCH.

I cannot possibly answer them all individually, but I appreciate each of them and have been keenly aware of the support of innumerable prayers.

I have returned home and am recuperating nicely, although it will be some time before I can return to work.

CLIFFORD P. MOREHOUSE
 President, the House of Deputies
 Katonah, N. Y.

Lady Pharisee?

Thanks for the wonderful satirical article, "Out of Step with the Times," in your August 22d issue. The author shows great literary skill in painting a fictional portrait of a type of well-meaning lady Pharisee found in all too many churches.

The fictitious character, to whom Mrs. Doreen T. Hansbury has playfully attached her own name, is such a magnificent pain in the neck that one can easily imagine the impish young rector trying to shock her and puncture her smug pride. I'll bet that in the choir she sang loud and off key and brooked no criticism. That anthem she fought to retain was probably Kipling's "Recessional," with its reference to "lesser breeds without the law." The choirmaster surely won't miss her.

I write this only out of fear that some of your readers may take the story literally. This applies particularly to those who set the tone of your "Letters" department remonstrating about the confirmation rubric, opposing civil rights demonstrations, and deploring Professor Joseph Fletcher. I would hate to see as clever a writer as Mrs. Hansbury plagued with a flood of invitations to come join the parishes of these doughty correspondents.

E. REXFORD SLAUSON
 New York City

In the article, "Out of Step with the Times," in your issue of August 22d Mrs. Hansbury has eloquently, as well as wittily, expressed the feelings of many of us. What with the left-wing politics, the fuzziness about the faith, and the "new morality," our churches do seem to have become strange, even hostile, institutions to many of their heretofore most devoted adherents.

It is distressing that it has been left to individual members of the laity to raise these questions. For several years I have been waiting to hear a strong voice in the House of Bishops, or at least somewhere among the clergy, utter a Baptist's cry against this perversion of historic Christianity. In the discussion of our Lord's cleansing of the temple which has been car-

ried on in the "Letters" columns of THE LIVING CHURCH recently, it is remarkable that no writer has referred to the most obvious and outstanding characteristic of that one recorded act of violence in His life: It was a protest against ecclesiastical betrayal, against those leaders of the Church who had perverted its original dedication.

Is there not some way short of stopping going to church whereby we laymen who are concerned about these things can make our protest effective? Could we not organize within the Church a renaissance movement, perhaps on the model of the Wesleyan societies of the 18th century or the Tractarian Movement of the 19th? I am sure that there are many thousands of Episcopalians with whom Mrs. Hansbury is not out of step and who share her feeling of frustration. With organization and leadership we could be "an exceeding great army."

STUART McCARTHY

Bronxville, N. Y.

I just read Doreen T. Hansbury's "Out of Step with the Times." It was a waste of time.

(Rev.) HAROLD D. CHASE, JR.
Rector, Christ Church

Needham, Mass.

If Mrs. Hansbury [L.C., August 22d] had decided to stick it out and stay in church, she might have contributed the Christian viewpoint to some of the discussions; and she might have won a few friends and influenced people;

BUT she would not have had as interesting a story.

However, I suspect that, having rid herself of exasperation in the article, she will go back. In the end, she just guesses the family will quit whereas in the beginning she said they would.

HAROLD BUTCHER

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Hallelujah! We're going to get together with the Romans, the Presbys, and others, and distribute baskets on "Thanksgiving and Christmas, or both." To what heights of magnanimous generosity and ecumenism have we arisen, on the local level! To distribute baskets to each other's lists of "neediest families" on Christmas and Thanksgiving, both! [L.C., August 15th].

What comfort the "needy" family will take when this year the bearer of our largesse is a Roman Catholic instead of an Episcopalian! How thrilled he will be at this demonstration of love between the "separated brethren." The hunger pangs of tomorrow, and the next day, and the next day, and the next day, will no doubt be greatly assuaged at the thought that next year it might be a Baptist or even a Pentecostal!

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September 12, 1965



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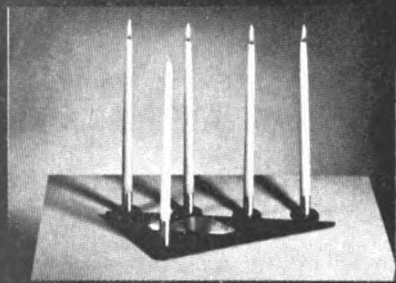
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(Rev.) GEORGE PIERCE
Pine Ridge Indian Reservation
Porcupine, S. D.

Commenting upon an editorial in the August 15th issue of **THE LIVING CHURCH**, concerning the topic, "Ecumenical Offering Again."

Trinity Church, Iowa City, Iowa, does not exchange "lists of their neediest families" with other denominations "to share in this ecumenical offering by assuming care of needy people other than their own members." Trinity, through the administration of the Martha Service Groups, cares for any needy person, regardless of creed or race, anonymously if possible, although working through local social service channels, and without thought of praise. During the past ten years, at least 50,000 articles have been given to the many state, county, and local needy in our community and very few have been Episcopalians. Creed and race are not the criterion, only the immediate and pressing need of our fellow man. Trinity is becoming known as the church that cares!

MRS. C. B. RIGHTER
General chairman, Martha Service
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Iowa City, Iowa

Questions Still Open

I have received a copy of the August 22d issue of **THE LIVING CHURCH** in which you print your response to the Rev. Wilfred Myll's letter. You correctly report the substance of Crown-Zellerbach's letter to its shareholders of July 2d. I am sure you recognize that the forum of such a letter is an unlikely one for any criticism of Crown-Zellerbach's performance in the civil rights area. While it is correct that Crown-Zellerbach has recently desegregated the facilities used by employees, Crown-Zellerbach remains seriously out of step with the tenor and spirit of the Civil Rights Act of 1964. Male Negro employees are still restricted to specified job categories, most of them "dead-end" jobs without advancement potentialities. Negro men remain conspicuous by their absence from supervisory positions.

Until the very recent past, Crown-Zellerbach refused to hire any Negro women. This meant the only job opportunities that Negro women had in the community, if they were not trained as school teachers, were as domestics. Thus, white women were able to pay Negro domestics miniscule wages without any competition from any other employment source. This summer, in the face of pressure from civil rights groups, Crown has employed, on either a part-time or short-term basis, a few Negro women. The enormously large pool of white women with their guaranteed "recall rights" means that the opportunity for Negro women to work at Crown is slim indeed.

