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## Religion in the Canvass

[page 14]



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## Administration



## Parishes in Paradise

[page 18]

## Number



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## The Bishop Nominates

(fiction)

By Bill Andrews

Fr. Carter has accepted his election Bishop Coadjutor of Norwest, and I have been elected chairman of the vestry committee to seek candidates to succeed him as rector of St. Martha's Church. I spoke to the bishop about it at a diocesan Christian social relations department meeting yesterday and he invited me to meet with him over lunch today.

"I'm sending the vestry the names of three men," he told me. "You don't have to take any of them. If none win vestry approval, I'll send you three more."

"Can you tell me anything about them?" I asked.

"Yes," he said, "that's why I asked you to meet with me. I can be somewhat free in an informal talk than I could be in letter. Naturally, I have given you the names of stable and capable men. St. Martha's is a strong parish and it needs a strong priest. Also, it is able to pay enough to get a good one—I trust my frankness on this point doesn't shock you."

"It doesn't," I said. "But it might worry some of my brethren on the vestry. Some of them are hopeful that we can save a bit on next year's rector's salary because of this change."

"You had better disillusion them," the bishop snapped. "You got Fr. Carter young and hungry. In six years you have given him two or three piddling increases in stipend. You will have to pay a man of comparable competence about \$2,500 more a year than Fr. Carter has been receiving."

"There are going to be some unhappy people on the vestry," I said.

The bishop looked at me ironically. "Would you take a job for the salary I'm suggesting?"

"No, I wouldn't," I replied.

"All right," said the bishop. "Now as to the men I'm nominating. I've sent you quite an age range—about 35, 45, and 55."

"The vestry instructed me to get a man under 45," I interjected.

"I do not have to be guided by the foolishness of the vestry," my bishop snapped. "I'm over 45, and I could do a good job as rector of St. Martha's, if I wasn't a bishop. Maybe you will choose the youngest of the three—but it is plain blind, ignorant, stupid prejudice to start out with the premise that you won't consider a man who has reached an age which, in some men, brings the beginnings of mature wisdom."

"May I quote you," I asked.

"Please do," he said, "with all the emphasis I have put in my statement. Now

to the men themselves. The youngest u have probably met—Fr. Dayne from onston. He has been ordained seven ars. Two years of curacy at St. Mon-ance in Metropolis. He went to Blon-on in 1961, built up a mission of 102 mmunicants to a parish of 375. He has genuine gift for parish administration id the mobilization of lay activists into orking teams. He's a capable pastor, a ir preacher. Something of an intelle-al—he is working on a book on Chris-ian ethics. Has a pleasant wife who is o wrapped up in a passell of young ildren to interfere much with parish ie. He is definitely the cream of the crop i home-grown clergy I'm ready to move to major assignments."

"Some of the vestry are concerned that e get the kind of man who will be at ease among our socialite families," I said.

The bishop snorted. "They won't scare Charles Dayne any, but he won't be what some of them really want—a country club pet. If he was, I wouldn't send him to St. Martha's. Have you any idea how hard it is for some young men to resist temptation when the temptations come



in a mink and Cadillacs? I'm not worried. He won't adjust too well for his own, or the parish's, good.

"The 45 year old you wouldn't know. He came along a class or two behind me in a seminary and then spent twelve years in the Philippines. For the last five years he has been rector of a little parish on the West Coast. He's quiet, steady, a man of outstanding pastoral gifts. There's nothing showy about him, but he is a plugging, faithful, praying man of God. If you expect the next decade or two of St. Martha's life as years to be spent in unexcited consolidation of past gains, in sound, undramatic teaching, and in the nurturing and comforting of its people, then Joe McHart would be a fine choice."

"That is very far removed from the description of the man the vestry thinks it is seeking," I said.

"Good," said the bishop. "Then tell them I put special emphasis on a request that they interview Fr. McHart. They need to be aware of strengths they have not been wise enough to know they need." He paused, reflected, then laughed. "Poor Joe—St. Martha's would be very attractive to him. He has had a lean ministry, and the appeal of prosperity would be great. But then he would be very disillusioned and feel very frustrated, for he would find your suburbanites far harder to win to true discipleship than his villagers in the islands! But he would be wrong in feeling like a failure, for even among the fleshpots, the example of one

holy man of grace would be a true force for salvation. . . . You know, if St. Martha's can't see that a man like Fr. McHart has gifts they need, it is only because St. Martha's is far gone in the sin of pride.

"Now, as to my old-timer. You've read about him, perhaps. Fr. Masterham. He had ten years of conventional ministry with outstanding success. About the time people were beginning to talk about electing him a bishop, he quit to open a flop-house and mission in an eastern seaport town. From there he went to a penitentiary chaplaincy—that was the same period when he achieved some notoriety from a magazine article about him entitled, "The Hot Rod Priest," because he developed a side ministry to drag strip kids. He was in his 40s then.

"Next he took an old parish in a middle-sized town in the deep south. All went well until the Negro revolution began, and Bert Masterham became a part of it. About the third time the Klansmen dynamited his front porch, his bishop begged some of us to save Bert's life by luring him into a choice post somewhere else. I always suspected the bishop was really tired of paying repair bills on Bert's rectory. Anyway, Fr. Masterham has spent the last three years on a roving assignment for the bishops of this province, trying to help us make sense out of our inner-city work.

"Last week he was in town, and he told me, 'Bishop, I'm getting old and tired and homesick for parish life. Find me a nice, quiet parish I can work with. I think what I have learned in these years of strife have relevance to normal parish life.' So, I'm offering you Fr. Masterham, distinguished priest, outstanding preacher, a rebel of good heart, a doer mellowed with age and experience. He's warm, gentle, strong in faith. Strangely enough, he has more of what your fellow vestrymen consider social grace than either of the others. In much of his ministry he has been doing work supported by millionaires he personally charmed into backing projects that alarmed them."

"That is quite a sales pitch," I said. "You make him sound tremendous. You also make him sound like somebody half our vestrymen would hate most warmly."

"Yes," the bishop said. "They would hate him till they met him. Then most of them would love him. He would be a fine rector for St. Martha's—but you may be right in suspecting that St. Martha's will never call him. However, my duty is to nominate good men. I won't withdraw his name just because some vestrymen may be too unseeing to appreciate what he could give them."

And on that note I departed, turning the three men's qualifications over in my mind, and speculating on how each would sit with the vestry and how each would affect the life of St. Martha's. I found myself wanting all three.



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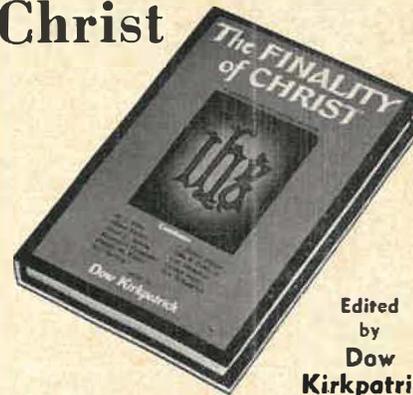
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# The Living Church

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## THINGS TO COME

September

11. Fourteenth Sunday after Trinity
12. John Henry Hobart, B.
13. Cyprian, B.M.
14. Exaltation of the Holy Cross
16. Ninian, B.
18. Fifteenth Sunday after Trinity

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

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

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## BOOKS

*The God of the Beginnings.* By Robert Aron. Trans. by Frances Frenaye. Morrow. Pp. 244. \$5.

*The God of the Beginnings*, a book by a distinguished French historian and man of letters who has also been actively engaged in politics in the resistance movement and the liberation of his native land is hard to classify. Its basis is clearly the Pentateuch, the Torah. Around such themes as "The God of Genesis," "The God of Abraham," and "The God of Sinai," Robert Aron weaves philosophical meditations drawing heavily on traditional Jewish materials from the *Talmud* and the *Midrashim*. It may well be described as his testament of that faith which he rediscovered as he participated in the struggle against Nazi tyranny and for the rebirth of his country. Much in this book may be read with profit by Christians as sharing in that common biblical heritage of which the Torah is such a significant part.

The translation is a capable one, conveying much of the literary skill and grace of the original.

(The Rev.) C. J. DE CATANZARO, Ph.D.  
Vicar, St. Barnabas' Church  
Peterborough, Ontario

\* \* \* \*

*Barnabas in Pittsburgh.* By Ross Calvin Carlton. Pp. 170. \$3.

Here is a refreshing book. With grace and charm Dr. Ross Calvin has written the biography of the remarkable Gouverneur Provoost Hance (1872-1894) who "wanted to do something for God." What he did, against fantastic odds, was to care for the penniless and deserted sick of Pittsburgh, and later to found the first monastic order of laymen in the American Episcopal Church, the St. Barnabas Brotherhood, which carries on his work.

The slow, painful growth through "faith and work" of the now famous St. Barnabas Home for Convalescent and Incurable Men and Boys, and the personality of the Brother Founder who "had every virtue except amiability," make fascinating reading. *Barnabas in Pittsburgh* is both inspiring and funny. The author enjoyed his irascible subject and his enjoyment is contagious.

ANNE HIGGINS  
Christ Church  
Whitefish Bay, Wis.

\* \* \* \*

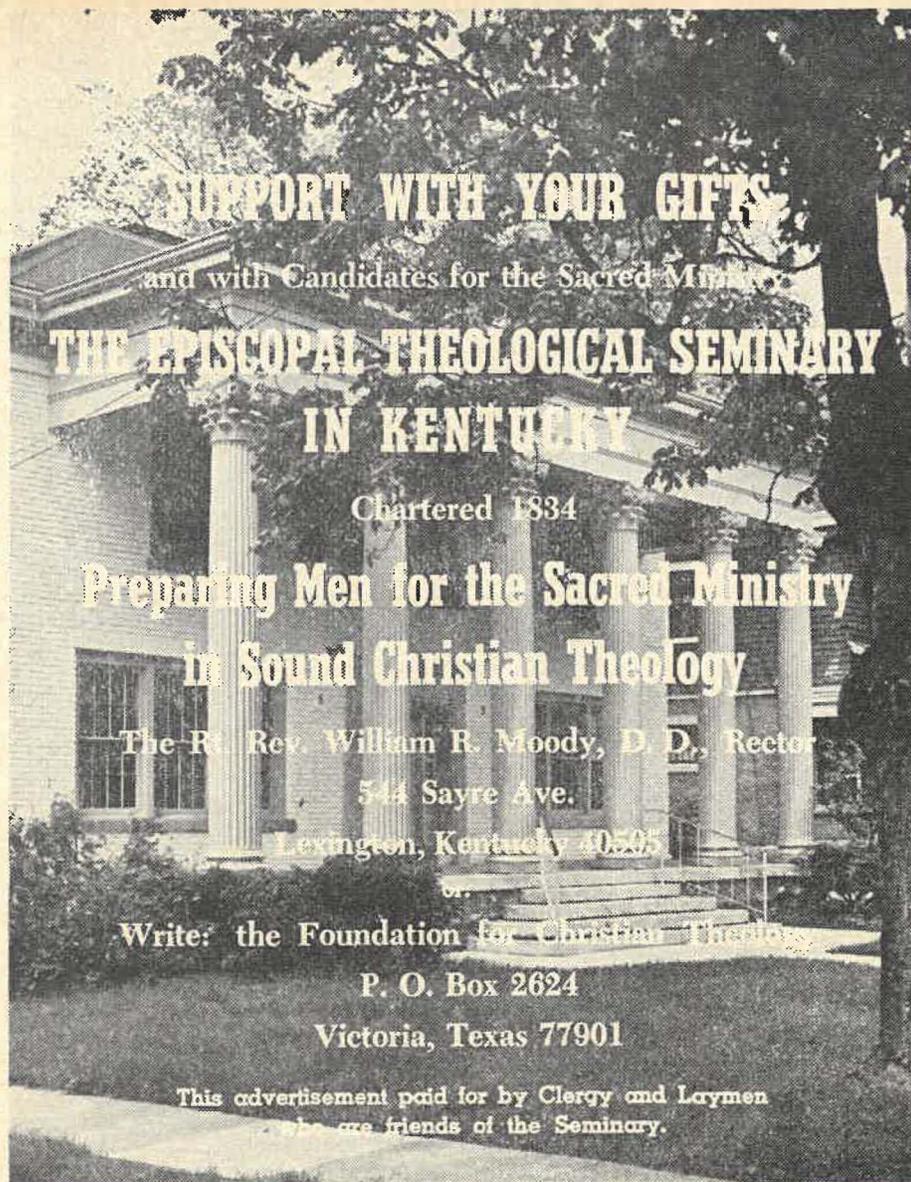
*God Beyond Doubt.* By Geddes MacGregor. Lippincott. Pp. 240. \$3.95.

The Christian cannot but applaud the publication of Prof. Geddes MacGregor's *God Beyond Doubt*. The book is written with obvious sincerity and out of a depth of mature Christian conviction and insight. As such, it is a welcome relief from the spiritual aridities and heresies of the

ew Theologians. I predict that a good any Christians will find this book help- d—that they will find that it illumines e content and undergirds the structure f their faith. I predict also that some will nd that this book specifically speaks to eir condition, probably in most cases ecause it provides answers to some of e questions which are put by the New heologians. In fact, it is unlikely that e Christian can read this book without nding something in it which either in- orms him or delights him. I myself was articularly pleased with the author's omment: "Liturgical symbolism is frag- e: it is not easily enhanced, yet it can e impoverished and destroyed not only y the introduction of an improper phrase r cadence but by the deletion of one of hem" (page 233). Only one sentence, to e sure, but it is a sentence which ought o be said to, and heeded by, some mem- ers of the Anglican Communion who, on he one hand, possess a fullness of the iturgical wealth of Christendom but who, n the other hand, deprive themselves (and subsequently others) of that wealth y their indifference to it and to its un- peakably valuable function within the Christian life.

What of the value of *God Beyond Doubt* as a creative and novel contribu- tion to Christian theological and philo- sophical thought? This is a significant question, for it is one thing to say in a new way or to illumine from a new perspective what has been said before and, hence, ostensibly is already among the intellectual possessions of the Chris- tian community. It is a very different thing to make a genuine contribution to the development of Christian thought. It is only to the latter that we can look for adequate answers to the questions posed by the New Theology, since some of these questions are new or are searching in a new way.

*God Beyond Doubt* offers a painstaking inquiry into some aspects of the epistemological structure of Christian faith in the existence of God. There is a searching analysis of the mystic encounter with God and of the spiritual leadership within the Church provided by those to whom this mystic encounter has been vouchsafed. The author also gives much attention to what he calls the "skeptical edge" of our thought—that far point of our intellectual doubt as to the existence of God, beyond which there lies only the extra-skeptical step of faith. Are there not, however, other essential ingredients of faith, and ought the mystic to be singled out as uniquely the spiritual leader of us all? Doubtless his function within the Church has been essential. Are there not, however, other types of leadership within the Church which are required to supplement that of the mystic? Moreover, is it wise thus to single out the entirely (or almost entirely) intellectual skeptical edge as the precursor of faith? Doubtless, it is this



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THE H. W. GRAY COMPANY, INC., will publish the prize-winning compositions on the usual royalty basis. The judging committee for the competition will be: DR. LEO SOWERBY, Director of the College of Church Musicians, Washington, D. C. (Chairman); MR. ALEC WYTON, Organist and Master of the Choristers at the Cathedral of St. John the Divine, New York City; MR. RONALD ARNATT, Organist and Choirmaster at Christ Church Cathedral, St. Louis, Mo. If, in the opinion of the judges, the desired standard is not reached, the award may be withheld.

The first set of choral works is to be a "festival setting" of the MAGNIFICAT and the NUNC DIMITTIS, as found in the Episcopal Church's service of Evening Prayer. These will be sung

by combined choirs at a great service of thanksgiving at the Cathedral of All Saints in November of 1968.

The second set is to be a simple setting of the COMMUNION SERVICE (in English) according to the Book of Common Prayer of the Episcopal Church, including *Kyrie Eleison, Sanctus* (and *Benedictus qui venit*), *Agnus Dei* and *Gloria in Excelsis*. This setting must be for voices in unison with organ accompaniment, and within the performance capabilities of a modest parish choir. The Communion Service will be sung in every parish and mission in the Diocese on the first Sunday in November, 1968.

The CLOSING DATE of the contest is June 1, 1967. Manuscripts, signed with a *nom de plume* or motto and with the same inscription on the outside of a sealed envelope containing the composer's name and address and return postage, must be sent to MR. LLOYD CAST, 62 SOUTH SWAN STREET, ALBANY, NEW YORK 12210, no later than this closing date.

for some; but I suspect only for some. The author has much to say (and, of course, wisely so) of the multi-dimensionality of human experience. Perhaps equal attention ought to be given to the great variety of forms of mature Christian faith; of sources of that faith; of the instruments through which faith develops and of the human experience which supports it and the human insight which illumines it.

MARY CARMAN ROSE, Ph.D.  
Goucher College  
Baltimore, Md

\* \* \* \*

**The Spiritual Dimension of Personality**  
By Agnes Sutherland Ronaldson. Westminster, Pp. 156. \$3.95.

Most people find the word "spiritual" hard to define. Dr. Agnes Sutherland Ronaldson, after diligent research which produced this doctoral dissertation, has attempted to give it meaning. She has relied chiefly on the work of contemporary thinkers, and we wish that the ancients, who brought so much wisdom to bear on the theme, could have been heard more clearly. *The Spiritual Dimension of Personality*, however, is extremely useful and very timely. The practical implications of the work offer help where it is most needed. It deserves to be widely used by clergy, teachers, parents, and other thoughtful people.

The author shows that in contemporary philosophical, psychological, and theological writing there are now distinct signs of convergence of thought. Man is seen not merely as a psycho-physical organism but (to use their language) as a "psycho-physical unity." Some influential thinkers continue to deny a trans-psychological dimension in personality, but others are certain that the psycho-physical concepts are inadequate: they describe a unity of being which has theological foundations. God may be referred to as Supreme Being, Eternal Thou, Spiritual Presence—but He is believed to be active, and man responds to Him. While this is hardly news to those who have religious faith, it needs to be re-affirmed in order to counteract some strangely pagan theories which influence our teaching.

One has to be patient while reading this book, for those who already have the Christian view of man in totality, a being created to live both in the world of the senses and the world of the spirit, must listen to those who think otherwise. At times the writer seems to be striving hard to prove the existence of something which is as obvious and natural as breathing. We must remind ourselves that there are many who do not think theologically, and that Dr. Ronaldson clears away the mists for, perhaps, the majority of teachers and taught.

