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The Living Church

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and the Thought of the Episcopal Church.*

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FEATURES

A Distinguished Congregation H. H. Fast 8

THINGS TO COME

September

18. Fifteenth Sunday after Trinity
19. Theodore of Tarsus, B.
20. John Coleridge Patteson, B.M.
21. St. Matthew, Ap.Ev.
Ember Day
22. Ember Day
23. Ember Day
24. Sixteenth Sunday after Trinity
Sergius, Ab.

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.

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BOOKS

Issues in Science and Religion. By Ian G. Barbour. Prentice-Hall. Pp. 470. \$5.95.

Those who want to know the history of modern scientific thought and the current status of scientific results as they affect philosophy and theology, will find *Issues in Science and Religion* a useful introduction to the subject. Dr. Ian G. Barbour is a physicist with theological training; he is currently professor of physics and chairman of the department of religion at Carleton College. As a theologically aware scientist he recognizes the aspects of modern science that have the most importance for theology — the impact of computer science on understanding the human mind, the significance of the genetic code for possible laboratory synthesis of life, and other theologically significant matters.

It may be that in this age of publication explosion it is no longer possible to be the "complete man." It is apparent that Dr. Barbour — who describes his theological orientation as "liberal Protestant" — is less *au courant* as a theologian than he is as a scientist. There is no analysis of science in relation to new and old non-Christian religions, and very little recognition of the currently "hot" theological problems. The New Morality is not discussed, nor does Barbour treat the questions of God is dead, religionless Christianity, or godless Christology. This is surprising, for J. A. T. Robinson, Dietrich Bonhoeffer, and Paul van Buren have written in supposed response to the demands of the scientific age.

Barbour's philosophic brief is for a sort of "process philosophy." He holds, in opposition to linguistic analysis and existentialism, that the subject matter studied by natural scientists is not discontinuous from man's own consciousness. He asserts that theological inquiry and scientific research have much in common as investigation of universal "process," and that therefore a theology of nature — rejected by practically all modern theologians — is really a possibility for our times. Barbour's philosophic arguments along this line are not as convincing as Teilhard de Chardin's poetic presentation of a similar thesis. Poetic language is perhaps better suited than philosophic language for expressing a mystical insight.

(The Rev.) ALFRED TRAVERSE, Ph.D.
The Pennsylvania State University
State College, Pa.

✦ ✦ ✦ ✦

Theology In Reconstruction. By T. F. Torrance. Eerdmans. Pp. 288. \$5.

Theology In Reconstruction is a collection of scholarly essays on a variety of related subjects, reprinted with a few exceptions from periodicals, and first pub-

lished by SCM Press in 1965. There is no space here for a critical review, but only for a descriptive note to indicate the content. The title is significant. In a period of many theological reconstructions that depart freely from traditional forms of theology, Dr. T. F. Torrance is concerned to conserve the tradition of biblical and patristic thought recovered for Christianity by the Reformation, and to defend it from speculative aberrations which threaten it today as they have in the past.

The chapters collect the essays in three divisions: on questions concerning our knowledge of God, on problems in Christology, and on topics connected with the doctrine of the Holy Spirit, thus following a creedal pattern. They are introduced by a prologue on "Theological Education Today" which deals with ideas rather than with institutions. A concluding chapter, "A New Reformation?", reprinted from *The London Holborn and Quarterly Review* (1964), deserves wider circulation than it may receive here at the end of a series of difficult theological investigations.

In the present debates in theology, Dr. Torrance worries more about the truth of the faith than about making it acceptable to modern man. The enemy of that truth is human speculation; the protection for it is to let God and the Gospel control our understanding. This "Barthian" view is supported by extensive examinations of the Athanasius-Arius debate and by the insights of the Reformers; but Torrance is aware of contemporary formulations of the problems that he is discussing. In the section on the knowledge of God, a chapter on "The Logic and Analogic of Biblical and Theological Statements in the Greek Fathers" is followed by chapters on "The Problem of Theological Statement Today" and "The Influence of Reformed Theology on the Development of Scientific Method." For those of us who have been existing on a diet of contemporary thought, with a pinch of salt from the nineteenth century, these essays may bring unexpected nourishment.

Dr. Torrance is professor of Christian dogmatics at the University of Edinburgh, and is editing a new translation of Calvin's *New Testament Commentaries*.

(The Rev.) CLEMENT W. WELSH, Ph.D.
The College of Preachers
Washington, D. C.

* * * *

The Broken Center: Studies in the Theological Horizon of Modern Literature. By Nathan A. Scott, Jr. Pp. 237. Yale University Press. \$5.

Prof. Nathan A. Scott is not always easy reading; he writes with a density that sometimes slips into turgidness, and the reader must do his share of the work to arrive at the insights that abound. But the rewards are immense. Of that handful of scholars exploring the ill-marked

frontier between theology and literature and the other arts, this scholar is one of the very few who can go beyond superficial message-hunting. *The Broken Center* is perhaps his best; and this is sufficient reason for theologian and aesthete alike — and any serious observer of modern humanity — to turn to it.

In a brief review one can do no more than suggest the richness of this work. It contains, for one thing, the clearest and most probing analysis of the Death of God theology that I have read, and launches a critique that is not a retreat back to safe orthodoxy but an advance into a theological realm beyond all rumors of the divine demise — a realm fragmentarily suggested by much that is found in the most modern of modern literature. Along the way Prof. Scott explores the sense of time in modern thought and its literary expression, and brings new light to bear upon the religious meaning of comedy and tragedy.

The literary scholar will find *The Broken Center* replete with specifics: sudden, sharp explorations of many poems, novels, and plays. The theologian may come to the conclusion that if he is to move into a genuinely new period of theological thought he should not confine himself to the latest tomes of the sociologists, psychologists, and philosophers of linguistic analysis. The creative writers of our century, and their brothers, the workers in other arts, may — quite unconsciously — be scouting a theological territory more advanced than that of those *avant garde* theologians who have suddenly heard, eighty years late, Nietzsche's madman's proclamation of God's death.

(The Rev.) CHAD WALSH, Ph.D.
Beloit College
Beloit, Wis.

Booknotes

By Karl G. Layer

The Concept of Irony. By Soren Kierkegaard. Trans. by Lee M. Capel. Harper & Row. Pp. 442. \$7.50. The first translation of the only major work of SK hitherto unavailable in English.

The Person and the Common Good. By Jacques Maritain. Trans. by John J. Fitzgerald. University of Notre Dame Press. Pp. 108 paper. \$1.50. A welcome paperback edition of an essay in Thomistic personalism which has become a classic.

Home. By LeRoi Jones. William Morrow & Co. Pp. 252. \$4. A collection of essays from the pen of the gifted founder of the Black Arts Repertory Theater in Harlem. There is little here for the comfort of white or colored Americans who are complacent about the progress of race relations in this country. Here is expressed a "negative" attitude which must be positively faced.