I'm afraid that the case is not "happily closed." The questions which the Rev. Mr. Myll raised about the responsibilities of "the officers of the Pension Fund and Church

people, both lay and clerical," remain open questions. In addition to the matter of employment procedures within the Crown plants in Bogalusa, Mr. Myll's question about the company's responsibility "for the turmoil in Bogalusa" also remains unanswered. For indeed, as the largest employer in Bogalusa and the single major force in its economy, Crown-Zellerbach carries, we believe, a major responsibility for the desecration of law and order on the part of public officials in Bogalusa.

ALAN GARTNER
Community relations director
Congress of Racial Equality
New York, N. Y.

Mere Catholics

In the August 8th issue of **THE LIVING CHURCH** appeared an article by Fr. Dewi Morgan regarding Church union in West Africa. Seven Anglican dioceses will be joined by Methodists and Presbyterians to form the Church of Nigeria. Anglican response the world over will be very important and I hope very positive. I think it important that we regard the union not as a loss to the Anglican Communion, but an expansion of Catholic faith and order.

What will be constituted in December is a new Province of the Holy Catholic Church. This Church, I trust, will join what we now term "the Wider Episcopal Fellowship." It is time that we Anglicans begin to probe deeper into the meaning and great potential of this Episcopal fellowship, and extend Mutual Responsibility and Interdependence beyond peculiarly "Anglican" borders. Surely the several Churches with which we enjoy full communion come under the very definition which describes the Anglican Communion. They are dioceses and Provinces of the one, holy, Catholic, and apostolic Church, and are in communion with the see of Canterbury. Yet they are not Anglican, and have no desire to be. They are Catholics and they are in communion with us.

It would seem to me that God is moving us in a direction of being *mere* Catholics, without being narrowly Anglican, Roman, etc. Perhaps the vocation of the Anglican Communion is to be the means whereby Christians are united as *mere* Catholics. The Anglican ideal is to be Catholic and Reformed. Every Anglican Church is *meant* to be an image of the Catholic Church. Thus any united Church which Anglicans are likely to join is pledged to the same ideal. Union bestows upon Christians a new character and vocation to be both Catholic and Reformed. I suggest that we recognize the new Church of Nigeria, and establish with them full communion, and assist them in becoming truly the Catholic Church in that land.

Let me suggest several ways to implement Mutual Responsibility beyond *mere* Anglicanism to *mere* Catholicism:

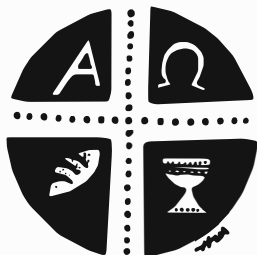
(1) Incorporate into our prayer cycle, *Far and Near*, every diocese within the "Wider Episcopal Fellowship" (including the 19 dioceses of Nigeria) with their special intention and include information about their life and mission (i.e., Old Catholics, P.I.C., P.N.C., C.S.I., etc.). The least we can do is to strengthen our fellowship by prayer. (In addition, every diocese should have its own prayer cycle so that a parish or

mission and its rector is remembered each day by name at the Divine Office.)

(2) Establish channels of communication through magazines and journals, or through an inter-Church periodical like *Anglican World*, whereby the knowledge of each Church is spread.

(3) Bishops within the Wider Episcopal Fellowship should always be included at Lambeth Conferences. Clergy and laymen should be included at Anglican Congresses, and at other Anglican gatherings.

(4) We should continue assistance to those dioceses which enter into union, and expand our responsibility to the entire united Church. Church unity should not mean to



the Christians involved "excommunication." United Churches involving Anglicans cannot grow in Catholicity by isolation, but through mutual responsibility, respect, and coöperation. This means that we must strengthen our ties with the Church of South India. I cannot believe that any united Catholic Church could be any more deficient in faith and practice than some fellow Anglicans I know.

Our fellow Anglicans in Nigeria may cease to be "Anglican," but as far as I can tell, they will have Catholic faith and order, and no doubt a new Prayer Book. Is not that what we want for them? Let us then rejoice with them in December, and earnestly share with them the gifts which God has given us, and accept the riches with which God has endowed them. They will cease to be Methodist, Presbyterian, Anglican — may they be mere Catholics!

(Rev.) RICHARD C. MARTIN
Episcopal chaplain, the

George Washington University
Washington, D. C.

Data

What on earth is the matter with you people in this country? What everybody, the world over (except benighted South Africa), started off with as data, you are all working like old Billio to achieve as an ideal!

Haven't you all yet heard that Jesus Christ is God, and that God made all peoples, died for all peoples, because He loves all peoples — and that *His Church* is obviously a home for all peoples in one fellowship? How come, then, that you make all this fuss (as if it were *big news* — another Gospel?) when a "church" is what you call "integrated"?

I think you're all quite mad to play with God in the way you do!

RUPERT F. TAYLOR

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SEMINARY

Continued from page 18

better known throughout the Church at large, about one-third of the school's student body now comes from other dioceses. This percentage is increasing. To date, the dioceses of Maryland, Rhode Island, Newark, New York, Chicago, South Florida, Texas, and Arizona have been represented.

Since the specific vocation of the school is to the man of late calling, applicants must be at least 30 and have family financial responsibilities which demand full-time employment and therefore preclude attendance at the regular seminaries of the Church. Mercer is thus in no sense in competition with the established schools, but rather has a specialized mission and it takes pains to see that it does not enter their territory. It prohibits entrance to those men who, by reason of age or in the opinion of the entrance committee, are in fact able to attend a regular school under the customary circumstances.

What have been the results in terms of the ministry of those who were graduated from Mercer? As a recent graduate I can only speak with little authority and probably not without considerable bias, but it is perhaps fair to say that those who would put the question to bishops and vestries having experience with Mercer graduates would find that the dedication these men evidence in school is continued in their ministry.

While we Mercer graduates do not have perhaps as long a portion of our lifetime in the priesthood to offer as our other clerical brethren, we do have a lifetime in a secular career to offer to the Church and for a priest this is no liability. The man of late vocation is in a good position to minister to the world since he knows it as one who has been swimming around in it as a layman for a long time. The engineer, scientist, teacher, or editor turned priest can speak with the authority of personal experience on the problems faced by these professions. In both his preaching and in the example of his own life, he can relate these problems to the mighty events of the Incarnation. Like any good army, the Church Militant needs a variety of weapons, and we latecomers have some weapons of our own to share with our colleagues of longer enlistment in the battle against the world, the flesh, and the devil.

The eleventh-hour laborers in the vineyard were not promised anything, they were merely told to go into the vineyard. They obeyed. We latecomers ask nothing of the householder, we are just doing what we are told. For we are the ones—born out of due time—being the least of the apostles; but, by the grace of God, we are what we are and we hope that His grace which has been bestowed upon us will not be in vain.