There is a regrettable statement on page 137: ". . . all faiths are making concerted efforts to explore more fully the implications of the God-man relation-

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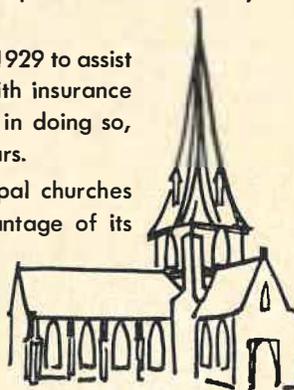
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hip for the development of wholesome personality." This is a by-product, not the ultimate purpose of our life in God. But on the same page we read:

"At the heart of Christian education is relation to a Person, to the eternal Thou, and never merely knowledge about a person, spirit, a Power. In the end, religious education is a process leading to an encounter of human being with a Person, not with an ideology,"

and we believe we are coming closer to be mark.

There is a vital missing element in the thesis. Our lost sense of transcendent reality cannot be easily recovered in a scientific world. Surely, direct experience, "the reality of spirit grasped," the actual, certain knowledge of the divine presence among men may be found in corporate liturgical worship, and in the voice from the depth of man's heart which we call prayer, and in the sacraments, where nature and supernature are reunited.

DORA P. CHAPLIN, S.T.D.  
General Seminary

\* \* \* \*

**Children's Games From Many Lands.** By Nina Millen. Friendship. Pp. 192. \$3.95.

If you are concerned about how much time your children spend glued to the television, you will be interested in this treasure of 258 games played by children of 64 different countries. *Children's Games From Many Lands* contains active games, quiet games, singing games, and pantomime for children from primary to junior high ages. There is an introduction about each continent as well as clear instructions about each game mentioned. Nina Millen made this extensive collection through research and correspondence with missionaries throughout the world. She has published a companion book titled *Children's Festivals*. Allan Eitzen has enlivened the book with illustrations.

Primarily, the book provides an opportunity for pleasure and fellowship; but it can also be used as an effective tool for learning about the life and customs of foreign lands. Children studying Latin America might be invited to a "Pinata" party. All the titles of the games are given in the native language as well as in English. Some of the games appear in the native language. Children might enjoy playing a game in Spanish, a natural way to introduce them to a language other than their own.

The selection of games provides an interesting comparison of the play of children of various cultures. African games, for example, are accompanied by much rhythm, chanting, handclapping, or stamping of the feet. The players are often more interested in the rhythm of the game than they are in competing to win.

Games for children serve many functions: release of energy and opportunities for competitiveness, as well as a chance to develop creativity. *Children's Games*

*From Many Lands* will be a valuable resource for anyone who has children or who works with them.

(The Rev.) WILLIAM J. WINTERROWD  
St. Barnabas House for Children  
New York City

\* \* \* \*

**Ethics.** By Dietrich Bonhoeffer. Macmillan. Pp. 382 paper. \$1.45.

**Creation and Fall; Temptation.** By Dietrich Bonhoeffer. Macmillan. Pp. 128 paper. \$.95.

**I Loved This People.** By Dietrich Bonhoeffer. John Knox Press. Pp. 62 paper. \$1.

Bonhoeffer's career can be divided into three periods. In the first period he was finding his fundamental perspective between Barth and his more liberal teachers; in the second he was actively fighting the new German Church Christianity and writing largely exegetical-expository tracts for the times; and in the last period he was in prison reflecting and reworking his perspective. *Ethics*, comes from the last period as do the short selections included in *I Loved This People*. In fact most of the selections in this short introduction to Bonhoeffer are included either in the *Ethics* or the well-known *Letters and Papers from Prison*. The two biblical studies now in one paperback, *Creation and Fall* and *Temptation*, are from the middle period made so famous by his attack on cheap grace in *The Cost of Discipleship*.

It is difficult to know how to review all of these books together. If the reader will realize that we cannot do justice to Bonhoeffer's complexity, difficulty, and richness of illustration and application, then perhaps the most helpful approach would be to say a word or two about the mood and central thesis of each book.

*Ethics* should be considered first, for it is the largest and perhaps most significant of the above books. The mood is that of irritation with most forms of Christian ethical reflection (for they prove both vague and powerless under real crises), and a more fundamental mood of joy in the possibility of life in the world in Christ, a life already actual in Him and realizable in us. The thesis of the book, (I speak as a fool) is that Christian ethical reflection is not concerned with right and wrong, or good and bad, but rather with the discerning and doing of the will of God. And in Christ this Will is actual and available in power for those that seek God in Him. One interesting aspect of this book is Bonhoeffer's effort to relate ethics not only to the ultimate issues of life before God, but also to the penultimate issues of life with man. And in doing this he seeks to find a new approach to "the natural," a kind of natural law. It is a most provocative

Continued on page 27

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The  
Crucifixion  
by  
Salvador  
Dalí

RNS

# The Living Church

For 87 Years:

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

September 11, 1966  
fourteenth Sunday after Trinity

## DALLAS

### Barnnds Consecration Set

The Presiding Bishop, the Rt. Rev. John E. Hines, has taken order for the consecration of the Rev. William Paul Barnnds as Suffragan Bishop of the Diocese of Dallas. The rite will take place on September 15th at St. Matthews Cathedral in Dallas. Consecrator will be Bishop Hines, with the Rt. Rev. C. Avery Mason, Bishop of Dallas, and the Rt. Rev. Theodore H. McCrea, Suffragan Bishop of Dallas, as co-consecrators.

## LONG ISLAND

### Fire and Squatters' Rights

An early-morning fire due to defective wiring gutted the interior of St. John's, the Church of the Generals, Brooklyn, N. Y., on August 22d. The altar, organ, and a number of religious art objects were destroyed, though the Blessed Sacrament was saved. Services are being held in the parish house, and plans are being discussed for the rebuilding of the church.

St. John's, established in 1835, finds itself in serious dilemma which does not have its source in the fire. Because the church was built by squatters' rights on land whose owners and heirs cannot be located, the present congregation is unable to obtain a mortgage. Further it lacks an endowment and adequate insurance coverage. A widespread campaign for pledges and gifts not only for the restoration of the church but for its enlargement, has begun.

## VERMONT

### John Spargo Is Dead

John Spargo, former Socialist Party leader, author, lecturer, and active lay worker in the Diocese of Vermont, died on August 17th at his home in Bennington, Vt., at the age of 90. He was born in England in 1876, the son of a granite cutter, and went to work in the tin mines at the age of eleven. Deeply influenced in his boyhood by the liberal ideas of Gladstone, he became an active socialist and was giving socialist speeches at 16. With his wife, he came to America in 1901; the couple had \$11 when they landed in New York. He immediately became a leader of American socialism, as a lecturer, pamphleteer, and author.

Mr. Spargo moved to Vermont in 1909.

Coming  
next week:

## A Distinguished Congregation

He served on the National Executive Committee of the Socialist Party at the time when the party candidate for the presidency, in 1912, was Eugene V. Debs. He quit the Socialist Party in 1917, accusing it of being "unneutral, un-American, and pro-German." From this point onward he grew more conservative in his views, and became a student and authoritative interpreter of Vermont history, culture, and antiques. He founded the Bennington Historical Museum and became its director and curator.

As an active Churchman, Mr. Spargo served on numerous diocesan committees, and acted as registrar of the Diocese of Vermont from 1933 to 1954. His annual report to the bishop and convention as registrar was always a masterly essay in both wit and wisdom. He was a deputy to the General Conventions of 1928, 1931, and 1934. He resigned all of his positions, civil and ecclesiastical, in 1954.

He is survived by a son, a daughter, three grandchildren, and six great-grandchildren.

### Are Glebe Lands Taxable?

Is Vermont's pre-Revolutionary practice of reserving land to lease for the support of religion and education legal? After 200 years the question is going into the courts. Two members of the Vermont general assembly are petitioning to have the practice declared unconstitutional. Named as defendants in a test case are the Diocese of Vermont and five churches in the tiny town of Franklin on the Canadian border. The diocese is trustee for about 28,000 acres in 137 towns that were chartered before the Revolution. The Episcopal Church became the inheritor of the so-called glebe lands originally granted by the British Crown with the provision that rent from these lands would be used to support the ministry of the Church of England. But the state did not grant an official deed of

trusteeship to the diocese until 1927.

As a result of the pending case, a series of tests may be touched off in Vermont. The matter of leased lands came before the state's general assembly in 1957. In 1960 the state senate defeated a proposal for assessing leaseholders on the glebe lands for the value of their interests in the land. They are already taxed for their buildings and they pay set fees for the use of the land.

In 1965 the two petitioners in the present action decided to test the constitutionality of the lease lands. A favorable decision would open up a new source of tax revenue to the state which, according to some estimates, could run as high as \$100,000 annually.

## UPPER SOUTH CAROLINA

### DuBose Commemorated

A South Carolina state historical marker dedicated June 12th, in Winnsboro, marks the site of the birthplace of the Rev. William Porcher DuBose who was ordained to the priesthood September 9, 1866, in the Fairfield County courthouse, in Winnsboro.

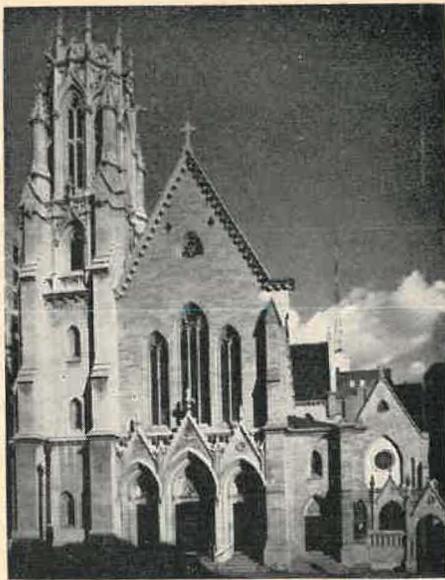
Dr. DuBose, who had been a Confederate army chaplain, began his parochial ministry in Winnsboro and Ridgeway. Later he was named rector of Trinity Church, Abbeville, S. C., and in 1871 was elected chaplain of the University of the South. He spent the remainder of his life at the University's theological school.

## MISSOURI

### Cathedral Designated a Landmark

Designation of Christ Church Cathedral, St. Louis, as an historic landmark was announced recently by the Landmarks and Urban Design Commission of the City of St. Louis. It is one of ten structures in the city so designated. The commission's action means that no city permit for the demolition, alteration, or substantial modification of the designated landmarks may be issued until reviewed by the commission itself.

Christ Church Cathedral will celebrate its centennial in 1967. Begun during the Civil War, the building was first used on Christmas Day, 1867, and became the cathedral in 1888. Designed by Leopold Eidlitz of New York, it is considered an



Christ Church Cathedral, St. Louis

excellent example of architecture done in the Gothic style. Mr. Eidlitz's basic building remains as it stood originally, but the tower, front entrance, and reredos were added in 1911-1912.

Christ Church parish is the oldest west of the Mississippi River, having been organized in 1819 by a small group of Episcopalians who had emigrated to the new frontier following the Louisiana Purchase. After forty years on the riverfront the congregation moved several blocks westward to the "suburbs" and is now in the midst of the downtown area.

## IRELAND

### 1966 Synod Marks Steps Forward

By Canon C. M. GRAY-STACK

During the recent synod a real step forward was taken in the attitude of what is often regarded as the most conservative of Anglican Churches to Rome, while at the same time other ecumenical moves were being made. The Rt. Rev. Robert Jackson, Bishop of Limerick, and the Most Rev. Robert Pike, Bishop of Meath, had introduced a bill to allow the loan of churches to other Communions. Up to this time it had been against canon law to have any services in our churches except either those of the Prayer Book or special ones of an interdenominational nature. Under this new bill it will be possible to lend a church to other "Christian denominations."

The question arose as to what other denominations they might be loaned to. One suggestion, which was moved as an amendment, was that only members and associate members of the WCC could borrow our churches. It was pointed out that this would rule out Roman Catholics and in consequence this amendment was thrown out. Subsequently, another amendment was passed authorizing the

House of Bishops to make a list of "recognized Christian denominations." Roman Catholics are, of course, numerous in Ireland and have many churches, so that it is unlikely that they will need to take advantage of the synod's generosity. But it is important that it insisted on including them, even if just from a symbolic point of view.

From a practical point of view this legislation will be of great help to Orthodox and Lutherans. It has been drafted so that our canon law will not govern these occasions.

### Conversations with Presbyterians and Methodists

The committees that have been discussing unity with the Methodists and Presbyterians reported to synod. The Presbyterian discussions had centered on "Creeds, Confessions, and Scriptures." It said:

"In the course of time certain Scriptural truths became distorted or neglected in the life of the Church. Following the Reformation these truths were re-affirmed in the historic Confessions. The Church of Ireland and the Presbyterian Church in Ireland both acknowledge the witness of the Creeds and Confessions (more specifically the Thirty-Nine Articles and the Westminster Confession)."

This was obviously a very dangerous passage. While both proposer and seconder maintained that only the truths contained in the Westminster Confession were accepted, this looked rather like special pleading. Happily the Primate proposed an amendment. Instead of stating that: "the agreed statements on the Scriptures, the Creeds, and Confessions be accepted as adequate basis for the continuance of the conversations;" this simply stated that "the Synod agrees to the continuance of the conversations." As the Westminster Confession teaches that the Pope is Anti-Christ and Papists idolaters, unless some such phrase as the above had been adopted, we should certainly have cut off all possibility of further rapprochement with Rome, and in addition many specifically Anglican doctrines would have been in danger. It would be wrong to accuse the Anglican members of this committee of being ready to accept these doctrines, but they were possibly too much inclined to accept statements that the Presbyterians desired in order to keep their extremists quiet.

### Liturgical Reform

The liturgical committee did not feel ready to produce formal proposals for reform, though it hopes to have these ready to lay before the synod in 1967. This will be a new body since it is re-elected triennially. In the meantime it reported on some of the ideas about the Office that were under consideration. It recommends following the American Liturgical Commission by placing the *Te Deum* after the

second lesson at Matins. Unlike the commission, however, the *Benedictus* would not be available for use at this point but would be an alternative to the *Benedictus* as a canticle to be used between the lessons. It is also suggested that a hymn should be an alternative at this point, a view that some liturgists are less happy about. It is suggested that everything in the Litany after the Lord's Prayer should be left out. Only the second Lord's Prayer will be retained in Matins and Evensong.

### Politics and Religion

Ireland has long suffered from the confusion between politics and religion, each bitterness making the other worse. Recently the Premiers of the Republic and Northern Ireland have paid formal visits to each other. This was warmly welcomed in a resolution unanimously accepted by the synod, which also urged members of the Church to do everything they could to increase harmony and discourage religious prejudice. In the Irish situation some such move on the part of the Church of Ireland can have important ecumenical as well as national consequences. As long as certain forms of religious discrimination flourish as they have done in the past in the northeast corner of the country (the part that is still included in the United Kingdom) it is hard to expect our Roman brethren to accept our ecumenical *bona fides*.

## NORTH CAROLINA

### The Bishop's Tour

By ANGELYN C. SILLS

Eighteen Churchmen accompanied the Rt. Rev. Thomas A. Fraser, Diocesan of North Carolina, on a two-week tour of North Carolina's companion diocese—the Diocese of Panama. Five days were spent in the interior of Panama, visiting missions and stations. The rest of the time the people took day trips from their headquarters in Panama City.

The group visited parochial schools that need teachers, more space, and more



A classroom in the Colegio Episcopal elementary school associated with La Iglesia de San Marcos, outside Panama City.

ands, just as the university student center needs more funds for its program, lest it fail for lack of activity and interest. A visit was made to the crowded classes held in an old rectory and maintained by St. Christopher's, Rio Abajo, whose congregation had scraped the bottom of its pocket to raise some money for a new building. The visitors were told that without space for a sixth grade, this year's fifth graders will probably roam the streets next spring never to re-enter school.

The Panamanians learned of Church life in the Diocese of North Carolina from two presentations given by the visitors. One who attended said, "It's just so wonderful that you came all the way down here to meet us. We certainly appreciate the money you've sent for our schools and scholarship funds, but it's not the same." To her and to others it meant that people from far away had come to see for themselves and for the people they represented back in the companion Diocese of North Carolina.

## PUBLICATIONS

### L.C. Foundation Meeting

The Living Church Foundation, which is corporately the publisher of THE LIVING CHURCH, held its annual meeting in Milwaukee on August 30th, with the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee and president of the corporation, presiding. Members from outside Milwaukee who attended were the Rt. Rev. John P. Craine, Bishop of Indianapolis; the Rev. Curtis W. V. Junker, rector of Trinity Church, Tulsa, Okla.; Francis J. Starzel, retired general manager of the Associated Press, now living in Vermont; and Arthur Ben Chitty, president of the Association of Episcopal Colleges, of Sewanee and New York City.

Routine business was transacted, and three members whose three-year terms expired in 1966 were re-elected to new terms: Bishop Craine, the Rev. Dudley J. Stroup, of Scarsdale, N. Y., and the Rev. William E. Craig, of Salina, Kan. The Very Rev. John V. Butler, dean of the Cathedral of St. John the Divine and rector-elect of Trinity Church, New York, was elected to serve the unexpired term of the late Dr. John Heuss.

The Foundation re-elected the present board of directors, without any changes. Their names and offices are listed in the masthead of this magazine.

## SOUTH FLORIDA

### Long-Term Loans

By The Rev. JOHN G. SHIRLEY

Efforts have been made by the trustees of South Florida to obtain a long-term loan of money. Thus far nothing specific has materialized. "We had hoped, of course, to borrow long-term money at a lower interest rate than it is now possible



In Crakow two successors to the Apostles are created. (The Prime Bishop is third from left.)

to get from most sources. The present money market precludes that," writes the Rt. Rev. Henry I. Louttit, Bishop of South Florida. "Our original hope was not merely to be able to finance new congregations in order that they might more quickly get the land and buildings that they needed, but also that we might be able to re-finance some existing loans, consolidate them, and do so at a lower interest rate than the present mortgages carry."

The trustees have requested that the titles to all mission property be deeded over to the trustees in order to establish collateral for long-term borrowing. Under diocesan canons the missions are under the control of the bishop until parish status is reached, and such deeding of property will be voluntary on present parishes. In the future not only would the local vestry sign loan papers but also the trustees.

In the interval and as a present step to make money available, general obligation coupon bonds (paying six percent interest) of the trustees of the Diocese of South Florida, were put on the market September 1st. This was the second issue of such bonds. The bond issue has an initial maximum of \$2,000,000 and is available in denominations of \$500 and \$1,000, maturing in 5, 10, 15, and 20 years.

Writing to the clergy, Bishop Louttit says, "Please do help us let all of our Church people in South Florida and other friends know of the availability of these bonds. This will take the place of and/or supplement the long-term money we are trying to borrow." Mr. Daniel Draper, treasurer of the trustees, adds, "The trustees believe that they are offering the members of the Episcopal Church and the public a good investment, and are hopeful that the first \$2 million issue will go

well enough so that we can proceed further down the same road."

