

The

Living Church

MRS D STEWART TEMPLETON
617 COCHRAN DR
GREENSBURG PA
SEP 15-66 REN-2 LC4

September 19, 1965

30 cents

Page 5:

House of Bishops

— **Deaconesses**

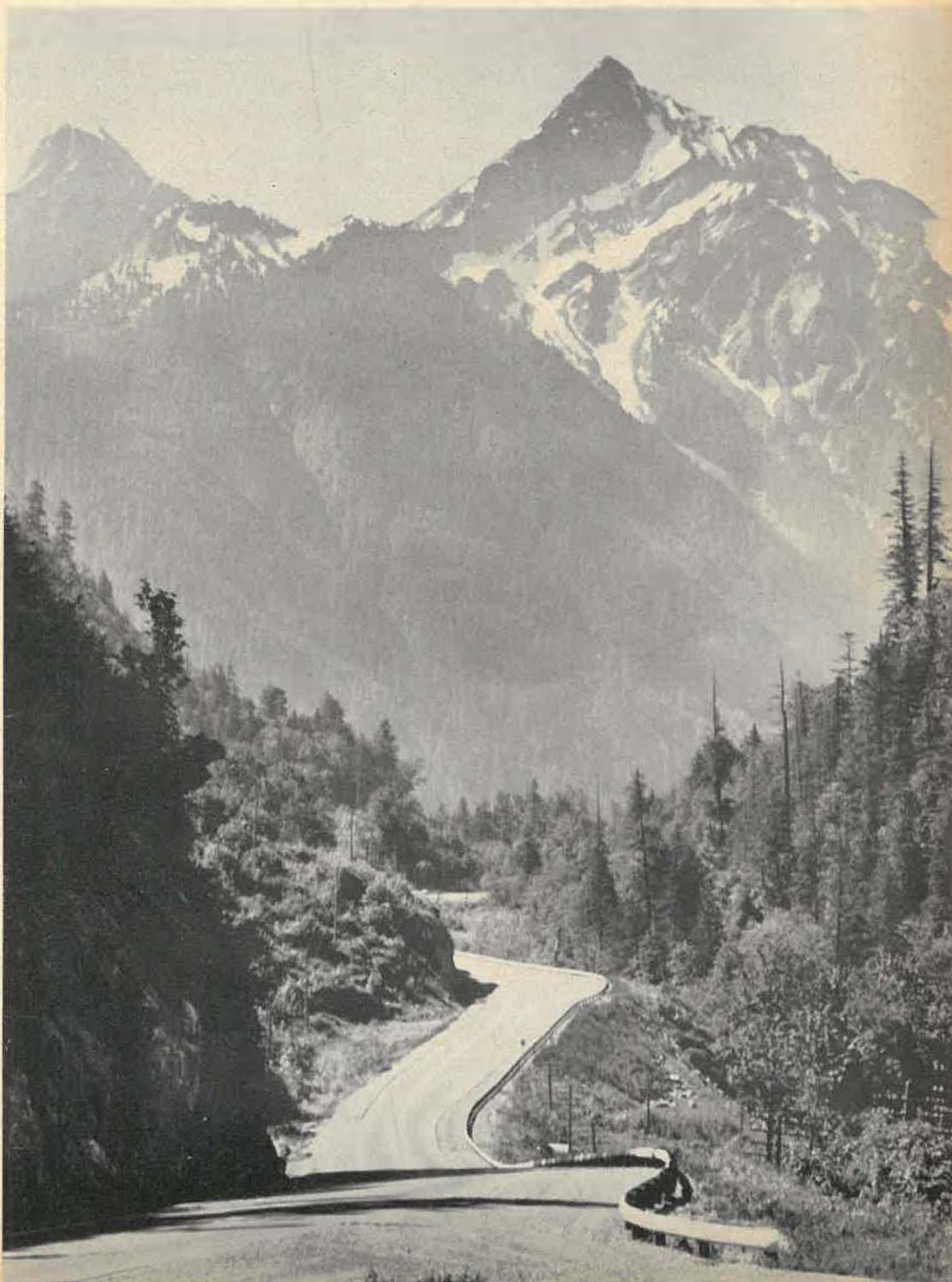
*Decisions
by debate*

— **Bishop Pike**

*Solution
by statements*

Eastern Photo Service

Under looming peaks, the usual routines and lengthy debate [page 5].



Heretic or prophet?

Judge for yourself. Read

JAMES A. PIKE'S

A Time for Christian Candor



Newspaper headlines from coast to coast have reported the revolutionary views of Bishop James A. Pike and the heated controversy between those who praise his courage and those who would unfrock him.

In his new book, *A TIME FOR CHRISTIAN CANDOR*, Bishop Pike speaks out frankly and fearlessly. He sets forth the essentials of a faith that challenges Christians to a rigorous rethinking of traditional beliefs and "proposes that the Church strip itself of 'excess luggage' that, in the Bishop's view, no longer makes Christianity relevant to the world of today." — *New York Times*

\$3.50 at all bookstores



Harper & Row



New, from Oxford

The Language of the Book of Common Prayer

by **STELLA BROOK**

This thorough and fascinating study considers the authorship, emergence and revisions of *The Book of Common Prayer* in the light of semantic development, changing usage and stylistic habits during four centuries. Particularly illuminating is the author's attention to the style used in translations of the psalms and to the "plain" prose of the Prefaces and the Rubrics.

\$5.50 at your bookseller

**Oxford University Press
New York**

OSBORNE

117 Gower St. London, W.C. 1, England



CHALICES and ALL CHURCH SILVER AND METALWARE

Illustrated books sent free surface mail

R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

When Writing Advertisers

Please Mention

THE LIVING CHURCH

Viewpoints on Family

Family, Church and Community. Edited by **Angelo D'Agostino, S.J., M.D.** P. J. Kenedy & Sons. Pp. 150. \$4.50.

Georgetown University, founded in 1789, celebrated its 175th anniversary with a series of symposia and lectures on leading issues of the times. *Family, Church and Community* is one of a series being published as "Wisdom and Discovery Books." It consists of papers given at sessions on campus as part of the anniversary observance by the Washington Branch of the Academy of Religion and Mental Health.

Part I of the book deals with "The Family in Society," Part II with "Intra-family Dynamics," and Part III with "Juvenile Delinquency — Whose Problem?"

The particular value of a book such as this lies in the permanent recording of papers by men outstanding in their professional concern for the modern urban family. If there is a weakness it lies in the variety of viewpoints presented and the absence of any opportunity to discuss divergent views which the original panel presentation surely must have offered.

On the whole, the compendium of a vast subject here presented offers many opportunities for thoughtful reading.

(Rev. Canon) **FRANK V. H. CARTHY***

Skillful Combination

Canon Law. By **Daniel B. Stevick.** Seabury Press. Pp. 256. \$5.95.

It is, of course, a truism that you can't judge the contents of a book from the title on the cover. *Canon Law* is no exception, for, in spite of its incisive and peremptory title, its contents prove to be not only most informative, but extremely interesting as well. The former may assure its presence in most clerical libraries; the latter perhaps will encourage the pious hope that it will be read.

Canon law is not a subject that seems to concern many clergy, most of them seldom referring to it except in the case of marriage problems, or the encumbering of parish property. Here, however, is a work that, if used, should change all this.

Dr. Stevick has written a book that most skillfully combines in a few chapters a rationale of canon law, a theology of canon law, a history of canon law, a discussion of ecclesiastical polity, and three chapters on the Constitution and Canons of the Episcopal Church.

This book has been needed for a long

*Canon Carthy is a vice-president of the National Association for Mental Health.

time and the Church is in Dr. Stevick's debt for its production. It should be at least one of the texts in use in every seminary course on canon law, and should be widely used by both clergy and laity.

In addition to being grateful to the author we also stand in admiration at his temerity in including a commentary on the current Canons, with the 1964 changes, in view of the tendency of General Convention to "tinker" with the Canons, for better or for worse, every three years.

The author is a member of the faculty of the Philadelphia Divinity School, and I sincerely hope that this is not the last work we shall have from the pen of Dr. Stevick.

(Rev.) G. F. WHITE, D.D.

Austere, Exotic, and Amusing

A Monastery Guest House Cook Book. Compiled by **Edith G. Stedman**. Copies may be ordered from Miss Jean Hoegger, 12 Rockwood Terrace, Auburndale, Mass. Pp. 93. Paperback, \$1.50, plus 10¢ mailing charge.

Let no one assume that *A Monastery Guest House Cook Book* will appeal only to cooks. Simply to read this "slightly off-beat cookbook," as it is called by its compiler, is a rare treat, a delicious taste of the humor that pervades the monastic life. So highly entertaining is Miss Stedman's introductory account of her experiences in begging recipes from visiting religious at Dorchester Abbey, Oxford, where she is in charge of the gift shop,



that the recipes themselves are like the added delight of marzipan topping on the fruited Christmas cake from St. Margaret's Convent or the flaming brandy poured over the English plum pudding contributed by the Order of St. Anne.

Happy as its content is this little book's intent as "an ecumenical offering." It is the joint project of an Anglican abbey and its neighboring Roman Catholic church, and its recipes come from Roman Catholic and Anglican convents and monasteries around the world, from the Society of the Sacred Mission in Australia to the Convent of St. Mary in Poona, India, from the great Medieval houses and from the newer and poorer orders, each in its own way "expressing a sincere

desire for greater unity and a willingness to cooperate."

