

The Living Church

September 25, 1966

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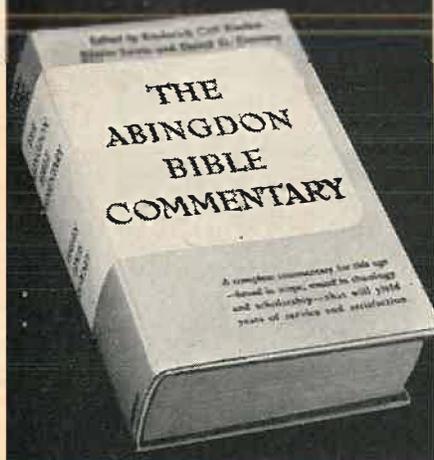
And it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man car-

ried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

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Sixteenth Sunday after Trinity*



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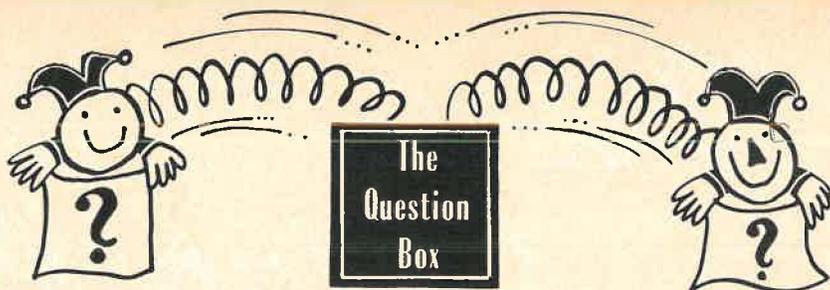
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered.

By Carroll E. Simcox

A friend gave me a devotional booklet at my recent Confirmation, and in it I find an "examination of conscience" consisting of a lot of questions to ask myself about my sins. One thing about it troubles me. None of the questions have to do with such social sins as prejudice, class-conscious snobbery, etc. Aren't these sins to be repented and confessed?

They are indeed, and any really adequate form for the examination of conscience must cover this area of social sins. If it is a sin for a Christian to detest his mother-in-law, it is equally a sin for him to tell jokes which hurt people of another race, religion, or nationality by making them appear innately contemptible. If it is a sin for a Christian to drink too much at his class reunion, it is equally a sin for him to ignore in both thought and action the people in his world who are hungry. The old familiar distinction between "private" and "social" sins never had any real validity anyway. Any refusal to love our neighbor, whoever he may be, is a sin. All sound moral theologians of the Church know this, and an "examination of conscience" which is not informed by an adequate moral theology should be pitched.

How can the Roman Church, even by its own reasoning, maintain the viewpoint that Anglican Orders are "invalid" when, by now, almost all Anglican bishops have, somewhere in their line of succession, Old Catholic Orders? Rome has

always, and continues to maintain the validity of Old Catholic Orders.

You are asking me to answer a question from the viewpoint of a position which I do not share, but I think I know how a Roman Catholic spokesman would answer it. The nub of his answer would be that the Old Catholic and other Catholic bodies which are in schism from Rome but which have valid Orders have had a full intention to perpetuate a sacrificial priesthood. He would contend that at the time of the breach between Rome and Canterbury the Church of England adopted both a form and a principle of ordination which lack a clear expression of intention to perpetuate the catholic ministry which was in the Church before that break with Rome.

The Romanist would argue that the Old Catholic and other Catholic bodies which recognize Anglican Orders are wrong in their judgment on this issue, without having to question in any way the validity of their ministerial orders.

? ? ?

I have read recently of a number of persons who have been ordained as "perpetual deacons." Please tell us something of this apparently new concept in the Church. Who becomes a perpetual deacon, and what training is involved?

Actually, nobody is ordained a "perpetual deacon." This isn't a special or distinct order of the ministry. A man may be ordered a deacon with the understanding that he will remain in that order and will not seek advancement to the priesthood. This is what is meant by the perpetual diaconate. It is by no means a new concept in the Church, but perpetual deacons are much more common in the Eastern Churches than in the West. Most men who become perpetual deacons are simply good Churchmen who wish to serve in the ministry but who intend to work for their livelihood in the secular world. The training is the same as for any other candidate for Holy Orders. Whether the candidate attends a seminary or not, he must stand examination in the subjects prescribed for all ordinands.

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The Living Church

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THINGS TO COME

September

25. Sixteenth Sunday after Trinity
Sergius, Ab.
26. Lancelot Andrewes, B.
29. St. Michael and All Angels
30. Jerome, P. Monk

October

1. Remegius, B.
2. Seventeenth 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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September 25, 1966

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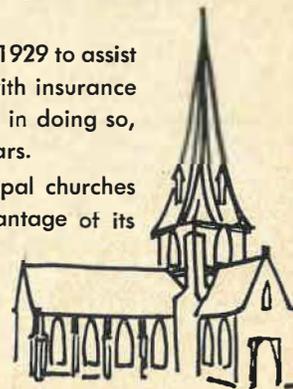
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O ye Angels of the Lord, bless ye the Lord: *
praise him, and magnify him for ever.



Albert Stewart: St. Michael

National Sculpture Society

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

From the Epistle for
St. Michael and All Angels

The Living Church

For 87 Years:

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

September 25, 1966
Sixteenth Sunday after Trinity

CALIFORNIA

Myers to Succeed Pike

The Rt. Rev. C. Kilmer Myers, second Suffragan Bishop of Michigan, was elected sixth Bishop of California (see city is San Francisco), in an election that extended into the early hours of September 14th. After the results were announced, the Rt. Rev. James Pike, who retired as diocesan on September 15th, placed his crosier on the altar of Grace Cathedral, in token of his relinquishing his position as diocesan leader.

Bishop Myers was notified of his election at 3:30 AM Detroit time. His immediate reply was, "I am astounded and highly honored." He gave no indication of his answer to the election. However, he was one of the official nominees, and as such had given his assurance that if elected, he would accept.

The Rt. Rev. George R. Millard, Suffragan Bishop of California, moved that the election be made unanimous.

Reportedly, the Very Rev. John B. Coburn, dean of the Episcopal Theological School in Cambridge, Mass., was contacted during the course of the election and requested to allow his name to be nominated. He, however, is said to have declined the request.

ATLANTA

Policy Statement from Lovett

The Lovett School, Atlanta, Ga., which was at one time an Episcopal day school, associated with the Cathedral of St. Philip, but was separated from the Church 3½ years ago because of its segregationist policy, has announced a change of policy beginning with the school term in 1967.

In a letter addressed to parents of children in the school, the chairman of



It was Bishop Myers on the 9th.

the board of trustees, James M. Sibley, said that "subject to limitations of space and facilities, those applications deemed best qualified . . . will be admitted without regard to race or religion." The letter reads further, "Some three or four years ago, your trustees took a position which was controversial but one which the board believed at the time to be in the best interest of the school." Mr. Sibley wrote, "Neither then nor now have we allowed our personal views, opinions, or prejudice to interfere in any way with the action that we considered wise for the school."

In 1963, when the school refused to admit the child of Dr. Martin Luther King, Jr., and then later refused to admit two other Negro children, the school's connections with the Church were severed. During the years since then the school has continued to have Morning Prayer at some of its chapel services; some clergy

have voluntarily maintained a weekly celebration of Holy Communion at the school, and each year the baccalaureate service has been held in the cathedral. This policy of continuing services of the Church after all official connection was severed, brought frequent protests from a number of Episcopalians, and especially from the Episcopal Society for Cultural and Racial Unity.

With the announcement of the change of policy, the Rev. John Morris, executive director of ESCRU stated, "ESCRU gladly lays aside its continuing protest of Lovett's former policy of segregation and joins with all persons of good will in hoping that we will see a speedy implementation of the new position."

NORTH CAROLINA

The KKK, Black Power, and Excommunication

The Rt. Rev. Thomas A. Fraser, Jr., Bishop of the Diocese of North Carolina, lumped together members of the KKK and advocates of black power, and declared that adherents of either philosophy are not entitled to receive the sacraments. In a statement in the *North Carolina Churchman*, official diocesan publication, the bishop said, "Let it be clearly understood that there is no place in this Church for the thinking of the Klan or the philosophy of Black Power." He added, that in his opinion, "the follower of either excommunicates himself from the Altar of God and can only return by an act of repentance and confession."

He expressed the hope that "the cooler weather of the fall season will make the congestion of the over-populated areas less unpleasant and give every American citizen and certainly every Christian citizen another opportunity to face the maladies that test the social planners of our

California Election

Ballot Number:	1		2		3		4		5		6		7		8		9	
Nominees	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
George M. Alexander	—	1	—	—	—	—	withdrew	—	—	—	—	—	—	—	—	—	—	—
Morris F. Arnold	36	83	55½	124	67½	163	64½	178	58%	156	41%	108	27%	84	12	40	7½	8
C. Julian Bartlett	3¼	11	8	4	withdrew	—	—	—	—	—	—	—	—	—	—	—	—	—
Dennis J. Bennett	3	18	withdrew	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
John M. Burgess	8¼	24	1	6	withdrew	—	—	—	—	—	—	—	—	—	—	—	—	—
John P. Fuller	1	5	withdrew	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
John B. Haverland	7	10	3	9	withdrew	—	—	—	—	—	—	—	—	—	—	—	—	—
Graham N. W. Lesser	2	7	withdrew	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
G. Richard Millard	52	189	59½	200	67%	221	68%	221	63½	209	59½	198	59½	181	69½	221	56½	197
C. Kilmer Myers	16	58	12¼	53	5¼	22	11	16	18¼	50	36¼	104	48¼	145	34¼	230	100%	282
Lesley Wilder	33	65	36%	86	33½	89	34	85	36½	86	34½	89	39¼	88	withdrew	—	—	—
John R. Wyatt	11	24	11¼	16	7¼	8	withdrew	—	—	—	—	—	—	—	—	—	—	—
Necessary to elect	88½	248	91¼	250	90%	252	89%	251	88%	251	86¼	250	87½	250	83	246	83	245

nation and the world. Nothing has been more disturbing," he said, "than the extremist groups who have gnawed at both ends of the cancer of mankind's problems. They have used prejudice, fear, and injustice as a means to hinder and destroy many worthwhile efforts to alleviate the pains of a rapidly-growing world that is having great difficulty in meeting its challenges. It seems to me that anyone who uses the misery of human problems to aid and abet the unlawful practice of violence excommunicates himself from the Sacraments of the Altar, and cannot call on the name of our Lord Jesus except in repentance with a humble and contrite heart."