## PNCC

### Two New Bishops

The Most Rev. Leon Grochowski, Prime Bishop of the Polish National Catholic Church of the United States and Canada, has announced that the Rev. Thaddeus Richard Majewski and the Rev. Francis Koc were consecrated as bishops of the Church in a ceremony held July 10th, in St. Michael's, Boleslaw, Wojewodztwo, Crakow, Poland. The new bishops were elected at the synod held in Warsaw, July 5th.

Bishop Majewski has been designated as Ordinary of the Diocese of Warsaw, and Bishop Koc, as Ordinary of the Diocese of Wroclaw.

One co-consecrator with the Prime Bishop was the Rt. Rev. Bazyl Doroszkiewicz, Ordinary of the Russian Orthodox Diocese of Wroclaw, and appointed representative of the Metropolitan of Warsaw and of all Poland.

## AROUND THE CHURCH

The Rev. J. Lawrence Plumley, rector of St. Mark's, Shreveport, La., suffered a heart attack while vacationing in Maine, and a second attack after returning to Shreveport.

The late June conference for new college-work chaplains held at the McCormick Theological Seminary, Chicago, had an attendance of 68, 18 of whom were Episcopalians. The Rev. Michael Porteus, Episcopal college chaplain in the Diocese of Pennsylvania, was one of the discussion leaders, and the Rev. Michael Yasutake, secretary of college work in

Province V, served on the planning committee and on the staff of the seminar.

**The Diocese of Milwaukee is renting a house in Whitewater, Wis., in conjunction with the Roman Catholic Church and Protestant groups for Church university work.** The Rev. H. Thomas Mudge, vicar of St. Luke's, Whitewater is also chaplain for the Episcopal community at Wisconsin State University-Whitewater.

**University Christian Movement in the U.S.A., will probably be the new name for what has been the National Student Christian Federation,** an overall student association of major Churches in the country. In the newly-organized UCM, any local or regional group "which bears the marks of a Christian" may become a member group. The NSCF was an association only of major Christian groups.

**It was necessary to cancel the National Study Conference for Episcopalians** scheduled for August 24th in Oakland, Calif., for lack of registrations.

**The new Suffragan Bishop of the Diocese of Cape Town, South Africa, is Philip Welsford Richmond Russell,** former archdeacon of Pinetown, and vicar of Kloof, in the Diocese of Natal.

**Ceremonies marking the opening of St. John's Smithtown Hospital** were held on the grounds, August 20th. The building is located on Route 25A, Smithtown, L. I., N. Y. The \$5 million dollar voluntary, non-profit hospital was built by the Church Charity Foundation of the Diocese of Long Island.

**When Cecil Baron Jones was ordered deacon** on May 28th, in St. John's, Laurel, Miss., the presenter was his father, the Rev. Cecil B. Jones, Sr.; the preacher, his uncle, the Rt. Rev. Girault M. Jones; the litanist, his uncle, the Rev. W. Pipes Jones; and the epistoler, his cousin, the Rev. S. Ross Jones, who had been ordained to the priesthood May 19th.

**The 750,000 square mile MacKenzie River district of the Diocese of the Arctic has been transferred** from the jurisdiction of the Rt. Rev. Donald B. Marsh to that of the Rt. Rev. R. J. Pierce, Bishop of Athabasca in the northern part of the province of Alberta. Mining and other developments have brought a population increase to the district, which extends north from the Alberta border to the Arctic Ocean. Approximately 3,000 Anglicans are involved in the transfer. [RNS]

#### **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.

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\$12,295.98

## Letter from London

Deep in the heart of most institutions there is a will to live which can sometimes have sad results. An organization created to meet a situation and ideally suited to that purpose can survive too long and mock its original ideals. Those who run the Village Evangelists have taken the lesson to heart and have deliberately declared a year's sabbatical to think things over and pray for guidance.

Formed in 1948 by an English religious, Brother Edward, the Village Evangelists consist of a group of priests and laity drawn from almost every diocese in England and from several in Wales, Scotland, and Ireland. At the invitation of incumbents they have gone into parishes the length and breadth of the country — some of them, despite their name, very urban — for a period of intensive mission.

But, they think, times have changed, needs are different, and techniques need reworking. Some of their number suggest Village Evangelists should be disbanded. Some suggest they should continue. The majority decision is to suspend their activities for a year during which they will pray for each other and their ideals. Then in November 1967 they will meet, under the leadership, they hope, of the Archbishop of York and the Bishop of Coventry, and take further decisions.

I am sure they would welcome the possibility of some of the readers of the LC praying with them. England certainly needs guidance about mission. As I write, London is not, despite all the publicity, the world's swingiest city but one of the world's sad cities. We are being subjected to a wave of crime and violence such as we have rarely known.

How much has all this to do with the theological earthquakes whose track covers both sides of the Atlantic? I frankly do not know. But the question gives particular relevance to some words of the Archbishop of Canterbury. Dr. Ramsey has always been worth listening to. He becomes more so. Last Lent he did a series of talks on the BBC. They have now been published by the BBC Publications Department, London, W.I., price 2/6d (34¢).

In a foreword to these four talks on the problems of Christian belief, the Archbishop explains his own belief in the Christian faith as "... a constant process of wrestling, of losing and finding. . . . For me the struggle is not between faith and unbelief, so much as within faith itself. Faith is a sort of adventurous conflict in the midst of which certainty deepens." The Archbishop believes that "the old way of presenting the Christian faith by proclamation and preaching needs to be supplemented by the way of dialogue. Christians and non-Christians . . . need

to talk together about the realities which mean most to them. What in the depth of my being do I find supreme for my relations to other people and to the world?"

Meanwhile, the political world keeps turning. And the pattern of Church work alters. The last four missionaries in Burma under the auspices of the United Society for the Propagation of the Gospel have just got back to England. They were ordered to leave the country by the Burmese government. The diocesan until his recent resignation, the Rt. Rev. Victor Shearburn (who is a member of the Community of the Resurrection, Mirfield) is on his way home by a different route. He is succeeded by the Rt. Rev. Francis Ah Mya, formerly assistant bishop, who will be Burma's first indigenous Anglican leader.

The government decision to ban all foreign missionaries who arrived in the country after the granting of independence was announced last March. The move, however, is not seen as anti-Christian. It is a part of the Burmese policy of sending all holders of foreign registration certificates — including Chinese and Indians — back to their homelands. The Burmese government is said to intend to continue making financial grants to Christians through the Burmese Christian Council.

In addition to the diocesan, Burma also has an indigenous assistant bishop, and about 80 indigenous priests. The two Anglican seminaries are full to capacity.

Although no further missionaries will go to Burma in the foreseeable future, the missionary societies will continue to send money there.

The Church Commissioners, who are the paying agents for incumbents' salaries here, have decided to make no increments because of England's wages "freeze."

During the interim period in which, owing to Dr. Roderic Coote's appointment to the Bishopric of Colchester, there has been no Bishop of Fulham to look after the Anglican chaplaincies in north and central Europe. Bishop Kury, the Old Catholic Bishop in Berne, helped the rural deanery of Switzerland to solve its confirmation problems by confirming candidates at Christ Church, Montreux.

When Lord Fisher of Lambeth was Archbishop of Canterbury he used to enjoy telling the story of the man who, seeing his signature "Geoffrey Cantuar," concluded he must be half man and half horse. He has another story to add to it now. Recently BBC TV made a film of him as a country parish priest. The title they gave it was: *Primates are Human.*

—DEWI MORGAN

The Living Church

In our summer Parish Administration Number (June 19th) we asked our readers for helpful how-to suggestions, based on their own experience, which might be useful to others engaged in parish administration. Only two came in, but they are both excellent in their very different areas. Our thanks to the donors.

#### Parish Visitation

This comes from a rector who hit upon a good system when he came to his present parish. "The first year, I simply made calls so that in eleven months of work everyone had been actually contacted (no push the bell and leave a card). As I called, I asked the dates for each birth and wedding anniversary. Each new family is asked for these dates. Each Sunday, we instruct our parishioners that the Eucharist is to be offered with special intentions. One of these intentions is for those with anniversaries, whose names are listed in the Sunday bulletin. In this way, the spiritual mark is made in that each person, along with the family itself, is remembered at the parish altar.

"On each birthday, I telephone the person to express greetings, and to remind him of the intention of Sunday's Eucharist. If I cannot reach him by phone I send a printed announcement of the intention. For wedding anniversaries, I call that week at the home. For single persons I use their birthday. In an amazing way my calls are 'scheduled' for me month by month. Regardless of the time or weather, I know who must be visited. As I prepare for my call, I review the record of attendance for the family, as well as their attitude and loyalty as to pledging. Then

# An

## L. C. Report



on Sunday I can offer a really intelligent prayer — of intercession, petition, or thanksgiving, on behalf of that family unit.

"I strongly recommend this system. It really works!"

#### Enlarging the Altar Missal

Another priest writes to tell how one can add the officially-authorized supplement to the Prayer Book known as *The Lesser Feasts and Fasts* to the Prayer Book on the altar.

"Get a large pew size copy of the Prayer Book, a copy of the Lesser Feasts and Fasts, and, if desired, a copy of the Supplement to the Hymnal, also have on hand some plastic tape in 1½ inch width, rubber cement, etc., and some colored ribbons about ¼ inch wide.

"With a razor blade carefully remove the covers from the Prayer Book and the Lesser Feasts and Fasts by opening front and back and cutting along the edge of the boards. Cut the Prayer Book cover down the middle of the spine, separating it into two parts.

"Glue the front page of the Supplement to the Hymnal to the back page of LFF. With plastic tape at the inside edge of the pages, stick the back page of the Lesser Feasts and Fasts to the front page of the Prayer Book. Hold the books together, spine up, and cover the spine with plastic tape. Then with plastic tape, at the inside edge of the page attach the front of the Prayer Book cover to the front of Lesser Feasts and Fasts, and the back of the Prayer Book cover to the back of the Prayer Book.

"Lay about six pieces of ribbon on top of each other, and staple them together

# HOW- TOs

at one end. Stick a piece of Scotch tape on top of the stapled end, with four or five sticky inches projecting. Stick this to the spine of the combined books, with the ribbons projecting over the top of the spine. The cut edges of the spine of the Prayer Book cover will be about ⅜ inches apart. Cut a piece of plastic tape and press about a third of its width on the inside edge of one part of the cover; then lay it on the spine of the books, and press the other edge down on the sticky plastic tape. Cover the outside of this gap in the cover with another strip of plastic tape, and trim.

"Tabs made of plastic tape or paper may be stuck to the edges of the pages of the Communion Service in the Prayer Book, each tab beginning about a half inch lower than the preceding tab, and reaching to the bottom of the page. Ribbons can then be inserted in the propers in the Lesser Feasts, in the votive section of LFF, in the Supplement to the Hymnal, in the Sunday section of the Propers of the Prayer Book, in the Holy Day section of the Prayer Book, and in the Psalter, if psalms are used in place of the Gradual. If additional proper prefaces are to be used, they can be typed out neatly on both sides of a sheet of paper cut the size of a Prayer Book page, and taped onto the inside edge of page 79. The edges of the pages can then be colored red or blue with a Magic Marker, if desired.

"This provides a rather complete altar missal which contains all a priest needs to have in a book when he uses the Lesser Feasts and Fasts. The Communion Service will fall about the middle of the combined book, which makes it lie open on the missal stand more easily."



# RELIGION

in

**H**ow can today's large and diversified church parish achieve the vital sense of Christian family "togetherness" that characterizes smaller congregations? How can it gain maximum member commitment and meet the realities of its ever-growing financial obligations without resorting to cold commercialism? The members and lay leaders of St. John's Church, Royal Oak, Mich., believe they have the answer with a unique form of parish meeting.

Leaders of this 1,000-family church were conscious of two problems in their modern, busy parish. One was a mounting diversity of activities resulting in the actual running of church affairs by a small corps of workers with a passiveness on the part of too many. Another was a gradually-mounting financial crisis brought on, leaders felt, by a lack of real understanding of what it takes to keep the work of the church going.

Early in 1964 they set up a large, representative committee which took as its theme "Challenge '65—Our Christian Commitment." This group developed and executed an intimate, dynamic parish "family reunion" which was attended and participated in by over 1,000 church members. The results? According to the Rev. Dr. John M. Shufelt, St. John's rector, they included "a level of interest and enthusiasm for the Church and its work that I have never seen before." Literally hundreds of people were involved in the program itself, and scores more expressed an interest afterwards in taking a more active part in some of the functions and work of the parish. Beyond this, commitments for the new year were increased by over \$12,000 and 58 entirely new commitments totalled \$6,500.

St. John's leaders, like most active laymen, had been through all of the conventional forms of money solicitations: the traditional every-member canvass, commercial campaigns, letter drives, and pulpit pleas. None of them seemed to spark any appreciable variation from a pattern of full support by about one-third of the congregation, nominal support

from another third, and token or sporadic support from the remainder.

Earlier experience with a unique "ministry of the laity" program provided the hint of success for the "Challenge '65" project. The ministry of the laity was a large group of church members who worked with the clergy making parish calls, promoting the work of the church, and seeking to identify the needs and problems of its members. The results of this program were greater lay involvement in church affairs and more contact with casual members.

At a vestry brainstorming session, the thought evolved to combine the best features of a total commitment program with the so-called annual every-member canvass which is a task that must be done in some form or other by every church. The mechanics of the resulting Challenge '65 program were elaborate by necessity and involved a great number of people by intent.

The basic decision was to invite every member of all 1,050 St. John's families to attend and participate in a series of four pot luck dinners. Each would be followed by a brief information program, a short meditation, and an opportunity to pledge "time, talents, and treasure"

to the work of the Church. Chairmen and committee leaders were selected, and the parish was divided into four major divisions. This followed a breakdown pioneered by the ministry of the laity group.

The members in the four groups were each assigned to one of the four consecutive meeting nights (so determined because of the impossibility of feeding the entire group at one time in the church building). A chairman was made responsible for each night. These night chairmen recruited 25 couples each to act as "table hosts." The hosts in turn were given the names of nine other families whom they were to invite to a self-contained pot luck dinner. This had the effect of making members feel more than casually obliged to attend since individual table pot lucks could not be successful without all members present. Each table host was responsible for direct invitations, follow-up, introductions, name tags, etc. Each table said grace and ate independently, moving from the parish hall to the church for the program, when finished. Children were included in the family affair, and there was a special entertainment program for younger ones who were unlikely to understand the main program.

The program proper was designed with several specific goals in mind.

- (1) To outline the responsibilities and obligations of the Church at the parish, diocesan, national, and world levels.
- (2) To dramatize the diverse activities of the Church as it meets these obligations.
- (3) To suggest ways that St. John's members could devote their time, their talents, and their treasure to accomplish these important ends.

Representatives from various segments of the congregation and the clergy took part in the fast-moving program, with some of the talks being taped and accompanied by dramatic color slides.

The Rt. Rev. Richard Emrich, Bishop of Michigan, gave the introduction via an illustrated taped talk. He discussed the

*Continued on page 32*

## the CANVASS

By

**Henry E. Dawkins, D.D.S.**

**Challenge Committee Chairman  
St. John's Church  
Royal Oak, Mich.**

**R. Hugh Dundas, Jr.**

**Deputy Warden  
St. John's Church  
Royal Oak, Mich.**

We live in a mobile society. Moving across the country at the whim of our employers, to "try our luck" somewhere else or to change jobs, is becoming a national sport. Increasingly, in my interviews with rectors and vicars I hear, "This is a transient parish. In three years' time I will have a completely new set of faces staring back at me when I enter the pulpit." This space-age society is like a giant deck of cards at a bridge game—people thoroughly shuffled, dealt out to the four corners, played against each other, tricked or taking tricks, trumped, stacked, and reshuffled. In short, it's a *rootless* society.

It sounds tragic. Yet, to the Christian this should mean only one thing: that society is falling into a pattern that was established by Jesus Christ two thousand years ago. He was born into a rootbound society where a trip to Jerusalem was a once-in-a-lifetime thing. The first thing he did in his ministry was to *uproot* his disciples, and send them out into the world as wanderers. What about us?

In twelve weeks' time, under the guidance of a capable priest, I can qualify to become a practising Churchman by the laying on of hands when my bishop makes his annual visit. When my transfer comes, and I ship my wife, children, and worldly goods to my next "permanent" assignment, I find a parish with a different set of problems. I can come in armed with new ideas, needed talents, and practical experience. Maybe I'll plant an orchard, maybe I'll lay an egg. It doesn't matter. Give me three more years, and I'll be somewhere else. I've had a personal confrontation with my Lord and my Saviour, and He wants me to touch the lives of other men.

In 1959, statistics indicated that 51 percent of all newly-confirmed Episcopalians lapse not long after being confirmed. The General Division of Laymen's Work of the Executive Council, assisted by the General Division of Research and Study, conducted a national survey in an attempt to find the cause of this disturbing phenomenon. They came

# Operation "KIT"



up with some interesting facts about "regulars" and "occasionals," but they couldn't talk to the lapsed, because they didn't know where to find them.

One significant trend turned up in the survey: 700 registered Episcopalians were chosen for interviews in three areas—New York, Texas, and California—from several parishes, large and small. In each case, the rector was asked to pull out the card of every tenth communicant in his file so that the survey would represent a cross-section. Only 610 interviews were held, because 90 of these communicants, or approximately 15 percent, had moved without telling their rectors. Many a priest has told me that frequently a family will stop showing up at his services, and when he investigates he finds the family has moved without letting him know. Other families have joined his parish out of nowhere, become quite active in many aspects of parish family life, and no amount of urging could get them to send to their former rector for a letter of transfer. He just had to "pick them up" on his register, and then "drop them" when they left.

This might indicate that at any given time in the average parish, 15 percent of the members listed on the register have moved out of the parish, and the rector

has not yet discovered his loss. Of this 15 percent there is no telling how many have crawled back into hiding, and how many have become active in another parish without bothering to send for a transfer. A great number of Episcopalians seem to think they automatically belong to the parish of their choice wherever they happen to be, and it doesn't matter where they came from. Some of our priests are conscientious bookkeepers and they periodically pare down the parish list by "dropping" anyone who hasn't communicated during the last year (either at the Communion rail, over the telephone, or through the pledge envelope). Others are more careless, and their parish lists begin to lose a sense of reality.

From one rector's annual report to his parish we read: "The net gain of communicants in good standing for this year is 11, which seems to be a ridiculously low figure when you note that 55 persons were added by Confirmation, in addition to which we show a net gain of 83 by transfer. The reason for this small net gain is that 122 communicants were placed on the inactive list at the end of the year." At another parish, the diocesan journal lists 1,781 baptized members and 875 confirmed members. Talking to laymen of this parish about their healthy situation, I received the unanimous observation: "There must be something wrong with that. We haven't anywhere near that number."