DYNAMICS OF DOUBT A PREFACE TO TILlich

by ARNE UNHJEM

Here is a clear, concise statement of the basic teachings of Paul Tillich in language that laymen can understand. Selective biographical material portrays Tillich's struggle of the soul in his quest for "the Holy." His encounter with doubt and despair, anxiety, justification by faith, acceptance of one's own acceptance, and ultimate concern are here explained in plain language. A glossary of Tillich terms and a suggested guide to further study of Tillich's own writings are invaluable aids. **\$2.95**

PREFACE TO BONHOEFFER THE MAN AND TWO OF HIS SHORTER WRITINGS

by DIETRICH BONHOEFFER

translated by John D. Godsey

This is four books in one: an introduction to the life and significance of Bonhoeffer; "Thy Kingdom Come," a lecture written by the young and fiery Bonhoeffer; "The First Table of the Ten Commandments," an essay written while he was in prison; and a bibliography of his works which have been translated into English.

Bonhoeffer's significance, says Dr. Godsey in his Introduction, is that he understands our world, he discerns the universal meaning of Jesus Christ, he recalls the church to discipleship, and his life gives power to his words.

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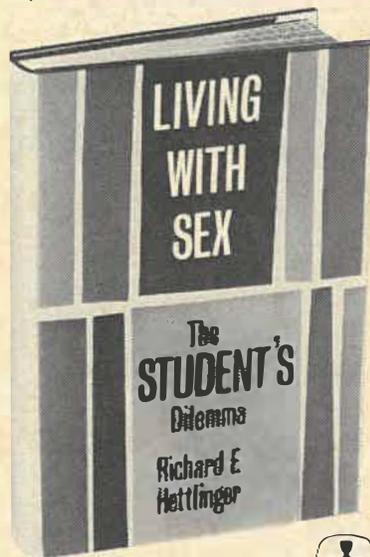
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The Lord is glorious in his saints;*
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O ALMIGHTY GOD, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Collect for the
Feast of St. Matthew

The Living Church

September 18, 1966
Fifteenth Sunday after Trinity

For 87 Years:

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

NEW YORK

Crowther Visits and Comments

Is there a theology of South Africa's political apartheid policy? Yes, says the Rt. Rev. Clarence Edward Crowther, 37. He is Anglicanism's youngest and possibly most harassed bishop. His Diocese of Kimberley and Kuruman already has been the scene of police-state type race incidents encouraged by the regime of the assassinated Prime Minister Hendrik Verwoerd and Minister of Justice B. J. Vorster, a World War II Nazi admirer.

Beginning a two-month nationwide tour of Church organizations, the British-born bishop—who is an American citizen—sharply attacked the laws, pressures, and tactics aimed at South Africa's majority 18-million non-whites. He was in the New York area under auspices of the Episcopal Churchmen for South Africa.

In sermons and 21 radio and TV appearances during his first 10 days, he observed, he said nothing which he had not said previously in South Africa, adding that, "all they can do is deport me." Before leaving South Africa, Bishop Crowther was denied a re-entry visa. Because his wife, Margaret, received one in Rome, however, he was optimistic he would get one from the South African Consulate General here before heading back to their three children.

The theology of apartheid, around which South Africa has fashioned its racist regime, is based in the theology of Calvinist Dutch-Reformed predestination. And this is one of the major reasons, says Bishop Crowther, the government comes into such dramatic conflict with Anglican and Roman Churchmen. The Republic, he commented on one radio program, is "almost a theocracy," and is subjected to such venom from a government which "claims to be a Christian government." Expanding on this idea in an interview September 2d, the bishop observed: "Our basic theological difference would be in the concept of the brotherhood of man having its foundation in the Fatherhood of God. If you accept this, then separation between men has its corollary in the ultimate sin of separation from God. With this, we can make no compromise."

Bishop Crowther, who taught criminal and constitutional law at Exeter College, Oxford, until 1955, is highly critical of the arsenal of racist laws and bannings



Jo-ann Price

Bishop Crowther with the banned Martin Luther King recording.

used against non-whites, liberals, and Churchmen like himself. But he disagrees that the U. S. should bring economic sanctions against, or pull out its investments from South Africa as a method of pressuring the government on civil rights. Instead, he feels, with its huge industrial interests in South Africa's booming economy, the U. S. can set a prime example of "good labor relations" in South Africa.

In other points, Bishop Crowther termed as "totally futile" a recent ban on 1,200 privately-distributed copies of Martin Luther King, Jr.'s, 1964 talk to the Episcopal Society for Cultural and Racial Unity in St. Louis. On the other hand, he said, great hope lies in South Africa's university-educated white youths and a handful of dissenting leaders in Dutch Reformed ranks.

At a press conference where he discussed Dr. Verwoerd's assassination, Bishop Crowther predicted that the prime minister's death will result in "a considerable hardening of the process of apartheid" and "a considerable hauling in of persons under political suspicion." The Church leader said that it is "probable" that Minister of Justice Vorster, who heads South Africa's special police, will succeed Dr. Verwoerd, "and if that is true, I am certain that the already considerable security measures will be increased. Mr. Vorster is not so nice and not so gentle a man as Dr. Verwoerd. I believe it will be worse. Dr. Verwoerd was a nice man with a blind spot." Hendrik Verwoerd was "only one symbol" of apartheid; there will be other symbols."

Bishop Crowther observed that Dr.

Verwoerd very likely "will become a martyr figure" in the minds of white South Africans who may regard him as one "who died in the defense of their way of life." The bishop said the Verwoerd regime accomplished much in the "material standard" for all South Africans. But there was a "steady diminution of the spiritual side of life, of such things as freedom and the right to dissent."

Donegan Returns from Rome

Pope Paul VI has an obvious "deep concern" with the "removal of obstacles which separate the Church of Rome from the other Churches," the Rt. Rev. Horace W. B. Donegan, Bishop of New York, told THE LIVING CHURCH in an interview September 2d. Just returned from a two-month semivacation in Britain, Spain, Portugal, and Italy, the bishop displayed in his office a briefcase full of souvenirs of his private papal audience July 5th and visits to other Roman Catholic leaders. Francis Cardinal Spellman of New York arranged the audience.

"I was profoundly impressed by the Pope's transparent saintliness and knowledge of ecclesiastical and world affairs," the bishop, first New York ordinary to visit a pope, commented. "He thanked me for wanting to meet him and assured me of his prayers for all of us in these critical times."

The bishop presented a guide book for his Cathedral of St. John the Divine, to the Pope in addition to a one-of-its-kind English silver bowl. In return, the pontiff gave Bishop Donegan a green, leather-covered Bible, in Latin, in a white box—both bearing the papal arms.

In what spirit, Bishop Donegan was asked, should the average Episcopalian participate in the ecumenical dialogue? What advice would he have?

"First, have trust in your Roman Catholic friends. They are just as trustworthy and honest in their desire for union as the Episcopalian is. The elements of fear which some people have should be removed. The only way . . . is as people trust each other and are humble. Second, the danger is that things may move too fast. So we need patience. If you want union to come about quickly, it cannot. It takes a long time to overcome the tensions and fears of the centuries."