The recipes range from the simplicity bordering on austerity of Lentil Cutlets and Father's Favorite or Friday Soup to the near-exotic. Some of the latter, such as Buckfast Almond Flan, Apricot Meringue Pie, and a cordial that calls for a "half a gallon of best gin," tempt the reader to wonder whether some of the contributing houses might possibly have taken advantage of this venture in culinary ecumenism as a subtle inducement to prospective postulants. Whether or not the amusement provided by some of the contributions is intentional (Chicken Cacciatore from *Hawaii?*) is, perhaps, part of the book's charm. Is it to be seriously believed that members of the English Community of the Glorious Ascension

really do drink, if needed, one wineglass of Creaky-Joint Juice every morning before breakfast for 27 weeks?

An appended chapter on the place of the monastery guest house in the Middle Ages was prepared from sources at the Bodleian by Ann Simons and Raymond Kelley 3d, and the clever illustrations were done by Anglican nuns of an enclosed order in Oxford. Profits of the book will be shared between the Abbey of S.S. Peter and Paul and the Church of St. Birinus, Dorchester-on-Thames, Oxon, England. It is to be hoped that they will far surpass the modest expectations of the two sponsoring churches, not only because both are "hard pressed," but to allow for publication of new and more durably bound editions of their unique "cookbook."

SALLY BRADLEY

WESTMINSTER BOOKS BRING YOU THE BEST IN CHRISTIAN THOUGHT

History and Theology in Second Isaiah

A Commentary on Isaiah 35, 40-66

By JAMES D. SMART. Breaking with the traditional analysis, this commentary gives a fresh examination of the problems and interpretations of the text. \$6.50

God With Us

A Theology of Transpersonal Life

By JOSEPH HAROUTUNIAN. This book points the way to a theology emphasizing communion with our fellow men as essential to communion with God. \$6.00

Calvinism and the Political Order

Edited by GEORGE L. HUNT.

Consulting Editor: JOHN T. McNEILL.

Outstanding American historians tell how Calvinist thought, from the 16th century to the 20th, has affected politics.

\$4.50

*A great theological classic—
now in paperback:*

The Mediator

By EMIL BRUNNER. The famous Swiss theologian's analysis of the Biblical doctrine of the person and work of Christ.

\$3.25



Now at your bookstore

THE WESTMINSTER PRESS®

Witherspoon Building, Philadelphia, Pa. 19107

LETTERS

Most letters are abridged by the editors.

Applause

I applaud the recognition by THE LIVING CHURCH of St. Stephen's Church, Houston, and St. James' Church, Houston, as Distinguished Parishes. Having had some intimate contact with both parishes during the last quarter of a century I have watched what has been happening with keen interest and with an increasing sense of the reality of the Holy Spirit at work through these two congregations.

Thank you for seeing to it that their story reached a wider public.

(Rt. Rev.) JOHN E. HINES
Presiding Bishop

New York, N. Y.

I must commend you for selecting St. James' Church, Houston, as a Distinguished Congregation, category II. While the decision to remain in the community was at best unpopular, it is a clear—although soft-spoken—witness to our Lord's intention that His Church minister to all people. Even as He ministered to the Samaritan Woman, so today, His Church must minister to the unpopular and unwanted. If, therefore, the Church is to do her work, the local congregation must be faithful in its own setting, and to its local neighbors. And this St. James', Houston, has done so effectively that without your selection, no one would have ever known!

(Rev.) JOHN M. FLANIGEN, JR.
Rector, Trinity Church

Pinopolis, S. C.

The cover picture of your August 29th issue shows the congregation of St. James' Church in Houston as remaining seated while Bishop Goddard administers Confirmation. Why are they seated instead of standing as the rubric directs?

(Rev.) EMMET GRIBBIN

Editor's comment: Possibly the bishop asked them to sit. We have seen this done, when the class of candidates was large.

Protest

I must protest the statement attributed to the Rev. Robert T. Stellar, D.D., in your August 29th issue. The recent riot was a great tragedy to our city of Los Angeles and to the entire cause of civil rights. To say that Los Angeles is a segregated city and that the Negro lacks opportunity here is absolutely false. I personally attended a junior high school in Los Angeles (Virgil Jr. High) which was heavily integrated 27 years ago. When I graduated from UCLA in 1950 we had a Negro class president and Dr. Ralph Bunche gave the major commencement address. I am afraid other causes for this riot will have to be found.

(Rev.) JOSEPH M. REEVES

Vicar, the Church of the Holy Comforter
Los Angeles, Calif.

Backing

Really, I don't make a habit of sending letters to the editor but I think we who say the Creed, and mean what we say, should back up the courage of the 14 clergy

who petition the House of Bishops about Bishop Pike and all he denies.

And, by the way, I have always wondered why a parish supper could bring out 50 souls, but a Prayer Book holy day Eucharist only two or three. This may be the answer. It may well be many of us do not belong in the Anglican Church.

ROVEY F. PATCH

Levanon, N. H.

This writer, who is neither right wing nor segregationist in his thinking, may be listed among those who feel that the Bishop of California has departed from the faith.

The priests of the diocese of Arizona are to be commended for calling upon the House of Bishops to call the Rt. Rev. James A. Pike to account for his publicly expressed heresy and denial of the Christian faith [L.C., August 15th]. May our Fathers-in-God call Bishop Pike to faith and repentance. Should he not heed, may they act that a new apostle might proclaim the Gospel from Grace Cathedral.

ROBERT PACE

Chapel Hill, N. C.

Statement Needed

I was deeply interested in the letter of the Rev. Frank W. Marshall Jr., of Trinity Church, Bayonne, N. J., headed "Who Will Speak?" [L.C., August 29th]. I have been asking myself the same question.

Within the last year and a half I can recall four occasions involving priests of our Church when, in public statements, it has been declared or implied that fornication is not always wrong or that obscenity is not obscene.

When the professor of ethics in one of our leading theological seminaries publicly states that premarital sex is not always wrong and the statement goes unchallenged officially, the world can be excused for thinking that it represents the mind of the Church.

This does not call for a polite discussion in the pages of a religious journal but for an authoritative statement before the world.

In view of the moral confusion prevailing in the nation, the breakdown of family life, and the staggering increase in venereal disease among the young, I, for one, would look to the House of Bishops to speak and give guidance to the country. I would expect them to declare unanimously and authoritatively that the Christian life demands that all refrain from fornication before marriage and remain faithful to one partner within it.

R. N. USHER-WILSON

New York, N. Y.

Obligation

Re, "Out Of Step With The Times," by Doreen T. Hansbury, [L.C., August 22d]: BRAVO. Whether parable or fact, this article expresses the "voice crying in the wilderness" of quite a large segment of laymen and no small number of faithful clergy.

There is one fallacy in the article that stands out—forsaking the Church to the hands of the pseudo-intellectuals by default. If we believe the Church to be "the Body of Christ" we owe it to God and ourselves to be a "majority of one" willing to stand fast and do battle with the enemy.

(Rev.) JOE M. ROUTH

Rector, St. Philip's Church
Palestine, Texas

The Living Church

Volume 151

Established 1878

Number 12

*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.

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; Rev. Dudley J. Stroup,*† vice president; Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. Rt. Rev. William H. Brady,*† Bishop of Fond du Lac, Rt. Rev. John P. Craine,*† Bishop of Indianapolis, Rt. Rev. John S. Higgins,*† Bishop of Rhode Island. Rev. William E. Craig,*† Rev. John Heuss,*† Rev. Curtis W. V. Junker,*† Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,*† Charles M. Crump,*† Peter Day,*† Robert Hall,*† Neal Kaye,*† Francis J. Starzel,*†

*Director

†Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee Wis. 53202

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. Christine Fleming Hefner, managing editor. Lila Thurber, news editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. E. W. Andrews, the Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant. Roman Bahr, subscription manager.

DEPARTMENTS

Books	2	News	5
Editorial	9	People and Places	12
Letters	4	Vestryman's Diary	12

FEATURE

Sunday-School Adventure
Olive MacKay Petersen 8

THINGS TO COME

September

- 19. Fourteenth Sunday after Trinity
- 21. St. Matthew
Executive Council meeting, Seabury House, Greenwich, Conn., to 23d
- 26. Fifteenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 3. Sixteenth Sunday after Trinity
- 10. Seventeenth Sunday after Trinity
- 17. Eighteenth Sunday after Trinity
- 18. St. Luke the Evangelist

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

The Living Church

September 19, 1965
Fourteenth Sunday after Trinity

For 86 Years:

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

HOUSE OF BISHOPS

A Bishop Needed

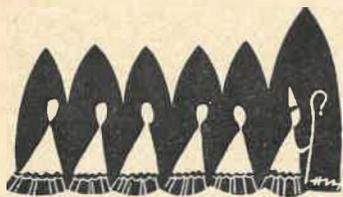
by BILL ANDREWS

Under looming peaks lightly dusted with early snows, the House of Bishops began its interim meeting at Glacier Park, Mont., on September 7th with gay informality, the usual routines of social amenities, and one lengthy, wrangling debate.

The debate was on the question of ordaining deaconesses and permitting them to administer the chalice at Holy Communion, and the issue was clearly one that put Bishop Pike of California on one side and the special Committee on Deaconesses of the House of Bishops on the other.

Chronologically, one less intense debate preceded that one—the disagreement on the wisdom of continuing the missionary district of Western Kansas.