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NEWS

Continued from page 10

the humor magazine. Upon his graduation in 1931, Mr. Williams came to New York and joined *Life*. In 1936 he became cartoon editor for *Collier's*, and he remained with that magazine for 17 years until going to *Look*.

Survivors include his wife, Mrs. Lois Williams, and a son, Gurney Williams III, a member of the admissions staff at Yale University.

TAIZE

Silver Jubilee

The consecration of an Eastern Orthodox chapel — fulfilling the desire of Ecumenical Patriarch Athenagoras in Istanbul — marked the silver jubilee of the Taizé Community in France.

The chapel reflects the ecumenical commitment of this Protestant monastery founded since the Reformation — to witness the Christian will for religious unity as the forerunner of unity for all men.

The new Orthodox chapel abuts a large Protestant church whose crypt houses a permanent Roman Catholic ora-

Seven persons are now taking up duties as inter-Anglican appointees of the Church's Overseas Department. Shown in a photo taken in June at a conference for outgoing missionaries are (front row from left): Mr. and Mrs. W. L. Gardner, of Bennington, Vt., who are working in Tanzania; Miss Hester Krusen, of Buffalo, N. Y., who will work in Malawi as a Volunteer for Mission; Miss Carolyn Dowrie, also a Volunteer for Mission who is from the diocese of Northern California and is also in Tanzania; the Rev. Derwint A. Suthers and Mrs. Suthers, who are in Brazil (he is behind her). In the second row are the Rev. Stephen Arpée, of the diocese of Newark and Lake Forest, Ill., who will work in Iran after a year's study in England; the Rev. Ronald Maitland, of Minnesota, who is working in Argentina; and the Rev. Jackson Biggers, of Jackson, Miss., who is in Malawi.



tory served by Franciscan Fathers, where Mass is offered daily and where the Blessed Sacrament is reserved.

The Taizé Community was founded in 1940 by Roger Schutz, a theological student at the University of Lausanne, Switzerland. [RNS]

SCHOOLS

President Emeritus Dies

Brig. Gen. Roy F. Farrand, 90, president of St. John's Military Academy in Delafield, Wis., for 38 years, died August 23d. He had been associated with the school for 73 years.

Gen. Farrand entered the academy as a student in 1892, and, upon graduation two years later, was named commandant of students. In 1923 he became the second president of the school and served in that post until his retirement in 1961. Since then he has lived on the campus as president emeritus and a member of the board of trustees.

While working as commandant of cadets, a post equivalent to the dean of men, Gen. Farrand attended the University of Wisconsin. He was graduated in 1900.

During World War I his service to the academy was interrupted for one year while, an infantry major, he was assigned liaison officer with the French army. His decorations included the French Order of the Black Star and the Order of the White Rose of Finland. In 1953 Gen. Farrand received a citation from the Department of the Army for his work in selective service in Wisconsin.

Gen. Farrand retired in 1940 as colonel in the Army Reserve and as a brigadier general in the Wisconsin National Guard.

He was president of the Wisconsin Roadside Development Council from 1940 to 1948, a member of the Wiscon-



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sin State Council of Defense, chairman of the Selective Service Board of Wisconsin from 1939 to 1946, president of the executive committee of the Association of Military Colleges and Schools from 1930 to 1932, and commander of the Wisconsin department of the American Legion in 1930 and 1931.

Gen. Farrand is survived by his wife, Anita, and a daughter, Dorothy. He was a native of Onalaska, Wis.

ECUMENICAL

Two Churches, Two Languages

A service of prayer for Christian unity was conducted August 18th in the resort town of Ste. Marguerite, Quebec, by members of the Anglican Church of St. Christopher and the Roman Catholic Church of St. Bernard.

The bilingual service was held in the Chapel of St. Bernard, and was conducted by the Rev. George R. Pearce, rector of Trinity Church in Ste. Agathes-Monts and priest-in-charge of St. Christopher's, and the Rev. Canon Maurice Matte, parish priest of St. Bernard's.

Fr. Pearce preached the sermon. Three laymen, an Anglican and two Roman Catholics, one English and one French Canadian, took turns reading suitable extracts from the Holy Scriptures. Litanies were read alternately by the Anglican and Roman Catholic priests, with the two languages alternating.

The two clergymen took turns in reading the prayers, frequently exchanging languages, the Englishman using French, and vice-versa. The Creed was recited, half in English and half in French, and the Lord's Prayer was said in both languages. The closing hymn was taken from the Anglican hymnbook, and the benediction was given by both clergymen, one in English and one in French.

WESTERN MICHIGAN

Conference for Co-eds

"How can I deal with people at college who look at life differently than I do?"

"What should I do about religious differences and moral codes among my new college friends?"

"How can I get my parents to treat me like an adult when I return home from college for a visit?"

These were some of the questions asked by 22 young women attending a conference for college women, held by the diocese of Western Michigan August 27th-29th at the Bonnell Conference Center, Holland, Mich. The co-eds were between the ages of 17 and 21, and represented 13 Michigan colleges.

The purpose of the conference was to give the young women, in various informal discussion periods, an opportunity to voice their convictions, express their

anxieties about college living, share their experiences, and compare their values of college life.

Sponsored by the diocesan Girls' Friendly Society, Episcopal Churchwomen, and department of Christian education, in coöperation with the diocesan college commission, the pioneer project was held under the direction of Mrs. Ruth C. Bigelow, a communicant of St. Luke's Church, Kalamazoo.

Other conference leaders were the Very Rev. Dom Benedict Reid, O.S.B., of St. Gregory's Priory, Three Rivers, Mich., who conducted discussions on "What It Means to Be a Woman"; Mrs. Lester B. Thomas, of St. Andrew's Church, Grand Rapids, chairman of arrangements; and the Rev. Robert McDougall, St. James' Church, Albion, chaplain.

NEW HAMPSHIRE

Anniversary

The Rt. Rev. Charles F. Hall, Bishop of New Hampshire and the Rt. Rev. Frederick C. Lawrence, Suffragan Bishop of Massachusetts, were among Protestant, Roman Catholic, Orthodox, and Jewish clergymen of New England participating in an ecumenical service marking the 20th anniversary of the non-sectarian Cathedral of the Pines, in Rindge, N. H.

Archbishop Iakovos of New York, Primate of the Greek Orthodox Archdiocese of North and South America, preached the sermon. A choir from the Roman Catholic Queen of Peace Mission Seminary, Jaffrey, N. H., provided music.

The Cathedral of the Pines was begun

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In 1957 Congress recognized the cathedral with its 40-foot Altar of the Nations as a "memorial to all American war dead."