Bishop Fraser acknowledged that the change of season "will not solve our problems, but it may take some of the irritation out of them temporarily."

Request for Another Bishop

Delegates from approximately 125 parishes and missions of the Diocese of North Carolina will meet November 12th in the Church of the Holy Comforter, Burlington, N. C., to act upon the request for an assistant bishop, made by the bishop of the diocese, the Rt. Rev. Thomas A. Fraser, Jr.

Bishop Fraser was Bishop Coadjutor of North Carolina for five years before he succeeded to the office of diocesan last year. He may request the election of either a coadjutor or suffragan.

Church and Industry Institute

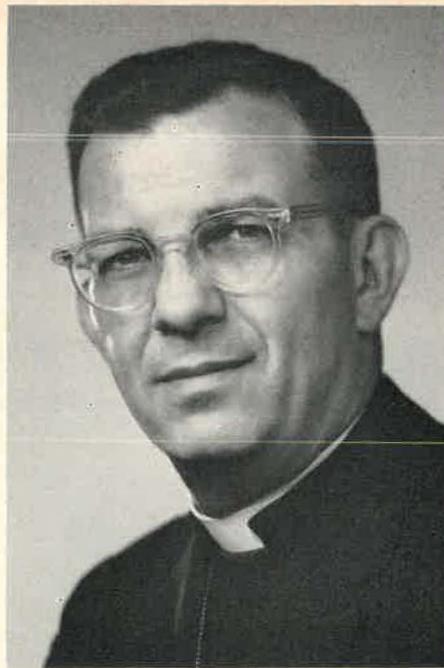
A new Church and Industry Institute is prepared for the first sessions of its two-year initial program at Wake Forest College, this fall. The institute, which is financed by the Diocese of North Carolina and the Episcopal Church Foundation, is for clergymen of all Churches, meeting together with laymen from industry and business, according to the Bishop of North Carolina, the Rt. Rev. Thomas A. Fraser, Jr. If the institute is successful after its two-year period, other Churches will be invited to share the support of the program.

Bishop Fraser said that if the individual clergyman can obtain a better understanding of industrial society he should be able to communicate more effectively with the members of his congregation, and thereby, add to the significance of the role of the Church in the total life of the individual. [RNS]

ORTHODOX

Orders Discussed

Archbishop Athenagoras of Thyateira, head of the Greek Orthodox Church in England, was among the leading delegates attending a special Pan-Orthodox conference in Belgrade, Yugoslavia, to discuss



Burnie Batchelor Studio
Bishop Fraser

the common attitude of the Orthodox Churches toward the Old Catholic Church and the Anglican Communion, before opening a full scale dialogue with them.

The conference delegates, in sessions from September 1st through the 15th, worked in two divisions, one on the matter of the Anglican Church, and the other on the Old Catholic Church. The conference was a direct result of the third Pan-Orthodox conference held in Rhodes, Greece, in 1964. At that time the delegates resolved to move forward actively in the dialogue with the other Communion.

An Orthodox official said, "The desire of the Anglicans and Orthodox for closer unity is no new thing, and the conference here will be taking up the work of a number of earlier meetings. During 1930 and 1931 important discussions were held in London between Anglicans and representatives of most of the Orthodox Churches. In 1935, Anglican and Romanian delegates met in conference in Bucharest, while more recently in the postwar period conversations were held in Moscow, in 1956, between the Russian Church and the Church of England. Church leaders, both Anglican and Orthodox, feel that these previous conferences have established a solid basis for doctrinal agreement, and that the time has come to build further on this foundation."

The Church of England is already in full communion with the Old Catholic Churches as a result of an agreement signed between them in Bonn, West Germany, in 1932. By this agreement each Church recognized the catholicity and independence of the other and agreed to maintain its own. In Europe, the Old Catholics are strong in Holland, Austria, Czechoslovakia, Germany, Poland, Switzerland, and Yugoslavia.

The 1935 conference of Anglican and Romanian representatives in Bucharest led to the recognition of the validity of Anglican Orders by the Romanian Orthodox Church, which is the second largest of the Orthodox Churches, with some 14 million members.

When the Archbishop of Canterbury visited Jerusalem last April, he said that he hoped that forthcoming attempts to resolve doctrinal differences between the Anglican and Orthodox Churches would be successful. The present meeting in Belgrade was foreshadowed at that time, when it was also reported that, for its success, the decisions of the Orthodox Churches had to be unanimous. Much was therefore seen to hinge on the Belgrade talks. [RNS]

CHICAGO

Thoughts on Christian Action

Real estate men and women of the Diocese of Chicago attending the Church's seminar on their profession, got to the heart of the open housing problem, personal convictions, and their own business problems. In an article appearing in the *Chicago Daily News*, August 20th, Dave Meade, religion writer for the paper, quoted a paraphrase of quotes taken from those who participated in the seminar. Jim Phillips, editor of the All-state Insurance sales magazine *Contact*, prepared the paraphrase:

"We fear the unknown, as we always have—but we are also equally afraid of taking a definite stand on an issue, in groups or as individuals. We seem to want to wait for someone else to come out, for or against, then we side.

"We like to steer clear of the 'Christian conscience.' We listen to others, ignoring our own heart, the brain God gave us, and the courage to face the problem squarely—regardless of what our local society says or thinks as a society.

"We are totally selfish in attempting to solve the problem. We want to solve it our own way, on our terms, to our satisfaction, first. And many times our way is exactly opposite of the Christian or morally righteous way."

The seminars were started in 1964 by the bishops of the diocese and an *ad hoc* committee of laymen who wanted to promote the "ministry of the laity," according to Morton O. Nace, Jr., executive director of the Churchmen. Medicine, sales, and education have been the subjects of previous seminars. [L.C., January 9th, April 17th, June 5th] One for the legal profession is scheduled for September.

MISSOURI

Brotherhood Disbands

A unique ecumenical religious community of men, called the Brotherhood of

Christian Unity, has been disbanded apparently because officials of the Vatican disapproved, according to the *St. Louis Review*, official Roman Catholic archdiocesan weekly. The paper said that Fr. Joseph Starmann, of the Roman Diocese of Jefferson City, and co-leader of the two-year-old community, has been transferred to a post as Newman Club chaplain at the University of Missouri. The other co-leader, Fr. Robert Bollman, a priest of the Diocese of Missouri, is on retreat at the [Anglican] Priory of the Poor Brethren of St. Francis, Orange City, Fla. The *Review* went on to say that he would take up some other unspecified ministry upon his return to Missouri. The other members of the Brotherhood have gone, each to his own pursuit or religious assignment.

Reasons for the breakup were not disclosed. The *Review* said that the Congregation of the Doctrine of the Faith, while not forbidding the Brotherhood to continue, strongly discouraged it. The decision to disband, Fr. Starmann said, "was made in Missouri, on the basis of what we were told in Rome." He declined to elaborate.

The brotherhood, located in the small farming community of Wien, was founded by Fr. Bollman; Fr. Starmann; the Rt. Rev. Joseph M. Marling, of the Roman Diocese of Jefferson City; and the Rt. Rev. George L. Cadigan, Bishop of Missouri.

The brotherhood received a letter on March 31st, saying that the Vatican "believes it is not expedient that the experiment (the community) be continued." It was signed by Cardinal Alfredo Ottaviani, Pro-Prefect of the Congregation of the Holy Office. [L.C., June 5th] Fr. Starmann said that he and Bishop Marling wrote back suggesting that the Brotherhood be allowed to continue as two religious communities rather than as a single one. The Episcopal and Roman Orders would each then have its own superior, but would work and pray together whenever possible. In July of this year the *St. Louis Review* revealed that Rome had replied to the proposal for separation, but Bishop Marling declined to say what the Vatican had advised.

Fr. Bollman also declined to discuss the situation with a *Review* reporter, saying only that Bishop Cadigan had always been very much in favor of the community.

MARYLAND

Film Festival

On each of four successive evenings early in August, parishioners and friends of the Chapel of the Ascension, Middle River, Md., and parishioners and friends of Holy Trinity, Essex, Md., attended a family film festival sponsored by the vicar of the chapel, the Rev. Edward Warfield.

The series was also open to the public without charge.

The program began with a service and hymn sing, followed by a film, a discussion period, and refreshments. The movies chosen from among many previewed by the vicar and discussion leaders were: *The Red Balloon*, *Parable*, *The Detached Americans*, and *White Mane*.

CANADA

Ramsey on Union, Divorce

Ultimately there will be one Christian Church, but the Anglican Communion will not go into any unions without the four fundamentals it believes to be part of the Primitive Church, the Archbishop of Canterbury said recently while in St. John's, Newfoundland. Dr. Ramsey listed the fundamentals as: Holy Scriptures, the Creeds, the Sacraments, and the historic episcopacy.

Dr. Ramsey, who is in Canada on a month's tour at the invitation of the Most Rev. Howard Clark, Bishop of Rupert's Land, and Primate of All Canada, said at a press conference, that the Church he envisions will be one of various customs and forms. And to the question of room for the papacy in such a Church, he said that in the united Church of the future, "the Bishop of Rome might have a place as a presiding bishop among equals."

While in Fredericton, N. B., he said of Vietnam and the United States: "The U. S. is in Vietnam with the right motive—withstanding Communist aggression." But he added that if the struggle continues, "it will be no good at all." He said that he longs for peace in Vietnam, but it would require both sides to act. He also had similar views on Rhodesia, where talks have broken off between England and the former colony.

On the subject of divorce: He thinks England's present laws are unsatisfactory, and should be improved, but he also be-

lieves the Church of England will cling to its present law of not marrying a divorced person while the other partner is living.

Later in Halifax, N. S., Dr. Ramsey said of Church union in Canada: Only a solid minority of opposition can prevent the union between the Anglican Church of Canada and the United Church of Canada.