The General Division of Laymen's Work has tossed the ball to the laity. In September 1964, its *Report On Lapsed Communicants* stated: "The General Division of Laymen's Work has taken the pulse of the laity and here offers some of the possible interpretations of what we found out. From here on it is everybody's business."

## KIT

KIT stands for "Keep In Touch." Project KIT is offered by the Brotherhood of St. Andrew to assist the clergy in finding lost Episcopalians. The Division

*Continued on page 31*

to

# KEEP IN TOUCH

By Christopher S. Ditson

Western Field Secretary  
Brotherhood of St. Andrew



By The Rev. R. A. Lewis  
Tulsa, Okla.

**W**e're retired now. So it is in order for us to express our thoughts on a number of matters which have impinged upon our lives over our years in the active parish ministry and one of

But, about clergy housing, what kind of house should it be? It should be in as good a neighborhood, and be as good a house as the average of the homes of the parishioners. It should, in a sense, reflect

## The Question of Clergy Housing

these, obviously, is the matter of clergy housing, and its maintenance.

We think back to a meeting of the "guild" of one parish to which I had accepted a call. The meeting had convened to discuss the matter of redecorating (paint and wallpaper) the rectory prior to our moving in. At one point in the discussion, one lady observed to her neighbor, "They just can't expect it to be decorated like a private home." Why not? While he is incumbent in the parish, the rectory (or vicarage) is the private home of the priest and his family, or it should be.

Another memory: A young lady in another parish became quite incensed when she found the front door of the rectory locked so that she had to ring the doorbell to get inside.

the parish. However, there are some special needs in a clergy residence. It should include never less than three bedrooms, better four. This is not altogether a reflection on the size of clergy families. Remember that the priest is often called upon to furnish overnight, or longer, shelter to a visiting bishop or lesser clergy, sometimes even to "big brass" of the lay officialdom of Mother Church.

This points another dire need, at least two full baths, or two and a half. Then, the guest can be assigned one, or the "half" all to himself.

The rectory kitchen is usually equipped with a range and a refrigerator, too often with cast-offs from homes in the parish. Whether we like it or not, the rector's wife is expected to give no inconsiderable amount of service to the parish—answer-

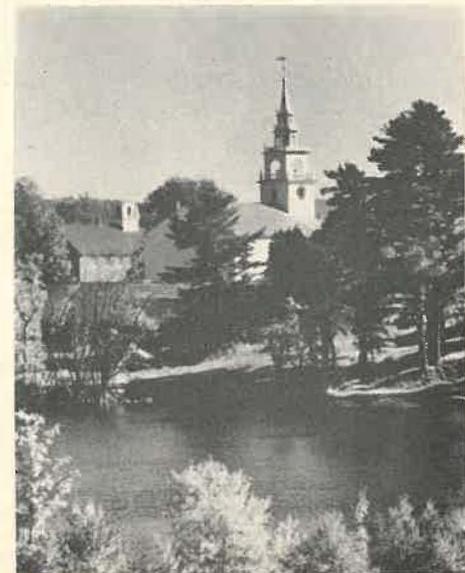
ing phone queries, hearing "beefs" that the complainant wouldn't think of addressing directly to "Father," as well as filling a large place in the working ranks of the congregation. This being the case, and because she will be roundly criticized if she is less than a meticulous housekeeper, she should be given a well-equipped kitchen, not to mention the rest of the house, in which to work.

Because, especially in the smaller communities, parishioners and others, feel free to consult the priest in his home ("after all it is our house"), there should be either a family room to which Mrs. Rector and the children can retire on such occasions, or perhaps better, a relatively isolated consulting room, suitably furnished by the parish, into which such visitors can be shown.

The upkeep of the clergy house, inside and out, grounds as well as building, ought to be entirely the concern of the congregation. There should be a redecoration schedule—so many rooms each year, the outside every three years. Repairs should be made while they are small. It's cheaper that way as well as less disturbing to the folks who live in the house. Drapes, good ones, and respectable floor coverings should be a part of the rectory. The priest can lose a lot of money on these two items otherwise.

How often I have been called from the necessary task of mowing the rectory lawns, hot, dusty, perspiring and in yard-work attire, by an emergency—a death, a sudden and serious illness, or just some young folk wanting to make arrangements for a wedding. There's no time for a shower, just a quick wash, jump into decent clothes and away. The rectory grounds should be a part of the responsibility of the custodian of the other church properties.

I could write more. But, if I can convince a vestry or two on the points I have covered, I will have served my younger brethren well.



The Living Church

Whatever effective work the Church has done with young laymen has been largely in the areas of youth and college work. A real concern for the "in-betweens," for the young adult, has never been a part of the total Church program. Scattered attempts of the Church to minister to the 21 to 40-year-old group have been largely parochial and urban-centered. A good example of an active and varied program which deals with the lone young adult in the city is the community center at St. Bartholomew's Church in New York City. Diocesan programs or a national program have never materialized or been pursued.

What is difficult for the Church to realize is that the young adult is a very different person from the average parishioner. The young adult is single or newly-married and deeply involved in the secular world. He has grown economically and emotionally independent of his original family ties. He is seeking to establish newer, meaningful relationships with those outside his immediate family. The ministry of the Church does not usually meet this person's need, for it is usually centered in family activities.

The Church must create an atmosphere which will encourage the development of deep and abiding relationships. This is the unique contribution it can make. Secular social organizations have offered the young adult any number of activities—the cocktail party, the dance; but these activities do not foster the concern that he be met and enjoyed as a unique individual. The primary concern of such activities is to create a strong positive impression on the members of the opposite sex. Needless-to-say, the impression is usually a superficial one in which the

**By The Rev. John W. Davis**  
**Director, Dept. of Youth Work**  
**Diocese of Long Island**



persons involved have allowed only a shadow of the real self to be exposed for public approval or disapproval.

Such concerns as these have been

ter parties, game nights, buffet suppers, and barbecues, naturally appeals to this group. On the other hand, some serious programs have been highly successful.

# The Church and the Young Adults



Lambert

strongly felt in the suburban areas of New York City where the commuter leaves his job in the city and returns to his home where he can claim little identity with the life of his community. Since the numbers of such persons in any individual parish is small, experiments in working with young adults have been tried on the diocesan level in the Diocese of Long Island. The basic problem of such a group seems to be the diverse backgrounds of the members of the group. Some have wide and diverse educational experiences; others have only high school educations. Planning a program which would appeal to such a group is necessarily a difficult task. The social program, including thea-

Those which have been the most successful are ones which have dealt with social problems; a psychologist's talk on narcotics addiction and a sociology professor's talk on deviant sexual behavior have been two of our most successful programs. Informality and "at-homeness" have been the key words of our experimentation. They are a necessary ingredient for creating the proper atmosphere.

The success of Long Island's work may be seen in the lasting relationships which have developed in the atmosphere which has been created. Our failures seem to be those which plague most groups such as this—we have not really reached all those who should be reached.



St. James-by-the-Sea, La Jolla, Calif.

Use the term "paradise" advisedly, but after four parishes in resort communities, my clergy friends tell me that I have a genius for obtaining "parishes in paradise." My experiences have taught me that paradise is not heaven . . . whatever the local chambers of commerce say . . . and as the ancient theologians point out, it takes a lot of prayer to get oneself and one's people up to the higher level.

The diocesan department of missions was convening to hear, among others, a request to start a new mission in a rapidly-growing desert resort community. "What brings all those people down there?" questioned the chairman. "There isn't any industry." "The industry is recreation," was the instant answer, "and recreation is big business and involves many thousands of people and many millions of dollars." Beside this authentic observation, it needs to be said further that the resort community is a determined and persistent way of life in this affluent society. Whether it is a lakeside resort in New England, a mountain resort in the High Sierras, a beach-side resort in Florida or Hawaii, or a desert resort in Arizona or California, the resort community presents a unique challenge to the Church in this modern era.

Some years ago, Bishop Bayne described our Episcopal parish system in these words: "The rector is not, in our thinking, a man who works around a little building or as the employee of a little society somewhere; he is the pastor of a parish, that is, a piece of the countryside with its houses and mills and trees and above all its people (the countryside's people, all the people who live in the parish). They may never know him or go inside the doors of his church, but he is nonetheless ordained and sent to them; he is the pastor of a community and not just of a little minority of Episcopalians who pay the bills." Add to "houses and mills,"

hotels, trailer parks, country clubs, beach clubs, night clubs, swimming pools, golf courses, boat landings, stables, recreation parks, etc., and the definition is adequate to describe the ministry to a resort parish.

The people who visit a resort community are for the most part a pretty sophisticated group—educated, cultured, affluent, leisured. The permanent population consists of the ordinary business, professional, and labor groups, plus a large measure of innkeepers, bartenders, entertainers, waiters, waitresses, beauty parlor operators, pool cleaners, and golf pros. These then are "the countryside's people, all the people who live in the parish." This is generally the parish to which "priests in paradise" are called upon to minister.

I ministered in Palm Springs, Calif., when I first read Harvey Cox's *The Secular City*. Palm Springs is a hundred miles "as the freeway flies" from the technopolis called Los Angeles. It can be reached, at the legal limit, in an hour and forty minutes. If, as Dr. Cox insists, the "Shape of the Secular City" includes both "anonymity" and "mobility," Palm Springs and the other surrounding resorts are a natural.

Every weekend the San Bernardino Freeway is crowded with small cars hauling large boats to the Salton Sea or the Colorado River, and large cars carrying fun loving folk to the glamour of Palm Springs, where a weekend of "anonymity" will provide the opportunity for the harassed businessman to "really be somebody" for a few days . . . literally to live it up as though life really was paradisaical. The longer-term resorter either flies or drives to the refuge of a desert home surrounded by a high wall or hedge, rents himself a Cadillac or Thunderbird, and thus assumes a prestige that neither title nor salary in technopolis could ever provide. Annex to Technopolis, I call it, and the advent of the secular city makes it a reality for the Church to reckon with.

With the exception of my present mission assignment, the churches I have served in resort communities have been there for a long time. Established in a less affluent era, they had a rather conventional kind of ministry . . . aiming the Word and Sacraments at the somewhat conventional people of the parish, of times enduring the onslaught of the tourist trade, for what it might be worth financially, with the expectancy of getting back to normalcy once "the season" was over.

The advent of the freeway, the air conditioner, early retirement, and the year-round job opportunities of the resort community, has changed all this. The "season" lasts a good bit longer, and "normalcy" has become the time when the tourists are present. No longer can the "priest in paradise" think of the "little minority of (full time) Episcopalians who pay the bills" as his parish responsibility. Somehow he must get the Gospel and the

Sacraments to all the people in the parish including those who never know Him or go inside the doors of His church. Two groups of persons are readily available, the younger citizens and the older citizens. Both require a specialized concern.

First, take a look at the younger citi-

## Parishes

zens. They look, act, and react much as the younger citizens in any community, but there is a difference. A 1966 report from the Boys' Club of Palm Springs is a case in point. Reports Ray Lockwood, the Executive Director: "44.2 percent of 1,185 boys come from 'normal' homes, 43.3 percent of 1,185 boys come from 'broken families,' and 12.5 percent of 1,185 boys come from families where both parents work." Palm Springs High School Principal Calvin Anderson reports a higher incidence of emotional disturbance among his students than in the normal high school community.

The majority of the citizens in a resort community during the prime season are "playing." So far as the younger citizen can observe the "successful" citizen "plays" while *his* parents . . . the "less successful" citizens work. Say it any way you will, if the neighbor with the big, fast car, splashing in his pool, with a maid and a yard man to care for the chores, isn't the picture of success, who is? Certainly not dad and mother who do their own work, and can provide no pool and chore doers.

Many resort communities, by their very nature, do not provide the inducement



St. Philip's, Coral Gables, Fla.

By The Rev.

Rector, I

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The Living Church

for the younger citizen to return to work after school and college days are over. Palm Springs Unified School District Superintendent Austin Sellery observes: "We are a resort town. As a result we have a shifting population and one that waxes and wanes depending upon the

# Paradise

season. The activities of the town are directed toward pleasing the visitor — tourist. As a consequence, the permanent population is given slighter attention and tends to feel less significant. Although we have a variety of maintenance occupations, stores, garages, utility companies, and light construction industry, our basic enterprise is tourist oriented—hotels and restaurants. The job market is soft and confusing compared to a town which has major manufacturing. *The average student has difficulty envisioning himself clearly within the town's working force.*"

On the other hand the sophisticated and cosmopolitan character of a resort community, the opportunity to meet and get to know the famous and the infamous, is not without its influence upon the younger citizen. Administering Baptism to Liz Taylor's off-spring or Holy Communion to the family of the President of the United States impresses not only the people, but the priest, and there are subtle dangers in this for both.

As retirement age gets earlier, the older citizen gets younger each year. Ministry to the older citizen is no longer a terminal ministry, but a ministry to older persons, with a lot of life still left, who really do



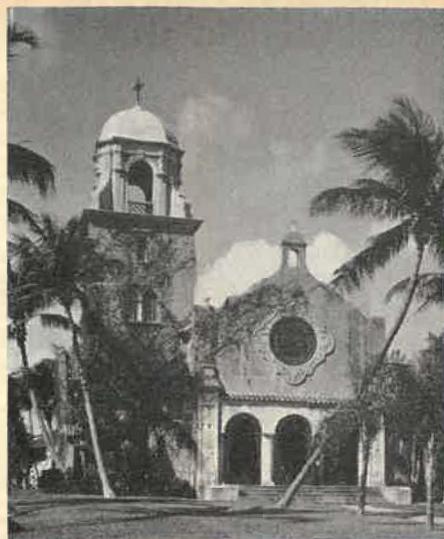
Trinity Cathedral, Phoenix, Ariz.

not want to retire. The successful executive, electronics engineer, bridge builder—retired only because he is over sixty and to make room for the advancement of the younger in the corporation or agency, removed from a comfortable and spacious suburban home to the relative restrictions of the "long, long trailer,"—can scarcely find real meaning in his bridge, golf, or shuffleboard scores. Confined as he is in his retirement to a "woman's world" which he discovers goes on pretty much as before, it is little wonder that over half the suicides in America are among white males over sixty years of age.

It should be obvious by now that the Church can scarcely supply meaning to man's retired existence merely by offering him a Sunday ushering job or a Saturday work party opportunity. A better solution could well be a serious Executive Council Holy Orders recruitment program aimed at men over sixty. I never had a resort parish where the job could not have been made more effective by an assistant priest or deacon whose salary was being paid by United States Steel or Convair. No amount of lay readers can possibly do as genuine a job as a man in Holy Orders, unless some future General Convention revises upward the job specifications of lay readers. I'm sure this more significant use of the layman has occurred to clergy in every kind of parish; the resort parish is more aware of the problems involved only because of a higher concentration of retired laymen with talents and skills the Church needs desperately.

If the Church is to minister to people "where they are," the resort parish needs to do some rather original innovating. Celebrations of the Holy Communion in the homes of the people can be moved from the family dining room (which often doesn't exist in resort housing) to the patio or lanai. House blessings can be expanded to include pool blessings. The weekly golf match can become more than a clergy-recreation opportunity, offering him a teaching, counseling, and sacramental (penance) opportunity. It could even be used as an opportunity for Holy Orders recruitment and post-marital counselling.

In spite of the temptation the resort community offers to "get away from it all," the social problems that plague our current society are present there too. No resort parish can long exist without an active chapter of Alcoholics Anonymous and its related branches. Many alcoholics are in the affluent class, and easily find their way to the resort community. Civil rights problems are not confined to urban ghettos, but exist in resort communities in the form of housing and hotel restrictions. The temptation to segregate night clubs, golf, and other recreational facilities by making them "private clubs" poses a constant threat to the freedom of the individual in our society. Civil rights



Holy Trinity, West Palm Beach, Fla.

organizations thus have a specialized task in resort areas. The parish church in the resort community more often than not becomes a chapel for the "white establishment" which frequently takes advantage of the "season" to flee from the pressures being exerted by the influx of Negroes into the home community. Admittedly the Negro does not come to the resort parish to worship in any greater proportionate numbers than does the white man, but a genuine welcome on the part of priest and people, and an easily sensed awareness that the parish priest and people are involved in the civil rights movement of the community, tends to ease the tension.

I want to conclude this sketchy article by pointing out some rather obvious impressions:

First of all, priests in paradise need some kind of specialized training which can scarcely be supplied by the theological seminaries as presently organized, but might be accomplished by assigning mid-dler seminarians for an apprenticeship in a resort parish during a single "season."

Second, the Church needs constantly to keep in mind "the Christ of the glutton and the winebibber"—a ministry no easier to explain to the conventional Churchman now than then, but one which our Lord apparently felt of great importance.

Third, this ministry to the "relaxed" cannot possibly be done by relaxed clergy and laymen. Leaving, after seven years, for our new mission in Hawaii, my wife said to me: "Some day let's go back to Palm Springs as tourists to catch up on what we missed while working there."

Finally, a sensible and mature ministry to the resort community can make recreation the avenue to re-creation in Christ. I have never thought of any resort parish as anything other than the Church's mission to confront persons who are fleeing from reality, with the real Gospel and the real Sacraments and the real Presence of the re-creating Christ.

ck A. Barnhill

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## Twentieth-Century Superstitions: I

**“No man, or nation, or church,  
can go it alone.”**

Strictly speaking, a superstition is “an irrational abject attitude toward the supernatural, nature, or God, proceeding from ignorance, unreasoning fear of the unknown or mysterious, morbid scrupulosity, a belief in magic or chance, or the like” (*Webster’s Collegiate Dictionary*). Some of the contemporary attitudes and axioms we are about to consider are only partly covered, if at all, by this dictionary definition of superstition. We use the term for want of a better one in English. For our purposes, a superstition is a belief whose possessor is afraid to examine it, and to question which is to court that modern substitute for divine retribution—intellectual ostracism. It is an attitude or assumption which is abjectly and uncritically hugged by people who would rather be current than correct, who know that if they do not hug it they will be cast into the place appointed for the odd ball, the deviationist, the loner, the obstructionist, the obscurantist, the maladjusted, and the idiot.