The altar is constructed of stones from every state and from many foreign lands. Presidents Truman, Eisenhower, Kennedy, and Johnson contributed stones to it. There is a stone from Mars Hill in Athens where St. Paul preached and another from Okinawa. There is petrified wood from Arizona, a cannonball from New Orleans from the War of 1812, a pebble from the grave of LaFayette, a rock from Valley Forge and a stone from the World War II Birkenau concentration camp in Poland.

Any religious group may hold services at the Cathedral of the Pines. An organ, protected from the weather, and an amplification system for the use of recorded music have been installed.

The cathedral, open for visitors throughout the summer tourist season, is maintained entirely by voluntary contributions. [RNS]

AUSTRALIA

"Remain Neutral"

The Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Holy Catholic Church in Japan, declared in Sydney, Australia, that the Church should "remain neutral" in the Vietnam issue. At the same time, however, he said he supported the American bombings of North Vietnam.

"Many Eastern Churches," he said, "are concerned about the U. S. bombings in Vietnam, but I think the Churches should refrain from interfering in politics and leave it to the government."

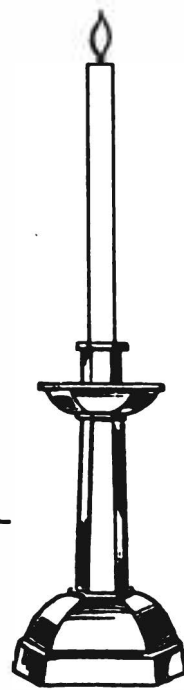
Archbishop Yashiro added that although many student factions in Japan were "violently opposed" to the American involvement in Vietnam, the Japanese people in general supported American policy there.

Archbishop Yashiro was in Sydney for five days as the guest of the Most. Rev. Hugh R. Gough, Archbishop of Sydney and Primate of Australia. [RNS]

Bishop Elected

The Rev. Arthur John Witt, who formerly served in Adelaide, Australia, has been elected Bishop of North-West Australia. He succeeds Dr. John Frewer, who retired early this year at the age of 81,

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after having governed the 666,892-square-mile diocese for 35 years.

Bishop-elect Witt is to be consecrated on November 30th in Geraldton, Western Australia. He studied at Leeds University in England and the Theological College in Yorkshire.

After coming to Australia, he became chaplain at the Woomera rocket range in South Australia, and then had charge of various Adelaide parishes. [RNS]

Pie in the Sky?

Concern over what he said was the Church's "most serious failure" — its inability to show its relevance to daily life — was expressed in Sydney, Australia, by Dr. Hugh R. Gough, Archbishop of Sydney and Primate of Australia.

"Many people outside the Church," he said, "still regard Christianity as all pie in the sky. It is regarded as something to do with a vague theoretical hereafter, when what is needed is something practical for here and now."

Dr. Gough was addressing the opening of the 24th New South Wales Provincial Synod at St. Andrew's Cathedral. One of the proposals expected to be submitted to the delegates was that the Church of England in Australia should be renamed the Anglican Church in Australia.

"The critical question for the Church today," the archbishop said, "is how to communicate the truth of God to a generation brought up in the thrill of change and advance. To the younger generation at least, the Church is unintelligible. We need to get back to the word of God, to those truths and principles laid down by Christ, unencumbered by the strange trend of centuries of human misunderstanding."

Dr. Gough said he thought the road to unity for the Christian Churches also lay in this direction.

"But more important," he said, "is the old truth that actions speak louder than words, and the way for Christians to spread the Gospel is to demonstrate it in their everyday lives. The men of this generation are waiting for the spending of ourselves, our time, our talent, our money in the service of the world before they will be convinced of the truth of Christianity. Christians must be in the forefront of every effort to improve the standard of living and to assist those in need."

Dr. Gough went on to urge Christians to enter politics as a means of service. He said he hoped many would stand in local municipal and shire (county) elections.

But at the same time he warned against the Church becoming identified with any one political party. He said that "although the Christian's first duty was to his religious principles, he could hold to any one of a wide variety of political views." [RNS]

on the issue of the historic episcopate. The document also recognizes Baptism and the Holy Communion as major sacraments.

"We agree," it says, "that orderly transmission of authority in ordination is a normal part of the means by which the Church is kept from generation to generation. Some of us believe an unbroken succession of episcopal ordination from the Apostles is a necessary guarantee of a valid ministry.

"Others of us, holding that there is no distinction in Scripture between the offices of bishop and presbyter, believe that the continuance of a succession of presbyterial ordination is sufficient. . . . But all are agreed that in a united Church there must be a ministry accepted and acknowledged by all."

The principles aim at a "new and unprecedented relationship, under God the Author, Giver, and Guide" regarding the ministry. "We shall therefore place our ministries in His hands without question so that He may overcome what is inadequate and supply what is needed by us through affirmations of faith and prayer and through the laying on of hands," they say.

With the union vote over, members of both Houses moved forward, a little



Archbishop Clark reads the document cementing the new intercommunion between the Anglican Church of Canada and the Philippine Independent Church. Bishop de los Reyes, of that Church, stands between crucifers at left.

A triple blessing is given at the close of the Eucharist. From left are Bishop de Mel, Archbishop Clark, and Bishop de los Reyes.



stunned, to break other new ground in the ecclesiastical wilderness.

Energized by the world-wide challenges outlined at the 1963 Anglican Congress's historic Mutual Responsibility pact, they literally reshaped the Synod

structure, moved forward into Anglican World Mission projects, and debated major changes in the strict Canons of the Church relating to marriage and divorce.

The Anglican flags flying on the crest of the city's Granville Street Bridge were

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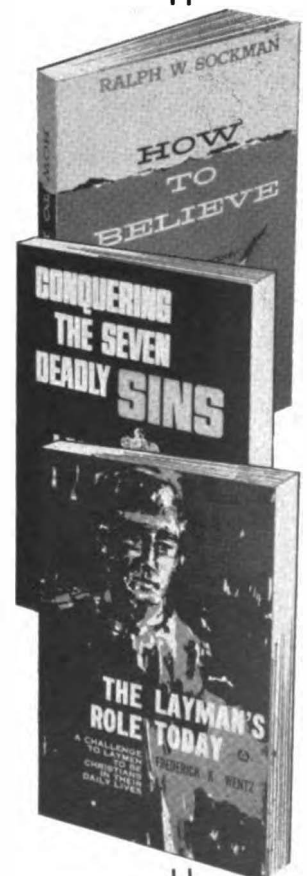
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flying brightly now and being noticed by flag-conscious Canadians. From morning to night, with hardly an evening free of joint sittings of both Houses, the laymen, clergy, and bishops, from 28 dioceses with names like Qu'Appelle and Moosonee, were changing a somewhat conservative class-conscious image of their Church to a Communion-on-the-move, quick to react to distant agonizing needs of India's Punjab, the Arctic's Eskimos, Orientals scattered across the Dominion or Canada's more than 200,000 Indians.