The House Committee report was delivered by Bishop Quarterman of Northwest Texas, and it recommended that the House proceed to the election of a bishop



of Western Kansas to replace Bishop Lewis, who resigned the jurisdiction after election as Suffragan for the Armed Forces at the last General Convention. Bishop Quarterman stressed that the recommendation was based on the need of the people of Western Kansas for episcopal leadership now and did not close the door to future realignment of jurisdictional lines.

Bishop Corrigan, director of the Executive Council's Home Department, said he had planned to oppose the resolution, but that he changed his mind because the resolution does not prevent later realignment. He declared that he believes Western Kansas is not a "viable jurisdiction" and that Bishop Lewis (who was absent because of illness) shared this view very strongly.

Bishop Barrett of Rochester questioned

the wisdom of electing for a jurisdiction that might only exist two or three years. Presiding Bishop Hines replied that the question could not be answered surely, but that he felt it only just to the constituency in Western Kansas to supply them with episcopal leadership. "This is not a solution of the problem," he said, "but it is better that they have a bishop during the period of considering realignment."

Bishop Campbell of West Virginia rose to present a substitute resolution on behalf of Bishop Lewis, calling for appointment of an "objective committee" of non-Kansans to learn the mind of Kansans on the question. Bishop Turner of Kansas said that several Western Kansas meetings showed unanimity in favor of the continuance of the missionary district and he called the substitute resolution "a waste of time." The House then voted down the substitute and voted to hold the election, with only a scattering of votes opposed.

In the afternoon session Bishop Street, retired Suffragan of Chicago, presented the report of the Committee on Deaconesses, which contained five resolutions. Also before the Bishops were assorted theological papers from various groups and a lengthy study of the subject by the Bishop of California. After the five resolutions were offered, Bishop Pike called for their consideration separately.

Resolution 1 declared, "The order of deaconesses is for women the one and only order of the ministry in our branch of the Anglican Communion." Bishop Pike rose to claim the resolution raised an issue not before the House—the ordination of women as priests. He said he wanted the House either to declare that deaconesses are already ordained to the sacred ministry or else that women already set apart as deaconesses should be ordained to confer Holy Orders. He proposed that latter alternative as a substitute to the Committee resolution, but his substitute was voted down. Also lost was Bishop Pike's motion to table the original resolution.

Bishop Stark of Newark said he felt that Bishop Pike had a point in objecting that the resolution might close the door to future decisions to ordain women. He moved to amend the resolution to make its opening read, "The order of deaconesses is at present recognized as the one

and only order of ministry. . . ." Bishop Gibson of Virginia said the amendment would be helpful in ecumenical relations and the Committee accepted the amendment and the amended resolution then carried.

Resolution 2 declared, "When a deaconess is 'ordered' with prayer by the bishop and the laying on of hands, together with a formula giving authority to execute the office of deaconess in the Church of God, she receives an indelible character for this specialized ministry in the Church of God."

Bishop Pike proposed to delete the word "specialized" and this carried. He then said he could support the resolution, but that it did not answer the question he wanted answered, whether the present deaconesses stood in need of ordination now.

Bishop Gray of Connecticut said that "ordination by Canon" was a new idea to him and an "astounding theological proposition." After a brief exchange between Bishops Pike and Gray on the meaning of indelibility the resolution as amended was carried.

Resolution 3 referred to an order to service not yet drafted, so action was deferred.

Resolution 4 said, "We believe that limitations of Canon 50 section 2(b) describing the chief functions which may be entrusted to deaconesses to be sufficiently clear for the Church to use as a guide in opening to deaconesses the fulfillment of their vocation and ministry."

Bishop Pike declared that "limitations don't open anything" and that the word "chief" still leaves to the judgment of the bishop whether such functions as administration of the chalice are chief functions. "I receive no guidance from this," he said. "I asked for light and I received no light. If you pass this resolution I will still have to use my own judgment. Don't be surprised if Deaconess Edwards continues to distribute elements at the Holy Communion."

Bishop Chambers argued that the distribution was mentioned first among duties of a deacon. Bishop Pike said that didn't clarify anything for him.

Bishop Gray moved a substitute which included a specific statement saying that the functions stated in the Canon did not include administration of the chalice. Bishop Warnecke, stating his embarrass-

ment as an old advocate of lay administration of the chalice, still spoke at length in opposition, referring to our duty to stand for persons as persons, to Roman Catholic permission to nuns to administer the chalice, and to the Church of England's permission for laymen to do so.

In slightly amended form, the Gray substitute was carried, reading, "Canon 50, section 2(c) describes the chief functions which presently shall be entrusted to deaconesses. We interpret these as not including the distribution of the elements in the Holy Communion." Bishop Louttit of South Florida commented, "This leaves Bishop Pike where he was before. He can declare it not a chief function, and so allow the practice."

Bishop Allin of Mississippi thanked Bishop Pike for bringing the whole question of deaconesses before the House. Bishop Stokes of Massachusetts said he wished it was the mind of the Church to allow deaconesses to distribute the elements, but that since it was not, he favored the substitute.

After the additional resolution was moved and referred to committee, a resolution calling for more study of the problem of deaconesses was adopted without discussion. After this, the last resolution passed, Bishop Pike said, "This still does not bar me from allowing Deaconess Edwards to distribute the elements at the service. You have not advised me." Bishop Louttit raised the question of the possibility of ordaining part-time deaconesses. He moved and the House approved a resolution banning all but full-time deaconesses.

In other first-day business, the House:

✓ Heard the Executive Officer of the Anglican Communion speak on M.R.I.

✓ Referred to committee the resignation of Bishop Ogilby of the Philippines, who called for election of a Filipino bishop.

✓ Gave the floor, at the request of Bishop Emrich of Michigan, to a Negro priest, the

Rev. Kenneth deP. Hughes, of St. Bartholomew's Church, Cambridge, Mass., speaking on behalf of six Negro priests. He delivered a scathing attack on Church practices in placing clergy or minority groups only in places to serve their own minority, thus limiting their opportunities to serve and curtailing vocations. He presented, and Bishop Emrich moved adoption of eight resolutions calling for thorough integration in placement policies. Bishop Brown of Arkansas rose to concur with the resolutions, but to stress that in his jurisdiction action on five of the eight demands already had been taken. The resolutions passed without negative vote, and afterwards Bishop Louttit commented dryly, "I will vote for them but they won't change anything."

✓ Heard Bishop Crittenden of Erie report on a trip to Vietnam.

A Bishop Elected

The Rev. William Davidson, rector of Grace Church, Jamestown, N. D., was elected Bishop of Western Kansas on the first ballot by the House of Bishops on September 9th. Other nominees were the Rev. Tollie Caution, an associate secretary of the Division of Domestic Mission of the Executive Council's Home Department; the Rev. Theodore Gibson, rector of Christ Church, Miami, Fla.; the Very Rev. Charles H. Higgins, dean of Trinity Cathedral, Little Rock, Ark.; the Rev. Edward Pennell, Jr., rector of the Church of St. James-in-the-Hills, Hollywood, Fla.; the Ven. Charles Rehkopf, archdeacon and executive secretary of the diocese of Missouri; the Rt. Rev. Edwin B. Thayer, Suffragan Bishop of Colorado; and the Rev. Joseph Young, rector of St. James' Church, Wichita, Kan.

Of the 120 votes cast by the bishops, Fr. Davidson received 76 votes and Fr. Young 23. At press time, the bishop-elect had not announced whether or not he would accept his election.

Fr. Davidson was born in Miles City, Mont., in 1919. He received the B.S. degree from Montana State College in 1940, and the S.T.B. degree from Berkeley Divinity School in 1946. He was ordained to the priesthood in 1947. He was in charge of St. John's Church, Townsend, and Grace Church, White Sulphur Springs, Mont., from 1946 to 1951, and in charge of Trinity Church, Martinsdale, Mont., from 1946 to 1954. He was rector of St. James' Church, Lewistown, Mont., from 1952 to 1956. From 1956 until 1963, when he became rector of Grace Church, Jamestown, he was associate secretary of the Town and Country Division of the Home Department of National [now Executive] Council.

A Bishop Supported

In irenic exchange of carefully prepared statements, the House of Bishops Thursday dealt with the controversy over allegations of heresy against Bishop Pike of California [L.C., August 15th].

The Special Committee of the House on Theology, to which charges leveled against Bishop Pike by certain priests of Arizona had been referred, declared that Bishop Pike was not on trial and that his integrity in use of formularies of the Church was not doubted by the Committee. It supported such efforts as Bishop Pike's to use "disciplined liberty" in "devout testing of the vessels of Christian belief." It declared its belief that many allegations of heterodoxy "against any of us is, in fact a covert attack on legitimate Christian social concern and action." The Committee said it is "a good thing responsibly to explore alternative ways of stating our unchanging faith." On the other hand, the Committee stressed what it called the "title deeds" of expression of the faith—Scriptures, Creeds, and the prayers and sacramental acts in the Prayer Book. "Let no publicity mislead anyone as to the sincerity with which this Church and its people accept the historic Christian faith and try to live it," the Committee said. However many Churchmen may think aloud, the Committee said, "only the whole Body, speaking maturely and corporately, can officially define the faith it confesses before its Lord. Individual speculations or opinions are just that."

After this statement had been read on behalf of the Committee by Bishop Emrich of Michigan, he called on Bishop Pike, who responded by reading his own prepared statement, as follows:

I am deeply moved by the concern of my brothers in this House. Let me take this opportunity to say that certainly I have never had any desire to damage this brotherhood which is precious to me. All of us are working in difficult times and painful situations and if my witness has made your task more complicated I am truly sorry.