Bishop Donegan described as a "step forward" Pope Paul's decision for estab-



Bishop Donegan displays his souvenirs.

Jo-ann Price

lishment of an advisory synod, or senate, of bishops to assist him. This brings the Roman Church's government into closer proximity to Anglican administration, he indicated.

While in Rome, Bishop Donegan enjoyed meeting the "great" Augustin Cardinal Bea, head of the Secretariat for Promoting Christian Unity, and Pedro Arrupe, S.J., head of the Jesuits. He toured the chapel and facilities of the North American College with the Rt. Rev. Francis F. Reh, rector.

Discussing the New York Diocese, Bishop Donegan said he had no immediate plans to name a successor to the Very Rev. John V. Butler, Dean of St. John the Divine, who in August was elected rector of Trinity Church, Manhattan. [L.C., August 21st] The resignation becomes effective November 1st. One delaying factor, he said, is a projected study "in depth" of the New York cathedral and the function of the dean. Bishop Donegan proposed this in his address to the diocesan convention in May.

MASSACHUSETTS

Statement on "Black Power"

The subject of black power is one of great concern to all Christians and because of this, numerous diocesan groups and other organizations have made statements on their findings and goals. Representative of such is the following condensed statement from the Massachusetts Council of Churches.

"As we understand it, today's call for power for the black community is based on an assessment of the progress toward equality over the past years and a more workable

description of the condition of the black community. First, there has been considerable activity—legislative, legal, disruptive—to gain equality especially during the past twelve years. Negroes are demanding that progress be viewed in terms of the results of this activity rather than by the fact that certain activity took place. The Supreme Court decision making segregation in public schools unconstitutional was progress, but the overruling fact in the northern ghetto today is that more Negro children are attending segregated schools than did in 1954.

"Second, the black ghetto is described as poor, apathetic, disorganized, the victim of white prejudice and misunderstanding, segregated. All of these descriptions contain some truth and all have been the basis of some program to improve the Negro community.

"The black community from Watts to the west side of Chicago to Roxbury is powerless. Most daily problems of the community can be traced to that fact. Negroes can complain through legal and extra-legal channels about the lack of adequate police protection or garbage collection, yet little or no improvements are made because they have no control, direct or indirect, over these functions. During the past year Negro parents in Boston have demonstrated their concern for quality education for their children, yet they are powerless to effect any change in the schools in Roxbury.

"The Negro community is mobilizing to build the economic and political power necessary for self-determination—what tactics will be used, and how white people will be most useful in this struggle.

"The white community should examine the fears that are engendered by the call of power for Negroes. Partly, it may be an unconscious realization of how white power has been used in this country to deprive the Negro of his manhood and his rights; and that black power would mean a complete reversal of our society, but with the black

on top. Such fears are in no way justified not simply because that kind of event is outside the realm of political and economic reality but because Negroes do not desire such a reversal.

"More importantly, the white community should be asking how it can use white power responsibly. A Roxbury that develops its political and economic power and that uses it with sophistication will solve a number of problems for Negroes in Boston. But equal opportunity in Massachusetts and this nation will require vast public and private expenditures and various structural revisions, which only will be effected by alliances between powerful black and powerful white communities.

"Today the emphasis for the Negro community is black power, the emphasis for the white community must be responsible white power, and the emphasis for both communities is effective alliances."

WEST TEXAS

Texas in Pondoland

A new parish is being constructed in the savage part of Pondoland, South Africa, and is being named St. Paul's of San Antonio, Texas.

Long before the Anglican Congress of Toronto in which "Mutual Responsibility and Interdependence in the Body of Christ" was formulated into a world-wide Anglican program, St. Paul's Parish began its work of mutual responsibility and interdependence by supporting one Mt. Ayliff Parish in South Africa where Fr. Bashe was the rector. This began in 1959.

In 1964 Fr. Bashe moved to Pondoland so the parish family of St. Paul's decided to support not only Mt. Ayliff but also Pondoland. The gifts brought numerous mission stations and made possible the hiring of catechists. Only this spring several hundred people were baptized and confirmed in the most savage part of that country, and now a church is being built for them to be named St. Paul's of San Antonio, Texas.

Further effort is being made to increase giving and to enlarge the scope of mutual responsibility and assistance to that part of the Anglican world.

ORGANIZATIONS

Foundation for Christian Theology Formed

"Seeking to define and counteract the influence of Humanism as a substitute for Christian beliefs," the Foundation for Christian Theology has been chartered with headquarters in Victoria, Texas. Headed by the Rev. Paul H. Kratzig, rector of Trinity Church, Victoria, Texas, the Foundation will have a fifteen-member board of directors drawn from across the nation. In addition, it will be advised by a committee of more than twenty-five clergymen and laymen from more than a dozen states.

Through endowment of chairs of theology, as well as mission work, the

organization will promote "a dynamic and timely re-statement of the valid Christian orthodoxy," Dr Kratzig said. "The conservative point of view frequently is criticized as 'being against everything.' We are not against everything; we are for Christianity as a valid pursuit completely separate and apart from the socio-political trends of this or any other era," he explained.

First act of the new foundation was to authorize a \$15,000 annual budget for the magazine *The Christian Challenge*. Mrs. Dorothy A. Faber, of Grosse Pointe, Mich., who has served as editor, will continue in this capacity as well as serving as a vice-president of the Foundation.

Although clergy and laity of the Episcopal Church predominate in the movement, both the operation of the magazine and the function of the Foundation for Christian Theology have been and will be interdenominational in concept and practice.

In addition to Dr. Kratzig and Mrs. Faber, the Rev. James H. Watt, rector of St. John's Church in Columbus, Texas, is listed as a vice-president and founding officer. The Foundation is chartered under the laws of Texas, and its nationally-constituted board of directors will be announced soon.

EASTON

Old Trinity Restored

Old Trinity Church, Dorchester County, Maryland, stands restored today as it was when built in 1675. It is one of the oldest churches established in the colonies, still in use.

Though only one building was involved, the restoration required research both in this country and in England. The result is authenticity in every detail. A south transept and pointed Gothic arches over windows and doors, added in 1850, were removed. Buttresses, supporting a weakened wall, were also removed, and the wall was dismantled and rebuilt. The plank flooring was taken up, uncovering the greater part of the original tile floor, which was completed. A concealed steel frame now carries the weight of the building, steel rafters support the roof, and fireproof slabs and shingles provide a good imitation of the replaced wooden shingles. A small brick building 150 feet away houses the heating and air conditioning facilities, and a tunnel carries the pipes and electrical conduits to the church.

The interior furnishings and fixtures replaced from descriptions given in old records, richly contrast with the exterior simplicity of Old Trinity. The graceful apse at the east and the arch for the chancel were retained. An electrically wired 17th century brass chandelier hangs by a hand forged chain.