To become more malleable, the Synod reduced membership in its Lower House, numbering about 300, by one-third. It voted to meet every two years instead of triennially. It consolidated its between-session policy making bodies into an Executive Council that now will meet quarterly. And it broadened its electoral base so that every member of the Synod, instead of the Executive Council, will now be able to cast his ballot in an election of the Primate, the highest office of the Church.

One should not say "his" here. One of the fascinating comparisons noted by visitors from the U. S., used to the more cumbersome and, at St. Louis, contentious, masculine General Convention of the Episcopal Church, was the sight of four women calmly taking their elected seats in the Lower House.

They did not speak often, but when they did, they seemed to receive a considered and respectful hearing. One of the women, Dr. Hilda Hellaby, of Mayo, Yukon, the only lay delegate from the Yukon diocese, was instrumental in having the Synod vote down a resolution to give Anglican World Mission funds to projects within the Dominion.

Another theme familiar to American ears was that of the revision of the Church's Canons on marriage and di-



The Rt. Rev. James F. Carney, Vicar General of the Roman Catholic Archdiocese of Vancouver, delivers a message to the Synod.

vorce. It was a reminder of a similar measure which raised a storm at the 1946 Episcopal General Convention.

After four hours of debate ending at midnight, September 1st, weary Synod members voted revision of the Church's strict canonical prohibition of remarriage of divorcees while their former spouses are still alive. The change will not go into effect until approved by the next Synod, in two years.

The new Canon parallels and is "fuller in its teachings" about marriage than the U. S. one, according to the Rt. Rev. Stanley C. Steer, Bishop of Saskatoon and chairman of the Commission on Marriage. It provides ecclesiastical tribunals, each chaired by the bishop of the diocese, and permits remarriage of divorced persons "in exceptional cases" in church according to the rites of the Anglican Church, Bishop Steer said.

A proposal to amend the old Canon, thereby skirting the two-year wait for new Church law to go into effect, was referred to the Commission.

Nowhere was the Canadian Church's interior "rebirth" and outward vision more vividly illustrated than in a lively debate over whether to raise \$175,000 as its part of the seven-Church Christian Pavilion for the Montreal World's Fair. Wouldn't it be better, the Yukon diocese asked, to put up a simple cross and give the money to the Primate's World Relief Fund?

During a hot, overtime debate, the Primate himself observed gently that although "our hearts are torn when it comes to world mission . . . we should as Canadian citizens do all in our power to make the Pavilion a success, as part of our centennial year. . . ." The Fair mark's Canada's 1967 centennial.

The measure went through and the vigorous Canadians looked around for other hurdles and other distant horizons.



Service of witness and thanksgiving, held August 29th in the Queen's Park Arena, New Westminster, B. C.

PEOPLE and places

Appointments Accepted

The Rev. John B. Austin, former assistant chaplain and instructor in religion and history at St. Martin's School, Metairie, La., is dean of religious studies at the school. Address: 5309 Airline Highway.

The Rev. Ernest F. Bel, former chaplain at St. Martin's School, Metairie, La., is assistant headmaster of the school. Address: 5309 Airline Highway.

The Rev. Charles W. Blair, Jr., former rector of Holy Trinity, Thermopolis, Wyo., is chaplain at St. Christopher's School, Richmond, Va. Address: 1207 Tyburn Lane (23229).

The Rev. Harold A. Emery, Jr., former curate at the Church of the Good Samaritan, Paoli, Pa., is dean of boys at St. Francis Boys' Home, and vicar of the Church of the Holy Apostles, both in Ellsworth, Kan. Address: St. Francis Boys' Home, Box 285.

The Rev. Peter Francis, former dean of boys at St. Francis Boys' Home, and vicar of the Church of the Holy Apostles, both in Ellsworth, Kan., is dean of boys at "Camelot," St. Francis Boys' Home, Lake Placid, N. Y. Address: c/o the Home.

The Rev. George L. Greeno, former vicar of St. Paul's Mission, Springfield, N. Y., is rector of the Church of the Guardian Angel, Baltimore, Md. Address: 2629 Huntingdon Ave. (21211).

The Rev. Walter Robert Hampshire, former assistant priest at St. Barnabas', DeLand, Fla., and supply priest in the diocese of South Florida, is assistant professor of English and religious education, at Florida Memorial College, St. Augustine, Fla.

The Rev. Andrew B. Jones is rector of the Church of Our Saviour, Lebanon Springs, N. Y.

The Rev. Alfred Thomas Knies, Jr., former vicar of Trinity Church, Marble Falls, and Epiphany Church, Burnet, Texas, is assistant rector of St. Martin's, Houston, Texas. Address: 6219 Meadow Lake.

The Rev. James P. Lincoln, former executive secretary of the department of Christian education of the diocese of Virginia, is rector of Christ Church, Richmond, Va. Address: 1704 Laburnum Ave. (23227).

The Rev. Nelson C. Longnecker, former assistant at Trinity Church, New Orleans, La., is a part-time assistant to the chaplain of the Episcopal University Center at Tulane-Newcomb, and a student at the Tulane School of Architecture. Address: 1100 Broadway St., New Orleans 11, La.

The Rev. Gerald P. Loweth, former vicar of the Church of the Holy Apostles, Hilo, Hawaii, and archdeacon of the island of Hawaii, is senior assistant curate at Grace Church-on-the-Hill, Toronto, Ontario. He has been doing work toward the M.Th. degree at Trinity College, Toronto. Address: 12 Strathearn Blvd., Toronto 10, Ontario.

The Rev. James A. Mitchell, retired and rector emeritus of St. Paul's, Englewood, N. J., is in charge of Trinity Church, Arlington, Va., until August, 1966, while the rector is on sabbatical leave. Address: Apt. 7, 1910 Columbia Pike, Arlington, Va. 22204.

The Rev. Anthony J. Morley, rector of Trinity Church, St. Louis, Mo., will be coordinator of the pilot diocesan operation involving the dioceses of Missouri and Springfield in joint planning and coordinating of responsibilities in metropolitan St. Louis, Mo., on October 1st.

The Rev. E. William Pounds, former curate at St. Andrew's, Omaha, Neb., is rector of Grace Church, Columbus, and Trinity Church, Schuyler, Neb. Address: Box 305, 2053 — 23d Ave., Columbus.

The Rev. Clayton S. Pratt, curate at St. Paul's, Troy, N. Y., will be rector of St. Mary's, Lake Luzerne, N. Y., on October 1st.