I must be faithful to the task to which I believe God has called me—that of seeking to distinguish the earthen vessels from the treasure and in the hope of setting forth with integrity and dedication more contemporary carriers of the reality of the Catholic Faith. But in this fast-moving world the communications media are generally able to utilize only brief expressions; and all of us in this House have known the pain of misinterpretation of our words by some hearers and readers and misunderstanding often by those inside and outside the Church whom we long to serve. I assure you that for my part I shall try always to be responsible in the written and spoken word in concern for the brotherhood and in the promotion in today's world of the mission of our Lord Jesus Christ.

No man has authority who is not under it, and I affirm my loyalty to the doctrine, discipline, and worship of the Episcopal Church.

After this exchange of statements, the House accepted and approved the statement of the Committee. The Committee statement read:

The Bishop of California is not on trial in this House nor does the present accusa-



Townsend Photo

Bishop Pike: "I affirm my loyalty, . . ."

tion against one of our members have standing among us. The sincerity of his profession of the Catholic faith is not questioned. We do not doubt the integrity which alone makes it possible for him, or any of us, to join in the Church's worship, celebrate its rites, or repeat its formularies.

Nor will we limit the historic disciplined liberty of the theological inquiry and the necessary devout testing of the vessels of Christian belief. Language changes; the concepts which are the furniture of men's minds change; the faith given in the mighty acts of God does not change. Nor do we doubt that many an allegation of heterodoxy against any of us, or our clergy, is in fact a covert attack on legitimate Christian social concern and action.

It is a good thing responsibly to explore alternative ways of stating our unchanging faith and to press for amendments in Church order. We are indebted to many for such pioneering exploration. Continuity and change are both facts of life to be held in fruitful tension.

Because of misunderstandings which so easily occur, we say to those outside and inside the Church that the Church's faith is expressed in its title deeds—the Scriptures, and Creeds which guard them—and in the prayers and sacramental acts in the Book of Common Prayer which express Christ's continuing ministry within the Church. Let no publicity mislead anyone as to the sincerity with which this Church and its people accept the historic Christian faith and try to live it. An individual may well claim the freedom to think aloud, to discuss, to explore. But when he does, whatever his station, he does so as one member of Christ's Body. Only the whole Body, speaking maturely and corporately, can officially define the faith it confesses before its Lord. Individual speculations or opinions are just that.

After this action, the Bishops moved to dispose of the unfinished problem of resolutions on deaconesses, considered on Tuesday. Bishop Street, retired Suffragan of Chicago, presented a revised and amended set of resolutions which dealt with suggestions of reordination of deaconesses already set apart by declaring that the 1964 General Convention did not change the status of the ministry of deaconesses, but only clarified a status already theirs. Another resolution declared, "It is the judgment of this House that deaconesses should not be permitted to administer the elements of the Holy Communion."

Bishop Pike, who had warmly supported the first of these resolutions, said of the second, "I invited reconsideration of this point and expected this action." He moved referral of the problem to a committee studying administration of the Bread at Holy Communion by deacons, but the motion lost after Bishop Burrill of Chicago declared that the House was saying deaconesses are not merely lady deacons.

Another resolution endorsed a new liturgy for ordering deaconesses, and Bishop Pike moved an amendment to include the Litany as in ordinations of men. When it lost, Bishop Pike first com-

mented, "I can say the Litany any time," but immediately stated, "I shall take account of the rubrics in this service and this action by the House." Bishop Pike was successful in inserting in the liturgy the presentation of the New Testament, with a formulary from a British service for deaconesses "different from that used in giving the New Testament in the ordination of a deacon."

Bishop Street, after the action was complete, spoke warmly of the value of the work of deaconesses and called for further study of the problem and means of helping them.

Bishop Warnecke of Bethlehem made a statement urging that "restraint" be used by the House in allowing petitions from individuals or unofficial groups from occupying the time of the House.

The question of reconfirming Roman Catholics wishing to enter the Episcopal Church was dealt with in a resolution presented by Bishop Gray of Connecticut for the Committee on the Prayer Book, which declared that such persons confirmed by a bishop in the historic episcopate or a priest authorized by such a bishop should not be confirmed conditionally or otherwise but rather received.

Bishop Bension of Western Michigan secured consent of the House to referral to a committee for study possible revision of Canon 16 section 6 to prevent restoration of persons under discipline or repulsion from Communion for breach of Church law, without consent of their bishop.

Bishop Campbell of West Virginia told the House of plans for the next meeting, at the Greenbriar, White Sulphur Springs, W. Va. There were some expressions of concern over the price tag on room and board at the plush resort. The meeting is scheduled to begin October 30, 1966.

In a press conference after adjournment the Presiding Bishop said that the action on Bishop Pike was in the spirit of Christian liberty. "There are limits," he said, "to this liberty, but no one has broken those limits. Bishop Pike puts strain on them because of his open and sharp mind, for us who are less open and sharp."

In response to a question about the main tasks of the Church in the months ahead, Bishop Hines said the main task is for the Church to become more relevant. "The Church is moving," he said, "in a healthy ferment although there is great tension, great turmoil, and what we have seen is only the beginning."

Other business of the House of Bishops in its last two days of session included:

- ✓ Voting a declaration that the Presiding Bishop was the proper official to make statements for the House and the Church.
- ✓ Accepting the resignation of Bishop Ogilby of the Philippines, effective in 1967, in order to make room for a Filipino bishop.
- ✓ Endorsing pulpit exchanges with the five other Churches of the Consultation on Church Union on April 24, 1966.



Third Graders at St. Paul's, Cleveland Heights. An answer in Portuguese.*

✓ Hearing a series of long and informative reports on subjects of major interest, including ecumenical relations, evangelism, the Church College Fund, etc.

✓ Rejoicing in a relaxed and informal western atmosphere, which made wool shirts and sports clothes the normal dress, and ending with high gaiety at a banquet featured by the presentation of a live calf to the host, Bishop Sterling of Montana.

OHIO

Pen Pals for Real

"Our first letters in Portuguese!" shouted third-graders of the Church school at St. Paul's Church, Cleveland Heights, Ohio, as they jumped about showing off their answers to letters they had sent to third-graders in the Church school of Trinity Cathedral, Porto Alegre, Brazil.

It all began last spring as a result of the children's study of the work of the Church in Brazil. The Rev. W. Chave McCracken, rector of St. Paul's, and Mrs. Fred C. Bond, Jr., mother of the children's teacher, Sue Bond, traveled with a committee from the diocese to Brazil to visit Ohio's companion diocese. Slides and talks on Brazil livened the interest of the children, who asked if they might write to the Brazilian children.

At Miss Bond's request, Bishop Krischke, Presiding Bishop of the newly autonomous Church in Brazil, sent the name of the third-grade teacher at the Porto Alegre cathedral, Mrs. Claudio Hanssen. Mrs. Hanssen sent students' names to Miss Bond and Mrs. Alan Donley, another teacher at St. Paul's, and the St. Paul's

Continued on page 10

*Top row, from left: Sally Hood, Jim Fort, Stephen Harris, Teddy Koontz, Ken Keller, Robert Harold; middle, Mrs. Hallett and Susan White; bottom row, Sue Bond, Claudia Strong, Jeanne Kidder, Mrs. Donley, Philippa Smith.

Sunday School Adventure

by Olive MacKay Petersen

Adventure and Sunday school are words not often used in connection with each other. After 35 years of teaching Sunday school, though, I'm not so sure that there is anything incongruous about putting them together.

I look back without pride on my first class, away back in the days of the "roaring twenties" (the era, not me!). It was a class of modern teen-age girls. I was at that time a very young, very inexperienced teacher, unencumbered with the spreading waistline, the gray hairs, the family of children, and the crystallized doctrinal beliefs that came with later years.

I had been well brought up on the Bible, in a Presbyterian home where we had family worship morning and evening. For some reason, in those early days as a teacher, I avoided like the plague any hint of doctrinal persuasion. For one thing, I probably suspected that I could easily get myself out on a limb, and even inadvertently saw myself off. For another, I was overly anxious to make a good fellow of myself, and to avoid appearing as a fuddy-duddy in the eyes of my boyish-bobbed class.

In an effort to shun the rigid doctrinal tenets that had enmeshed my Highland ancestors round about with Predestination and Election, I went to the other extreme and served up some pretty wishy-washy material. Perhaps I didn't exactly teach that it was all right if you were kind to Aunt Minnie and remembered to feed the squirrels, but I did stress very heavily a "you must be full of love" philosophy, completely ignoring the devil and his part in the scheme of things. I'm not sure that I quite knew what some of my dissertations meant, but they seemed to sound very well at the time.

Adventure finally took me away from my Highland home in Nova Scotia and up to Canada's north country, where burgeoning small mines with fascinating names like "Castle Tretheway" and "Central Patricia" lured the young people like a lodestar in those Depression days. I arrived in the exciting new gold and copper area of Rouyn-Noranda, in the province of Quebec, and there I married a prospector and changed my religious affiliation almost simultaneously. There

wasn't a Presbyterian church nearer than 60 miles away, and I couldn't have lived without the comfort and the challenge of going to church.

I settled happily into the nearby Anglican church, where the fact that I was new to the faith didn't prevent my being promptly drafted into teaching Sunday school. I did wonder if the rector wasn't taking me a little too much on trust, when, for all he knew, I might have been teaching the strictest Fundamentalism or some strange version of Predestination.