The church and churchyard on the bank of Church Creek are one mile from the village of Church Creek. Many illus-



Ralph Robinson

This picture of Old Trinity Church was taken during the thanksgiving service held upon completion of the restoration. Not shown are the more than 1,000 visitors who attended the service.

trous Maryland names are carved on the headstones in the churchyard. The grave most often inquired about is that of Anna Ella Carroll, who in her time was known as "the unrecognized member of Lincoln's cabinet."

The restoration of Old Trinity is a memorial to the late Mr. and Mrs. Walter P. Chrysler from their daughter and son-in-law.

AROUND THE CHURCH

The format and circulation policy of *The Virginia Churchman* have been changed from a magazine of ten issues a year sent to approximately 4,000 subscribers, to a tabloid paper of twelve issues a year sent to every Episcopal home in the Diocese of Virginia.

The Rev. William J. Winterrowd has succeeded Edward L. Hawthorne as director of St. Barnabas House, New York City, which is a child-care center more than a century old, operated by the Episcopal Mission Society. Mr. Hawthorne will become director of the Brooklyn Children's Home.

The Rev. Canon Warren L. Starrett, canon theologian of the Diocese of Erie,

and consultant to the bishop, has been named to the faculty of Gannon College, Erie, Pa., where he will be an instructor in theology.

The men and boys choir, choirmaster, and organist from St. Paul's, Westfield, N. J., spent the month of July on a singing tour of England, and while in Canterbury joined the cathedral choir in singing two services.

The Episcopal student group at Penn State, State College, Pa., and parishioners of St. Andrew's, sent clothing, children's toys, and money to the poverty-stricken community of Sherwood, Tenn., where the Rev. Joseph Huske is in charge of Epiphany Church. The associate rector of St. Andrew's, the Rev. D. W. Stump, said that the students had gone "all out in their collecting and sending goods."

The Living Church Development Program

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

Previously acknowledged	\$12,295.98
Receipts Nos. 7207-7220, Aug. 31-Sept. 6	272.00
	\$12,567.98



ST. ANSELM OF CANTERBURY
EPISCOPAL CHURCH

HAND-MADE DOSSAL: sent from Nicaragua in gratitude for clinic funds received

Whatever advances St. Anselm of Canterbury Church of Garden Grove, Calif., has achieved in its effort to serve God in a genuine way can be summed up in one word—"mission." Increasingly during the past few years, the people and clergy of St. Anselm's have stressed the crucial Christian importance of a sense of mission in day-to-day efforts to share with others the financial, physical, and spiritual strength of this southern California parish.

The program of achieving understanding deep enough to affect the lives and thinking of its parishioners was an evolutionary process at St. Anselm's. It required continued reemphasis in vestry meetings, gatherings of the Women of the Church, Sunday school classes, early morning prayer sessions, and in the literature distributed in the parish. During the past eleven years, St. Anselm's has been lifted from the regular pattern of parish life through a program of renewal that has earned for the 600-family congregation the name "God's House On Fire."

The year 1965 was significant in the

trend toward increased missionary activity in this parish, when the term "creative outreach" was adopted as its continuing goal in every facet of its service to God in a troubled world.

Another milestone year was 1964. It was then that the people of St. Anselm's, girding themselves for a \$200,000 fund-raising campaign for a building to replace their crowded temporary meeting place, took a giant step toward the kind of Christian sharing that has since welded the parish together in a common purpose. The decision was to tithe the parish's own building-fund drive to assist another church, in some other part of the world, to realize its goal of Christian service, by providing the funds necessary to achieve it. This decision was not reached easily. Vestrymen differed in their concepts of the role of the Church. Some thought St. Anselm's own building effort would suffer because of the dilution of funds. Others felt that needs at home must be met first before outreach could be affected.

Once agreement was reached to move ahead, parishioners were informed about

A church

A Distinguish

the uniqueness of such a program and the opportunity it would afford them to help add a further link to the parish's rapidly-developing sense of mission. Results have shown not only that the drive was unimpeded by the decision to tithe, but pledges actually exceeded expectations almost exactly the amount of the proposed tithe. God had encouraged St. Anselm's willingness to reach out to others by inspiring its people to a greater sense of giving so that land could be procured for a medical clinic in Managua, Nicaragua—a project that might not have become a reality without these funds.

Fired up with the good that can be accomplished by practising the funda-

St. Anselm of C

mentals of Christian giving, the parish moved toward its current objective of sharing half of all its income with those in need outside parish boundaries. This yet-to-be-realized goal is a further step in the church's determination to practise the Gospel message of Christ through its own outpouring of time, talent, and money throughout the world.

But St. Anselm's story is not one of Christian stewardship only, although its building-campaign tithing, its reliance on pledging for all its operating funds, and its increasing number of financially-committed parishioners, attest to the strength of this portion of its program. St. Anselm's also has seen a spiritual renewal of its people in areas of individual response to others' needs in its own community and nation as well as in remote corners of the earth.

The parish has geared itself to continued self-scrutiny to uncover other possible avenues of service open to people, both individually and corporately. One example here is the parish's activity in the field of "ecumenical" ventures, in that they are currently providing a temporary

By The Re

Assistant,

The Living Church

a mission

Congregation

home for a congregation of the Church of Religious Science. Several weeks ago an item appeared in a local newspaper about the sad plight of this group. They had been holding services in a commercial building without having first applied for a variance. They were discovered, and at the same time it was discovered that the building did not conform to structural regulations governing such assemblies. Thus, they were being evicted. The vestry discussed the matter and decided that the only thing to do was to offer St. Anselm's facilities to the group. As a result the Religious Science congregation is meeting at St. Anselm's every Sunday evening, and will continue so to do for some time,

were formed to provide an opportunity for the sharing of Christian experiences on the job. One group meets at 6 a.m. and another at 8 p.m. once each week. Coupled with the men's groups, formed in the last three years, were women's prayer units which had been meeting on a regular basis for a longer period of time. These are intercessory groups formed for corporate aid through prayer of those troubled in mind, body, or spirit. And seven years ago there were few parishioners making the trek to Santa Barbara during the year for weekend retreats at St. Mary's Retreat House, staffed by the Sisters of the Holy Nativity, or Mt. Calvary monastery, run by the Order of the Holy Cross. Today, thirty or more women, plus fifteen to twenty men, annually find the spiritual blessings of retreats.

The upswing to emphasis on worship has also brought an increase in the number of lay readers who serve at St. Anselm's. A total of fourteen men not only serve at Sunday and mid-week services, but have carried the parish's outreach to two homes for the elderly, where Sunday

services are held weekly, conducted solely by lay readers.