The Rev. Thomas E. Regnary, who has been doing advanced work at the University of Kansas

Continued on page 38

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ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
Rev. Canon Robert G. Carroon, provost
Sun 8, 10, EP & B 7:30; Daily Eu 7, EP 5:30; C Sat 4-4:30, 8-8:30

BELOIT COLLEGE Beloit
ST. PAUL'S 212 W. Grand Ave.
Rev. Joseph E. Mazza, r & chap., Rev. Richard Greene, Rev. Chad Walsh
Sun 7:30, 9, 10:45; Thurs 5 HC on campus

CARROLL COLLEGE Waukesha
ST. MATTHIAS' N. East & Main St.
Rev. Maxwell Brown, r
Sun MP 7:45, HC 8, 9:15, 11

CARTHAGE COLLEGE Kenosha
ST. MATTHEW'S 5900 Seventh Ave.
Rev. Peter L. Stone, r, Rev. Neal H. Dow
Sun 7:30, 9, 11; Tues 6:45; Thurs 9

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

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
Rev. Ronald E. Ortmyer, r; Rev. C. Robert Lewis
Sun 8, 9:15, 11; Weekdays as anno

STATE UNIVERSITY AT PLATTEVILLE
HOLY TRINITY Chestnut & Market
Rev. Paul Brisbane, r
Sun 9; Holy Days 5:15

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

DIocese of Milwaukee (Cont'd)
UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Paul K. Abel, chap.
Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory; St. Bede Oratory 3216 N. Downer Ave.
Rev. Robert J. C. Brown, chap.
Weekdays: HC 8:30, Wed 12:30; HD 6:30 & 12:30; MP 8:15, EP 3:30

Other Colleges in Alphabetical Order by States

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

CALIFORNIA
CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Terry Lynberg, chap.
Sun 9, 9:10, 11, 7; College Group 2d & 4th Sun

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

OCCIDENTAL COLLEGE Los Angeles
ST. BARNABAS' Eagle Rock, Los Angeles
The Rev. J. Earl Cavanaugh, r
Sun 8, 9:30, 11, 7:30; HC Services every Tues on campus, 5:40

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. Lane W. Barton, Jr., Chap
Services as announced

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hilgard Ave., L.A. 90024
Rev. Nicholas B. Phelps, chap.
HC, MP, EP daily; full-time chaplaincy

WHITTIER COLLEGE Whittier
ST. MATTHIAS 146 So. Washington Ave.
Rev. Albert E. Jenkins, Rev. A. L. Young,
Rev. J. B. Grosso
Sun 8, 9, 10, 11; Canterbury, Wed 7 and 5

CONNECTICUT
U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
Paul D. Wilbur, r; H. K. Maybury, ass't
Sun 8, 9:15, 11; Thurs 10

UNIVERSITY OF BRIDGEPORT Bridgeport
ST. JOHN'S 768 Fairfield Ave.
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.
Sun 8, 9, 11; Daily 8 HC, and as announced

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

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

FLORIDA

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

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

GEORGIA

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

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

ILLINOIS

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

SOUTHERN ILLINOIS UNIVERSITY
ST. ANDREW'S 404 W. Mill St., Carbondale
 Rev. A. W. Hillestad, r; Rev. C. F. Doyle, chap.
 Sun 8, 9, 10:45; Canterbury Assoc. 6:30; Weekday
 Masses Mon 8, Tues 7, Wed 7 & 12, Thurs 7, Fri
 9:30, Sat 8; Greater Feasts 5:15; EP daily 5:15

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
 Rev. John W. Pyle, D.D.
 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 (GI06) 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 408 E. Kirkwood
 Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.
 Sun 8, 9:30, 11. Tel. 336-4466

LOUISIANA

TULANE UNIVERSITY and
NEWCOMB COLLEGE New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 Rev. W. Donald George, chap; Rev. Nelson C. Long-
 necker, ass't
 Sun HC 7:30, 9:30, 11:30; EP 5:30; Daily MP 6:45,
 HC 7, EP 5:30; also HC Wed & HD 12; Canterbury
 Wed 6; C Sat 4:30-5:30

MARYLAND

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

MASSACHUSETTS

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

LOWELL TECHNOLOGICAL INSTITUTE
LOWELL STATE TEACHERS' COLLEGE
ST. ANNE'S Merrimack St., Lowell
 Rev. Francis B. Downs, r; Rev. Laurence P. Teeter, c
 Sun 8, 9:15, 11; Wed 7:15

MOUNT HOLYOKE COLLEGE South Hadley
ALL SAINTS'
 Rev. Maurice A. Kidder, v & chap.
 Eleanor F. (Mrs. Edward) Shirley, college worker
 Sun 8, 10:30; Lawrence House Fri 5:30

MASSACHUSETTS (Cont'd)

WHEATON COLLEGE Norton
ALL SAINTS' 121 N. Main St., Attleboro
 Rev. Thomas F. Airey, r; Rev. Bruce A. Young, ass't
 Sun 8, 10 HC; Tues 6 HC; Wed 7:30 HC; Thurs 7 HC
 Cole Chapel on campus

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

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 Rev. G. Russell Hatton, chap.
 Sun 10 MP & HC, 11:30 HC, 7:30 EP; Daily MP,
 EP, HC

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

NEBRASKA

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

NEW JERSEY

RIDER COLLEGE Trenton
TRINITY CATHEDRAL W. State St. & Overbrook Ave.
 Rev. Canon Gary Y. Canon, chap.
 Sun 7:30, 8:30, 9:30, 11
 J. Goodner Gill Chapel: Sun 11:45

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

NEW YORK

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, Phillip Zabriskie,
 Carleton Sweetser, John Danforth
 Sun 8, 9:30, 11; Wed 7:20; Thurs 11

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

UNION COLLEGE Schenectady
ST. GEORGE'S N. Ferry St.
 Rev. Darwin Kirby, r; Rev. Richard W. Turner,
 Rev. Thomas T. Parke

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
 Rev. Anthony P. Treasure, r
 Sun 8, 10, 5:30; Tues, Wed, Fri 7; Thurs 10; Sat
 8:30; C 10-11

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

PENNSYLVANIA

BRYN MAWR COLLEGE and
Haverford College
GOOD SHEPHERD Lancaster Ave., Rosemont
 Rev. James H. Cupit, Jr., r
 Sun 7:30, 9:30, 11 HC, 5:15 EP; Daily 7:30 HC

PENNSYLVANIA (Cont'd)

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

Haverford College Haverford
ST. MARY'S 36 Ardmore Ave., Ardmore
 Rev. Michael Porteus, SCM, chap.
 Sun 8, 9:30, 11