On the subject of ordination of women: A report will be available in England before Christmas. He would say no more on the matter.

MRI

Report to Church Issued

A "Report to the Church on MRI" in the form of an illustrated brochure has been issued by Mr. Walter Taylor, Jr., Executive Officer of the Mutual Responsibility Commission of the Church. Copies may be secured from the M.R.I. Commission, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.

The report is literally a report on the progress of the MRI effort of the Episcopal Church to date, and contains much specific information. Designed to assist those who are working to educate the Church membership in the meaning of MRI, it contains a catalogue of filmstrips and other available educational material.

The text of the Toronto declaration of 1963 is given at the end of the booklet.

ORGANIZATIONS

New Student Federation

Delegates at the National Student Christian Federation general assembly meetings held at McCormick Theological Seminary, Chicago, voted the organization out of existence in order to form one national organization of Anglican, Roman Catholic, Protestant, and Eastern Orthodox college students. [L.C., Sept. 11th]

The new organization, known as the University Christian Movement, now includes members from the old NSCF, representing Episcopal, Lutheran, Baptist, Methodist, Presbyterian, Disciples of Christ, Evangelical United Brethren, United Church of Christ, Quaker, and Moravian Churches, YWCA and YMCA campus organizations, members of the National Federation of [Roman] Catholic College Students, the National Newman Student Federation, and the Campus Commission of the Standing Conference of Orthodox Bishops in the Americas. Membership in the UCM also will be open to local and regional religiously-oriented campus groups through their national organizations, which are not now in the movement. It is believed that the UCM will have at least double the membership of the former NSCF, estimated at 200,000.

Final action resulting in formation of



Dr. Ramsey

the new group was preceded by two days of debate on the articles of operation governing the new organization. The document was approved by unanimous standing vote.

Military conscription is listed as a current major issue on campuses, so a detailed study of selective service questions was begun. The delegates recommended that the UCM executives form a special *ad hoc* committee on the draft, to serve as a coordinating and research unit for the dissemination of material on selective service, and they also noted that present draft legislation is due to expire next June.

The University Christian Movement will be officially identified as a "related movement" of the National Council of Churches but will be autonomous in its legislative and decision-making powers.

[RNS]

NCC

Three Top Priorities

When the triennial General Assembly of the National Council of Churches meets in December at Miami Beach, reports to the member Communion of the far-flung and varied operations of the seventy program units of the Council will be made.

The NCC is now sixteen years old. It includes within its federated membership thirty Protestant, Anglican, Old Catholic, and Eastern Orthodox Communion. At the present time its three top priorities are its concerns about poverty, peace, and race. What its task forces are doing, and planning to do, on these fronts will be the substance of most of the reports.

The NCC Anti-Poverty Task Force, composed of representatives of member Church bodies and Council units, is coordinating the first sustained, nationwide voluntary effort to help wipe out poverty. The group is using every weapon at hand—from the establishment of action programs to the support of strong legislation needed for them: laws for fair housing, better working conditions, civil rights, jobs, health facilities, and so forth.

The Churches' concern for world peace has become so urgent that the Council has made it a major thrust of the coming triennium. The Rev. Dr. Robert S. Bilheimer was recently appointed to coordinate this thrust. Training seminars for 30,000 persons have been held at the Church Center for the United Nations in New York. Pilot projects in local churches follow these training programs to help Church members analyze foreign policy and keep abreast of the international situation.

Events have been moving in high gear on the civil rights front since 1963, when the NCC's Commission on Religion and Race was organized to coordinate the efforts of member Churches for racial justice. It was one of ten organizations sponsoring the March on Washington, trained the first volunteer student workers

to help with voter registration in the south, assisted arrested civil rights workers and secured medical and legal aid and other services for them. The Commission's program was soon broadened to include all areas of the country and it continues to press for legal equality, economic opportunity, public works, housing, and education in behalf of racial minorities. One of the most dramatic projects growing out of the NCC civil rights program is its Delta Ministry.

NEWS FEATURE

Experimental Ministry in Missouri

By The Ven. CHARLES F. REHKOPF

An experimental ministry among the jobless and untrained persons of Dunkin and Pemiscot Counties in southeast Missouri began September 1st, under the direction of the Rev. William Chapman. His ministry among the rural poor is sponsored by the Diocese of Missouri as a pilot diocese of the Church, with a grant of \$19,390 from the national joint urban program.

Goals of this ministry include development of a program of adequate housing for "technologically obsolescent" families, new industry, and "agri-business cooperatives" suited to the Bootheel area. Additional goals concern the participation of other Churches and ultimate formation of a Missouri Delta ecumenical ministry cabinet which would assume leadership for the program within two years.

Clergy and laity of the Episcopal, Presbyterian, Methodist, Baptist, Roman Catholic, Nazarene, and Pentecostal Churches have been meeting in the two counties for several months. Mr. Chapman has said that these meetings have shown a need for a "more relevant relationship of the Churches to the social and economic life of the people in the area." He added that he believed that these meetings could develop into the proposed ecumenical ministry.

Mr. Chapman said, "While the ultimate direction of the program will be determined as progress is made, the initial emphasis will be directed toward the potential one-to-20 acre landowners for raising vegetables for a common market."

For the past six years he has worked in southeast Missouri, first as vicar of St. Paul's, Sikeston, and since January 1965, as director of poverty program projects for Delmo Housing Corporation, a non-profit corporation which operates ten villages built by the government for farm laborers during the depression. While at Delmo, he initiated the cooperative planting of 70 acres of cucumbers by some of the Delmo communities, an experiment planned to develop leadership among the poor and to increase their experience in operating private, self-help enterprises.

The Rev. Mr. Chapman is serving as

interim vicar of St. Luke's, Kennett, and St. John's, Caruthersville, and is also chairman of the migrant ministry department of the Missouri Council of Churches.

AROUND THE CHURCH

Two European members of the staff of the Diocese of Masasi were married August 11th, by the Bishop of Masasi, the Rt. Rev. Trevor Huddleston. The Rev. David Bartlett, warden of St. Cyprian's Theological College, and Miss Marion Phillips, M.D., senior medical officer of the diocese, were attended by Mr. and Mrs. Paul Mhina. Mrs. Bartlett will continue her work at the Lulindi Hospital near Masasi, and Fr. Bartlett will join the staff of the Lulindi parish. This is the first time that a married priest has been on the diocesan staff.

The Rt. Rev. **Richard Roseveare**, Bishop of Accra, **has announced the appointment of two assistant bishops**, the Very Rev. Aruna Kajo Nelson, provost of the Accra cathedral, and the Ven. John Benjamin Arthur, archdeacon of Kumasi, Central Ghana, who **will be consecrated December 11th**, by the Most Rev. Cecil Patterson, Archbishop of West Africa. **The two new bishops will work with the present assistant bishop in Accra**, the Rt. Rev. I. S. M. LeMaire, in certain areas pending the division of the present Diocese of Accra into three separate dioceses January 1, 1970.

[RNS]

There are fourteen theological students enrolled in Shoin University, Kobe, Japan, the Presiding Bishop and Bishop of Kobe, Michael H. Yashiro, has announced. In all, there are three possible courses at the university—English literature, Japanese literature, and theology. When the men have finished the government-recognized four-year theological course, they will be able to be ordained as well as being certified as qualified teachers for any school in Japan.

The Rt. Rev. **Narciso Jubany**, Bishop of Gerona, Spain, **has authorized the celebration of Anglican and Protestant services in all parishes in his diocese**, and especially along the Costa Brava resort area. In 1965, non-Roman services were held without the bishop's authorization or knowledge, but this year he has recommended that parish facilities be made readily available to non-Roman Catholics.

[EPS]

The Rev. **Donald Mowery**, who directs the Youth Service in Memphis, Inc., **has received the Liberty Bell Award** from the Memphis and Shelby County Bar Association for his work with the children of slum streets and the rebellious offspring of the affluent. He did similar work in Nashville, Tenn., before moving to Memphis in 1963.

Letter from London

Somewhere in the complex of every diocesan bishop's office there should be a Lambeth Conference 1968 file. And somewhere in everyone's prayer list there should—already—be a Lambeth Conference 1968 petition that God will use the occasion according to his will. Both file and petition should take some notice of impressions left by the recent meeting of the World Methodist Council in London.

The Methodists found two questions kept meeting them at every turn. The first of these is: What sort of sense does it make for a world confessional movement to pass confessional resolutions in an ecumenical era? Not that the resolutions were confessional in the sense of being limited in their vision or outreach. They were confessional in that they carried authority only for Christians wearing one particular kind of label. And the truth of 1966—and, surely, no less of 1968—is that labels are becoming increasingly blurred and illegible. Is the aim of any international confessional gathering to be a reprinting of old labels, to foster the spirit of denominationalism? Or is it ruthlessly to reject old patterns which have contained much that is precious?

The second question is perhaps an even harder one. Just as old distinctions between Churches have lost their meaning, so has the ancient dividing line between the Church and the World. The twentieth century—or the Holy Spirit—has shattered the wall of partition. Methodists at their council knew that you cannot preach the Gospel in a social and cultural vacuum. And they saw that passing resolutions does not save the world. The Church must be incarnate in the world, not set itself over the world in judgment. Not that a conference of any sort can be asked (impossible thought!) not to pass resolutions about the world. But it must be asked to stand first in humility in the world, and perhaps in wonder and praise that it is an exciting, complex world.

For anyone who loves what Anglicanism stands for—and, thank God, there are millions of us—Lambeth 1968 must cast long shadows to 1966. Perhaps there's an omen there. You cannot have shadows without having a strong source of light.

Talking of an ecumenical atmosphere, look at the following list. The Archbishops of Canterbury and York, the Primus of Scotland, the Bishop of Gibraltar, the Metropolitan of Thyateira (Greek Orthodox), the Metropolitan of Sourzh (Russian Orthodox), the Roman Catholic Abbot of Caldey, and the Rev. Irwin Barnes (Baptist), the Rev. Dr. N. Micklem (Congregationalist) and the Rev. Dr. M. Ward (Methodist). That list, so impossible a generation ago, contains the names of the patrons of an appeal for

funds for building extension at an *Anglican Benedictine* foundation.