Actually the rector had been able to sum me up and judge the soundness of my beliefs far better than I realized, and he wasn't being naïve. Besides, he was in the unhappy position of having no one else who would even consent to be drafted for this vital work of the Church—a sorry reflection on the decline of Christian dedication since the early days when the burning faith of Christ's followers seemed to "turn the world upside down." No wonder it has been remarked that in our day "most people have been inoculated with small doses of Christianity that prevent them from catching the real thing."

The very fact that I had not yet become a confirmed Anglican made me careful, ten times over, about what I taught my class—far more so than if I had been nurtured in my youth on the Anglican Catechism and the Articles of Religion. I prepared my lessons and checked them doctrinally down to the last word. And how I did imbibe and learn in the process!

As I trace how my religious convictions were deepened, year by year, as I taught young people, I am struck by the many seemingly unrelated threads that ran through the process. One factor, without doubt, was my anxiety about the religious training of my own children. There was one period when, for a little over two years, I was their sole teacher.

Our little boys were then aged three and four. We moved to an isolated part of the bush, to an abandoned mining property 75 miles from the nearest town and three miles in from the road. Except in the hunting season we saw scarcely anyone except ourselves, and during the two years we saw just one person per



The author, in 1943, at the Macdonald Mines with sons Rennie and Roddie, and the husky, Dick.

winter—one came in on snowshoes and the other with a dog-team.

Each Sunday morning we held our Sunday school, the two big-eyed solemn little boys, their father, and I, grouped around the big stove that had been converted from an oil-drum. A friend sent us bundles of Sunday-school papers, and they were an immense help—though I look back now and wonder why I did not apply for lessons to the "Sunday school by Post." I longed most deeply to have those little boys put God and His will for them and His nearness to them as the core in their lives.

After isolation in the bush we moved to the village of Swastika, near the gold-mining town of Kirkland Lake, in northern Ontario. We found ourselves once more near a small Anglican church, and—you've guessed it—I found myself teaching Sunday school. Perhaps I was beginning to look like a Sunday-school teacher. Or was it a case of "the harvest truly is plenteous but the laborers are few"? Again I had a class of teen-aged girls—with long bobs this time instead of boyish bobs, but with the same appealing personalities.

One episode will not readily be erased from my memory. I ventured to plan a Christmas party for our small Sunday school, though not without misgivings. Our funds were not large enough to permit of buying presents for all the children, so my husband, almost always a rock of strength (though, in common with the rest of the husbands, at times more like a pebble in the shoe) helped me out by devoting several evenings to making a *spraellemand*—a Danish cardboard puppet—for each girl and boy. (It seemed that the neighboring congre-

Continued on page 11

Is There a Conspiracy?

It is unjust to impugn the patriotism of those American Churchmen who want this country to withdraw its forces from Vietnam, and we shall not do so. But we wish they would answer one question: On what basis dare we to assume that such withdrawal from Vietnam would serve the cause of peace, freedom, security, and more abundant life for the people concerned?

Messrs. Huntley, Brinkley, and others of the NBC news staff, in their "white paper" telecast on September 7th, showed in full review the reasons for America's involvement in Vietnam. Vietnam is only one episode, albeit an important one, in the prolonged and unceasing confrontation between the free world and the Communist world. Much of the current discussion of American policy simply ignores this.

There is a growing tendency on the part of American liberals to take a patronizing view of the "conspiratorial theory" of history. It is noted, accurately enough, that insecure, fear-ridden, undereducated people commonly see clear evidence of Communist conspiracy wherever they look, and wax hysterical about it. But when any and all fear of conspiracy is classified as a pathological symptom it becomes more and more difficult to keep people aware of the real conspiracies which really do exist and threaten the peace of all. Another common but fallacious assumption is that the real conspirator is always secretive, so we don't need to worry about the people who shout their threats to the world. But Hitler told us all about what he had in mind to do, in *Mein Kampf*, before he got around to trying to do it. It is very unsafe to relax about the man who screams his threats; he may mean it.

Marshal Lin Piao, Defense Minister of Red China, wrote an article which was published in all major Chinese newspapers on September 4th. Among many other things he says: "The seizure of power by armed force, the settlement of the issues by war, is the central task and the highest form of revolution." The United States, is according to the marshal, "the most rabid aggressor in human history and the most ferocious common enemy of the people of the world." He quotes with enthusiasm Comrade Mao Tse-tung's saying: "Political power grows out of the barrel of a gun." Over and over again he avows the Communist purpose to conquer and rule the world.

Such is the policy of a nation that numbers more than one-fifth of the whole human race and that belongs to the nuclear club.

We agree with all who say that there is a moral issue at stake in our Vietnamese policy and practice. If it is morally wrong for this country to intervene in Vietnam's affairs, no economic or political or ideological advantage can make it right. But is it the moral responsibility of the strong to bear the burdens, and if need be to

fight the battles, of the weak? No Christian denies this responsibility in the personal realm. We submit that the strong nation must carry the same burden. Is it the moral responsibility of this nation to lead the free world against those who would enslave it? It seems so to us.

In any case, these are the questions that American Christians need to face as they ponder their country's risky and costly involvement in Vietnam. And we suggest that the critics of the present policy who take their stand on the high ground of moral principle should go all the way, and take into full account not only the possibility that America may be motivated by some selfish and aggressive considerations but also the possibility that to withdraw from Vietnam would be a retreat from responsibility and a betrayal of a free nation, dependent upon American strength, into the hands of the Communist enslavers.

Ordination of a Priest

With ancient ritual and mighty pomp
 The Church confers its orders on a priest.
 Exulting trumpets
 With their terrible beauty
 Hail procession to the Agincourt Hymn,
 Its noble dignity
 Evoking fifteenth-century battlefields and
 Pageantry.
 Plainchant sung in many a simple cloister
 Or cathedral soaring
 Sung again this day with haunting intonation
 And psalms that David sang
 On some forgotten hill.
 Holy vows are made
 And as the liturgy proceeds,
 The past, the present and the future
 Now converge
 And focus on the young form clad in white
 Prostrate before the altar;
 Lo, kings and monks,
 Saints and soldiers,
 Priests and people throng the church,
 Angels and archangels,
 All the company of heaven!
 Toll the bells,
 The timeless bells.
 The quick, the dead,
 Expectant and triumphant,
 All are one.

DOROTHY DURST WATSON

NEWS

Continued from page 7

children wrote to them.

When, during the summer, replies arrived from the Brazilian children, they were all written in Portuguese. At a porch party arranged for the occasion, Mrs. Leslie Hallett, whose husband had been in charge of a mission in Belem, Brazil, translated the letters for the class of 45 at Miss Bond's home. After the consumption of much ice cream and pop, the children decided to write answers to their new pen pals. Sprawled over the porch, the children, now more certain of their new friends, filled their second letters with details previously omitted. These were now pen-pals for real!

APPALACHIA

Executive Named

The Rev. George F. Abele, Jr., rector of the Church of the Nativity, Maysville, Ky., has been named executive officer of Appalachia South, Inc., an organization recently formed by the bishops of six mid-south dioceses to seek better ways of ministering to the southern Appalachia area. Fr. Abele, who until last year served Bishop Moody of Lexington as archdeacon, succeeds the Rev. James Y. Perry, of Arden, N. C., whose death occurred some six weeks before he was to assume these duties [L.C., July 4th].

In announcing the appointment, Bishop Sanders, Coadjutor of Tennessee and president of Appalachia South, Inc., expressed high hopes for the development of this work under Fr. Abele's direction.

"Through the establishment of this agency and with the leadership of the Rev. Mr. Abele," he said, "the bishops hope to support and strengthen the clergy and congregations of the Church in the region, and to join with other Communions and secular agencies in a ministry to the area's vast needs. . . ."

"Appalachia South intends to share with other Church bodies and community forces in dealing with the basic factors which have led to the present human misery. This suggests the need for experimentation in many forms of ministry—for specialized training and experience—for self-supporting ministries—and for teams of clergy and those from other disciplines to come together to speak to and serve the total community."

The six dioceses involved are Lexington, Southwestern Virginia, Tennessee, Virginia, West Virginia, and Western North Carolina.

Fr. Abele, a native of Newport News, Va., was educated at the Virginia Polytechnic Institute and was graduated in 1941 from the Shipbuilding Apprentice School at Newport News. He was graduated in 1957 from the Episcopal Theological Seminary in Kentucky, and became executive assistant to Bishop Moody the next year.

In 1960 Fr. Abele was made archdeacon and head of the diocesan department of missions, with responsibility for the development of the Church's work throughout the eastern Kentucky mountains.

ECUMENICAL

Four-century Gap

Two Lutheran Church magazines, *Lutheran World*, theological quarterly published by the Lutheran World Federation, Geneva, Switzerland, and the *American Lutheran*, a Missouri Synod Lutheran publication, have discussed expansion of the theological dialogue.

The *American Lutheran* asked, in an editorial prepared for publication in its September issue, that the Missouri Synod invite other Lutheran Churches to join in approaching the Episcopal Church.

The editorial noted Lutheran-Roman Catholic theological conversations, launched this year, and the previously-started talks between the Lutheran, Presbyterian, and Reformed Churches.

Gratification was also expressed at a Missouri Synod willingness to join with the National Lutheran Council in opening talks with the Eastern Orthodox.

In regard to the broadening ecumenical dialogue, the editorial said that while the talks "are not likely to lead soon to foreseeable results in terms of ecclesiastical union or even intercommunion, they have bridged a communications gap that is almost four centuries old.