Such a twentieth-century superstition is not necessarily false as a statement of fact. It can be a truth irrationally held and improperly applied. This happens to be true of the superstition with which we begin—the majestic bromide that “no man, or nation, or church, can go it alone.” This statement is literally true. Not even Jesus in His Gethsemane and Calvary went it alone, for the Father was with Him; and the most solitary man in all the world, allied with God, is a majority. In this sense the statement is unexceptionally true, but it is not in this sense that the statement is usually made. As a twentieth-century superstition the statement means: If

a man, or nation, or church, does not cooperate with other men or nations or churches on their terms, in docile submission to the majority will, he or it is trying to go it alone; and this is an abominable offense and monstrous absurdity; and it courts Nemesis. When this superstition turns to literary lyrics its favorite hymn seems to be “No man is an island, entire of itself.” Among its blessed words are “One world.” “Let’s join the human race.” “Isolationism is dead.” “There is a growing consensus . . .” Its most numinous word, at which angels prostrate fall, is “coöperation.”

This superstition is currently rife in the discussion of American foreign policy. That most other nations are emphatically not with and behind the U.S.A. in Vietnam is clear; obviously in this matter America is not cooperating. That American troops ought not to be in Vietnam is a thesis which many of America’s wisest and truest patriots strongly plead. But that America’s presence in Vietnam is wrong because it is “going it alone” is a thoroughly superstitious proposition, and it is heard throughout the length and breadth of the land, especially among people who would be indignant or amused by the charge of being superstitious.

When Churchmen defend the Episcopal Church’s membership of the National Council of Churches on the ground that almost all the other Churches belong, it is this superstition which controls their thinking. This is not to say that there are no sound non-superstitious reasons for membership in the NCC; there are, and we have urged them in these pages when we thought they were needed. What we are saying here is that this very popular argument—the numbers-game argument—for membership is superstitious.

Wherever, in whatever connection, this superstition is embraced, it becomes the kind of goody-goody *a priori* postulate which makes any contention which contradicts it seem unnecessary and even indecent. What God-fearing man will dare to contradict all those wonderful people who invite his coöperation?

Having rhetorically posed that last question we find ourselves spontaneously replying from history—*Athanasius contra mundum*. Athanasius dared to contradict those wonderful people of the Arianizing enlightenment and consensus, and stubbornly persisted in his solitary defiance of the superstitious rule throughout his very non-coöperative career. Because of his going it alone (with God, of course) Christianity was preserved from becoming a mere theosophical sect which would long since have perished from the earth. History is not exactly full of such heroic go-it-aloners, unfortunately; but it has been largely made by them.

All too often the Church itself has withstood and even persecuted the uncoöperative loner who turned out to be the man sent from God. Whenever it does so it forgets that it is the society of One who was despised and rejected by the enlightened consensus and trod the winepress alone for us men and for our salvation. It is grand and good when the Church can stand with the majority of men and coöperate in all good works—on God’s terms, not on theirs. But a Church which mistakes the voice of the majority, or of the enlightened consensus, for the voice of God, has forgotten the Voice of its Shepherd and has wandered from Him into apostasy.

(To be continued)

### Meditation

We pray for forgiveness  
and are one with the Cross.  
We pray for humility  
and are one with Heaven.  
We pray for patience  
and are one with Eternity.  
We pray for understanding  
and are one with the Holy Spirit.  
We pray for mercy  
and are one with Christ.  
We pray for love  
and are one with God.

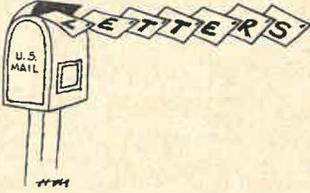
Elizabeth Rose

# LETTERS

Most letters are abridged by the editors.

## Old Catholics

The L.C. [June 12th] announces "An Ecumenical Degree" to describe the honorary doctor's degree conferred on the Old Catholic Archbishop of Utrecht recently by General Theological Seminary. A year ago it was my pleasure to attend St. Gertrude's Old Catholic Cathedral in Utrecht, and I felt as welcome there as I have been in the various Episcopal churches I have attended



here in the United States. The intercommunion between the Anglican and Old Catholic Churches which made possible my experience, based on both Communion's recognition of each other as having "all the essentials of the Christian Faith" deserves a more intimate title than the much too broad a term "ecumenical." Isn't it about time that we Anglicans rise above the "independence," "doctrinal opinion, sacramental devotion, or liturgical practice characteristic of" ourselves, allowed in the Bonn Agreement with the Old Catholics, and make more of what we have in common with them?

HAROLD F. BICKFORD

Los Angeles, Calif.

## An Appeal

I am here from South Africa where I am engaged in full time work for the Church of the Province in Johannesburg.

One of our parishes has seen the magazine *THE LIVING CHURCH* and found it very useful and informative. I was asked if I could find someone who would be kind enough to send on their used copy every week. If two like-minded people can be found, the addresses are below:

Mrs. C. Sergel,  
Box 139,

- 1) Saxonwold,  
Johannesburg,  
South Africa.

Miss F. Emery,  
Department of Christian Education,

- 2) P.O. Box 1131,  
Johannesburg,  
South Africa.

FLORENCE EMERY  
Windham House

New York City

## Half the World

The report from Bishop Dean [June 12th] gives a most accurate and inspiring account of the Church's work in Iran. When he visited the U. S. in 1963, Bishop Deghani-Tafti of Iran asked several of us, who had direct connections with Iran, to form the Iran Diocesan Association in the U.S.A. as a way in which prayer, interest, and gifts might be called for and channelled to that very small but most alive diocese. Information may be obtained from Mrs. Edward Arpee,

383 Washington Rd., Lake Forest, Ill. 60045, who is secretary.

An excellent movie, "Springtime in Iran," produced by CMS, London, is also available for showing to interested groups.

(The Rev.) MARTIN T. LORD

Rector, St. Francis Church  
Potomac, Md.

## The Impeccable Left

We are grateful for the point of view expressed in your editorial "In Shameless Defense of Orthodoxy." [L.C., July 3d]

I have suffered deeply and have been penalized severely in the cause of fairness and orthodoxy. I have prayed a long time for the emergence of a champion of mature judgment and reasonableness, who would have the courage to defend the right of the downtrodden Right to have its say without being subjected to prolonged knuckle-rapping and the application of diocesan closure and ecclesiastical "restraining sheets."

I thank the Lord for your point of view calmly and fearlessly expressed.

(The Rev.) ARTHUR G-T COURTEAU  
Louisville, Ky.

## Ecumenicity on Campus

The L.C. of June 19th explained the position of the vestry of the Church of the Epiphany concerning ministry to Episcopal students at Northern Arizona University. In the article the Rev. Robert Lord explained the question from the parish's point of view, stating their belief that the answer to students' questions can best be studied, examined, and discussed in their own center or their own church.

I speak as an Episcopal priest who, for the past year, has been a campus minister at the University of Bridgeport, Bridgeport, Conn., a university of 8,000 students in a state where Episcopalians are a dominant body. As an Episcopalian, I have been pleased that the National Division of College Work grant has been a part of this ecumenical work. My experience has shown that the students are more concerned to work in an ecumenical setting, and that they profit more by this experience than they would profit by an isolated Episcopal church center. I have previously served on two campuses as a part-time chaplain where, in the segregated ministry, the response was definitely more limited and less helpful to the student.

I would urge the Church of the Epiphany at Flagstaff, Ariz., and any other Episcopal group — local or diocesan — to invest their efforts in ministering to university students in an ecumenical setting. The Episcopal students of today, while they maintain their identity as Episcopalians in certain beliefs and forms of worship, are by choice a part of a much larger and more active Christian community.

(The Rev.) ROBERT L. BETTINGER  
Chaplain

Bridgeport Campus Ministry  
Bridgeport, Conn.

## Church Fire Insurance

I was most interested in a letter [L.C., June 19th] written by Morgan C. Smith who is vice-president of the Church Insurance Company. Mr. Smith's fascinating letter provides a strong business-is-business argument as to why the Church's insurance company need feel no obligation to provide coverage

to those churches which most particularly need it (as victims of recurrent vandalism or arson).

He very cleverly suggests that the Church's company "must have the support of the insureds," who "must accept the normal everyday responsibilities of property management." This implies that the vestries of St. Andrew's, San Bruno, Calif., and the Church of Our Saviour, Pasco, Wash., were somehow negligent when this infamous *Church* insurance company canceled their coverage, which action is a matter of written record within the files of the Association of Episcopal Clergy.

The former senior warden of Pasco, who is now mayor of the city, can recall having taken his turn as a member of a layman's evening patrol. As former rector of that parish, I can recall spending most of my four-year tenure working in the church office until dawn—which enabled me to notify the fire department when our new church was destroyed by arson, which notification saved the old church or parish hall from similar destruction. I wonder just how much more "responsibility of property management" Mr. Smith has in mind?

If the Church Insurance Company (formerly the Church Fire Insurance Company) has finally decided to be loyal to these churches which are under fire, this is nice to know. It was *not* the case in 1961 regarding the Church of Our Saviour, whose vestry understandably wondered why it was not backed up by an insurance company operated by the Episcopal Church.

(The Rev.) LESTER KINSOLVING  
Committee on Therapeutic Abortion  
Diocese of California

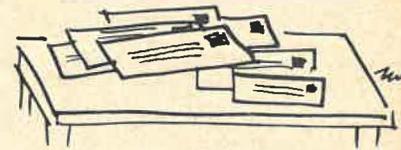
San Francisco, Calif.

## On Opinionated Reviewing

You published [L.C., July 17th] a review of the record, "English Cathedral Music 1770-1860," by the Rev. Lewis M. Kirby, Jr.

It is easy to see how one might not "wax enthusiastic" about the music of Samuel Sebastian Wesley and his contemporaries. One indeed wonders how a people with the music of Morley, Byrd, Tallis, *et al*, in their background could have born such a "revitalizing" in the first place.

What is objectionable, however, is the subjective and prejudiced review given the recording of this music in a magazine that presumes to call itself *THE LIVING CHURCH*. It looks as though Fr. Kirby has used his column to air his own opinions of the music



in churches, at the expense of a record that was by his own admission well done. This is unfortunate.

In the first place, the reviewer's opinions in no way express the thought of the whole Church. Many will agree that vicarious participation (which is by no means passive!) can often involve people at a much greater depth than does a service in which an entire congregation mouths unnaturally a given formula in an archaic language. In a liturgy with the variety and adaptability of our Prayer Book liturgies, there should be a place for all levels of participation, and no

device should be ignored which would enhance the beauty of the service.

Even were we to grant Fr. Kirby his premise, however, it stands to reason that a work of any quality deserves better than to be reviewed by one who is totally unsympathetic with its subject matter, and the readers deserve such respect to their intelligence that they are allowed to reserve certain judgments for themselves.

(The Rev.) MILTON KING WRIGHT  
Rector, St. James' Church

Boydton, Va.

**Editor's comment.** It is the right, and indeed the duty, of the reviewer of any book or record to express "his own opinion." That is what a review is—the expression of an opinion. What else should it be?

### An Unencumbered Church

A recent news article reports that a Roman Catholic bishop, Victor Reed of Oklahoma, has ordered a one-year moratorium on the construction of Roman Catholic churches in Oklahoma City and Tulsa. This is good news! This is specific evidence that the bishop is aware of the changing times in which we live. In these challenging, hectic, and uneasy days the Church should travel light. It should operate from tents or portable garages rather than from cathedrals. It should be constantly ready to go where God is acting out His purposes, and it can't do that if it is encumbered with expensive edifices.

The question the Church of today must ask is not "how can we get people to come to this building and pay for it?", but "where can we go to best serve our Lord and our brethren in need?"

(The Rev.) ELDRED JOHNSTON  
Rector, St. Mark's Church

Columbus, Ohio

### Morehouse on Ministry

Thank you for printing the commencement address by Dr. Morehouse, "Ministry in a Pre-Christian Era." You are right in thinking that it has more than purely local import. Not only is it delightfully written, but there is enough good solid "meat" therein to keep one fed for a long time. [L.C., July 31st]

I rejoice in the concept of the "Pre-Christian Era." This places the Church in proper perspective for our time; in an attitude of hope and expectation we can look forward to the time when through God's grace, His kingdom will come on earth as it is in heaven. And it gives the lie to the "doom and gloom" boys who would have us believe that the Church is all washed up.

Thank you again for making available to us a fine solid piece of writing.

(The Rev.) DONALD K. WHITE  
Vicar, Saint Martha's Chapel  
Westminster, Colo.

### Church Music

I was glad to read what Mr. Lawrence, a church organist, had to say about principles for appropriate Church music [L.C., August 7th]. Mr. Lawrence has the point of view of the expensive Church musicians. There is another point of view and that is pragmatic. Pragmatically the Masses of Fr. Beaumont and Fr. Mitchell work beautifully with teen agers. Pragmatically it is also acceptable to have choir singers in Bethlehem, Pa., sing a ballad entitled, "My Peace of Mind Was

Shattered by a Dainty Maiden" even though Bach altered the words somewhat to read, "O Sacred Head Now Wounded."

What are we to do about the Wagner and Mendelssohn wedding marches? One South African bishop suggested that they be eliminated. When pressed for a suitable replacement, the bishop suggested another Mendelssohn number, "O For the Wings of a Dove, Far Away Would I Fly."

(The Rev.) G. E. CONDIT  
Chairman, Music Committee  
Diocese of Rhode Island

Central Falls, R. I.

### Thanks

I wish to thank you for your witness to the orthodoxy which is much derided by some in the Church today.

Since the House of Bishops cannot, or will not, speak plainly and simply as you have, we are all the more indebted to you whose words get a wide publicity.

(The Rev.) ELWOOD BOGGESS  
Bennington, Vt.

### Steidl Appointment

I have read with interest the item [L.C., July 3d] about the Presiding Bishop's appointment of the Rev. John Steidl to the staff of the Executive Council, together with some of the Letters to the Editor on the subject.

It occurs to me that had you had the following, additional information some of your



readers might not have misunderstood your news article (which is clear, concise, and accurate as it stands):

1. There are ten officers in the Department of Christian Education who have responsibility for one or another aspect of adult Christian education.

a. The Rev. Edwin J. Rooney, a priest of this Church, is responsible for all plans which this department makes for adult Christian education.

b. The Rev. Mr. Steidl is one member of the team, working under Fr. Rooney's guidance.

2. The Rev. Mr. Steidl has been since his boyhood, and continues to be, a communicant in good standing of the Protestant Episcopal Church. The Secretary of the General Convention informs me that there are various communicants of this Church, and at least one priest, who holds order in other Christian bodies.

WARREN H. TURNER, JR.  
Vice-President, Executive Council  
New York City

In response to your editorial [L.C., August 21st] "An Irrelevant Distinction," the implication is made that the Rev. Mr. Steidl is to "help determine what is to be taught to Anglicans in Christian education."

Such a statement is meaningless to me. If you are afraid that children in Church schools will be contaminated by Mr. Steidl's Calvinism, may I assure you that they are

already hopelessly contaminated by a legion of poorly-trained, theologically-illiterate teachers. If you are concerned that the curriculum writers will be infiltrated by Mr. Steidl's logic, forget it. They are in a different division and never listen to trainers. If you are afraid that the presence of one Presbyterian will cause anything to happen to undermine the faith, it must be so shaky that it is already undermined.

John Steidl happens to be a skillful trainer, a fine gentleman, and a good Christian, and we need more like him.

(The Rev.) WILLIAM S. BROWN  
Director, Dept. of Christian Education  
Diocese of Ohio

Cleveland, Ohio

I note with interest the continued and considerable consternation registered by many Churchmen, both clerical and lay, over the recent appointment by the Presiding Bishop of a Presbyterian minister (who is also allegedly a "communicant in good standing" of the Episcopal Church) to work on the Christian education program for our Executive Council.

But, may I ask with equal amusement, why all the furor? After all, we've been getting a steady diet of Protestantism from 815 (formerly 281) yea these many years when it comes to educational material, youth guidance, ecumenism, etc., so that at least this move is consistent with a policy of long-standing. It would seem rather that congratulations are now in order that for once our administration is consistent and logical.

(The Rev.) THERON R. HUGHES, JR.  
Vicar, St. Andrew's Church

Peoria, Ill.

Let's have done with the tempest in a teapot steeped by the Presiding Bishop's appointment of the Rev. John Steidl as an agent of the Executive Council. It is within the purview of the Presiding Bishop to make such appointments. The appointment has been ratified, the carping and criticisms have been aired, now let's get on with the job. I have confidence in the P.B. and the Executive Council.

(The Rev.) GORDON S. PRICE  
Rector, Christ Church

Dayton, Ohio

**Editor's comment:** Subject closed.

### Thou Fool

About a month or so ago now I was informed of a radio series featuring Bishop Pike. The program is sponsored by the National Council of Churches. It is obvious that it is being sponsored and promoted by our Executive Council as well. It is being carried during July, August, and September throughout most of the nation.

Of all things, the series is entitled *The Art of Living!* Frankly, I don't need Bishop Pike to teach me anything about the "art of living" and I considered it an affront to think that my Church thinks this man has anything to say to me or my people. You know in a recent debate with a priest in California when asked if he believed that Jesus is God his answer was No.

Now once again Bishop Pike is to come across as the spokesman for the Episcopal Church. The Church is being made a fool of again. The clergy have been asked to hang a picture of Bishop Pike in their parish halls and elsewhere, and I tell you I don't know when I have been more resentful of a request

than I am of this one, made by the Executive Council.

I protest this fiasco. The Executive Council insults my intelligence, makes a mockery of my love for our Lord's Church, and takes advantage of my good nature.

(The Rev.) PETER F. WATTERSON  
Rector, Church of the Holy Spirit  
West Palm Beach, Fla.

### Extremism

I believe that your reporting [L.C., May 15th] of the conference at the Cathedral Church of St. John the Divine, New York, on extremism was an excellent job, and I look forward to your reporting of the parley on the "far left."

It appears that the American way should have been to confer on leftist problems first. No threats to overthrow our government or anti-God blasts come from the right. We all should know two basic Communist precepts: hate God and establish Communism in our nation. The first conference choice should have been a simple decision to make.

Congratulations on your informative and forthright reporting and editorials. You keep American Episcopalians "in the know."

(The Rev.) JACK A. BATES  
Vicar, Church of St. Michael & All Angels  
Issaquah, Wash.

### What Is Negotiable?

Why in the talks on Church unity can't a responsible leader of the Church clarify exactly what the Church considers negotiable and what is not?

Can we as members of the Holy Catholic Church act as though such things as the three-fold order of bishops, priests, and deacons, the sacraments, and other points of discipline and dogma, are on the table to be used or discarded as the delegates see fit?

Is a Protestant minister the same as a priest? Do they perform the same functions? Haven't the Protestants rejected Catholic truth and order? In all charity do they not have to accept these precious truths before there can be talks on items that can be negotiated?

I think our representatives are being dishonest by acting as though everything goes and that they are forming a new Church. Most press releases on the talks speak of formation of a new Protestant Church. Is that what we are in the talks for? Reunion must be on a Catholic basis and in the Catholic Church. Do our officials believe this?