Nashdom Abbey in Buckinghamshire, England, has announced that it plans a large program of building extension to house the steady increase in the number of people who look to the community for help and those who seek to join them either as novitiates or oblates (laymen who take no vows, but make revocable promises of obedience). More men are testing their vocation than the Benedictines find they can house: the number of guests increases and at present they are unable to take men waiting to go to Nashdom as postulants, simply because of lack of space. Visitors and retreatants now average about 300 a month, and the monastery is so cramped that the junior commonroom has had to be divided to make three small rooms, and interviews have to take place on the landing of the main stairway unless the weather permits the use of the garden.

The ultimate cost of the entire project will be about £200,000, and their present aim is the completion of the novitiate/reception block (c. £50,000).

At what would once have been regarded as the theologically opposite pole from Nashdom is All Souls, Langham Place, one of the Church of England's most famous Protestant centers. Set in the heart of London, a stone's throw from Oxford Circus and across the road from the BBC HQ, All Soul's is always packed.

The congregation includes many doctors who find it difficult to be present when they are on call. That difficulty is now being eased. The end seat of the five back pews will be reserved for doctors and will be supplied with a small light which will flash when one of them is wanted. Volunteers will take turns in the vestry to answer the telephone and operate the light.

The independence of Botswana, formerly Bechuanaland, which will come into force in September, will bring a very distinguished man to Washington and New York. He is Dr. Zachariah Keodirelang Matthews who is to be Ambassador in Washington and Permanent Representative to the UN.

An African layman, 65 year old, Dr. Matthews is an Anglican of "high church" tradition. He preached at Westminster Abbey at Malawi's independence day celebrations in July. He also represented the Church of the Province of South Africa at the Cottesloe conference which was called by the World Council of Churches to consider race relations in South Africa. He so distinguished himself on that occasion that he was made Africa Secretary of the World Council.

Educationalist, lawyer, anthropologist, statesman in both the ecclesiastical and the secular world, Dr. Matthews adds distinction to every task he undertakes.

Seven years ago the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, announced the preliminary plans for the Southwark Ordination Scheme which was to be largely concerned with worker-priests—who, according to Dr. Stockwood, were not to be regarded as cut-rate part-time parochial clergymen, but as men hammering out a new pattern of priesthood in the contemporary world.

In the current issue of his diocesan magazine *The Bridge*, Dr. Stockwood writes: "In our diocese we have two solicitors, a bank clerk, a baker, several schoolmasters, a bus inspector, a lecturer in physics, a headmaster of a mentally handicapped school, a factory worker, a psychiatric social worker, and an industrial research technician. These men earn their livings in the secular world, and beyond expenses they receive nothing from the Church. Their primary job—so far as their priesthood is concerned—is to exercise their ministry among the people with whom they work."

The daughter of the Bishop of Portsmouth is now married. And it sadly goes on record that the Bishop, Dr. Phillips said: "There must be a sense of deep shame that two services should be necessary and that we cannot share the full sacrament in one."

Background: Judith Phillips, 26, married 28-year-old Tim Melhuish, a Roman Catholic. Despite an appeal to the Vatican, Dr. Phillips was not allowed to participate in the Roman marriage service. But, by special RC permission, the young couple were allowed to go from the RC church after the ceremony to Portsmouth's Anglican cathedral for a service of blessing. "This service is significant because this is the first time that an Anglican service of blessing has been possible after a marriage in a Roman church," said Dr. Phillips.

The first story on this page was about the Lambeth Conference. Since writing it I have been reading the London *Observer* (a highbrow Sunday paper) which suggests the possibility that this episcopal talk-fest may have a new shape. It says that on his Canadian tour Dr. Ramsey is being pressed to drop the word "Lambeth" in favor of some such title as "Bishops Council of the Anglican Communion." It is also suggested that the conference should meet at one of the world's danger points such as South Africa, Israel, or Hong Kong.

DEWI MORGAN

The Story of Wenceslas: Prince and Saint

By The Rev. Enrico S. Molnar, Th.D.
Canon Theologian
Diocese of Los Angeles

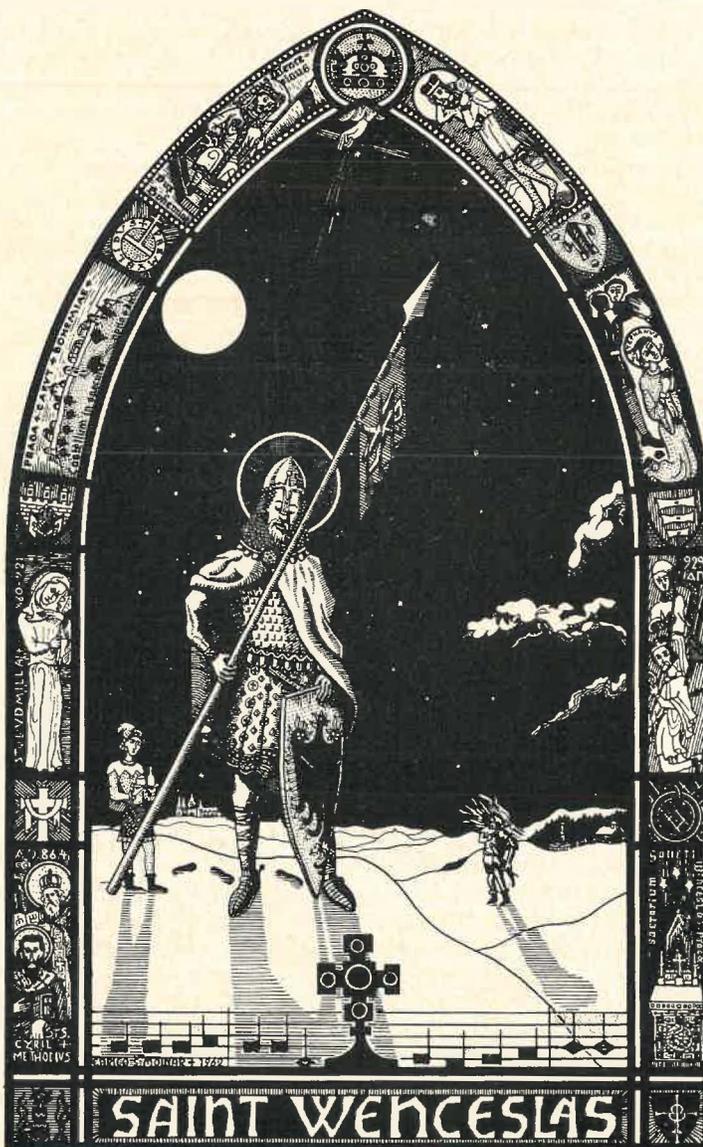
“Good King Wenceslas look'd out
On the Feast of Stephen . . .”

In all probability you are familiar with this old English carol. Maybe you sang it yourself during the last Christmas season. But it is quite as probable that you may wonder who may be the subject of this quaint song.

The beginnings of Christianity in Moravia and Bohemia are associated with the names of three saints: Sts. Cyril and Methodius, and St. Wenceslas. Cyril and Methodius, two brothers from Thessalonica, Greece, began their missionary activity in Moravia in A.D. 863, building successfully upon earlier and abandoned foundations of Iro-Scottish monks. In order to indigenize the Church, they gave the Slavs a written alphabet and a Glagolitic translation of liturgical books and the Gospels.

St. Wenceslas (in Czech *Václav*, in Russian *Vyacheslav*), who was born around A.D. 900, was the first Christian ruler of Bohemia. Credit for his early upbringing in the Faith goes to his grandmother, St. Ludmilla, who had been baptized years earlier by Methodius, the aging Archbishop of Veligrad in Moravia. Wenceslas ascended the Bohemian throne in 921 as a comparatively well-educated prince who read the Psalms and the Gospels in Latin, “as if he were a bishop, and he also read Slavonic with ease,” at a time when a great majority of rulers found it mentally exhausting to sign their names on state documents. He cultivated the friendship of Latin clergy.

Noticing in the New Testament that the strife was over between Greeks and Jews who became all one in Christ Jesus, Wenceslas reversed the nationalistic pol-



icy of his pagan predecessors by cultivating friendly relations with the more powerful German neighbors, and especially their king Henry I, the Fowler. To celebrate the alliance of Bohemia with the Empire, and in token of friendship, Henry the Fowler gave Wenceslas a relic, the arm of St. Vitus, whereupon the prince proceeded with the building of the first stone church of the Latin rite in Bohemia—the St. Vitus on the Prague Castle Hill.

Contemporary accounts state that “he was perfect in faith, fulfilling the works of mercy, feeding and clothing the poor, protecting the widows and children, and freeing prisoners. He showed hospitality to strangers and was full of concern for all, great and humble alike, and cared for the welfare of all.” As one of the first opponents of capital punishment he ordered all gallows destroyed as objects tending to brutalize minds instead of deterring from crime. He also put an end to torture as a legal means of enforcing confession.

Soon the countryside was full of stories about the saintly ruler who, accompanied by one or two servants, would go into the fields and vineyards to cut wheat and grapes to make the wafers and wine for the Holy Eucharist, or he would go thus to carry relief to the sick and needy. During his reign churches were ordered built in all towns and on all castles. He adorned and endowed them, and invited priests from many western countries “to serve day and night according to the ordinance of God and of his servant Wenceslas.” In those days the Eucharist was still celebrated in both kinds in central Europe, and most priests were married. The prince paid their living and the church buildings were de facto ducal property. He was ardent, almost ascetic in his personal devotions; chroniclers declare that he wore a rough hair-shirt under his princely robes.

Wenceslas was certainly ahead of his time; opposition soon arose to his cosmopolitanism and irenism, on grounds of exaggerated patriotism. The discontent of the pagan party, and those opposed to the German alliance, gradually spread, and his younger brother Boleslav (something of a tenth-century Bircher) resolved to take advantage of it and to seize royal power into his own hands.

Duke Wenceslas was accustomed to visit the principal cities of his realm at the dedication festivals of their churches. On the Feast of Sts. Cosmas and Damian (September 27th), A.D. 929, he came to Old Boleslav, his brother's castle, to be present at the celebration. On the following morning Wenceslas went to the church as the bells began to chime in the early gray of dawn. Boleslav was at the door. Wenceslas greeted him cheerfully and thanked him for his good hospitality. Boleslav suddenly drew the sword and smote him on the head, saying, “Today



St. Wenceslas Chapel of St. Vitus Cathedral, Prague

I give you a warmer hospitality!” Wenceslas died at the door, still clutching the great iron ring above the lock.