"They have disclosed some stubborn areas of difference in predictable places, but they have also disclosed some unexpected and gratifying areas of agreement. . . ."

In regard to possible Lutheran conversations with Anglicans, the editorial noted that "as in the case of Eastern Orthodoxy, there are of course great differences as well . . . but it is the historic links that make such discussions possible and promising."

In a series of articles comparing Anglican and Lutheran Church positions and their historical development, the editors of *Lutheran World* declared that there is no theological justification for the "relatively underdeveloped stage" of Lutheran-Anglican relations. The August issue of the magazine included views of "the true apostolicity of the Church" by Anglican Bishop Mortimer of Exeter, England, and Bishop Friedrich Huebner of the Lutheran Church of Schleswig-Holstein, Germany.

TENNESSEE

Across Boundaries

by ISABEL BAUMGARTNER

When a new Episcopal mission begins life about October 1st in Fort Oglethorpe, Ga., some 10 miles south of Chattanooga, Tenn., diocesan boundaries—and national Church Canons—will bend slightly, but nobody's apt to complain.

The new work, begun at the request of Bishop Claiborne of Atlanta with the hearty endorsement of Bishop Vander Horst of Tennessee, will be a mission station in the jurisdiction of the diocese of Atlanta. But its clergyman will be a member of the staff of St. Paul's, Chattanooga, a canonical resident of Tennessee, with his salary paid by a Tennessee parish. And the new mission will pay assessment and apportionment to Tennessee.

Property for the mission, selected by the Hamilton County (Tenn.) Episcopal commission, is being purchased by the diocese of Atlanta. After a temporary period of worshiping in borrowed quarters, the new congregation will be provided with a prefabricated moveable building, erected by Hamilton county Episcopalians and leased by them to the new group for a period of possibly five years. The mission may then choose either to begin purchasing the building, or to return it to the commission for removal to another site, said the Rev. John Bonner, rector of St. Paul's.

Presently residing in the Georgia area which the new mission will serve are a number of communicants of Chattanooga churches, plus some Episcopalians currently unattached to any nearby parish.

This move puts into action, probably for the first time, a principle the 1964 General Convention looked upon with favor. Expected within a reasonable time is a canonical amendment allowing one diocese to cede a portion of its territory to the diocese next door, when geography indicates such a move to be wise.

GERMANY

Rededication

The rededication of the rebuilt Cathedral of St. Andrea, Hildesheim, Germany, which was almost completely destroyed during World War II, became a token of German-British reconciliation as 60 Anglicans from London's St. Helen's parish took part in the ceremony.

The visitors, whose own church also had been virtually destroyed by bombs, were in Hildesheim at the invitation of the St. Andrea's parishioners. They were led by their vicar, the Rev. Louis A. Bralant.

Rededication ceremonies marked the completion of work on the 450-year-old structure regarded as the German counterpart of Britain's famed Coventry



Fr. Abele

Cathedral. With its 350'-high steeple, the cathedral is the tallest structure in Lower Saxony.

Sermons were preached by Lutheran Bishop Hanns Lilje of Hannover, and the Very Rev. H. C. B. Williams, Anglican provost of Coventry. [RNS]

TAIZE

Quarter Century

The 25th anniversary of the renowned monastic community at Taizé, France, brought together representatives of many Protestant Churches, a French cardinal, several Franciscan monks, a number of Eastern Orthodox Churchmen, and the personal representative of the Archbishop of Canterbury, the Rt. Rev. Albert J. Reillo, Bishop of Bedford.

The celebrations began at the Church of Reconciliation, built by 50 young Germans as a symbol of repentance for the crimes of Naziism. A service was conducted by the monks of Taizé, led by Prior Roger Schutz.

Meanwhile, in a Roman Catholic church—formerly the parish church of a ruined village rebuilt by the Taizé community—Joseph Cardinal Martin, Archbishop of Rouen, offered a Mass, with four Franciscan monks assisting.

An hour later, an Orthodox service was conducted jointly in the Church of the Reconciliation by Metropolitan Meletios of Paris, the Exarch in Europe of the Ecumenical Patriarchate, and Metropolitan Vladimir, Exarch of the Moscow Patriarchate of the Russian Orthodox Church. A Greek priest offered the wine and a Russian priest the bread consecrated during the liturgy.

It was announced that Ecumenical Patriarch Athenagoras had appointed Archimandrite Damaskinos Papandreu as rector of the recently completed Orthodox Center in Taizé [L.C., September 12th].

In the afternoon, the assembly heard a reading from the Koran, after which messages from Pope Paul and other Church leaders were read.

Pope Paul said he would pray for the success of "a fruitful ecumenical dialogue" and for "the visible unity of Christians."

Others who sent messages included Dr. W. A. Visser 't Hooft, Secretary General of the World Council of Churches; the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury; Pastor Marc Boegner, head of the French Reformed Church; Alfredo Cardinal Ottaviani, Secretary of the Congregation of the Holy Office in Rome; and Augustin Cardinal Bea, President of the Vatican Secretariat for Promoting Christian Unity.

Bishop Reillo of Bedford expressed the wish that Anglican monks would take part in the life of the Taizé community.

BRIEFS

FATUOUS REDUNDANCY?: The New South Wales provincial synod, meeting in Sydney, Australia, voted 59 to 30 to recommend that the name, "the Church of England in Australia," be changed to "the Anglican Church of Australia." Bishop Arthur of Grafton charged that the present title amounted to "a declaration that Anglicanism in Australia refuses to grow up and stand on its own two feet." His supporters described the Church's present name as a "fatuous redundancy" and "evidence of religious colonialism." The Australian Church's General Synod would have to endorse the action before it could become effective.



TRIBUTES TO THE JUNGLE DOCTOR: With the death of Dr. Albert Schweitzer—winner of the 1952 Nobel Peace Prize—Anglican, Protestant, Roman Catholic, and Jewish Church leaders joined in paying tribute to the jungle doctor's long and varied life. Dr. Schweitzer died in Lambarene, Gabon, on September 3d. Commenting on the physician's death, the Most Rev. Arthur M. Ramsey, Archbishop of Canterbury, called Dr. Schweitzer "one of the great Christians of our time, or any time."

The Rt. Rev. John E. Hines, Presiding Bishop, said: "Dr. Schweitzer was one of those rare, ten-talented men who, like his musical mentor, Johann Sebastian Bach, felt that he owed it all to God. He spent his life confirming this thesis. His reverence-for-life theme was Franciscan in its intensity. A controversial scholar, he was not one who could be ignored. He leaves an imperishable image of a totally dedicated man."



NO CONNECTION SUGGESTED: From the July issue of the *Sword*, the Bloemfontein (South Africa) diocesan magazine: "Our bishop is having a full programme in England, including a USPG Rally at Whalley Abbey, and a meeting of the Bloemfontein Home Association. Remember specially in your prayers the Bishop of Blackburn, who had to go into hospital for an operation soon after our bishop's arrival in his diocese—it is not suggested that there is any connection!"

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$9,380.80
Receipts Nos. 6400-6407, Aug. 25-Sept. 7 79.90

\$9,460.70

ADVENTURE

Continued from page 8

gation of the United Church of Canada somehow attracted all the well-to-do families, leaving us with a few families of moderate income!) I found that my vague misgivings were all too well founded when our promised Santa Claus failed to materialize. As my husband had not yet arrived home from a prospecting trip it ended in my having to don the Santa costume and come prancing in the door with a merry jingling of bells and a hearty "ho, ho, ho"—the guttural note in my voice as artificial as the bump around my midriff. Needless to say, I didn't fool anybody.

At least, our Sunday school grew. With the addition of recruits from outlying districts we outgrew the space in our small church. We could not afford a parish house, so our Sunday school hit upon the only solution—to meet in the homes of the teachers. After all, did not the early Christians meet in upper rooms, and did not St. Peter, when he was released from prison, find a group gathered together praying in the home of Mary the mother of John Mark?

It is 13 years now since we moved to Swastika. My teen-aged girls with the long bobs are young matrons now, with bouffant hair-dos. Every one of them, I note, still cherishes her *spraellemand* and brings him out to hang up at Christmas. I wonder if they are the better wives and mothers, as well, for some words that the Holy Spirit once moved me to say to them.

No doubt the circle would have been rounded once more, and I should some day have been teaching *their* children except that, after 35 years of teaching Sunday school, I was drafted for another job last year—editor of the diocese of Moosonee publication, *The Northland*.

Away back in the beginning of those 35 years I was a pretty poor tool for the Lord's use, but as time went on I found myself more and more anxious to help those young people not to go forth into the world rudderless, but to be able to "trust in the Lord with all their hearts and lean not unto their own understanding." To do this you must be well grounded in your own beliefs. I have found that the old-fashioned word "doctrine" has stood me in good stead. Young people have deep-seated doubts and problems, and they want to know the "why" of them. If your doctrine cannot help you to give an answer then it has failed you.

My own years of teaching Sunday school, with their diligent study of each point in the lessons, has brought me an ever-increasing knowledge as well as a stronger faith. As I look back on the long procession of young people whom I may have influenced, I find myself wondering, "which of us learned the most, the young people—or myself?"

VERY SMALL TALK

(fiction)

by Bill Andrews

September 16th. Sometimes I wonder about coffee hours.

We participate in the glorious offering of the Holy Eucharist. We receive the Body and Blood of our Lord. We sing the triumphant "Gloria in excelsis." We are blessed. Then, with a symbolism all too pat, we descend to the church basement, grab a cup of coffee, light a cigarette, and talk. How we talk!