In social relations the Women of St. Anselm have played a significant role in a series of ways. The women were at "loose ends" when the vestry decided to abandon traditional fund-raising activities in favor of pledging as the church's sole means of support. Last year was designated "The Year of the Good Samaritan" by the feminine parishioners who organized service crews to aid parishioners in need, sickness, or sorrow. This year-long emphasis evolved into a guild called the "Good Samaritans" whose members cook, clean house, iron, drive cars, or whatever is needed, in carrying out tangible expressions of Christian caring. Collections of clothing and books, plus knitting, sewing, and studying the needs of peoples of other areas and lands, plus regular visitations at a local hospital, have provided the Women of the Church with a purpose outside the framework of more traditional teas and white-elephant sales.

St. Anselm's one remaining fund-raising
Continued on page 12

den Grove

until they are able to become permanently located.

St. Anselm's vestry, long the temporal stewards of the church, has recently been reorganized into areas of responsibility that reach into every facet of parish life. For the past three years each of the nine vestrymen (and now one woman) have assumed positions of leadership in worship, fellowship, social relations, and Christian education. As a result, lay leadership in the parish has accepted an ever-increasing responsibility for the church's missionary outreach.

In the area of worship, St. Anselm's has emphasized the importance of family prayer in the homes of its parishioners. Guides suggesting how such prayers might be organized and conducted, how altars can be set up in the home and a portion of the Sunday school instruction for children, keyed to this vital area, has resulted in an upsurge of worship in the home. Lay witness has been encouraged by devoting sermon time to men and women who have shared the meaning of faith in their lives. Prayer groups for business men, called the "Christophers,"

ard H. Fast

n's Church



CREATIVE OUTREACH: a gift of \$2,000 to neighboring St. Edward's Church, Westminster, Calif.

EDITORIALS

Distinguished Congregations 1966

In this issue we present the story (p. 8) of St. Anselm of Canterbury Church, of Garden Grove, Calif., as the last in our series on Distinguished Congregations, 1966. This parish shares with St. James', Wichita [L.C., August 7th], our award for suburban or residential area parishes with more than 600 communicants.

The open secret of the spiritual power of this parish is no single specialty, but the fact that it does all of the vital things so very well. The key word seems to be balance. When one good thing, such as tithing, is stressed, it is never at the expense or neglect of other good things. Another secret of power is the prevailing sense of the imperfection and incompleteness of present efforts, however praiseworthy. One might guess that the congregation has been listening to some great preaching on such a text as Philippians 3:13-14: "Brethren, I do not for a moment suppose that I have already 'arrived;' I simply forget what is behind me and reach toward what is ahead of me and press on. . . ." St. Anselm of Canterbury already does a most impressive job of sharing its resources with the Church far away from itself; but it is not content with this. It has as its current objective the sharing of half its income with those in need outside its boundaries. The closing sentence of Mr. Fast's article tells us that "St. Anselm's does not yet consider itself 'God's House On Fire.' It looks at itself as in the early phases of a Christian spark ignition. . . ." Truly a healthy, that is, a holy attitude for any parish to take.

Looking back over all our Distinguished Congregations of 1966 we find reinforcement of our belief that the "parish system" of Church life is dead only where Church people are spiritually dead. There need not be death, there can be holy and eternal life, wherever two or three are gathered together in Christ's Name.

Twentieth-Century Superstitions: II

"There ought to be a law."

It seems hardly possible that a people can be both trigger-happy and law-happy, but Americans have added this impossible feat to others in their miraculous history. They were born as a nation in rebellion against the laws of their well-ordered British imperial society. From that day to this, in their frustrating situations, they have often spluttered, "Damn the Constitution—let's do something!" This antinomian trigger-happiness is one

basic ingredient of the American soul. But it has, as its odd, incongruous companion, a legalistic law-happiness. One moment the true American shouts "Damn the Constitution!" The next moment, confronted by some iniquity—especially his neighbor's iniquity—he exclaims purposefully, "There ought to be a law!"

Earlier in this century, millions of Americans saw the evil in drunkenness. They said with fervor, "There ought to be a law!", and they brought it to pass. The nation went through a protracted and costly agony of learning the hard way that the drunkard cannot be either cured or prevented by act of Congress. By making it illegal for him to get his hands on the bottle you do not make him content with the milk or water moral equivalent for the red-eye. He remains a drunkard in heart and will, and will manage to be a drunkard in fact, since no law, however well enforced, can prevent the American, with his famed ingenuity, from getting or making what he wants to drink.

Prohibition was primarily the work of evangelical Protestants; but no religious group seems immune to the allurements of utopia by legislation. The Roman Catholics, in states where they are politically dominant, have brought about legislative bans on birth-control instruction and devices. The leaders of this benevolent endeavor have been driven by a dream of a nation happy and strong by abstinence from non-procreative sex, not unlike the prohibitionists' dream of a paradise of abstinence from liquor; and in each case the road to paradise was seen as a good stiff law with teeth in it.

This belief that the only way, or most effective way, to get the wicked man to forsake his ways is to pass a law making his wickedness illegal, is a hydra-headed, twentieth-century superstition. Its essence is over-reliance upon law to accomplish moral ends. This superstition poses a danger to the Christian participation in the contemporary civil rights movement: specifically the danger that American Christians, fighting the good fight, will succumb to the old false trust in the power of law to terminate the evil and diadem the right.

We are not saying that law can never change the human heart. A wise, good, just law can help to educate the conscience. The fact that a man's evil feeling or behavior is in conflict with the law of his society can play a part in his moral reconstruction. Nor are we saying that there is no need for more laws than we already have. This oft-heard statement is demonstrably false. For example, it has long been the law of the land that no citizen's right to vote may be denied because of his race; but until a federal law was passed which would punish anybody who would intimidate the Negro from voting, that Constitutional right to vote was no more than a fine promise for thousands of Negro citizens. To say that wrongs can be curbed or cured without laws is to be frivolous.

What troubles us is the tendency to look to legislation for more than it can possibly deliver, or to use legislation as a substitute for direct personal or communal action. All American Christians must dream of a coming great national community in which no one is denied the fullness of the inheritance because of his color or any other such arbitrary and adventitious cause. Too many, however, evidently suppose that the road to that blessed goal is by law and statute. Christians who

know their Bible, their basic doctrine, their history, and human nature, should know better. The Christian way is the direct way of open and outgoing love in personal action, here and now, and regardless of law or non-law.

In the matter of open housing, for example: Congress and all the state legislatures can enact open housing laws with the teeth of the crocodile in them; and conceivably such laws can help somewhat to implement every citizen's right to choose the neighborhood in which he shall live regardless of his race. But a law, to be a good one, must be enforceable, and a law is enforceable only if the people of the community as a whole approve of the law's intent. Surely, it is in this area of the evangelizing of the conscience of Christian people on this subject that the Church can make its basic, and unique, contribution to this cause.