This violent and untimely death of a popular ruler added to the reports of his piety. He soon became the patron saint of Bohemia. To this day, the heart of the beautiful Gothic Cathedral of St. Vitus, established in 1344 by the Luxembourg Emperor Charles IV, is the Chapel of Saint Wenceslas. The tomb is the original one made in 929, and it reposes on the same spot where it was placed in the original (Romanesque) rotunda. The great iron door of the shrine is adorned with the ring to which Wenceslas desperately clung during the nefarious murder. Emperor Charles IV incorporated a portion of the patron's crown, including a thorn from the Crown of Thorns, in the new

“St. Wenceslas Crown,” which has been used at coronations of Czech kings ever since.

After the suppression of the independent national Church of Bohemia in 1620, religious refugees (Hussites and Moravians) arriving in hospitable England—where many of them were received into the Church of England—brought with them the story and legends of St. Wenceslas. One of these legends was made into a poem by William Chatterton Dix (1837-1898), who was a scholarly layman with a deep interest in Greek and Slavic Church history. Several of his hymns are translations from the Greek. Three of his hymns are in the Hymnal 1940. “Good King Wenceslas,” set to a sixteenth-century air by John Mason Neale (1818-1866), became a popular English Christmas carol.

Today every clergyman and seminarian realizes that the Lord's Supper has been the Church's unique and distinctive form of Sunday worship since the earliest days of Christianity. And they are aware of the implications in this regard of the Prayer Book's rubrical provisions for sermon and offertory. And yet, in the majority of parishes and missions, Morning Prayer rather than the Holy Communion is the main service on three of the four Sundays in the month.

Clerical and lay resistance to change of any kind, Protestant suspicion of "high-church," and a shrinking from the degree of commitment demanded by Communion, partially explain this state of affairs. But there are positive and

words of institution; for Americans are a pragmatic people, not legalistic or historically minded.

Two things are needed. First, a shorter, more direct, more joyous Communion service, including in itself the various excellencies of Morning Prayer. And, secondly, a general realization, gained through instruction and experience, that the Lord's Supper is that form of Christian worship which most fully embodies and communicates the good news of the Gospel.

To begin with the second point, American Episcopalians should be shown that the Holy Communion demonstrates and makes real, as no alternative does, the following elements of the Gospel:

from the unseen Host's hand, say most dramatically and vividly, "We live with Him and by virtue of His risen life."

(b) *The Word was made flesh and dwelt among us!* Central to Christian faith is the incarnation of the Son of God—the Divine's choosing in the person of Jesus to share to the full human existence in the material world. By associating sacramentally the personal power and presence of Christ with the common stuff of bread and wine, the Lord's Supper declares (again, more effectively than the alternatives do) that God did and does come to us through the medium of the

Holy Communion

as the

Main Sunday Service:

A Pragmatic Approach

worthy reasons for this as well, such as fondness for the familiar and beautiful rhythms of Morning Prayer, an appreciation of the greater flexibility and aptness in scripture lessons and intercessions which Morning Prayer permits, a welcoming of the fuller sermon the morning office makes possible, and a sensitivity to the gloominess and dullness of our present Eucharistic rite.

To restore the Lord's Supper to its central place in our Sunday worship, then, would seem to require more than sneers at the deficiencies and recent origin of Morning Prayer-and-Sermon (only permitted by the American bishops after 1853), or fervent appeals to ancient precedent, or a dogmatic citing of Christ's

(a) *Jesus Christ is risen:* Christianity essentially is Christ, experienced not as a dead teacher but as a living presence and influence. Christians live in Him and by Him, as fellow-members of His Mystical Body. Apart from Him and His Spirit they can do nothing good. And He is their way now to intimate fellowship with God the Father.

Christians' vital dependence on the invisible, yet real, Saviour, and the actuality of communion with Christ, are both made particularly plain by the Lord's Supper. Eloquent explanation in the pulpit and devout prayer in the pew can convey these truths partially, but a congregation's going forward to the Lord's table and kneeling together to receive nourishment

visible created world which He calls good, and would not have us despise.

(c) *He died for our sins:* Jesus laid down His life on the Cross to make clear the full depth of God's love for sinful men, and to make available for us power and pardon and peace through a new and closer relationship with the Father. Because His body was torn and His blood



By The R
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spilled, we can ever be at one with God.

A sermon's word picture of Calvary and prayers on the theme of the Cross can say some of this; but nothing quite so eloquently shows forth the Lord's death as the simple acts of breaking bread and pouring wine which Jesus first performed Himself at the Last Supper, and which we repeat at the altar.

(d) *He shall come again*: Christians look forward to God's ultimately bringing history to its consummation through Christ, at which time all Christ's followers will share in a victory feast, the messianic banquet. The Lord's Supper, by its

tages of Holy Communion are somewhat obscured by the verbosity and tedium of our present rite, which cries for Morning Prayer's five distinctive assets: (1) wide flexibility and therefore the possibility of greater appropriateness in the selection of scripture lessons; (2) a persistent note of joy and praise; (3) sufficient time for varied and relevant intercessions; (4) time for a fuller sermon; and (5) a less boring and more logical sequence of parts. Accordingly, first consideration in any revision of the service must be given to a better and more varied choice of Epistles and Gospels, greater freedom in the use of intercessory prayers (with the elimination of the Prayer for the Whole State of Christ's Church), and the placing of in-

be clarified and its message and meaning sharpened. And the service would be shorter and would encourage far less wool-gathering.

The boxed insert presents the outline of a possible arrangement, with approximate timing (based on the propers for Sexagesima). The reader will notice that even with a twenty-minute sermon and fifteen minutes for the administration of the sacrament, the service proper lasts scarcely three minutes longer than one hour. Processional and recessional hymns plus two canticles will add another ten or twelve minutes, of course. Nevertheless, this scheme permits an unhurried pace, a sermon of decent length, and a balance of parts that should help hold



very nature as a meal, points to this glorious aspect of the Christian hope.

The Eucharist, then, bears uniquely dramatic (and more than verbal) witness to the fundamental truths of the Gospel. It well merits the honor of the central place each Sunday, because of its teaching and converting power.

Unfortunately, however, these advan-

tercessions and confession earlier in the service so that the Consecration (beginning with "Lift up your hearts") can follow directly on the heels of the Offertory.

Yet when one remembers the devotion many Episcopalians have for Morning Prayer, it would seem sensible for revisers to use Morning Prayer's form as the basic structure for the first part (the Pro-Anaphora) of the Communion Service (adding only a third lesson—the Epistle—and a sermon, while making the canticles optional), and then to provide a direct and simple consecration section (Anaphora) following the Offertory. The Morning Prayer enthusiast would then still have the elements in worship he loves; while in addition the action of the Eucharist would

people's interest and prevent their feeling the service is burdensomely long. And I suspect that the opening collect, the Decalogue and Summary of the Law, the Prayer for the Church, the Invitation to Confession, and the Comfortable Words will not be greatly missed (to some extent this material can reappear in scripture lessons).

I submit that with such a combining of Morning Prayer and Holy Communion, and with straightforward teaching about how the Communion Service uniquely demonstrates the truths of the Gospel, the Lord's Supper will speedily win its way into a central place, both in Churchmen's hearts and in congregations' Sunday schedules.

PRO-ANAPHORA (at the prayer desk)

Opening Sentences 0 min./15 sec.
Confession and Absolution 1/25
Versicles and Responses 0/20
Venite 2/0
Psalm 2/30
Old Testament Lesson 1/25
Epistle 2/10
(omissible on occasion)
Gospel 2/0
Sermon 20/0
Creed (Apostles' except on major festivals) 0/45
Prayers and Intercessions 2/15
Collect for the Day
Intercessions (Litany on occasion)
The Grace

ANAPHORA (at the altar)

Offertory — Hymn or Anthem and Presentation 6/0
Sursum Corda and Sanctus 0/45
Prayer of Consecration 3/40
Lord's Prayer 0/35
Prayer of Humble Access 0/45
Administration of Communion 15/0
Thanksgiving 1/0
Blessing 0/20

Optional Parts

Hymn in Procession 3/0
Kyrie (before Confession) 0/15
Music before and after Lessons:
Te Deum 3/50
Benedictus es 1/27
Benedicite 3/15
Benedictus 2/45
Jubilate Deo 1/28
Gloria in excelsis 2/0
Appropriate Hymns 2/0

Agnus Dei 0/40

Hymn as Recessional 3/0

id R. King

Church

ity

G.O.D.

I would like to tell you about one of the most unforgettable characters I have ever met. His name was George Oliver Dixon, and he was the oldest man in our town. No one really knew just how old he was, but he had been here all his life, and knew everyone by name.

"The Colonel," as he was affectionately but very respectfully called, had once owned this whole area which he had homesteaded, but later in his career he allowed men and women to settle there, and the present community slowly came into being. In fact, he had been respectfully called Colonel for so long by those who almost worshipped him, that his real name was not known to most people.

As the community continued to grow in the valley, the Colonel "reigned" benignly from his big white house on the hill. I say reigned, because he was honorary mayor of the town, and seemed to be an *ex-officio* member of every good organization, and at dinners and annual meetings polite lip service was always paid to the Colonel for his leadership in the old days before the newer arrivals had taken over. In the old days, back in the beginning of the settlement, the Colonel had really ruled with an iron hand, and his word was law . . . but of course today the town elders have developed their own written laws which they think are better and more uniform.

Well, as you might imagine, many stories have grown up about the old Colonel's eccentric ways . . . like the time he got mad at some of the early sharecroppers on his land because of their rudeness and bad behavior. It seems that he dynamited the dam of the reservoir up the valley, and the resulting wall of water washed most everyone away . . . all except old Noah Smith who luckily piled his family, chickens, and some other livestock into his John boat and finally made it to high ground.