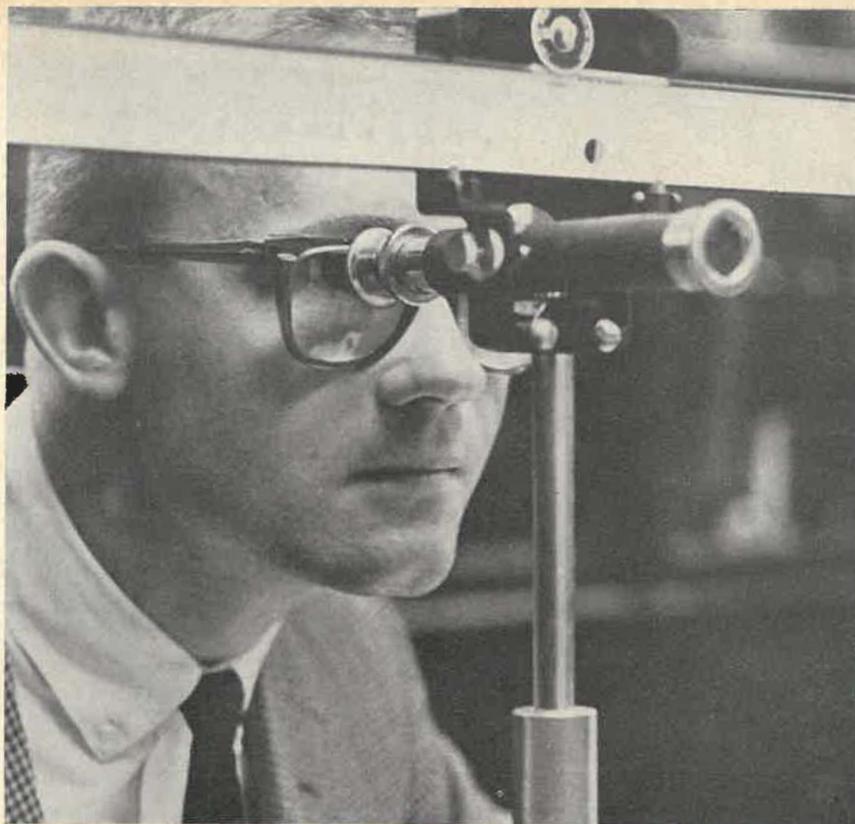
WELCOME E. HILL

Waynesburg, Pa.

### Heresy-Hunting

Those to whom we look for theological guidance and support seem to be falling into two sharply opposing groups. On the one hand we see the Rt. Rev. F. A. Cockin, Dr. Nathaniel Micklem, Bishop Robinson, Bishop Pike, and many others. These men are led by urgent faith to wrestle creatively with the inexhaustible riches and potentialities of truth, exploring, experimenting, and entering into dialogue with fellow seekers, whether Christian, humanist, Marxist, or secularist, and with people of every intellectual and cultural background. Out of the labors of these creative thinkers are being born new forms of expression of the eternal truths about God and His world, and new depths of understanding not reached by former generations.

In the other group are such as Dr. Lang-



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takes the right balance of faith and learning. Nowhere in the academic community is this balance better maintained than in the eight Episcopal colleges.

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an annual gift to the Association of Episcopal Colleges. As little as one dollar per year, per member, in parish budgets throughout the Church would make a world of difference to the colleges. The Association has prepared a kit and a colored slide presentation to help you acquaint your parish with this unique opportunity to strengthen the work of these Episcopal colleges. Write today for "THE KIT" or "SLIDE SHOW," or both.

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mead Casserley and Fr. Leigh-Pink, and other persons of learning and distinction in theological circles, who seem to speak only to other theologians, and who appear tragically to mistake the attacks of modern prophets on dogmatic systems framed in other times and other cultures for attacks on faith and truth themselves. But as Bishop Cockin so lucidly expressed it: ". . . there is no such thing as 'the faith once delivered to the saints,' if by that is meant a nice tidy packet of truth which we can put in our pocket and produce in its wrappings as required. . . . The potential meanings and implications of the revelation given in Christ are inexhaustible. But they can only be made known and available to those who are prepared to let the Spirit expose them. And that does not mean sitting with folded hands waiting for inspiration. It means the humble acknowledgement of how little as yet we know of what the Gospel means. It means the zest and inquisitiveness which will set us exploring new lines of inquiry and experiment. It means a lot of darned hard work."

If lay people are to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15) we need full, serious, constructive, and courageous criticism of modern theological work, not heresy-hunting and ridicule.

CHARITY WAYMOUTH, Ph.D.  
Bar Harbor, Maine

### Further Information

Re: the Rev. Harry Leigh-Pink's article [L.C., August 14th] and his reference to E. Herman.

I seem to recall that she was a convert to the Church at the time of the London A. C. Congress in the early 1920s, and that her husband was also.

(The Rt. Rev.) WALLACE E. CONKLING, D.D.  
Bishop of Chicago (ret.)  
Vero Beach, Fla.

**Editor's comment:** This could well be the case. Fr. Leigh-Pink had said of Mrs. Herman's book simply that it was written before World War I by the widow of a Presbyterian minister.

### Mother of God?

Your editorial [L.C., August 14th] "Toward a True Mariology" refers to the Virgin Mary as one who is "rightly called 'Mother of God,'" and you refer to the Collect, with its phrase "mother of thine only Son." Have you ever thought how unscriptural and really heretical such phrases are? The Creed states: "I believe in one God the Father Almighty, Maker of heaven and earth . . . and in one Lord Jesus Christ . . . begotten of his Father before all worlds, God of God. . . . The Virgin Mary was not the mother of God the Father, nor of the eternal Son of God, nor of the Holy Spirit, but only of the eternal Son of God at His incarnation into our world for our redemption. She herself would refuse any title other than one that was wholly exact and truthful. She was "Mother of the Incarnate Son of God."

Closely allied to this subject is the oft-used phrase "Jesus is God" and it is well that one of your correspondents objected to it [L.C., August 14th]. Another cor-

respondent writes: "the apostles' assertion that Jesus is God." What did he have in mind? The apostles all assert that Jesus Christ was the "Son of God," and this is the overwhelming witness of the whole New Testament. Someone may quote the first verse of St. John's Gospel, but this needs to be interpreted in the light of the whole of his Gospel and especially of John 1:14 and 20:31.

WILLIAM P. ROBERTS

Princeton, N. J.

**Editor's comment:** About "Mother of God" as a title applied to Mary: What was orthodox enough for the Councils of Ephesus (431) and Chalcedon (451), both of which affirmed it, is orthodox enough for us. The title is both scriptural and orthodox. As "Mother of the Incarnate Son of God," in Mr. Robert's phrase, Mary is the bearer of Him who in the beginning was "the Word" and was "God" (St. John 1:1). We defend the simple equation "Jesus is God" on the same principle: that Christ, though both human and divine, is one Person, not two. His human name Jesus indicates His human nature, but He who is true man is also true God according to the Scriptures and the Church. When the Scriptures testify that Christ is the Son of God they affirm that He is God



in His eternal nature, since His filiation from the Father is within the Godhead. It is the modernistic humanizing terms and titles applied to Jesus which are unscriptural.

### Clergy Training

Karl Layer's complaint [L.C., July 24th] against the ordination of overaged and presumably undertrained ordinands is an example of bad logic, makes a case unsupported by data, and omits any reference to the central point in the process of evaluating the learning of candidates.

The title and concluding paragraph ask, "How Important is God?" The essay between these repeated questions deals with the matter of how clergy should receive their professional training. The only tie-up even attempted between the title/conclusion and the content of the essay is the assertion that people who want to serve God should sacrifice much to do so. With this thesis, I heartily agree. But I submit that the average late vocation who studied for ordination in the field, especially if he did so while serving some most unprosperous mission, sacrificed as much as did the average young man who went to seminary. This whole point is irrelevant to the subject of the essay, but the irrelevancy is Fr. Layer's, not mine.

His essay presents no data to support the implication that the Church gets worse men by its present procedure of allowing some

older men, with episcopal approval, to study for their canonical examinations in other than a seminary setting.

The nearest he comes to presenting a factual case is his argument from the training requirements of secular professions. He achieves a certain plausibility here, but only by limiting his analogy to the field of medicine.

Nowhere in the essay does the author mention the critical point in the judgment passed on the learning of the candidate for Holy Orders—the canonical examination. Graduation from a seminary does not qualify a man for ordination. He must pass an examination conducted by examining chaplains of his diocese on subjects prescribed by canon—just as the would-be lawyer takes the bar examination or the accountant takes the CPA examination. Whether these examinations, as now administered, reliably select the right men for ordination is a moot point. But they are *the* means prescribed. Fr. Layer implies that bishops, out of misguided sentimentality, pass for ordination older men who have not mastered the learning required of a priest. If this is so, the bishops must be twisting the arms of their examining chaplains. I suppose this sometimes happens. But I am not at all sure that this slacking of standard is more likely to happen in the case of the older man who studied independently than in the case of the seminary graduate.

If Fr. Layer wants to argue for more rigorous examining standards, for greater uniformity in examinations and required performance level, I will support him. If he asks my prayers that bishops lay hands suddenly on no man, he already has them. But to make enrollment in certain courses in certain educational institutions the basis of judgment is to miss the point. What we are concerned with is the end-product of education, not the precise way in which that education is acquired.

(The Rev.) E. W. ANDREWS  
Rector, St. Mark's Church

Plainfield, Ind.

### Butler Selection

Three cheers for the vestry of Trinity Church, New York City, upon their selection of Dean Butler for their new rector. [L.C., August 21] Recognizing his excellent talents, they did not permit the fact that he was a mature priest of 60 to influence their decision in calling him. Like so many other mature priests he still has a whole lot of vigorous years left to give to the Church, while at the same time possessing the wisdom which only experience can give. Let us hope that other vestries will take note of this action as they consider men for rectors in this day and age when all the rage seems to be, "let's get a young man."

(The Rev.) DONALD J. GARDNER  
Rector, St. Barnabas Church

Ardley, N. Y.

**The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.**

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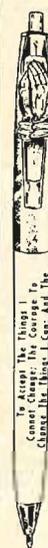
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# BOOKS

Continued from page 7

tive book, to be read as you would read sermons and sermon essays.

**Creation and Fall:** I find it impossible to convey the lyric mood, the eye-opening impact, and the theological subtlety of this little study. There is much in it reminiscent of Barth and Brunner, and much that is unique to Bonhoeffer. This is Bonhoeffer at his best. One sometimes feels that in the last period Bonhoeffer had lost some of the clarity and power of this middle period. Again this is to be read slowly, devotionally, and savoured. If you have read no Bonhoeffer, this is a good place to start.

**Temptation:** this is a study of the temptations of man both in Adam and in Christ. Its mood is horror at being abandoned by the Word of God, "God gave them up." Surely this is no academic matter to any Christian who will find that his experience is reflected in this study. But the basic tone is victory for man in Christ, or "Christ in him" as Bonhoeffer puts it. And in Christ there is understanding, compassion, and victory. The role of this temptation in Christ is to drive one deeper into the grace and presence of God. "Ye are they which have continued with me in my temptations, and I appoint unto you a Kingdom."

**I Loved This People:** The mood of this work is one of guilt, and thanksgiving. Its theme is that of political responsibility. The "Confession of Guilt" which comprises chapter three is worth reading in any parish more than once.

Since this review touches upon so much of the work of Bonhoeffer, it seems right to say something about his theology as a whole. The reviewer does not find him to be the new be-all and end-all of the theological task of the Church. He is rather a suggestive, powerful, and subtle theologian. In fact he is often simply hard to understand. In his last period he was too much in transition to provide a platform for gigantic, radical systems. By way of criticism, and this involves all three periods of his writing but more explicitly the last, I find a strange Christomonism in Bonhoeffer that threatens to dissolve both God and man into Jesus. I don't know what that means to modern man. There is much gold in Bonhoeffer; you will often be moved by him, even if the mold in which he casts his insights may prove unhelpful.

(The Rev.) JOHN H. RODGERS, JR., D.Th.  
Virginia Theological Seminary

**Let the Children Paint: Art in Religious Education.** By Kathryn S. Wright. Seabury. Pp. 168. \$4.50.

Most books written on the subject of art in religious education are "what to do" and "how to do it" books. Kathryn Wright does far more than this. In *Let the Children Paint* she helps the teacher,

as well as the children, "to see and to listen." By establishing an attitude or philosophy of art education we have the key to the effective use of art as a teaching aid in Christian education. The book points out that one does not have to be a trained art teacher in order to use art activities in his or her class. "What kind of group it will be depends to a large extent on the teacher" (p. 46).

Her understanding of the subject is presented in a simple and clear style. Illustration of her theories together with delightful conversations with children and their work, is the method used.

This book is one of the best to be read on the use of art in religious education. It should be on the parish library shelf, and is especially recommended for reading by any teachers or parents who may have some misgivings about the use of art as a teaching aid in the classroom.

(The Rev.) J. PAUL EATON

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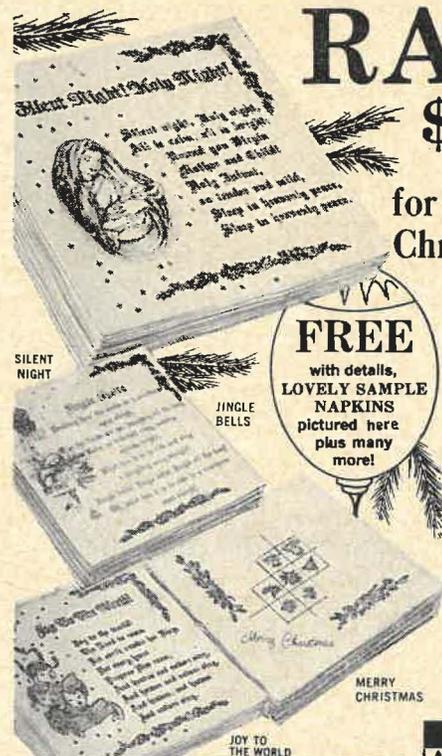
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**Foxe's Book of Martyrs.** Edit. by G. A. Williamson. Little, Brown, and Co. Pp. 519. \$7.50.

Publication of the first American edition of *Foxe's Book of Martyrs*—G. A. Williamson's scholarly, abridged, most readable version of the Elizabethan colossus of Protestant suffering and history—

comes as a shock in these days of tolerance and friendship between Romans and Anglicans.

Opening this book one is plunged instantly into a true record of cold-blooded, deliberate cruelty, inflicted by English Christians upon other English Christians, over and over again, down almost two centuries of persecution and horror; beating, scourging, torturing, racking apart, burnings alive, of men, women, and little children, of plowmen, shoemakers, noblemen, and lord-bishops. English prelates, loyal to papal rule and teaching, outdid the persecuting Roman emperors of the first four centuries of the Church. English Protestants equalled Christian martyrs from St. Stephen to St. Alban in fortitude during slow and agonizing death. Foxe, a priest of the Anglican Church, writes as one who escaped death for his convictions by a hair's breadth. In 1554 he fled to Europe to avoid capture during the Marian persecution, and dared not return until Queen Mary was dead. He takes us from Wycliffe to Cranmer, from the Lollards to Queen Elizabeth, and never once does the story flag for lack of dramatic incident.

Apart from the sobering reminder of what can happen when arbitrary bishops take upon themselves the roles of both prosecutor and judge, this edition of Foxe's *magnum opus* is of great value in its presentation of the rolling development



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(The Rev.) HARRY LEIGH-PINK  
Vicar, St. Stephen's Church  
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## Booknotes

By Karl G. Layer

**The Nature and Truth of the Great Religions.** By August Karl Reishauer. Tuttle. Pp. xvii, 340. \$7.50. Here is a scholarly study of the major religions of the world from the viewpoint of a Christian philosopher-scholar. The philosophical as well as the historical framework of each religion is examined. Part I gives the reader reference material on world religions. He learns their individual concern with "the concept of God," "the good life in the here and now," and "the destiny of individuals." Part II is a delineation of theories regarding religion that are current in contemporary society.

**Happiness Can Be a Habit.** By James Dillet Freeman. Illus. by Robert Kipniss. Doubleday. Pp. 190. \$3.95. The author seeks to answer such questions as whether there is a God, whether life has meaning, if there is a heaven and hell, and the exact nature of man. Mr. Freeman's philosophy might be summed up as follows: "There is a God and the best name we have for Him is Love. Because He is Love, the world He made is good, not evil. It is a world in which Man can make happiness a habit."

**They Were There.** By Wesley Hager. Eerdmans. Pp. 108. \$2.95. This is a book of stories about the contemporaries of Christ. The basic facts are taken from the Gospel narratives, but embellishments are added to the stories in an attempt to show the personal impact that Christ made on His immediate associates.

**Son of Tears.** By Henry Coray. Eerdmans. Pp. 316 paper. \$1.95. A story of the life of Augustine of Hippo told in an easy, readable style by a Presbyterian minister.

**The Prophetic Voice in Modern Fiction.** By William R. Mueller. Doubleday Anchor. Pp. ix, 186 paper. \$95. This is an exploration of the ways in which six contemporary writers present and seek to resolve the problems of vocation, the Fall, human and divine judgment, love, suffering, and the Remnant. The themes are studied in relation to the works of Joyce, Camus, Kafka, Greene, Faulkner, and Silone. Each of the chapters presents a study of the theme, first as dealt with in

the chosen novel and then as dealt with in the Bible, followed by an interpretation of the relationship of both treatments.

**Life on a Small Planet: A Philosophy of Value.** By Howard Richards. Philosophical Library. Pp. 171. \$4.50. In this book the author reconsiders a number of traditional philosophic concerns from a modern perspective. He questions whether value exists, whether it is real, whether man is alone, and under what conditions value occurs. Mr. Richards attempts with a good degree of success to relate abstract philosophical questions to everyday life.

**Billy Graham: The Authorized Biography.** By John Pollock. McGraw-Hill. Pp. ix, 277. \$4.95. The life story of the man who is perhaps today's best-known crusading minister.

**Cooperation in Compassion.** By Harold E. Fey. Friendship. Pp. 175 paper. \$1.95. This book has been issued to mark the twentieth anniversary of the Church World Service Organization. CWS is a relief and rehabilitation agency of non-Roman American Churches. The work that it has accomplished is significant and impressive.

**Dignity Of Their Own.** By William H. Koch, Jr. Friendship. Pp. 190 paper. \$1.95. This book focuses on a view of the "low-status" agricultural worker, based on and built around three case studies of the Migrant Citizenship Education Project. Conducted under a grant to the Division of Christian Life and Mission of the National Council of Churches, this project seeks to establish principles for self-help programs that could be used by any community in working with similar groups.