Wilkes College, King's College
College Misericordia Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
 Rev. Burke Rivers, r; Rev. M. W. Edwards, chap.
 Sun 8, 11; Wed 7:30 College Coffee House

RHODE ISLAND

BROWN UNIVERSITY, PEMROKE COL-
LEGE, RHODE ISLAND SCHOOL OF
DESIGN, BRYANT COLLEGE Providence
EPISCOPAL COLLEGE CHURCH 114 George St.
 Rev. Bennett L. Owens, chap.
 Miss Judith A. Speyer, assoc.
 Sun 11:15, College Eu & Ser; HC Wed 7; Thurs 7:30

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

SOUTH CAROLINA

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

STATE COLLEGE and
CLAFLIN UNIVERSITY
ST. PAUL'S 186 Watson St., Orangeburg
 Rev. Rupert F. Taylor, p-in-c & chap.
 Sun HC 8:45; Canterbury Club 4; for others, see
 priest-in-charge

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

TEXAS

RICE UNIVERSITY
TEXAS MEDICAL CENTER Houston
COLLEGIATE CHAPEL OF ST. BEDE
 Autry House 6265 So. Main
 Rev. John D. Worrell, chap.
 Sun HC 10; Wed HC 5; Mon-Fri 5:15

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
 The Rev. A. Stringer, r
 Sun 7:30, 11; Weekdays as announced

VIRGINIA

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

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

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

This Directory is published
 in all

January and September issues.

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CLASSIFIED

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COME to the Tower in Walton, N. Y., for permanent gracious living in a home away from home. Three meals a day, home cooking. Walking distance shopping center, lovely porch; motor trips to points of interest if desired. Doubles \$80 weekly, singles \$50 weekly. Further information from Ted Titus, 119 Stockton Ave., Walton, N. Y. Delaware County. Phone Code 607-4197.

FOR SALE

ATTENTION CHOIR DIRECTORS: 80 nearly new "The Oxford American Psalter," \$15.00; original cost \$3.00 each. Write Secretary, St. Francis' Episcopal Church, 493 Old Long Ridge Road, Stamford, Conn.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the altar, daron 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

WANTED: Single women teachers for girls' boarding school in midwest. Also housemother. Reply Box M-241.*

POSITIONS WANTED

PRIEST, 36, married, three children, presently in Mid-United States, seeks curacy to work with young people. Reply Box C-270.

PRIEST, 32, single, definite Catholic, desires small parish or mission. Reply Box C-271.*

RETREATS

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

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

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

Continued from page 35

for the past two years, is curate at the Church of St. Michael and All Angels, Mission, Kan. Address: 6630 Nall Ave., Shawnee Mission, Kan. 66202.

The Rev. Stanley F. Rodgers, former associate director of the Educational Center, St. Louis, Mo., is a canon of Christ Church Cathedral, St. Louis, Mo.

The Rev. Robert R. Rodie, Jr., former assistant dean for development at Berkeley Divinity School, New Haven, Conn., is rector of Christ Church, Riverdale, N. Y. Address: 5030 Riverdale Ave. (10471).

The Rev. Reginald D. Rodriguez, former superintendent and vicar of the Good Shepherd Mission, Fort Defiance, Ariz., is assistant at All Saints', Riverside, Calif. Address: 3847 Terracina Dr.

The Rev. William Romer, former curate of St. Andrew's, Hanover, Mass., is rector of St. Boniface Mission, Guilderland, N. Y.

The Rev. Howard C. Rutenbar, former vicar of St. Barnabas', Florissant, Mo., is rector of Christ Church, St. Joseph, Mo. Address: 209 N. 7th St.

The Rev. Ernest K. St Johns, former curate at St. Paul's, St. Joseph, Mich., has been granted a temporary leave of absence by the Bishop of Western Michigan, to serve as assistant director of the Tri-County Community Action Program (anti-poverty program), of southwestern Michigan. Address: 4012 Lakeshore Dr., St. Joseph, Mich.

The Rev. Sheldon M. Smith, vicar of St. Anselm's, Park Ridge, Ill., will be rector of the Washington Memorial Chapel, Valley Forge, Pa., on October 1st.

The Rev. Peyton E. Splane, former rector of St. Paul's, Jesup, Ga., is rector of Christ Church, Bastrop, La. Address: 210 S. Locust St.

The Rev. John F. Stanton, former curate at Christ Church, Hackensack, N. J., is rector of Trinity Church, Hoboken, N. J. Address: 707 Washington St.

The Rev. Warren L. Starrett, former rector of St. Clement's, Greenville, Pa., is canon theologian of the diocese of Erie. Address: 5410 Heidt Ave., Erie, Pa. 16509.

The Rev. Carl D. Swanson, former vicar of Shepherd of the Hills, Branson, Mo., is rector of Epiphany, South Haven, Mich. Address: 464 Kalamazoo St.

The Rev. Robert Clarkson Swift, former rector of St. Luke's, Dallas, Texas, is rector of St. Michael and All Angels, Mission, Kan. Address: 6630 Nall Ave., Shawnee Mission, Kan. 66202.

The Rev. Stuart S. Tuller, former rector of All Saints', Hanover, Pa., will be rector of St. Christopher's, Springfield, Va. Address October 1st: Hanover and Monticello Blvd. (22150).

The Rev. Francis G. Washburn, former rector of the Church of the Ascension, St. Louis, Mo., is presiding presbyter of Covenant Parish, Houston, Texas. This is a joint program of three city parishes.

The Rev. Richard A. Watson, former rector of Melhany Parish, Charlottesville, Va., is a member of the faculty of the Oldfields School, Glencoe, Md.

The Rev. William M. Weaver, former vicar of St. Bernard's, and chaplain of Okolona College, Okolona, Miss., is in charge of St. Mary's, Chattanooga, Tenn.

The Rev. Llewellyn Wells, Jr., former rector of the Church of the Good Shepherd, Charleston, W. Va., is in charge of Christian education at St. John's Cathedral, Denver, Colo. Address: 1313 Clarkson.

The Rev. Paul Allen Westman, former rector at St. John's, Maple Shade, N. J., is director of Christian education at St. James', Wichita, Kan. Address: 3750 E. Douglas Ave. (67208).

The Rev. George F. Wharton III, former rector of the Church of the Epiphany, Opelousas, La., is chaplain at St. Martin's School, Metairie, La. Address: 5909 Airline Highway.

The Rev. Philip H. Whitehead, former rector of St. Alban's, Jacksonville, Fla., is resident chaplain at St. Catherine's School, Richmond, Va. Address: 5902 Grove Ave. (23226).