But wise old Noah knew the flood was caused by the Colonel, and so he cooked up a chicken and brought a delicious meal up the hill to the Colonel, who apparently relented. In fact when a beautiful rainbow lit up the old white mansion, and the Colonel saw the wreckage he

had caused in the valley, he swore by his white Kentucky beard that he would never let his temper get the better of him like that again. And just to prove his word, he invited Noah Smith and his family to move in downstairs in his house, as they had lost their own. The Colonel, meanwhile, had an apartment on the top floor where he seemed to live in quiet for some time. The Smith family and their children were certainly appreciative of the generosity of the old man upstairs.

Well, the stories about the Colonel are many, and today are regarded pretty much as legend, but then every myth is often founded in fact they say. Take, for example, the time the settlers were carried off by hostile Indians, and sometime later the Colonel was able to arrange to have them freed and led back to the valley. But

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the villagers were a rebellious lot, and really came to appreciate less and less the meddling old man on the hill. Nothing they could do ever seemed to please him, so eventually they began to ignore him more and more.

The real tragedy in the old Colonel's life was the time when he made an attempt at a comeback to power in the town. It seems he had pretty well brainwashed his only son into thinking that the mess could be straightened out. Well, when his son did try to introduce political, moral, social, and religious reforms, the proper people and town leaders tarred and feathered his son, paraded him around, mocking him and calling him "Major" . . . sort of like they called his

By The Rev. Eckford deKay
Vicar, St. Christopher's Church
Mt. Vernon, Ill.

father "Colonel" . . . and he was finally lynched. As you can well imagine, the old Colonel soon became a complete recluse, and was never seen after that, and the people were able to settle down quietly to a respectable life in their growing community, and in spite of occasional arguments and some undesirable elements who tried to move in, things got better and better, and the town became more and more modern.

Finally just this year the word got out that the Colonel was dead. No one went to the funeral as that was probably a private family affair; and in spite of the fact that no one had seen the old gentleman for many years, and in spite of the trouble he had caused from time to time, the city fathers felt that a suitable memorial should be erected to his memory. After all, everyone knew of the legendary stories about the Colonel . . . and wasn't he sort of regarded as the father of the town? So with due solemnity befitting the demise of so revered an old-timer, a monument was erected in the town square in his memory, and unveiled yesterday by the mayor.

But the irony of the whole thing is the real twist of the story . . . because, you see, his death was just a rumor. I know, because I went up to the old white house on the hill and called on him this morning. He was delighted to see me, and said that almost no one calls on him anymore now that the folks down in the valley have become so self-sufficient. But when I arrived, he was roaring with laughter, but seemed to have tears in his eyes at the same time. It seems that he had taken his powerful telescope and had watched the unveiling of the monument yesterday . . . and was amused by the inscription. They didn't have enough money to inscribe his whole name, George Oliver Dixon; nor were they really sure when he was born. So the inscription simply read:

G.O.D.
Died 1966

DEAD

EDITORIALS

Agitation in Milwaukee

Racial strife has broken out into the open in this comparatively placid and well-ordered city where *THE LIVING CHURCH* is published. Nobody living in Milwaukee is surprised. Milwaukee's Negro ghetto is certainly not among the very worst in the land, but it is bad enough, and its inhabitants are increasingly unhappy about it—with abundant cause, in our opinion.

But the demonstrations in Milwaukee and suburban Wauwatosa are related to an issue of national rather than merely local significance. The demonstrators are protesting the membership of judges and other public officials in private clubs and fraternal orders which limit membership to Caucasians. The issue is discussed, often heatedly, wherever one turns, and by now the arguments on both sides have become monotonously predictable. "The Constitution guarantees freedom of association—a man's private club is his own private business." "But not if he's a public official, like a judge." "You can't expect any self-respecting man to submit to pressure from the agitators." "But if there isn't some 'agitation' about these wrongs, nothing ever gets changed." And so on and on.

Can a Christian properly think only in terms of his own constitutional and civil rights? We don't see how he can. Except his righteousness shall exceed the righteousness of the Constitution and the law, he remains simply another citizen testily asserting his legal rights.

The Governor of Wisconsin's commission on human rights has released an excellent statement, appealing to the major social and service clubs to eliminate "artificial barriers of race and religion" from their membership rules. It maintains, and most soundly we think, that the membership policies of such groups ought not to be regulated by law, since the issue is a moral and ethical one.

One portion of the commission's report calls for special thoughtful consideration. "No one denies the right of Jewish, Catholic, or Polish war veterans to form their own organizations. Religion or ethnic origin is the established criterion for membership, and Presbyterians or Hungarians are not offended because they are not included. A public official can belong to such a group without censure. In doing so, he simply acknowledges his religion or national origin." However, the statement notes, "private or social clubs are a different case (because) the names by which they are called . . . have no religious or ethnic connotations. They are not founded to forward the cause of a particular faith or racial group. On the contrary . . . they claim to serve the community at large and the good of all. . . ."

Here the commission puts its finger on the real nub of the issue, and if the white American is a Christian he is obligated to try to see this from the Negro's side of the wall. America is a land of ardent joiners, and

in it are many fraternal orders which profess a kind of dynamic brotherhood in which men are made brothers by a common service of the needs and the good of all. As a rule, this is no hollow claim. One has only to look at all the hospitals for crippled children, international student exchange programs, summer camps for disadvantaged youngsters, and myriad other such admirable philanthropies to see how much better our society is for the work these fraternal orders and service clubs do. But suppose that such an order excludes Negroes simply because they are Negroes. A Negro with a desire to participate in this kind of dynamic brotherhood applies for membership, and is told by the order's policy that his idealism, generosity, and help are not wanted; his brotherhood in service is not wanted. The best part of him is not wanted; it is rejected as unworthy and unacceptable for a reason which he can do nothing about.

This kind of arbitrary exclusion of anybody, on that very level of being where he is at his best, should be offensive to any Christian. To reject a man's association when he is being dirty, immoral, or baldly self-seeking is one thing; to reject a man when he wants to join a brotherhood of men in being upright, generous, public-spirited, and devoted to serving others, is quite another thing. It is a peculiarly cruel rejection, a wound to a soul, an insult to which no Christian ought ever to be a party.

Not only in Milwaukee but throughout the land, all Christians who belong to racially exclusive social clubs and fraternal orders need to do some hard Christian thinking about this major moral problem which has now been placed squarely on their conscience by the Milwaukee "agitators."

Ave, Signor

Ave, Signor,
cloaked in the quiet night
and the spinning stars.

Ave, Signor,
standing, tall and dark,
with the naked trees
sighing in winter sleep.

Ave, Signor,
bent with the Cross of Peace,
heavy with sorrow.

Ave, Signor,
prostrate I lie before Thee
pleading one boon —
to touch Thy bleeding feet.

Ave, Signor,
God of the silent worlds
and uncaged Time.

Ave, Signor,
God of the Eucharist
placing Thy Life in mine.

Leon Adams



The Last Word on matters of the faith



by the Matchless Rev. Herman Nudix

Dear Father:

Recently I was describing to my rector a casket of my own design with a small sliding door on the side which would make it possible to join the hands of a husband and wife when their coffins are side by side. I explained that if I should die this is something that I would like. He hurried off without replying and I don't understand why. Can you explain?

Perplexed

Dear Perplexed:

There are two possibilities that suggest themselves at once. The first is that the poor, dear fellow was overcome with emotion and could not speak. The second is that your use of the preposition "if" raised the question in his mind, "Suppose you do not die?" In this second instance too, I can easily imagine the man too overcome to respond.

Actually your invention suggests the

possibilities of entire cemeteries in which thousands of hands are linked together. Who knows where it may all end?

? ? ?

Dear Mr. Nudix:

Though I do not attend church regularly I am nonetheless a good Christian. At least I can say that I try to live a good life and hurt no one which is more than can be said for a lot of hypocrites who are in church every Sunday.

When our minister came by to visit last week he spoke of the necessity for church attendance in a way that led me to feel that God can be found only in church. This is contrary to what I have always believed. I have found God on a hilltop at dusk, under a tree in a rainstorm, walking on the beach at dawn. Am I now to believe that God is in church and nowhere else? Is your God so

small that He can be contained in a building?

My soul is in turmoil. Please help.

Distraught

Dear Distraught:

Your minister is narrow and plebeian. A man obviously lacking in sensitivity and understanding. Try to find it in your heart to forgive him.

In actuality God is in all the world and cannot be limited to one place or one time. Churches are really intended for the sinful who live in cities where there are no hills, trees, or beaches; or for those who need the crutch of corporate worship. We may look forward to a time, if things continue as they are, when everyone believes as you do, and there will be no churches . . . only hills, trees, and beaches.

Continue with your practices as before, knowing that particularly under that tree in a rainstorm you may be a lot closer to God than you may think.

BOOKS

The World of the Judges. By J. L. McKenzie. Pp. 182. **The World of David and Solomon.** By E. H. Maly. Pp. 182. Prentice-Hall. Each volume. \$5.95.

These are the first two works to appear in a new twelve-volume "Backgrounds to the Bible" series under the general editorship of Bruce Vawter. Not commentaries, the purpose of the series is "to assist the educated but nonspecialized reader to understand what biblical study in the age of archaeology is all about."

The World of the Judges, by the Rev. J. L. McKenzie of the University of Chicago, deals with what the editor recognizes as "the most crucial period in Israel's history—that from the entry into the Promised Land up to the establishment of the monarchy (about 1260-1050 BC). In seven chapters it considers the sources and their problems, the historical and religious background, the conquest of Canaan, the settlement therein, the judges. In answer to the question *What was Israel?*, the author favorably but not uncritically notes the recent theory of Mendenhall that the Hebrews were

examples of "withdrawal from society," and representatives of a deep social rebellion, "a peasant's revolt against the network of interlocking Canaanite city states."

The World of David and Solomon, by E. H. Maly, carries the story on—the rise of kingship, David, Solomon: Israel's brief moment as one of the empires of the ancient Near East. It was a period in which there was a rapid and drastic development of Israel's life and culture, and one in which her religious inheritance was both tested and enriched.

Both volumes are written with clarity and competence, and set a high standard for their successors in the series. Parish libraries would do well to have them available.

(The Rev.) J. R. BROWN
Nashotah House

* * * *

Evil and the God of Love. By John Hick. Harper and Row. Pp. xii, 404. \$6.95.