**Questions for Christians: Are We Ready for Leisure?** By W. P. H. Stevens; **What Future for Foreign Aid?** By I. W. Moomaw; **What's Mine? What's Yours?** By J. L. V. Medina; **Can Machines Replace Men?** By J. E. Carothers. Friendship. Pp. 64 each, paper. Set, \$2.45. Each, \$.65. These booklets are designed as discussion starters for teenage groups, and deal with topics of current world concern. The materials and questions are good, but also leave room for individual supplementation. Producer is the Division of Christian Education of the NCC.

**Streamlined Thoughts.** By Ann Allan. Collins. Pp. 63. \$1. Here is a book of short sayings and maxims for everyday life. This would be a nice gift for someone of almost any age, as it is seldom that one finds a book with so attractive a binding at so small a price.

**Catholics and Birth Control.** By Dorothy Dunbar Bromley. Devin-Adair. Pp. xv, 207. \$4.95. The volume summarizes

the findings of a survey conducted by the author, among current clerical and lay leaders of the Roman Catholic Church, on the subject of birth control. Some opinions expressed do not agree with the traditional Roman teaching on the subject.

**Pray with the Church.** By James R. Brown. Parish Press. Pp. 56 paper. \$.70. Here is the second edition of Fr. Brown's guide to the Church year; it differs from the first only in the removal of printing errors. In the simple, direct, and yet penetrating style which one has come to expect from him, the author takes the reader through the liturgical year, stating, explaining, and applying the theme of the Propers for each Sunday. Fr. Brown states that "worship is simply theology in action and at prayer," and with this we must surely agree. With that in mind he has prepared a manual which is to be recommended particularly to lay persons as well as to the clergy. [See complete review in L.C., May 24, 1964.]

**Friend of Fishermen.** By Andrew Y. Y. Tsu, Ph.D. Trinity Press. Pp. xiii, 169 paper. \$2.25. This volume records the cataclysmic changes which have convulsed China, shaking the very foundation of its national character and culture. It is Bishop Tsu's recollection of the experiences of the Christian Church in China during recent decades, and especially the impact of the Communist revolution upon the Christian movement, as he has known them through personal experience. The bishop was assistant in the Diocese of Hong Kong, and since his expulsion by the Communists has been assisting in the Diocese of Pennsylvania.

**Man's Place in Nature.** By Pierre Teilhard de Chardin. Harper and Row. Pp. 124. \$3.50. Teilhard "set out to describe . . . what exactly is represented by man within the structure of the cosmos, what part he played historically, and what direction he must continue to evolve, and what conditions must be fulfilled if this evolution is to attain its term." The volume is the result of his project. Teilhard concludes that "nothing, apparently, can prevent man-the-species from growing still greater, so long as he preserves in his heart the passion for growth."

**Economic Growth in World Perspective.** Edit. by Denys Munby. Association. Pp. 380. \$5.50. This is one of the volumes in the World Council of Churches' series on *The Church and Society*. Most of the major economic problems of our time are referred to in these essays, but the attempt is to expose the problems rather than to provide solutions.

**The Village, the City, and the World.** By Esma Rideout Booth. David McKay. Pp. 282. \$4.95. The day-to-day life of

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an African family is convincingly portrayed by an author who lived in the Congo for many years. The book is reminiscent of Paton's *Cry the Beloved Country*.

**First and Vital Candle.** By Rudy Wiebe. Eerdmans. Pp. 354. \$4.95. The story of a man's search for a meaning in life which he eventually finds only by leaving civilization for life with an isolated band of Ojibwa Indians. Wiebe deals with universal themes; his story line is engaging in this evangelical novel.

**A Manual of Simple Burial** (Third Edition). By Ernest Morgan. Cleo Press. Pp. 64 paper. \$1. Here is an excellent manual on funeral arrangements. The struggle to bring funerals back into the church, is of continuing concern to all Churchmen. This manual discusses the needs and problems of families at a time of death, and provides information about pre-planning of funeral arrangements, memorial societies, eye-banks and medical schools, and other such matters. A practical and informative guide on an important subject.

**The Shaping of Protestant Education.** By William Bean Kennedy. Association Press. Pp. 93 paper. \$2.50. An interpretation of the Sunday school and the development of Protestant educational strategy in the United States, 1789-1860.

**The Mission of the Church.** By Gardner M. Day. Forward Movement. Pp. 35 paper. Another addition to the growing literature on the meaning and purpose of MRI. Dr. Day's insights are practical and substantial.

**Anglicanism.** By Stephen Neill. Penguin. Pp. 468 paper. \$1.95. The third edition of the most comprehensive, first-rate single-volume treatment of Anglicanism ever written. It would be hard to say where a Churchman wanting to know more about his Church could get so much for his money as here.

**Christianity and African Education.** Edit. by R. Pierce Beaver. Eerdmans. Pp. 233 paper. \$2.65. The volume brings together a number of papers which represent the scholarship of experts in this field. Included are discussions on a variety of subjects such as the mission of the Church in African education, the question of ecumenism, American-educated Africans, indigeneity and Westernization, and African theological schools. The point of view is Protestant.

**Human Spirit and Holy Spirit.** By Arnold B. Come. Westminster. Pp. 208 paper. \$1.85. The author maintains that man's nature cannot be understood in terms of the antiquated antithesis of body-soul. Man's life is a unity, and its charac-

ter becomes apparent only when we grasp the central significance of "spirit." Man's spirit becomes intelligible when we appreciate the fundamental relationship in which he finds his self-fulfillment. Only in his contact with the divine Spirit does man's potentiality become actual. Much of what Dr. Come, professor of systematic theology at San Francisco Theological Seminary, has to say is not basically new, nor is it easy going; but it is interesting reading.

**God Is Dead.** By Kenneth Hamilton. Eerdmans. Pp. 86 paper. \$1.25. In this interesting little book the author provides the contemporary context as well as the historical background of theology's popular slogan "God Is Dead." He goes on to summarize the usage and writings of the "Christian atheists" such as van Buren and Altizer.

**The Old Testament in Modern Research.** By Herbert F. Hahn. Fortress. Pp. xii, 332 paper. \$2.75. The reader is introduced to most of the significant men and movements in modern study of the OT. Beginning with Wellhausen's now-classic formulation of the first attempts at a critical reading of the OT, the author goes on to show how Wellhausen's findings, while remaining the heritage of all subsequent study of the OT, were corrected at many points and by a variety of academic disciplines including anthropology, sociology, comparative religions, and archeology. Thanks to the reconstructions of the ancient Near East afforded by these disciplines, scholars were in a better position to note the distinctive aspects of Israel's faith. The subject of OT theology is also here introduced.

**Arising from the Psalms.** By Dewi Morgan. Morehouse-Barlow. Pp. xii, 145. \$3.75. (An Episcopal Book Club Selection.) Here is the American edition of Fr. Morgan's reflections and meditations on the Psalms. Excellent reading at any time for every Churchman. (See complete review in L.C., February 13th.)

**The Quest for Eden.** By Elena Maria Marsella. Philosophical Library. Pp. 275. \$5. The book attempts to show that the symbolism of today's great religions have a common source in the ancient Sumerian civilization. It is maintained that the prayers and psalms which we use today emanated from Mesopotamia over 5000 years ago. The author argues that the ancient Hebrews did not constitute the starting point of monotheistic religion but that they derived their doctrines, laws, and legends from the earlier civilization of Sumer. Here, then, is another attempt at explaining the phenomenon of Israel. Many of Marsella's points are doubtless true; but one does get the impression at times that all the evidence fits the theory almost too perfectly.

# KIT

Continued from page 15

of Laymen's Work is participating in this follow-up program. Here is how it works:

Every rector and vicar in the United States will soon receive a packet containing an informative little brochure describing the project, and a supply of COA cards. COA means "Change of Address." Whenever a communicant or baptized member of his parish moves, leaving his address with the rector, the office secretary may fill out a KIT COA card and mail it to the Brotherhood National Office. The card is simple, providing categories to be crossed out so that the remaining categories indicate whether the transferee is a confirmed communicant or a baptized member. Name and address of the transferee are all that need be supplied beyond this information. The card is already addressed, and merely needs a stamp to send it on its way. That's all there is to it. If the transferee fails to notify the rector or vicar of his move, a call upon some neighbor or friend may reveal the forwarding address. If this fails, writing "return requested" on a parish bulletin and mailing it to him at his former address will recover the mailed item with a notation of his forwarding address, if he has left one with the post office.

When the Brotherhood office receives this card, our personnel will determine the parish or mission nearest the new address of the transferee and mail the COA card to that rector or vicar. When he receives the KIT COA card, the rector or vicar can turn it over to his calling committee (if he has one) or to his Brotherhood chapter (if he has one), for prompt follow-up. Of course, if the rector or vicar does not have a calling committee or a Brotherhood chapter, at least he will have a handy reminder to help him arrange his own calling priorities.

An order card will be enclosed with the original packet, addressed to the Brotherhood office with return postage paid. The rector or vicar may use this card to procure additional KIT COA cards for which there is no charge. If he is interested in a handy assignment notebook which can be used in passing out assignments to his callers while retaining a carbon copy of each assignment intact in the notebook, he may order these for 20 cents apiece. Finally, if he would like to provide his callers with a brush-up course on lay visitations, he may order that, too, for only a dollar.

It is our guess that many elusive Episcopalians will not escape before they receive a call from a layman or priest. An experienced caller will be able to dig out the reasons for an inclination to lapse, and record it on his assignment slip. Then we will have the reasons why we lose members at such an alarming rate.

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## CANVASS

*Continued from page 14*

world, national, and diocesan work of the Church. He was followed by a well-known and active lay leader whose message emphasized the spiritual program of the Church and the many things the Church does for its members—some of which they are unaware of unless and until they need the services. A woman vestry member covered the woman's aspects of Church life and the special opportunities to serve that women enjoy. An attorney and former vestryman closed the lay part of the program with a forceful appeal for total commitment to keep the work of the Church going. His address said in effect, "You can't expect to let 'George do it' and be sure that your

church will be here in the future." All visual aid equipment was then cleared away during the singing of a hymn, and the meeting took on a devotional character.

The rector delivered a frank address with a forthright witness to his own personal commitment. Members present were then asked to designate their own commitment of time, talents, and money on cards provided. After these were collected and presented in an offertory, the congregation was dismissed with a benediction.

Participation at the 100 percent level for such a program is always a desirable goal—though realistically it is next to impossible to obtain. The demands of private life and business will always be stumbling blocks in a bustling suburban

parish. But church leaders were most enthusiastic about the 1,000-member turnout, and particularly pleased with the comments of those who attended. Many members who were unable to attend took care of their commitment obligations in following weeks without further solicitation.

The results of the program can best be summed up in the words of W. Aubrey Corner, St. John's senior warden: "The Challenge '65 Program has proven to us that putting religion back into the minds of our people is the best way to meet our obligations of time and talent, as well as treasure. Beyond the monetary success of this program, we are sure that its spiritual and fellowship qualities have guaranteed it a place as a tradition at St. John's."

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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 36

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

## ARIZONA

**UNIVERSITY OF ARIZONA** Tucson  
**ST. PAUL'S** 1501 E. Speedway  
 The Rev. Keith Kreitner, the Rev. Fenton Kovic, chap.  
 Sun 8, 9:30, 11 (6 College Program & Supper)

## CALIFORNIA

**CALIF. INSTITUTE OF TECHNOLOGY**  
**ALL SAINTS'** 132 No. Euclid Ave., Pasadena  
 The Rev. J. H. Burt, r; the Rev. T. Lynberg, chap.  
 Sun 8, 9:10, 11; College Group at Winnett Hall Tues noon; at Church Sun 7

**FRESNO STATE & CITY COLLEGES**  
**CANTERBURY CENTER** 4545 E. Sierra Madre, #H  
 The Rev. John M. Wilcox, chap.  
 Full Canterbury program as anno each semester

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

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

## COLORADO

**COLORADO COLLEGE** Colorado Springs  
**GRACE CHURCH** 631 No. Tejon  
 The Rev. James A. Mills, chap. & assoc r  
 Wed 5:15 HC Shove Chapel. Canterbury activities

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

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

**COLORADO WOMAN'S COLLEGE** Denver  
**SAINT LUKE'S** 13th & Poplar  
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 Midweek Eucharist, on campus, in term. Canterbury activities

**UNIVERSITY OF COLORADO** Boulder  
**ST. AIDAN'S CHURCH** 2425 Pennsylvania  
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## CONNECTICUT

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

## DISTRICT OF COLUMBIA

**THE AMERICAN UNIVERSITY** Washington  
 The Rev. Earl H. Brill, chap.  
 Sun 8:30 HC Kay Center; full time chaplaincy.  
 Ecumenical Program

**HOWARD UNIVERSITY** Washington  
**CANTERBURY HOUSE** 2333 1st St., N.W.  
 The Rev. H. Albion Ferrell, chap.  
 HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury  
 Association Mon 7:30

## FLORIDA

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

**UNIVERSITY OF MIAMI** Coral Gables  
**VENERABLE BEDE** On Campus  
 HEu Sun 9:30; Mon & Fri 5:45; Tues & Thurs  
 12:10; Wed 7:30. MP & EP daily; C Sat 5

**UNIVERSITY OF SOUTH FLORIDA** Tampa  
**Episcopal University Center**  
 The Rev. A. G. Noble, D.D., chap.  
 Sun 9, 10:30; weekdays as anno

## GEORGIA

**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  
 The Rev. George W. DeGraff, r & chap.  
 Sun 7:30, 10; weekdays as announced

**LAKE FOREST COLLEGE** Lake Forest  
**HOLY SPIRIT** 400 Westminster Rd.  
 The Rev. Frederick Phinney, r  
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

**SOUTHERN ILLINOIS UNIVERSITY**  
**ST. ANDREW'S** 404 W. Mill St., Carbondale  
 Rev. A. W. Hillestad, r; the 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 ILLINOIS**  
 Champaign-Urbana  
**ST. JOHN THE DIVINE** Champaign  
 Rev. F. S. Arvedson, chap., Rev. M. D. Pullin, 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  
 The Rev. W. A. Eddy, r; the Rev. A. S. Lloyd, chap.  
 Sun 8, 9:30, 11, 4:30 Eu; Wed 7:15 HC; Thurs  
 9:15 MP & HC. Tel 336-4466

## 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

## MARYLAND (Cont'd)

**WASHINGTON COLLEGE** Chestertown  
**EMMANUEL** Cross & High Sts.  
 The Rev. R. T. Hollett, r; the Rev. B. R. Stanton,  
 Jr., ass't  
 Sun 8, 9:30, 11; Canterbury Assoc.

## MASSACHUSETTS

**MOUNT HOLYOKE COLLEGE** South Hadley  
**ALL SAINTS'**  
 The Rev. Maurice A. Kidder, r & chap.  
 Eleanor F. (Mrs. Edward) Shirley, college worker  
 Sun 8, 10:30; Thurs 7:15; Lawrence House Fri 5:30

## MICHIGAN

**CENTRAL MICHIGAN UNIV.** Mt. Pleasant  
**ST. JOHN'S** 206 W. Maple  
 The Rev. John H. Goodrow, r & chap.  
 Sun 8, 9, 11; Wed 7; Fri 12:10 (noon)

**UNIVERSITY OF MICHIGAN** Ann Arbor  
**CANTERBURY HOUSE** 330 Maynard  
 The Rev. Daniel Burke; the Rev. Martin Bell, chaps.  
 Andrew Fiddler, Seminary intern.  
 Services to be announced

**ST. ANDREW'S** 305 N. Division  
 Sun 8, 9, 11, 7; Tues 10; Wed 7; Fri 12:10

## MINNESOTA

**UNIVERSITY OF MINNESOTA** Minneapolis  
**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
 The Rev. G. Russell Hatton, chap.  
 Sun 10 MP & HC, 12:00 HC; Daily MP, EP, HC

## MONTANA

**UNIVERSITY OF MONTANA** Missoula  
**HOLY SPIRIT PARISH** 130 S. 6th St. E.  
 The Rev. Claude C. Boydston, r;  
 The Rev. Harry R. Walrath, chap. & assoc. r  
 Sun 8, 9:15, 11, Wed 7 & 10; EP daily 5:30

## NEW JERSEY

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

**RUTGERS UNIVERSITY** New Brunswick  
**ST. MICHAEL'S CHAPEL** 5 Mine St.  
 The Rev. C. A. Lambelet, Ph.D., Episcopal chap.  
 Sun 10, 6; Tues, Thurs, Fri 7

## NEW YORK

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 Rev. William F. Starr, adviser to Episcopal students  
 Sun HC 8:30, 12:15, MP 11; Weekdays HC 5:10  
 Tues, 12:10 Fri, EP 5:10 Thurs

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 Lee Belford, Charles Patterson, Christopher Sen-  
 yonjo  
 Sun 8, 9:30, 11; Thurs 11, 6:30

**R.P.I. and RUSSELL SAGE COLLEGE** Troy  
**ST. PAUL'S** 3d & State Sts.  
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**UNION COLLEGE** Schenectady  
**ST. GEORGE'S** N. Ferry St.  
 The Rev. Darwin Kirby, r; the Rev. Richard W.  
 Turner, the Rev. Thomas T. Parke

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

Continued on next page

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## NORTH CAROLINA

**DUKE UNIVERSITY** Durham  
**EPISCOPAL UNIVERSITY CENTER**  
 The Rev. H. Bruce Shepherd, chap.  
 Sun 8, 9:15 HC; 6:30 Ev; Wed 7:10 HC; Thurs  
 5:15 HC

## PENNSYLVANIA

**BRYN MAWR COLLEGE and  
 HAVERFORD COLLEGE**  
**GOOD SHEPHERD** Lancaster Ave., Rosemont  
 The Rev. James H. Cupit, Jr., r  
 Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC

**WILKES COLLEGE, KING'S COLLEGE,  
 COLLEGE MISERICORDIA** Wilkes-Barre  
**ST. STEPHEN'S** S. Franklin St.  
 The Rev. Burke Rivers, r; the Rev. M. W. Edwards,  
 chap., the Rev. H. J. Pease, ass't  
 Sun 8, 11; Wed. 7:30 College Coffee House

## SOUTH CAROLINA

**CONVERSE and WOFFORD COLLEGES**  
**ADVENT** Advent St., Spartanburg  
 The Rev. Capers Satterlee, D.D., the Rev. Paul  
 Pritchard  
 Sun 8, 9:45, 11:15

**STATE and CLAFLIN COLLEGES**  
**ST. PAUL'S** 186 Watson St., Orangeburg  
 The Rev. Rupert F. Taylor, p-in-c  
 HC 8:45; Cant. Cl. 1S; Ep. Chwmn 2S; EYC 3S, 4

## TENNESSEE

**MEMPHIS STATE UNIVERSITY** Memphis  
 Barth House, St. Theodore's Chapel 409 Patterson  
 The Rev. E. L. Hoover, chap.  
 Sun HC 10, EP 6; weekdays as announced

**UNIVERSITY OF TENNESSEE** Knoxville  
 Episcopal Chapel & Tyson House Center  
 824 Melrose Pl.  
 HC Sun 9, 11; Mon, Wed, Fri 7; Tues 5:10; Fri 12  
 Noon; Major HD 5:10; EP Sun 6:30, Mon, Wed,  
 Thurs, Fri 5:10

**VANDERBILT UNIVERSITY** Nashville  
**ST. AUGUSTINE'S** 200-24th Ave., So.  
 The Rev. Robert E. Wilcox, Episcopal chap.