In *THE LIVING CHURCH* of July 26, 1964, appeared a picture with a message, and we can only hope that all who saw it "got the message." It was a picture of a sign in the front yard of a Church family in Lansing, Mich., and the sign read: "This home is not for sale. We love it here. We love our neighbors. Some are white,

some are black. Some are Protestants, some are Catholics, some are Jews. We are Episcopalian. We love 'em all." Why can't Christian Churchpeople bring more of this kind of cleansing witness into the prevailing spiritual smog? What would happen if some leading Christian families in all-white but racially-jittery Suburbia were to buy a page in the Sunday edition of the daily newspaper, and sign their names to a statement that they would be delighted to welcome all people to their neighborhood, regardless of race, who want to be good neighbors? For our part, we have no doubt that the impact would be tremendous, and the consequences both astounding and contagious, and all for good.

To say the least, the idea that the only way to promote open housing and the removal of arbitrary and senseless barriers to brotherhood in neighborhood is to pass laws making the works of prejudice illegal, is a superstition which is disturbingly reminiscent of some earlier noble experiments of unhappy memory. And in any case it gets in the way of a positively Christian attack upon the wrong.

(To be continued)

LETTERS

Most letters are abridged by the editors.

A Church Safe for Christians

Do you really think that the Church can be made safe for Christians? I do, after comparing recent copies of *THE LIVING CHURCH* with those of three or more years past. Apparently, it is now less hazardous to speak up in defense of the Faith "as this Church hath received the same."

Perhaps loyalty to the organism that is the Church is beginning to take precedence over and above spiritually barren, multifarious organizations. Apart from the life-giving organism that is Christ, an ecclesiastical organization is just another secular corporation . . . with the usual clientele, the usual deceptions, and the usual misdirection of resources and effort. This appalling waste will never be mitigated until the living Faith is more often heard from—convenient or not to the boys who seem to think that they can organize God to their own advantage.

ROBERT F. HORD

Cannon Beach, Ore.

Celebrant's Position

I was happy in the extreme to read your answer [L.C., August 14th] in the Question Box: "I still feel that this dual representativeness of the celebrant is most expressively manifested when he faces eastward for prayer and offering, and people-ward for such things as absolution, blessing, and reading of the Word."

This is the crux of my concern for this present trend of celebrating "behind the altar facing the people." When the priest is acting as the "leader" of the congregation in prayer, etc., I object to having him face me. Quite naturally it is sensible for him to face the congregation for exhortations, absolutions, benedictions, and reading of the Word.

The most sincere catholic intention in matters of ceremonial in the Anglican Church has never consisted of "aping" Rome.

In the name of ecumenicity must we today ape Rome in matters liturgical simply because Rome has chosen a revolutionary move to the left in liturgical practice? While thinking of when the priest faces the people, I am also disturbed by the now-present practice of building new churches "in the round." If there is any traditional justification for this it must go back to the ancient times of celebrating the Holy Communion out of doors around a stone altar, the people crowding around in order to hear! This architectural practice today makes it impossible for the priest to face all the people at any one time. It also makes it difficult for him to be heard, and generally makes it impossible to find a suitable location for the choir, to say nothing of organ location.

J. HARRISON WALKER
Choirmaster and organist
St. Andrew's Church

Wilmington, Del.

Armed Forces Prayer Book

I am quite disturbed to discover that the Church Hymnal Corporation no longer publishes the Armed Forces Prayer Book, which sold for a modest sum. It has been replaced by a full Prayer Book at the cost of \$4.50, published by Seabury Press.

This sum could be a serious problem for many churches who would like to give their men-in-service a Prayer Book. Even for us who are more highly favored than some, it creates something of a problem.

(The Rev.) ALLAN B. GRAYSON
Rector, St. Clement's Church
Hawthorne, N. J.

Musical Help Needed

Our choir needs a tape recorder, record player, music of Handel, Bach, etc., Christmas carols and other hymns.

Our choir is more than a century old. For a long time it was singing without the help of an organ. Chants and hymns were gradually introduced. From 1914 to 1948, my

father, the late M. J. Thomas, was the organist and choirmaster of this church — Holy Trinity C.S.I. Cathedral built by the Rev. Benjamin Bailey 150 years ago.

It may be that somebody has a tape recorder that he would gladly donate, and some church may have music which it is not using and would be glad to share.

For the progress of our choir and surrounding choirs please write to me at the address shown below.

M. K. THOMAS

Chemboil
Chetty Street
Kottayam
Kerala State
South India

Pro John Birch

I was much disturbed over an editorial [L. C., July 17th] on Robert Welch, but vowed I would not write you until I had read, *in toto*, his book *The John Birch Blue Book*. This I have done, and would hope to God that every subscriber to the L.C. or who reads this letter, (if it is published) would do the same.

I doubt if there is any organization more lied about than the John Birch Society, and until we know what it is, thru reading its book, we will continue to be deceived. Their one enemy is Communism, which should be the enemy of all God-fearing people. And Mr. Welch is their leader, a humble one who has sacrificed all his personal concerns to be just that. He could have called his group "The Robert Welch Society," but no, he named it for a fine young Baptist missionary in China, who was murdered by communists there.

Your editorial seems to be based mostly on a Mr. DeKoster's book, which I conclude is strictly anti-J.B. Now, you should read the Blue Book, if you have not!

MARIAN B. JOHNSTON

Linden, Mich.

} Editor's comment: We have.

Iris
V.
Cully



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CONGREGATION

Continued from page 9

event, its annual bazaar, was left intact since its emphasis is on mission and the proceeds of this one-day activity go entirely to missionary causes. Bazaar funds have been used for a children's home in Japan; equipment in Damaraland, South-west Africa; St. Christopher's Mission to the Navajo in Utah; the Jacob Renner School in Montenegro, Brazil; and toward relocation of an entire town threatened by floodwaters in Shageluk, Alaska.

Located in an all-white ultraconservative area of southern California, St. Anselm's has pursued an active interest in race relations. Its rector served in Selma, in 1965. Its parishioners conducted an all-night vigil for peace in the racially-tense south. One of its lay leaders has served for a year in neighborhood-relations programs at a large, central-Los Angeles, all-Negro Episcopal church.

Creative outreach at St. Anselm's in 1965 amounted to \$5,000 over and above the monies tithed to the Nicaraguan project. A portion of these funds transcended parochial borders to aid a neighboring mission struggling to build a new church, while other amounts went to Polynesia as part of Los Angeles' companion diocese program. This year funds will be targeted for other areas designated by the parish's creative outreach committee—laymen and women who are analyzing needs that can be met by parish funds.

Within its community of Garden Grove, St. Anselm's has taken active leadership in the Council of Churches through both lay and clergy participation.

In still another area, the church has provided a meeting place and lay guidance for two chapters of Alcoholics Anonymous—one for men, the other for women, and a chapter of Alanon—open to all persons regardless of their denominational affiliation.

Despite the inroads this church has made into missionary outpouring, its parishioners are continually seeking new ways to serve. They are not yet fully satisfied that God's aims have been fulfilled. Further satisfaction will come at St. Anselm's as it more closely approximates its goal of one dollar spent outside for every dollar spent inside; when each parishioner understands the Christian meaning of sacrificial giving; when its children learn of the importance of mission in the Christian life; and when ever-increasing numbers of men and women offer more of themselves to the service of the Lord in the secular world.