Evil and the God of Love is a rather extensive work, divided into three parts:

an introduction, a historical study, and a theology dealing with a theodicy for today. It is a consideration of the problem of evil in a theodicy. In the preparation for the construction of his own theodicy the author gives such a long historical analysis that it constitutes the major contribution of the work. It is, in fact, a study of the Augustinian conception of evil in the history of the Western Church. The consideration of the Irenaean kind of theodicy of the Eastern Church is given a much briefer treatment. John Hick's historical study gives in English dress much of the material found in Billiesich's three-volume work in German and Sertillange's two-volume work in French. The author's contribution is in the study of Irenaeus.

From the Anglican point of view, it is interesting that Dr. Hick sees twentieth-century theology exclusively in terms of either Thomistic or neo-orthodox and existentialist theology. This proves how well the more recent theologians have done their work. Contemporary theology is dominated by the conception of the radical character of evil ensuing from the

fall of man, and by the notion of the radical alienation of man from God. Hick's work is valuable as stressing the importance of such a view as that of Irenaeus for a sound theodicy. The work is written in terms which are valuable because they explain the Irenaean view in a manner that can be understood by those who are trained in the thought molds of Neo-Augustinianism. It is rather ironic that in reading Dr. Hick we would never realize that Maurice, Westcott, and Thornton had ever lived.

This book is an example and illustration of the fact that older patterns must be expressed in contemporary terms if they are to be understood. It is rather surprising to realize that Thornton's *Form of the Servant*, an exposition of Irenaean theology in terms of process theology and biblical theology, would seem to have been written in vain, although the last volume appeared only as recently as 1956, and the whole work is still in print.

JOHN S. MARSHALL, Ph.D.
The University of the South
Sewanee, Tenn.

* * * *

Utopias and Utopian Thought. Edited by Frank E. Manuel. Houghton Mifflin. Pp. 309. \$6.50.

Utopias and Utopian Thought is an impressive collection of sixteen essays by competent scholars representing a broad spectrum of national and socio-economic backgrounds, on a theme which has fascinated and intrigued thinkers in every age, especially since Plato set men's imaginations to work envisaging Utopia.

Some of the essayists are well-known to general readers: notably, Lewis Mumford, Paul Tillich, Crane Brinton, and Paul B. Sears. Others, though perhaps less well-known, are fully as competent in their respective fields.

Frank E. Manuel points out in his introduction that utopian inquiry through the centuries has taken two forms. There have been descriptions of an ideal state, of which Thomas More's *Utopia* is perhaps the most famous. Other works, however, have subjected utopian principles to critical evaluation. Both types are included in the first group of essays concerned with the historical dimension. Perhaps of special interest is Dr. Brinton's essay relating the utopian concept to the "drives" behind the western democratic experiment, particularly the idea that democracy substitutes for the Judaeo-Christian concept of original sin a concept of man's natural goodness and reasonableness, supplemented by the cor-

ollary that evil is a result of bad environment. (But many theologians would question this, contending instead that democracy's concern to prevent tyranny by checks and balances, and to protect minority rights, is ultimately based on recognition of the need to curb man's tendency toward a selfish and sinful will to power.) In the same section Northrop Frye has an illuminating paragraph on Christian utopian concepts, notably St. Augustine's *City of God*.

Judith N. Shklar and Adam B. Ulam, both of whom are now at Harvard, provide two provocative essays on the theme, "Utopia Is Dead," which they approach from a common background of predominantly socialist and communist theories of society.

Three essays deal with limitations on the utopian dream in the light of modern scientific advances, especially ecology, eugenics and communications technology.

A fourth group of essays suggests, more hopefully, that utopias can still be realized, at least in part. One by Maren Lockwood, a British scholar now with the State University of New York at Buffalo, analyzes in detail the notable nineteenth century American experiment known as the Oneida Community. Two French scholars show how utopian thought can be brought to bear on our contemporary predicament.

In the concluding group of essays dealing with the moral implications of utopianism, George Kateb of Amherst argues that the goal of any utopia must be the life of contemplation, while Mircea Eliade, a Rumanian scholar now at the University of Chicago, examines two radically different societies that for generations have clung to the dream of finding paradise-on-earth: the founders and builders of the "American way" and the Guarani of Brazil. A noted Dutch scholar pleads for a new kind of utopian thinking to meet the challenges of an automated society without work. Finally, the late Dr. Paul Tillich shows utopias to be necessary for both personal and social fulfillment and sets a pattern for relating them to the biblical Kingdom of God, which for Christians, because of the dimension of grace, cannot actually be included in the category of utopias, since these are normally portrayed as attainable by human effort alone.

(The Rev.) JOHN R. RAMSEY
St. John's Church
Ogdensburg, N. Y.

* * * *

Law and Conscience. By Franz Böckle. Trans. by M. James Donnelly. Sheed and Ward. Pp. 131. \$5.

The Rev. Franz Böckle, a Roman Catholic priest and presently professor at the University of Bonn, Germany, has written a painstaking analysis in which he compares and contrasts the Thomistic and various Protestant views on Old Test-

ment Law, the New Testament law of love, the Natural Law, and Christian ethics. There is a brief although nicely worked out examination of Thomistic ethics in its relation to situation ethics.

Law and Conscience ends with a persuasive plea for recognition that the conversion process takes time and hence, that, sin must be measured in terms of what the individual is capable of in the way of appreciation and acceptance of a moral law. The not-infrequent occurrence of sentences containing equivocal grammatical constructions makes some paragraphs difficult to follow. Perhaps this is the fault of the translation.

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

* * * *

Yes to Mission. By Douglas Webster. Seabury. Pp. 126. \$2.50.

Douglas Webster is Professor of Mission in the Selly Oak Colleges, in Birmingham, England, and has served on the staff of the Church of England's Missionary Society. It is clear from both his record and from this little book that he speaks about the Christian mission to the world with the authority born of both knowledge and profound commitment.

Yes to Mission should serve to accomplish several good purposes. First, it clears up a lot of misunderstanding and clears away a lot of sheer nonsense that is too commonly believed about Christian missionaries and their work. If it did no more than this, it would be well worth the reading.

To my mind, the most valuable strength of Webster's work is the effectiveness with which he shows the centrality of *mission* in the Christian life itself. Why is the Christian person or church involved in Christ's mission from the Father to all men? Because one cannot be Christian and be disengaged from this eternal mission.

Turning from the theological to the sociological and cultural consequences of Christian obedience to mission, he shows, without boasting, what the redemptive impact of Christ means in human life. I think he might well have come down more strongly on this important truth, for the instruction of the far-too-numerous people (even in the Church) who seriously imagine that the "heathen" are little or no better off for all the labors of missionaries. If I were a discouraged missionary, I am sure that a reading of the chapter, "The Mission and the Passion,"



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would have all the refreshing benefit of a good retreat.

This unpretentious little book is thoroughly fine fare for all Churchmen.

(The Rev.) CARROLL E. SIMCOX, Ph.D.
The Editor

* * * *

What Happened at Rome? By Gary MacEoin. Pp. 187 plus Index. Holt, Rinehart and Winston. \$4.95.

The need for a simple, non-technical report on the Second Vatican Council—how it happened, what it did, the forces which influenced it, the effect of the Council on the Church and the world—is well met by Gary MacEoin's *What Happened at Rome?* The subject is dealt with in a competent journalistic manner by an experienced reporter for Roman Catholic papers. Mr. MacEoin's assessment of Pope Paul VI is rather cool, and his condemnation of the Curia rather heavy, but his opinions are those of a long-time observer of the Roman Catholic scene.

Mr. MacEoin says that the Council did so much to enhance the status of the bishops and the laity that "the unintended effect, at least psychologically, was to downgrade the lower clergy," and finds that the decree on the priesthood did not really cope with the problem.

His usual careful handling of facts fails him temporarily in two paragraphs designed to suggest possibilities for recognition of Anglican Orders. The supposed break in the Anglican succession did not concern the time of Cranmer, but the time of Archbishop Parker two reigns later. The orders of the Episcopal Church of Scotland and the Church of Ireland are not a separate line, but stem from the English line. The Church of Ireland was not integrated into communion with Rome by Papal Nuncio Rinucci in Cromwell's time (the Archbishop of Armagh of the period being the staunchly anti-papal Ussher), although it may be that Rinucci was authorized to offer generous terms of union against the common enemy. Irishmen of that period fought each other as happily as they fought the English. And Orthodox bishops have not participated as co-consecrators in Anglican ordinations, although Old Catholics have done so frequently since the Bonn agreement of 1940.

But this series of slips is uncharacteristic of the book as a whole.

PETER DAY, LL.D.

Ecumenical Officer of the Church

* * * *

Faces of Poverty. By Arthur R. Simon. Concordia. Pp. 133. \$3.75.

"I feel strongly," says our successful business friend living in the suburbs, "that big city problems are just none of my damned business." Familiar attitude? The Rev. Arthur Simon, of Trinity Lutheran

Church in New York's Lower East Side, thinks so; and in *Faces of Poverty* he is out to cover every base in an all-out attempt to show those in their comfortable apartment or grassy-lawned country estate where their duty lies.

The author accepts the premise that the rich and successful have long since lost the ability to speak with the poor, and patiently catalogues the stereotypes we associate with why many persons remain poor. "The poor are lazy. Let them make it the hard way like I did," a stance which assumes that we have "made it" the hard way when everything was really in our favor. "How can the chances for a Negro baby be equated with the chances for a white baby?", he asks rhetorically. Jobs? There just aren't jobs for the unskilled, aging, and ill-educated. Welfare is a gravy train? Don't believe it, Pastor Simon answers, and the same goes for the myths about getting out of the slums if they don't like slums, or getting cleaned up prettily just like us. Reciting the awesome statistics of welfare, sickness, police arrests—in fact the whole gamut of poverty—Simon concludes that the solution is of Federal proportions, but assigns the concerned Christian to be the causative, the catalyst, and the guide for action on a national scale.