Here are some excerpts from last Sunday's coffee hour conversations:

"Well, then he came up to me and tried to tell me I was wrong. Me! I've been doing that job since he was a pup in grade school. I was going to tell him off good, but then I figured, what the heck. He wouldn't listen. But I tell you I've had about all I'm going to take from that stupid squirt. I don't care if he is the assistant manager. I'll show him!"

"Then, my dear, the doctor said to me, 'I can't find anything organic. I'm sure your trouble is the result of nerves.' Imagine! I guess I've got as good nerves as the next woman. Of course, John is unreasonable lots of times, and the kids scream, and the woman next door is a real gossip. Anyone will get angry and upset sometimes. But I guess I know whether my stomach hurts or not. Nerves, he says. I wish he had my symptoms. He'd know they weren't anything I imagined. I tell you, I'm not going back to that stupid doctor."

"I just don't know why the rector always picks hymns nobody knows. The old familiar hymns are good enough, I always say."

"Don't write off the White Sox. They might go into another spurt, and show those Twins something yet."

"Those young people! They are just out of hand. Running around in their cars, with those tight slacks and the boys with those long haircuts. I tell you, if I was a teacher, or the rector, I'd lay down the law hard. Then we wouldn't have all this delinquency."

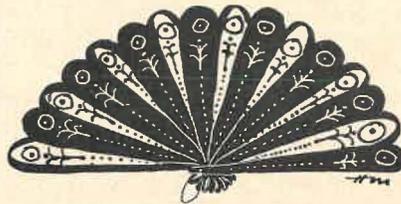
"You know I believe a wife ought to really pitch in and help her husband's career. I don't really care for all those night clubs and dinner parties, but it's my duty. We didn't have but two nights home last week, and I don't know what to do about baby sitters for next week, now that the girls are back in school and their parents won't let them out school nights. As if they couldn't study just as

well in my house as in theirs!"

"I say we ought to get together and demand the government stop all this nonsense — economy, that's what we need. No more foreign aid, no more welfare state stuff. We got a great society already, and I say, let the working man do a better job and he'll make a good living and get ahead on his own."

The examples could be multiplied. My point is that there is only one subject that seldom gets mentioned at a coffee hour after the service, and that is religion. And on the rare occasions when it does get mentioned, it is usually in a mood of complaint.

I asked Fr. Carter about this, and his reaction was mixed. "Mea culpa," he said. "In the 15 minutes since I got down here I've talked about gardens, football, politics, and the parish budget. This is the first word I've said about religion. This is not necessarily proof of wrong thinking. If I visit in your house you don't spend a lot of time telling me



how much you love your wife and children. This does not prove you don't love them deeply. Granted, some of the talk in a coffee hour is evil. Some of it is angry or prideful or malicious, and this certainly is an affront to the Church and its God."

"What do we do about it?" I asked.

He said, without a smile and without any humor, "I wish I knew. I suppose we pray. Reform of the talk — and the willfulness behind the talk, might be a good object of your next special intention — and mine. Certainly we have no right to be surprised if, in fact, some of our brethren and sisters are still self-willed, in spite of their Christian profession. But it might be a worthwhile experiment for you to try next Sunday to engage some of the gabblers in a serious conversation about the Eucharist. I don't guarantee the fruitfulness of the attempt, but take it on as an assignment."

I think I will.

PEOPLE
and places

Appointments Accepted

The Rev. John H. Arthur, former vicar of St. James' Mission, Eureka Springs, Ark., and assistant editor of the *Anglican Digest*, is assistant Episcopal chaplain on the Edwardsville Campus, Southern Illinois University. Address: 625 Sullivan Ave., East Alton, Ill.

The Rev. Thomas Grover Cleveland, former priest in charge of St. James' Mission, Tanana, Alaska, is instructor in religion at Milton Academy, Milton, Mass.

The Rev. J. Keith Lawton, former priest in charge of St. Thomas' Mission, Point Hope, Alaska, is associate rector of Epiphany Church, Winchester, Mass., and tutor at the Episcopal Theological School, Cambridge, Mass. Address: 70 Church St., Winchester.

The Rev. A. Leonard LePoidevin, former vicar of the Church of the Nativity, Northboro, Mass., is the diocesan missionary assigned to Grace Church, Chicopee, and St. Luke's Church, Springfield, Mass. Address: 56 Cunningham St., Springfield (01107).

The Rev. John J. Schieffelin, Jr., former associate rector of St. James', Greenfield, Mass., is vicar of the Church of the Nativity, Northboro, Mass. Address: 59 Howard St., (01532).

The Rev. Richard F. Simmonds, former priest in charge of St. Matthew's Mission, Beaver, Alaska, is priest in charge of preaching stations along the Alaska Highway, and of St. Timothy's, Tanacross, and St. Andrew's, Tetlin, Alaska. Address: c/o St. Timothy's, Tanacross.

New Addresses

The Rev. Bruce S. Chamberlain, 49 Buckingham St., Springfield, Mass. 01109.

The Rev. Milton E. Coward, Jr., 509 Rhodes Dr., Elberton, Ga. 30635.

The Rev. John H. Goodrow, 616 W. Preston Rd., Mt. Pleasant, Mich.

The Rev. Thomas Lee Hayes, 4110 St. Thomas Dr., Gibsonsia, Pa. 15044.

The Rev. Minor L. Rogers, c/o Brushwood, Lexington, Va. 24450 (furlough for one year).

The Rev. Canon Delbert W. Tildesley, 27 Monastery St., Canterbury, Kent, England (leave of absence).

The Rev. R. Archer Torrey, Box 17, Hwangji, Kangwando, Korea.

The Rev. Beverley D. Tucker, 41 Kirkland St., Apt. 205, Cambridge, Mass. 02138.

The Rev. Royal K. Tucker, retired, MacArthur Beach Hotel, 704 Golden Beach Dr., Venice, Fla.

Retirement

The Rev. Howard S. Giere retired as rector of St. John's, West Point, Ga., and of the Chapel of the Warm Springs Foundation, Warm Springs, Ga., on July 6th, because of illness. Address: 511 W. Robert St., Hammond, La. 70401.

The Rev. Clarence W. Jones, rector of Calvary Church, Indian Rocks Beach, Fla., is retiring from the active ministry, on October 1st. His new address will be: 552 Riverside Dr., Tarpon Springs, Fla. 33589.

The Rev. Ralph A. Harris, perpetual deacon, has retired as organist and choirmaster at St. Philip's, Coral Gables, Fla., and also as professor of organ at the University of Miami. Address: 1432 Manati Ave., Coral Gables, Fla.

The Rev. Charles A. Homer, former rector of Calvary Church, Homer, N. Y., has retired, and is now permanently located. Address: Box 427, St. Helena, Calif. 94574.

Ordinations

Deacons

Northern California—Russell Lee Waldron, in charge of organizing a new mission, the Church of the Holy Redeemer, Vallejo, Calif., address, 327 Rollingwood Dr.

Panama—Herbert Arrunategui, assistant at Iglesia San Cristobal, Rio Abajo, Panama, address, Apartado 4720, Estafeta Avenida Balboa, Panama, R.P.

Priests

Alaska — Titus Peter, priest in charge of Bishop Rowe Chapel, Arctic Village, Alaska. Fr. Peter is the third Athabascan Indian ordained in the Episcopal Church.

Fond du Lac — The Rev. William E. Neal, assistant at St. Thomas', Neenah-Menasha, Wis., address, 226 Washington St., Neenah, Wis.; the Rev. Larry E. Valentine, vicar of St. Barnabas' Mission, Tomahawk, Wis.

Indianapolis—The Rev. Matthew Utaegbulam, student at Yale Divinity School, New Haven, Conn. He spent the summer working at the Indiana University Medical Center. The Rt. Rev. John P. Craine, Bishop of Indianapolis acted for the Rt. Rev. Roger N. Bara Hart, Bishop of Niger Delta.

New Jersey—The Rev. David B. Joslin, assistant at St. Paul's, Montvale, N. J.

Vermont — John William Kline, rector of St. John's, Randolph, and Christ Church, Bethel, Vt., address, 4 Prospect Ave., Randolph.

West Virginia — The Rev. A. Leslie Chaffey, vicar of St. Paul's, Philippi, and St. Matthias', Grafton, W. Va., address, Box 213, Philippi; the Rev. John F. Glover, priest in charge of St. Paul's, Weston, W. Va., address, 349 Main Ave.

Religious Orders

Sister Rachel, O.S.H., has been recalled to the Mother House of the Order of St. Helena, Newburgh, N. Y., and has been appointed Mistress of Novices. She had completed two tours at the Holy Cross Liberian Mission. She was former headmistress of Margaret Hall School, Versailles, Ky.

Brother Roy Earl Parker, perpetual deacon, and Brother Philip Michael (Peter Elenois, Jr.) were professed in the Society of St. John the Evangelist, at the Monastery of St. Mary and St. John, Cambridge, Mass.

Renunciations

On July 1st, the Rt. Rev. Romualdo González Agüeros, Bishop of Cuba, acting in accordance with the provisions of Canon 60, Section 1, of the Canons of General Convention, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry from Manuel Antonio Sancho Corrales.

On July 20th, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, acting in accordance with the provisions of Canon 60, Section 1, of the Canons of General Convention, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry from Charles Joseph Adamek.