Although termed so by others, St. Anselm's does not yet consider itself "God's House On Fire." It regards itself as being in the early phases of a Christian spark ignition which it hopes and prays God will nurture into a fuller measure of service for Him and His people—everywhere.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

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.
The Rev. Horace A. Lycett, chap.
Sun & daily Eucharist; full-time chaplaincy

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

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHURCH 2425 Pennsylvania
BISHOP INGLEY STUDENT CENTER
The Rev. A. B. Patterson, Jr., r & chap.
Sun & daily Eu, vespers; full-time chaplaincy

CONNECTICUT

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

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. Canon, chap.
Sun 7:30, 8:30, 9:30, 11
J. Goodner Gill 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

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
The Rev. John D. Cannon, cnap. of the Univ; the
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.
The Rev. Canon Frederick E. Thalmann, r

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
HAYERFORD 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. 15; Ep. Chwmn 25; EYC 35, 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
EPISCOPAL CAMPUS MINISTRY
 4205 — 15th Ave., N.E.
 Rev. F. A. Schilling, Rev. A. A. Cramer, chaps.

WISCONSIN

ALL MILWAUKEE Universities and Colleges
International Student House
ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
 The Rev. Canon John W. Riegel, provost
 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 Brawn, r
 Sun MP 7:45, HC 8, 9:15, 11

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
 The Rev. R. E. Ortmayer, 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 John W. Riegel, chap.

PEOPLE and places

Appointments Accepted

The Rev. John S. Bradbury, former curate at St. Mary's, Park Ridge, Ill., is supply priest in the Diocese of Indianapolis. Address: 4060 Broadway, Indianapolis, Ind. 46205.

The Rev. Jack K. Bush, former vicar of St. Peter's, Plant City, Fla., is vicar of St. Ann's, U.S. Highways 19-98, Crystal River, Fla. 32629.

The Rev. Patrick Connor, vicar of Weston Bampfylde Church, Yeovil, Somerset, England, is exchange priest at Christ Church, 209 S. Main St., Chamberlain, S. D. 57325, from October 15th to August 1967.

The Rev. Vincent C. Flemmings, former vicar of Church of the Ascension, Kansas City, Kan., is vicar of St. Augustine's, 1625 Sixth Ave. S., St. Petersburg, Fla. 33712.

The Rev. William B. George, Jr., Ph.D., former assistant at St. Anselm's Chapel, University of South Florida, Tampa, Fla., is teaching at the State University of New York, Oswego, N. Y. 13126.

The Rev. Philip E. Gill, former assistant rector of St. Alban's, and headmaster of St. Alban's School, Waco, Texas, is headmaster of Episcopal Day School, Wichita Falls, Texas. Address: 4508 Jennings (76310).

The Rev. Enrico M. Gnasso, formerly with the Community Church, El Portal, Calif., affiliate of the Christian ministry program in Yosemite National Park, sponsored by NCC, and special assistant in the company operating concessions within the park, is bursar at Seabury-Western Seminary. Address: 914-B Crain St., Evanston, Ill. 60202.

The Rev. W. Newell Graham, vicar of St. John's, Brooksville, Fla., is also priest in charge of St. Francis, Bushnell, Fla. Address: Box 644, Brooksville (33512).

The Rev. William R. Harris, former rector of Christ Church, Bellport, L. I., N. Y., is curate at Trinity Church, 19 Trinity Place, Albany, N. Y. 12202.

The Rev. James D. B. Hubbs, former rector of Good Shepherd, Punta Gorda, Fla., is rector of St. Vincent's, 5441 Ninth Ave. N., St. Petersburg, Fla. 33710.

The Rev. J. David Kemp, former curate at St. Philip's, Coral Gables, Fla., is curate at All Saints', Ft. Lauderdale, Fla. Address: Box 2157 (33303).

The Rev. John M. Larson is vicar of St. Ambrose's, Antigo, Wis. Address: Box 134 (54409).

The Rev. Albert L. Longfellow, former vicar of St. James', Moberidge, S. D., is curate at St. Wilfred's, 3773 Wilkinson Rd., Sarasota, Fla. 33581.

The Rev. William E. Martin, former curate at St. John's, Tampa, Fla., is vicar of St. Peter's, Plant City, Fla. Address: Box 1090 (33566).

The Rev. William R. Merrill, former instructor and tutor at the University of the South, is with the Winston-Salem chaplaincy, Winston-Salem, N. C.

The Rev. Richard S. Miller, rector of Christ Church, Chamberlain, S. D., is exchange priest in Yeovil, England. Address October 1st-September 1st: Weston Bampfylde Rectory, Yeovil, Somerset, England.

The Rev. R. Benjamin Moss, former vicar of St. Alban's, Silver Creek, and St. Andrew's and Good Shepherd, both in Irving, and St. Peter's, Forestville, N. Y., is rector of St. John's, Medina, N. Y. Address: 316 Park Ave. (14103).

The Rev. Everett D. Simson, former assistant rector of St. Paul's, Dayton, Ohio, is Episcopal chaplain at the University of Louisville. Address: 1822 Casselberry Rd., Louisville, Ky. 40205.

The Rev. A. Lyon Williams, former rector of St. Vincent's, St. Petersburg, Fla., is curate at St. Andrew's, Tampa, Fla. Address: 240 Plant Ave. (33606).

New Addresses

The Rt. Rev. W. Fred Gates, 5302 Southwood Dr., Memphis, Tenn. 38117.

The Rev. Philip I. Livingston, c/o Box 149, Fond du Lac, Wis. 54935. He is traveling.

This Directory is published

in all

January and September issues.

Write Advertising Manager

for the low rates and other details.

The Rt. Rev. P. W. R. Russell, 79 Kildare Rd., Newlands, Cape Town, South Africa.

Retirement

The Rev. Leonel E. W. Mitchell, rector of Christ Church, Marlboro, and St. Agnes', Balmville, N. Y., since 1956, retired August 15th. Address: 291 Prospect St., Norwich, Conn. 06360.

Living Church Correspondents

Upper South Carolina — The Ven. William A. Beckham, Box 1789, Columbia, S. C. 29202, is the new correspondent for the diocese.

Laity

Mr. Thomas Alexander, organist and choirmaster at St. Paul's, Chattanooga, Tenn., for the past 17 years, is organist and choirmaster at Christ Church, Greenville, S. C.

DEATHS

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

The Rev. Canon Frederic Evenson, 81, retired priest of the Diocese of Albany, and honorary canon of the Cathedral of All Saints', Albany, N. Y., died July 12th, at the Albany Medical Center.

Canon Evenson attended the University of Minnesota and Hobart College, and was a graduate of Seabury Seminary in 1913, and ordained to the priesthood in 1915. He served churches in South Dakota and New York City; and was rector of the Church of the Holy Communion, Liberty, N. Y., for ten years before transferring to the Diocese of Albany. He was rector of Christ Church, Gilbertsville, N. Y., from 1931 to 1953, when he retired. He continued to serve many parishes, as supply priest.