The Rev. Richard H. Williams, former canon at St. John's Cathedral, Albuquerque, N. M., is rector of the Church of the Holy Faith, and Episcopal chaplain to St. John's College, Santa Fe, N. M. Address: 311 E. Palace Ave.

The Rev. Bill B. Wilson, deacon, is assistant at St. Peter's, Sheridan, Wyo. Address: 1 Tschirgi St.

Ordinations

Deacons

Ohio — Carl G. Carluzzi, assistant at St. Paul's, Maumee, Ohio; Charles M. Coit, assistant at St. Andrew's, Elyria, Ohio; David T. Elpheg, assistant at St. John's, Cuyahoga Falls, Ohio; James B. Hagen, assistant at St. Paul's, Canton, Ohio; Paul A. Heckters, assistant at St. Peter's, Ashtabula, Ohio; Michael O. Moore, assistant at the Church of Our Saviour, Akron, Ohio; Herbert A. Reece, assistant at Christ Church, Warren, Ohio; Larry G. Smellie, assistant at St. Paul's Cathedral, Erie, Pa.; Isaac M. Kikawada, on the staff of St. Ann's School, Boca Raton, Fla.; and James D. Schorr.

Springfield — James M. McEvers, vicar of St. Alban's Mission, Olney, and in charge of St. Mary's, Robinson, Ill., address, 413 E. Butler St., Olney, Ill. 62450; Carlyle H. Meacham, former Unitarian minister, vicar of St. Anne's, Anna, and resident in clinical training at Anna State Hospital, Anna, Ill., address, 513 Morgan St. (62906); Michael D. Pullin, assistant to the chaplain of the Chapel of St. John the Divine, Champaign, Ill., address, 1011 S. Wright St. (61822); Lawrence R. Walker, in charge of developing an inner city ministry in East St. Louis, Ill., address, 603 N. 9th St. (62201).

Western Massachusetts — Allan Baldwin, working in the field of vocational rehabilitation and physical medicine, in a program connected with Union Theological Seminary, address, Rusk Institute, New York, N. Y.; Kenneth Francis Connor, Jr., in charge of St. Paul's, Nahma, and St. Alban's, Manistique, and assisting the archdeacon in Munising, Mich., address, 513 Oak St., Manistique, Mich. 49854; Michael Hunt Murray, on the staff of All Saints, Worcester, Mass., address, 10 Irving St.; Earl Allen Whepley, assistant at the Church of the Atonement, Westfield, Mass., address, 40 Court St. (01085).

Armed Forces

Chap. (Lt. Cdr.) Philip C. Bentley, Office of the Chaplains, NNMCM, Bethesda, Md.

DEATHS

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

The Rev. Percy Horace Miller, rector of St. George's Church, Belleville, Ill., died June 17th after a heart attack, in Belleville. He was 60 years old.

Fr. Miller was born in Peterborough, N. H. He attended Colorado State Teachers College, Du-Bose Memorial Church Training School, and the University of the South. He was ordained to the priesthood in 1936. Before entering the ministry, Fr. Miller taught school in New Hampshire. From 1935 to 1937 he served as assistant at Epiphany Mission, Sherwood, Tenn. He was rector of Christ Church, Collinsville, Ill., from 1937 to 1954, and priest in charge of St. George's Church, from 1942 until 1954 when he became rector.

During World War II he was an auxiliary chaplain at Scott Field.

He was active in American bird-banding societies and was an associate member of the American Ornithologists' Union. Fr. Miller was archdeacon of Alton in the diocese of Springfield from 1947 to 1954. He was a deputy to General Convention in 1952. He was also a member of the Confraternity of the Blessed Sacrament.

He is survived by his wife, Clarabell Miller; a daughter, Mrs. Gerald Weserhausen; two brothers, Victor and Jesse Miller; a sister, Mrs. Mona McCoomb; and six grandchildren.

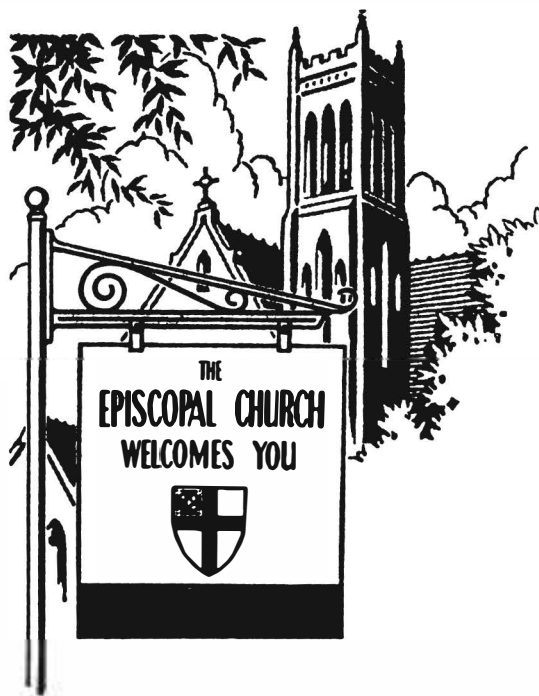
Thomas Campbell Grier, headmaster and president of the board of trustees of Grier School, Tyrone, Pa., died August 16th in Tyrone. He was 61 years old.

Mr. Grier, whose parents were owners of the Grier School, was born in Tyrone. He attended Princeton University and was graduated from Massachusetts Institute of Technology in 1927. He was a member of the vestry of Trinity Church, Tyrone, and a member of the diocese of Harrisburg's executive council. At one time he served on the board of trustees of the diocese.

He is survived by his wife, Solveig Berg Grier; and five children, Thomas, Jr., Bruce, Douglas, Filley, and Gordon.

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.



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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 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; Weekdays 7:30, 5:30; Wed, Thurs,
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D., r
Sun HC 8; MP 10; Wed HC 7:30 & 10

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.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister 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. Hohenschield, S.T.D., r-em
Sun HC 8, 9, 11, 15 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; Daily MP,
H Eu, & EP

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 15 11; MP 11 ex 15; Daily HC
7:30 ex Fri 9:30

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
Ep Tues & Thurs 5:45 Church open daily for prayer

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 15, 11 MP Ser; 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. 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, Ch Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9, 11 (High); EP B 6; Daily Mass
7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6.
C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

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

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

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsko Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7 & 10; Daily Mon, Tues, Wed 7;
Thurs, Fri, Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake, Rev. A. E. Moorhouse, Rev. R. I.
Walkden
Sun 8 & 10; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

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 9:30 & HC 10; Sat C 7

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 10, 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

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

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, Evenson; ex, except; 15, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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