Living Church Correspondents

Northern California—The Rev. Charles Eldon Davis, Old St. Paul's Parish, 122 E. J St., Benicia, Calif. is the correspondent for this diocese.

Western Kansas—The Rev. Fred L. Meyer, 328 E. Loomis St., McPherson, Kan., is the correspondent of this missionary district.

Marriages

The Rev. Donald S. Amussen, missionary at St. Paul's, Utica, N. Y., and Miss Helen Collins Wolfe, former consultant in Christian education for the diocese of Central New York, were married at St. Paul's, Syracuse, N. Y., on June 19th. The bride's brother, the Rev. J. Saxton Wolfe, read the marriage ceremony.

The Rev. Augustus Moody Burt III, rector of the Church of the Good Shepherd, Asheboro, N. C., and Miss Marie Theresa Gudger were married at Trinity Church, Asheville, N. C., on June 26th.

Mr. and Mrs. C. J. duPlessis, Walvis Bay, Southwest Africa, announce the marriage of their daughter, Dianne, to the Rev. Robert S. Griffiths, at St. Matthew's, Walvis Bay, on June 26th. Fr. Griffiths, formerly in the diocese of New Jersey, is rector of St. Matthew's, and five other area churches. The Griffiths' address is Box 68, Walvis Bay, S.W. Africa.

The Rev. Arthur Lee Kinsolving, rector of St. James', New York, N. Y., and Mrs. Kinsolving announce the marriage of their daughter, Anne Washington, to Mr. John Thayer Talbot, at St. John's, Fisher's Island, L. I., N. Y., on June 27th. The ceremony was read by the bride's father.

The Very Rev. Frederic Richardson Murray, dean of the Cathedral of St. Paul, Erie, Pa., and Mrs. Murray announce the marriage of their daughter, Frances Richardson, to the Rev. Robert Alan Hargreaves, at the Cathedral, on July 31st.

Miss Carole Sue Roberts and Mr. John William Stuart were married at the Church of the Ascension, St. Louis, Mo., where Mrs. Stuart serves on the staff of a Volunteer for Mission, under appointment by the Executive Council.

The Very Rev. Elmer B. Usher, dean of Trinity Cathedral, Phoenix, Ariz., and Mrs. Usher announce the marriage of their daughter, Lynn Taylor, to Mr. David Coblentz Fox, at the Cathedral, on June 26th. Mr. Fox is a senior at Bexley Hall Divinity School, Gambier, Ohio.

Births

The Rev. Robert E. Fosse and Mrs. Fosse, of the Church of the Transfiguration, Palos Park, Ill., announce the birth of their third child, William Carey, on July 16th.

The Rev. Charles C. Carman and Mrs. Carman, of St. Mark's, Montezano, Wash., announce the birth of their second child, Susan Deanna, on April 6th. The baby is the granddaughter of the Rt. Rev. James W. F. Carman, Bishop of Oregon.

The Rev. B. C. Carmiencke and Mrs. Carmiencke, of St. James', Westernport, Md., announce the birth of their second child, Leonard Holmes, on July 16th.

The Rev. Thomas Droppers and Mrs. Droppers, of St. James', Black Mountain, N. C., announce the birth of their daughter, Margaret Elizabeth, on July 3d.

The Rev. Gary Clayton Farmer and Mrs. Farmer, of the Church of the Good Shepherd, Dunedin, Fla., announce the birth of their daughter, Mary Elizabeth, on June 29th.

The Rev. Sanford Garner and Mrs. Garner, of the Church of the Ascension, Knoxville, Tenn., announce the birth of their third child, Robert Reiney, on July 11th.

CLASSIFIED

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

FOR SALE

ATTENTION CHOIR DIRECTORS: 80 nearly new "Oxford American Psalter" for \$150.00 plus postage. Original cost \$240.00. Write, Secretary, St. Francis' Episcopal Church, 493 Old Long Ridge Road, Stamford, Connecticut.

BALDWIN ORGAN, Church Model 5 with two full manuals and full pedal board. Complete with bench, music rack fluorescent light and separate speaker system. Write Holy Cross Monastery, West Park, N. Y.

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

LIBRARIES

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

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachron 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 Falls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

PROMINENT CHURCH MUSIC publisher and educational organization wishes to employ administrative assistant. Applicant must be ambitious, alert, personable and willing to accept responsibility in a rapidly developing organization. Advancement assured. Complete data regarding education and experience should be supplied with reply. References required. Reply Box G-274.

POSITIONS WANTED

CHURCH BUSINESS ADMINISTRATOR, age 38, experienced and qualified to relieve rector (or bishop) of administrative headaches. Resumé sent on request. Reply Box F-273.*

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

PRIEST, 47, single, World War II Navy Chaplain, good preacher and teacher, wants small city or suburban parish. Will consider position as associate in parish with heavy visiting schedule. Reply Box R-272.*

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

SCHOOLS

FOR BOYS

San Rafael MILITARY ACADEMY

Founded 1890

COLLEGE PREPARATORY FULLY ACCREDITED

Member: California Association of Independent Schools

Episcopal boarding and day school. Grades 7-12.

Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

The Rev. Sumner Walters, Ph.D., Headmaster
Fifth & Cottage Avenue, San Rafael, Calif. 94901

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 169 South Lake Shore Road Lake Geneva, Wisconsin

FOR GIRLS

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

DIocese of Colorado Division of College Work

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

COLORADO COLLEGE Colorado Springs
Grace Church 631 No. Tejon
Rev. James A. Mills, chap. & c
Wed 7 HC in Shrove Chapel. Canterbury activities

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

COLORADO STATE COLLEGE Greeley
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r;
Rev. Fred F. King, ass't
Daily Eucharist 7 in term; chaplaincy

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
Rev. Horace A. Lyckett, chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO WOMAN'S COLLEGE Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. Paul M. Snider, c
Midweek Eucharist, on campus, in term. Canterbury activities

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

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

UNITED STATES AIR ACADEMY Colorado Springs

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

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

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

DIocese of Dallas Division of College Work

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

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

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

NORTH TEXAS STATE UNIVERSITY and TEXAS WOMAN'S UNIVERSITY Denton
ST. THOMAS OF CANTERBURY HOUSE and CHAPEL 1519 W. Hickory St.
Rev. Arthur L. Sargent, chap.
Sun Ev & Canterbury dinner & meeting 6; Mon-Fri MP 12 noon, H Eu 5; C Mon 4; full-time chaplaincy. Methodist Student Center, Texas Woman's University Campus, H Eu at 1 on Wed.

SOUTHERN METHODIST UNIVERSITY Dallas
CANTERBURY HOUSE and ST. ALBAN'S CHAPEL 3308 Daniels
Rev. John A. Messinger, chap.
Sun H Eu 9:30 & 11 (1S), MP & Ser 11 (2d, 3d & 4th S); Canterbury Association meeting Sun 7; MP 6:40, H Eu 7 Mon-Fri; MP 7:10, H Eu 7:30 Sat; EP 5 Mon-Sat; full-time chaplaincy

TARLETON STATE COLLEGE Stephenville
ST. LUKE'S and CANTERBURY HOUSE 1141 W. Sloan
Rev. James W. Garrard, r
Sun HC & Ser 10; 6:30 college group; 3d Tues College Corporate Communion

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

DIocese of Milwaukee Department of College Work

ALL MILWAUKEE Universities and Colleges International Student House
ARMITAGE HOUSE 1221 No. Marshall St.
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. Jones, 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 New London
ST. JAMES'
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 & Tompkins
 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 (G106) Fri 7:30 HC

UNIVERSITY OF ILLINOIS
 Champaign-Urbana

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

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 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. Schnelder, 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

MICHIGAN

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

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. Lambelet, Episcopal chap.

NEW YORK

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

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
HAYERFORD 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

HAYERFORD 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, PEMBROKE 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

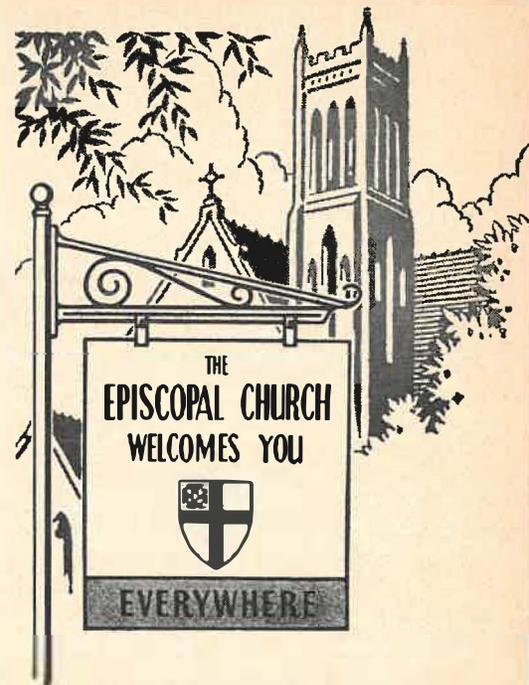
MARY BALDWIN COLLEGE Staunton
TRINITY
 Rev. E. Guthrie Brown, r
 Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

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.
 Write Advertising Manager
 for the low rates and other details.

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.



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 Watsaka 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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,
Fri & HD 10; C Sat 5

ST. PETERSBURG BEACH, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 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, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

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

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, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Moryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

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 & 1S, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho 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. Woppler
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 Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily ex Sat
Wed & Sat 10; C Sat 5-6

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

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. Lang, 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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

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

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.