The Burial Office and Requiem were read in the Cathedral of All Saints', Albany.

He is survived by his wife, Katherine T. Evenson, a son, and a daughter, the wife of the Rev. Leonard F. Neils.

The Rev. Herbert Ward Jackson, 39, rector of Trinity Church, Swarthmore, Pa., died of an acute coronary, August 6th.

Fr. Jackson was educated in Johnson City, N. Y., and was a graduate of Hobart College and the Episcopal Theological School, Cambridge, Mass., and was ordained to the priesthood in 1951. In 1961, he received the S.T.M. degree from the University of the South. He was in charge of St. Paul's, Utica and St. Andrew's, Trenton, N. Y. in 1950; assistant at Christ Church, Lexington, Ky., in 1957; rector of Ascension, Frankfort, Ky., in 1959, and went to Swarthmore in 1965. In both

the Dioceses of Central New York and Lexington he was a member of various diocesan departments. He was also a member of the faculty of the Episcopal Seminary in Kentucky.

Services were held at Trinity Church, Swarthmore and interment was in Floral Park Cemetery, Johnson City, N. Y.

He is survived by his wife, Patricia Lee Wood Jackson, and two children.

The Rev. Waldemar Jansen, Jr., 89, rector emeritus of Trinity (Oxford), Philadelphia, Pa., died in Norristown, Pa., July 23d.

Fr. Jansen was a graduate of the University of Pennsylvania and Philadelphia Divinity School, and was ordained to the priesthood in 1904. He served several churches in Philadelphia before becoming rector of Trinity (Oxford) in 1911. He retired in 1947.

Services were held at All Saints', Philadelphia.

The Rev. William Henry Meldrum 99, retired priest of the Diocese of New York, and rector emeritus of Christ Church, Patterson, N. Y., died June 6th.

Fr. Meldrum was a graduate of St. Stephen's and General Seminary, and was ordained to the priesthood in 1904. He was rector of Christ Church from 1894-1946, during which he was chaplain of Pawling School from 1907-1916 and 1929-1932. He retired in 1946 and had lived in Athens, Ga., for some time.

His wife, Angie Heartfield Meldrum, preceded him in death.

The Rev. Nelson Reichester Pearson, retired priest of the Diocese of Connecticut, died February 13th, in Clearwater, Fla.

Fr. Pearson was ordained to the priesthood in 1933. In 1935, he was named rector of Grace Church, Norwalk, Conn., and in 1951, rector of St. Paul's, Woodbury, and priest in charge of Christ Church, Bethlehem, Conn. He retired in 1962.

The Rev. Richard Lawrence Powers, Jr., 48, assistant at St. Michael's, Worcester, Mass., died in his home, July 3d.

Fr. Powers prepared for the priesthood under the direction of the examining chaplains of the Diocese of Western Massachusetts and attended the Episcopal Theological School, Cambridge, Mass., and was ordained to the priesthood in 1962. He was lay vicar and then vicar of Emmanuel Church, Winchendon, Mass., from 1960 to September 1963, when he went to St. Michael's.

During WW II he served in the Army Signal Corps, with three years in the Pacific area, as a commissioned officer. From 1954 to 1960 he was a lay reader at St. John's, North Adams, Mass. He was a manufacturer's representative in heating and air conditioning business, and prior to 1955, was in the retail business in North Adams.

A Requiem Mass was said at St. Michael's, July 6th, and interment was in Rural Cemetery, Worcester, Mass.

He is survived by his wife, Ruth Guyette Powers, a daughter, and three sons.

Anna E. Macdonald, 87, retired deaconess and former superintendent of the Episcopal Eye, Ear, and Throat Hospital, Washington, D. C., died July 23d, in Seattle, Wash.

Deaconess Macdonald, who entered the Order in 1917, had been in a nursing home in Seattle. Services were held in Trinity Parish, Seattle, and interment was in Puyallup, Wash.

John B. Rhodes, Sr., 66, communicant of Christ Church, Short Hills, N. J., died suddenly, June 12th.

Mr. Rhodes was active in diocesan affairs and had served as chairman of the advance fund campaign for the Diocese of Newark, his parish as vestryman and warden, and had been a deputy to three General Conventions. At the time of his death, he was a member of the diocesan council, departments of promotion and finance, and chairman of the latter. He also served as chairman of the Church Pension Fund Committee of the General Convention. He was chairman of the board of Elastic Stop Nut Corporation.

He is survived by his wife, Mary L. Lewis Rhodes, a son, a daughter, and seven grandchildren.

CLASSIFIED

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

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

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

MIDWEST metropolitan parish seeks priest for youth and educational responsibilities in Sunday School and Day School, as well as general parish activities. Snapshot, biography, and resumé of experience requested. Salary open. Reply Box P-405.*

ORGANIST-CHOIRMASTER, New Jersey suburb. Good pipe organ, two choirs, weekday evening rehearsal and Sunday services. Good salary, with assurance of increases for right person. Contact The Rev. Edward Keller, 75 Union Avenue, Little Falls, New Jersey.

PARISH in Phoenix, Arizona suburb has challenging opening for curate. Primary need in area of youth work and Church school, also to assist in all pastoral duties. Would be of interest to recent seminary grad. For further information send complete resumé to St. Mark's Church, 322 North Horne Street, Mesa, Arizona.

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 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.*

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

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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Peekskill, N. Y. 10566

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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. Weitzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys 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 9 & 11; 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; 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, 9:15; 11, 5:15; Daily 6:45

DAYTONA BEACH, FLA.

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

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

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD 10 & 6;
C Sat 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

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

ATLANTA, GA.

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; 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.

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

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

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;
Wkdys 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

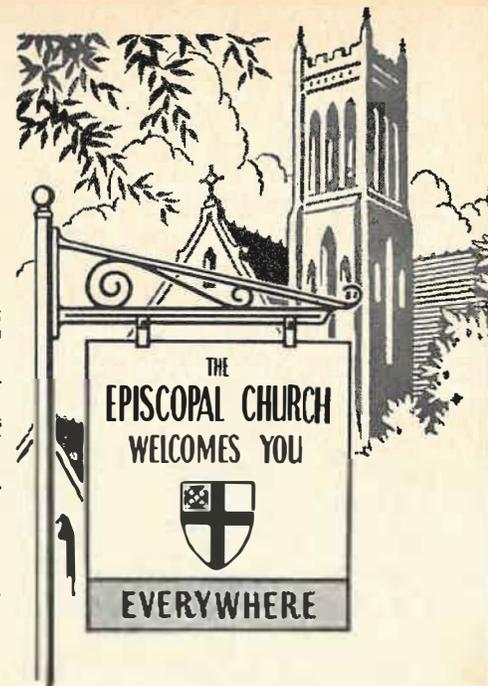
HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. 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 Damosch, 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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD;
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

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

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.