## TEXAS

**AUSTIN COLLEGE** Sherman  
**ST. STEPHEN'S** 401 S. Crockett  
 The Very Rev. W. Tate Young, r  
 Sun HC 8 & 10

**SOUTHERN METHODIST UNIVERSITY** Dallas  
**CANTERBURY HOUSE and ST. ALBAN'S CHAPEL**  
 3308 Daniels  
 The Rev. M. Gayland Pool, full-time chap.  
 Sun HC 9:30, 11; MP, HC & EP daily. Canterbury  
 Association Sun 6

**SOUTHWEST TEXAS STATE COLLEGE**  
**ST. MARK'S** 124 E. Woods, San Marcos  
 The Rev. Carl Eugene Jennings, r & chap.  
 Sun 8, 9:30, 11; Wed 7, 10

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

## VERMONT

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

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
**TRINITY**  
 The 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**  
 The Rev. McAlister C. Marshall, r & chap.  
 Sun 8, 9:30, 11; Mon 5, Wed 7; HD 7 & 10

## WASHINGTON

**UNIVERSITY OF WASHINGTON** Seattle  
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 Sun 8, 10, EP & B 7:30; Daily Eu 7, EP 5:30; C Sat  
 4:30-5, 8-8:30

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

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

**MILTON COLLEGE** Milton  
**TRINITY** 403 East Court, Janesville  
 The Rev. R. E. Ortmyer, r; the Rev. C. R. Lewis  
 Sun 8, 9:15; 11; Weekdays as announced

**RIPON COLLEGE** Ripon  
**ST. PETER'S** 217 Houston St.  
 The Rev. R. J. C. Brown, r  
 Sun 7:30, 10; Daily 7

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

**UNIVERSITY OF WISCONSIN** Madison  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
 The Rev. Paul K. Abel, chap., the Rev. C. A.  
 Thompson, ass't  
 Sun 8, 10, 5:30 EP; other services as announced

**UNIVERSITY OF WISCONSIN** Milwaukee  
**Episcopal Campus Rectory; St. Bede Oratory**  
 3216 N. Downer Ave.  
 The Rev. Canon Jahn W. Riegel, chap.

This Directory is published

in all

January and September issues.

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for the low rates and other details.

# PEOPLE and places

## Appointments Accepted

The Rev. Sherodd R. Albritton, deacon, former chairman of pastoral ministry, Corning, N.Y. will be in charge of All Saints-Sharon Chapel, Alexandria, Va. Address September 18th: Box 4035 (22303).

The Rev. P. Roberts Bailey, former rector of St. George's, Asheville, N.C., is rector of St. Augustine's, Morrow Rd. at Phillips Dr., Morrow, Ga.

The Rev. Edwin H. Badger, rector of St. Giles', Northbrook, Ill., will resume graduate studies at Indiana University. Address October 1st: Wells Quad, Indiana University, Bloomington, Ind. 47405.

The Rev. Peter W. Booze, deacon, is in charge of St. Margaret's, Woodbridge, Va. Address: 826 Grayson Rd. (22191).

The Rev. Lorrain Bosch, former assistant at St. Matthew's, Harrod's Creek, Louisville, Ky., is rector of St. John's (South Farnham Parish), Tappahannock, and St. Paul's, Minor, Va. Address: c/o the Church, Tappahannock, Va. 22560.

The Rev. William V. Brook, Jr., former rector of Ascension Church, Hinton, W. Va., is vicar of St. Philip's, Charles Town, Grace Church, Middleway, and Holy Spirit, Summit Point, W. Va. Address: Summit Point, W. Va. 25446.

The Rev. Thomas G. Chase, former rector of St. Philip's, Wiscasset, Maine, will be rector of St. John's, Monticello, and vicar of St. Andrew's, South Fallsburg, N.Y. Address September 15th: 14 St. John St., Monticello, N.Y. 12701.

The Rev. Fred G. Coleman, former curate at St. Andrew's, Baltimore, Md., is curate at Christ Church, Schenectady, N.Y. Address: 404 Duane Ave. (12307).

The Rev. Henry D. Coleman, former assistant at St. John's, Yonkers, N.Y., is rector of St. Paul's, 48 Mayflower Ave., New Rochelle, N.Y. 10801.

The Rev. Charles Colwell, former assistant at St. Margaret's, Bronx, N.Y., is in chaplaincy training. Address: 671 Westchester Ave., Apt. 17D, Bronx, N.Y. 10455.

The Rev. Richard S. Corry will be assistant at Truro Church, Fairfax, Va. Address September 25: Box 260 (22030).

The Rev. John A. Dirks, Jr., former curate at St. Mary's, Lakewood, Wash., is vicar of St. Matthew's, 1228 Sheridan Ave., Prosser, Wash. 99350.

The Rev. Mark F. B. Dufour, formerly of the Trinity Pawling School staff, is on the staff of St. George's School, Purgatory Rd., Newport, R. I. 02840.

The Rev. M. Edgar Hollowell, Jr., former deacon in charge of Rivanna Parish, Columbia, Va., is assistant at St. James', Richmond, Va. Address: 1205 W. Franklin St. (23220).

The Rev. John Knox, Ph.D., former faculty member at Union Seminary, is on the faculty of Episcopal Theological Seminary of the Southwest. Address: 3106 Harris Park Ave., Austin, Texas 78705.

The Rev. Frederick G. Krieger is a graduate student at Trinity College, Toronto, Ontario. Address: 5 Rose Park Crescent, Toronto, Canada.

The Rev. Andrew C. Long, former rector of Christ Church, Staten Island, N.Y., is rector of St. Luke's, 98 Stewart Ave., Eastchester, N.Y. 10709.

The Rev. Gary F. McCauley, deacon, is curate at St. Bartholomew's, White Plains, N.Y. Address: 52 Sterling Ave. (10606).

The Rev. Gary A. McElroy, former curate at St. John the Evangelist, Elkhart, Ind., is assistant to the rector of St. John's, New Haven, Conn., and in charge of the Chapel of the Holy Spirit, Hamden, and a graduate student at Berkeley Divinity School. Address: c/o the chapel, 321 Ridge Rd., Hamden, Conn. 06517.

The Rev. Alex G. Methven of St. Michael's, Southeast London, England, is exchange priest at St. Thomas', McLean, Va. Address until June 20th: 101 Brook Rd. (22101).

The Rev. Henry D. Moore, Jr., former staff member at St. Christopher's School, Richmond, Va., is vicar of St. Ann's, 295 St. Ann's Ave., Bronx, N.Y. 10454.

The Rev. Ignacio Morales is curate at St. Augustine's Chapel, 333 Madison St., New York, N.Y. 10002.

The Rev. William A. Opel, rector of St. Thomas', McLean, Va., is exchange priest at St. Michael's, Southeast London, England, until June 20th.

The Rev. Charles W. Patterson is part-time assistant at Epiphany Church, New York, and a doctoral candidate at Columbia University. Address: 255 E. 49th St., New York, N.Y. 10017.

The Rev. Richard W. Pfaff, deacon, is curate at Christ Church, 61-69 Washington Ave., Suffern, N.Y. 10901.

The Rev. Henry H. Rightor, Jr., former rector of St. Thomas', Garrison Forest, Md., is a member of the faculty of Virginia Seminary, Alexandria, Va. Address: Seminary Post Office, Alexandria (22304).

The Rev. Walter H. Taylor, former assistant at Christ Church, Cincinnati, Ohio, is rector of Holy Trinity, Walnut and Poplar Sts., Oxford, Ohio.

The Rev. Alfred Traverse, Ph.D., former curate at St. Matthew's, Austin, Texas, and assistant professor of geology at the University of Texas, is supply priest in the Diocese of Harrisburg and associate professor of geology, Pennsylvania State University, University Park, Pa. Address: Box 967, State College, Pa. 16801.

The Rev. Kenneth R. Treat, former director of Christian education at Grace Chapel, Jacksonville, Fla., is vicar of St. Timothy's, Jacksonville, and Our Merciful Saviour, New Berlin, Fla. Address: 9909 Carbondale Dr., Jacksonville, Fla. 32208.

The Rev. Carlton L. Udell, former assistant at the Church of the Resurrection, New York, is resident chaplain at Hartford Hospital, Conn. Address: Southgate Apts., South St., Rockville, Conn. 06066.

The Rev. J. Robert Wright, former graduate student at Waldham College, Oxford, England, is an instructor in Church history at Episcopal Theological School, 99 Brattle St., Cambridge, Mass. 02138.

## Ordinations

### Priests

Mississippi—The Rev. Sidney Ross Jones, curate at St. Andrew's Cathedral, Jackson, Miss., address, Box 1366 (39205).

New York—The Rev. Richard H. Mansfield, Jr., assistant at St. Matthew's, Bedford, N. Y. 10506; the Rev. Samuel Rutherford Todd, assistant at Calvary Church, Park Ave. S. and 21st St., New York, N. Y. 10010.

### Deacons

Mississippi—Cecil Baron Jones, curate at St. James', 1026 S. Washington, Greenville, Miss. 38701; Ray William Pradat, curate at St. George's, Box 276, Clarksdale, Miss. 38614; James Beauregard Roberts, curate at the Como, Miss., field, address, Maywood, Olive Branch, Miss. 38654; and William Ray Worthington, curate at Christ Church, Box 109, Bay St. Louis, Miss. 39520.

### Laité

Miss Marian E. Latz, former D.C.E. at Christ Church, Pensacola, Fla., is D.C.E. at Trinity Church, Binghamton, N. Y. Address: 44 Main St. (13905).

### Armed Forces

Chap. (Lt.) Clark A. Tea, CHC, USNR, USS Vulcan (AR-5), FPO New York, N. Y. 09501. He was curate at St. Thomas', Battle Creek, Mich., and is now on active duty.

## CLERGY:

When sending a change of address for use in our People and Places department, please also indicate your new position, if a change in work is involved.

## THE LIVING CHURCH

## DEATHS

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

The Rev. Albert Broadhurst, 88, retired priest of the Diocese of Erie, died at his home in Townville, Pa., February 6th.

Mr. Broadhurst was born and educated in Liverpool, and was a graduate of Hobart College and General Seminary; and was ordained to the priesthood in 1908. He was rector of St. James', Titusville, Pa., for 35 years; secretary of the Diocese of Erie for more than 30 years; a deputy to seven General Conventions; and a member of the Standing Committee. He retired in 1947. In 1964 he received the Bishop's Citation for outstanding and extraordinary service to the diocese. For many retirement years he held services in Calvary Chapel, Townville.

The Burial Office was read in St. James', Titusville.

His wife, Cora Loretta Brooks, preceded him in death. He is survived by two sons, Elmore H., and Albert, Jr., and five grandchildren.

The Rev. Sydney Atmore Caine, 82, retired priest of the Diocese of Pennsylvania, died in Plymouth Meeting, Pa., March 13th.

Fr. Caine was a graduate of the University of Louisville and Massachusetts Institute of Technology, receiving an M.S. from the latter in 1906. He was also a graduate of General Seminary in 1910 and was ordained to the priesthood in 1911. He served St. Luke's Chapel, Trinity Parish, New York, and St. Clement's, Philadelphia, as curate, and then was rector of St. Timothy's, Philadelphia. He was curate at Advent, Boston, in 1929; vicar of St. Margaret's, Brighton, Boston, in 1934; and vicar of St. Augustine's, Norristown, Pa., in 1942. He retired in 1957, and the same year, joined the staff of St. John's, Norristown. A Requiem Mass was said at St. John's, and interment was in St. Timothy's Churchyard.

He is survived by his wife, Dorothy W. Cavanaugh Caine.

The Rev. Paul Edward Engle, 78, retired priest of the Diocese of Mississippi, and father of the Rev. Michael T. Engle, died in his sleep July 7th, in Jackson, Miss.

Fr. Engle attended Alabama Polytechnic Institute, and was trained as a civil engineer, working in the Norfolk Naval Yards and the Ingle Steel Co., during WW I. He attended DuBose Seminary and was ordained to the priesthood in 1923. He was rector of St. Paul's, Carlowville, Ala., in 1922; rector of St. Mark's, Bay City, and Christ Church, Matagorda, Texas in 1925; secretary then president of the National Rural Workers Fellowship based at the University of Wisconsin; and rector of St. Columba's, Jackson, Miss., in 1943, retiring in 1959. He was secretary of the Standing Committee for nine years, and was also active in other diocesan affairs. After retiring, Fr. Engle served four years as supply priest in American churches in Europe.

He is also survived by another son, Paul E. Engle, Jr., and five grandchildren.

Ralph Black, 50, executive secretary of the District of North Dakota, died August 22d, in Fargo, N. D., after a long illness.

Mr. Black was a graduate of Jamestown College, and had taught school. He became secretary of the district in 1953, and was managing editor of *The Sheaf*, the district Church publication. He was also a member of the national commission on ecumenical affairs, and served on several state Church committees. He had received the silver beaver badge for his work with the Boy Scouts. The Burial Office and Requiem were read in Gethsemane Cathedral, Fargo.

He is survived by his wife, his mother, two brothers, and a sister.

Ruth Hagan, daughter of the late Ven. Samuel Lester Hagan of the Diocese of Springfield, died in Tampa, Fla., July 29th.

Services were read in St. Mary's, Tampa, where Fr. Hagan had assisted from 1952 to 1956.

She is survived by her mother, Florence S. Hagan, and three sisters.

## CLASSIFIED

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

### FOR SALE

BOOK STORES: Articles for resale—crosses, medals, prayer plaques. St. Philip's Society, West Stockbridge, Mass.

### LINENS AND VESTMENTS

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

### POSITIONS OFFERED

SEXTON, New York City Church—at least five years' experience maintenance man or building superintendent plus experience as sexton. Work involves building custodian including cleaning, house-keeping and repairs. 5½ day work plus emergency standby. Apartment available on premises, good salary, couple preferred. Apply in person or send detailed experience record and references. Personnel Office, 6th Floor, Frederic R. Harris, Inc., 300 East 42nd Street, New York, N. Y. 10017.

WANTED: BIOLOGY and P.E. Teacher for mid-west boarding school for girls. Apply Box M-404.\*

### POSITIONS WANTED

BUSINESS MANAGER, experienced to relieve rector of non-priestly duties, seeks to relocate by January 1, 1967. Resumé sent on request. Reply to Box F-400.\*

PRIEST, age 44, fifth year present parish, desires change; seventeen years parish experience, Marine Chaplain, four children. Reply Box R-397.\*

PRIEST 43, MA MS Degrees, married, 2 children, capable administrator, preacher and counselor; desires correspondence with vestry of a parish with growth potential or educational unit. Reply Box R-403.\*

PRIEST-MUSICIAN, 31, married, 2 children, 6 years parish experience, extensive experience as organist-choirmaster, seeks full time curacy with special responsibility for ministry of music. Reply Box K-401.\*

### RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

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

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- Resolutions and minutes of Church organizations: 15 cts. a word.
- Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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### THE LIVING CHURCH

# CHURCH DIRECTORY

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

## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. R. Worster; the Rev. H. Weltzel  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 10; Daily 10

**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 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also  
Tues, Thurs, HD 6; Fri & HD 10; HD 6; 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  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 10; Daily 6:45

## DAYTONA BEACH, FLA.

**HOLY TRINITY BY-THE-SEA** Grandview & Ora  
The Rev. David J. Dillon, Jr., r  
Sun 8 HC, 9:15, 11 MP & Ser (HC 1S)

## 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 & HC 10; Fri C 4:30

## HOLLY HILL (DAYTONA BEACH), FLA.

**HOLY CHILD** 1445 Flomich Ave.  
The Rev. Frederick R. Trumbore, v  
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
The 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  
The Rev. John F. Hamblin, Jr.  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evenson; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## ATLANTA, GA.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash  
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

**GRACE** 33 W. Jackson Blvd.—5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30;  
C as posted

## 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  
The Rev. T. F. Frisby, r  
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c  
Sun 7:30, 9, 11. HC daily

## 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 3:00

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
The 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  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12; HD HC 12

## ST. IGNATIUS'

The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30  
ex Sat; Sat 10; Thurs & HD 7:30 & 10

## ST. MARY THE VIRGIN

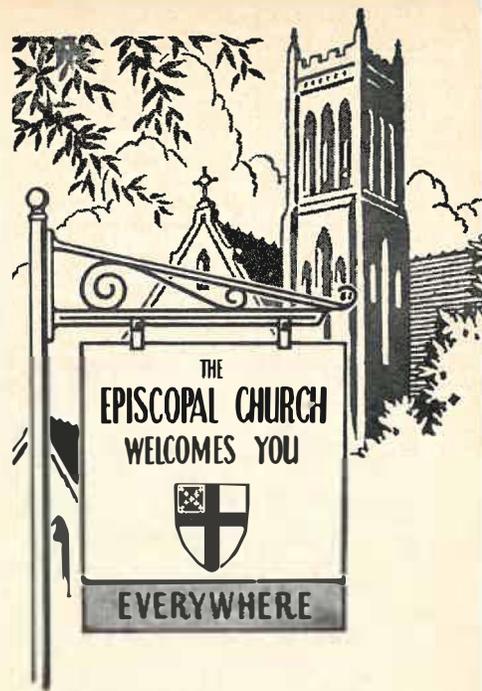
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,  
the Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9, 10, 11 (High); Ev B 6;  
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,  
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,  
7:30-8:30

## RESURRECTION

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

## ST. THOMAS

5th Avenue & 53rd Street  
The 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

**TRINITY** Broadway & Wall St  
The Rev. Bernard C. Newman, S.T.D., acting r  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,  
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30  
& by appt

### ST. PAUL'S CHAPEL

Broadway & Fulton St.  
The 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.  
The 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.  
The 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 (ex Sat); 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.  
The Rev. James P. DeWolfe, Jr., r  
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily  
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1  
& 4:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The 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

## WOODSTOCK, VA.

**EMMANUEL CHURCH** E. Court St.  
In the beautiful Shenandoah Valley  
Sun HC 8, 11 (1S) MP 11

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.