Poverty and the results of poverty are from every analysis the most expensive possible way to conduct a civilization. How can the expense of educating a young child be compared with the cost of educating him later in a state reformatory? The economics of poverty allowed to continue or to spread leads only to more and greater welfare, detention home, and hospital expense, for poverty leads to sickness as well as to crime and hunger. Yet our modern technical era cries out for trained workers. The shortages in many fields of skilled and semi-skilled labor are critical, and against this, the waste of ill-educated, sick bodies, criminally-forced dwellers of the slum ranks, is an appalling misuse of assets.

Arthur Simon has forcefully, gracefully, and succinctly summed up the case for destroying the cycle of poverty and unemployment. He challenges with scripture the quietism which induces apathy and indifference and even hostility to the needs of others. He speaks to us all as men of conscience.

EDGAR T. MEAD, JR.

General Division of Laymen's Work
The Executive Council

Booknotes

By Karl G. Layer

Pueblo's First Cross. By Isabel Stevenson Daney. Big Mountain. Pp. 246. \$4.50. Here is a history of the Episcopal Church in Pueblo, Colo. Although the material may be of local interest only, the author has done a good job with her task, and fortunate indeed is the parish that

has an individual of Mrs. Daney's qualifications among its numbers. Of such local histories as this will the ultimate and complete history of the Episcopal Church be comprised.

Kerygma and Counseling. By Thomas C. Oden. Westminster. Pp. 186. \$5. The author points to faith as the analogy between the activity of God and the ontological presuppositions of the counselor. This book rightly realizes that there is a basic connection between the work of psychology/psychiatry and the work of the Church, but it tends to obscure the fact that there is a basic difference between psychiatrist and minister and one is not, save in rare instances, trained to be the other. Seemingly all too few priests, at least, realize this.

Growing Up In Mission. By Grace Storms Tower. Friendship. Pp. 175. \$2.75. A leader's handbook for those who are entrusted with the education of children in the mission of the Church, the Church as mission. The author is a member of the United Church of Christ. The book provides helpful ideas and suggestions for all but the most experienced teacher.

Who Cares. By A. Reuben Gornitzka. Revell. Pp. 160. \$3.50. The author, a Lutheran, points out that we are all, in one way or another, involved with and dependent upon one another. He attributes many of the ills of society to the fact that all too few people really "care" about their fellow man.

I Think of Jesus. By Herbert Brokering. Eerdmans. Pp. not numbered. \$3.50. A series of meditations on things and events of the everyday, which seek to illustrate the presence of our Lord in even the most banal and commonplace aspects of life.

Discourse on Thinking. By Martin Heidegger. Harper and Row. Pp. 93. \$3.50. An English edition of the 1959 German original, *Gelassenheit*. An excellent introduction, in simple language, to the thought of this contemporary thinker, on the place of science in life.

Growth in the Holy Spirit. By Gerard Huyghe. Trans. by Florence McHugh. Newman. Pp. xiii, 200. \$4.95. Here is another book which seeks to present the faith as it can be lived and believed in a modern world. Far from taking a position which throws out all traditionalism, Bishop Huyghe shows from a scriptural basis how the historic Catholic faith is indeed "relevant" for our times.

God, Man, and Atomic War. By Samuel H. Dresner. Living Books. Pp. 227. \$5.75. The book maintains that while military preparedness and diplomacy are necessary, alone they are insufficient. To

control our weapons and our world, man must learn to control himself. To survive, man must become worthy of survival. One of the best chapters is entitled "Biblical Faith and Modern Man." Dr. Dresner is a Conservative Jewish rabbi.

St. Augustine, The Catholic and Manichaean Ways of Life. Trans. by Donald A. and Idella J. Gallagher. Vol. 56 in *The Fathers of the Church*. Catholic University of America Press. Pp. 135. \$4.45. Quantitatively this is a comparatively slim volume, but not otherwise. Here St. Augustine expounds his Christian moral theology, in which God is the Supreme Good and the love of God the well-spring of good living, in a way strikingly "modern."

Marriage—Human Reality and Saving Mystery. By E. Schillebeeckx, O.P. Trans. by N. D. Smith. Sheed & Ward. Pp. 416. \$7.50. This contains actually two volumes, on "Marriage in the Old and New Testament" and "Marriage in the History of the Church." A truly magisterial study, but primarily for the professional theologian.

The God-Evaders. By Clyde Reid. Harper and Row. Pp. x, 118. \$3.50. Two quotes best summarize this book. "We structure our churches and maintain them so as to shield us from God and to protect us from genuine religious experience." And, "For institutions which are constantly exhorting others to be mature, the churches reveal an enormous immaturity." The author is a minister of the United Church of Christ.

Judaism. By Stuart E. Rosenbery. Paulist Press. Pp. 159 paper. \$.95. Part One surveys the growth of Judaism from pre-biblical days to the present. Part Two describes Jewish worship through the various seasonal holidays. And Part Three takes the reader through Jewish life from the cradle to the grave. A fine book for anyone interested in learning of our parent religion.

Vatican II: Renewal or Reform? By James G. Manz. Concordia. Pp. 142 paper. \$1.95. An attempt to assess the achievements of Second Vatican, written by one who remains surprisingly objective for so recent an event.

The Encyclopedia of the Jewish Religion. Ed. by R. J. Zwi Werblowsky and Geoffrey Wigoder. Holt, Rinehart and Winston. Pp. 415. \$18. A scholarly and comprehensive one-volume encyclopedia of Judaism, which should be equally useful to Jew and non-Jew. An ideal reference book for the parish library as well as for any student of religion.

Pensees. By Blaise Pascal. Penguin. Pp. 359 paper. \$1.65. A paperback edition of these seventeenth-century classics.



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LETTERS

Most letters are abridged by the editors.

Dirksen Amendment

A Bronx cheer for that bevy of chi-chi Churchmen who have been marching up to Capitol Hill in Washington and then marching down again with the avowed intent of ripping Senator Dirksen's school prayer amendment to shreds. Yessir, if there's an issue that's got the people behind it and you don't like it, rush up to Capitol Hill and get your testimonial licks in at it while it's still in the hands of a committee — that's where the axe-tion is.

This proposal is but one of the many things in this country that the sophisticates, sophomores, and sophists are all against, and only the people are for. I suppose I have joined the ranks of the "criminous clerks" and contumacious clergy by what I say, because the Executive Council of my own Church, the hierarchy of the Roman Church, and even expert witnesses from the Baptist Church, have been castigating the amendment—along with almost all official spokesmen from all major Communions except the Orthodox. What's so preposterous about the whole thing is that we have come to the point in a country with strong religious roots where the right of the people to pray in public places under public auspices is under attack and has got to be re-asserted one way or another.

Mind you, I am not saying at this point whether I am for or against the amendment as drafted. The issue with me is the right of the people to make a decision on a basic matter of public policy. I am not sure the amendment is even necessary, because a truly Christian teacher has the same right in reference to academic freedom and freedom of speech as an atheist, an agnostic, a Jew, or anyone else, to let his light shine in the classroom. Indeed it might be a sort of spiritual shabbiness on the part of the Christian to feel that he has to have the sanction of law to do what is expected of a Christian anyway, even in his place of employment — to witness.

But I just can't get used to seeing those spokesmen from the Churches allied with avowed secularists, communists, and constitutional nit-pickers, trying to pull the prayer rug out from under the people.

(The Rev.) M. JOHN BYWATER
Rector, St. Paul's Church

Quincy, Fla.

It was with real satisfaction that I read the Presiding Bishop's penetrating and closely-reasoned statement [L.C., August 28th] opposing Senator Dirksen's proposed school amendment.

One can sympathize with those who hold the unassailable position that prayer is a good thing, and who conclude that the more the better. However, the subject is overlaid with much fuzzy thinking, complicated by fears of lost Federal aid and other secular considerations; and Bishop Hines has cut through all this to the heart of the matter. He states what the necessary basis for prayer is, and reminds us that much more is involved than the parroting of words whose meaning has never been made clear. We should perhaps bear in mind that unfortunate

little boy whose family always bowed their heads in silence at the start of a meal, who one day ventured to inquire: "Mother, why do we always smell our hands before we eat?"

School teachers obviously cannot be charged with teaching about prayer. It may be appealing to think of youthful heads bowed and small hands clasped in pious attitudes. Alas, too often this will be only a formal thing, concurred in to satisfy some adult sentimentality. As Bishop Hines states so clearly, this is OUR responsibility, at home and in the churches, and we must not try to foist it on others. Perhaps we like to think of the little ones praying in school because we are too lazy to rise a little earlier and pray with them before they go.

HOPE KIRKPATRICK

Georgetown, Conn.

Blatant Hypocrisy

You state [L.C., August 28th] that "One example of the work that is being done by the Church in the field of housing for the elderly, is Cathedral Towers in Jacksonville. . . . The project is being financed by funds made available by the Federal Government through a loan from the Community Facilities Administration of the newly-created Department of Housing and Urban Development. The loan will be repaid over a 50-year period, beginning at the time the building is finished and occupied."

In other words, Uncle Sam loans the money; the elderly tenants pay it back; and the Church takes the credit. Such blatant hypocrisy can hardly be expected to spread the Faith. On the contrary, it will produce shame in our descendants and make it harder to convince people that the Christian is able to rise above petty worldliness.

LOUISE LINDSAY

Topeka, Kan.

More on Steidl

It would be well if our loyal clergy and laity alike would stop beating on that great and good man, our Presiding Bishop (who, of course, is not infallible). Having been an Anglo-Catholic in theology and practice since my seminary days, I am quite willing to take full responsibility for recommending the Rev. John Steidl for the appointment in the training services area of the Department of Christian Education. This I did as its chairman.

After extensive investigation of a number of candidates, it seemed to us that he was the best qualified for this particular post. With equal education, training, and experience there are undoubtedly a large number of Episcopal clergy who would be equally qualified. After all, we did not engage him to rewrite the Catechism and the Offices of Instruction, for that is not within our province.

(The Rt. Rev.) HENRY I. LOUTTIT, D.D.

The Bishop of South Florida
Winter Park, Fla.

Editor's comment: Although we had declared a halt to discussion of this subject before receiving Bishop Louttit's letter, it seems to us that he contributes information necessary to a full knowledge of the controversial matter.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

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, chap. 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

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING
 (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
 Clergy: Hugh McCandless, Alanson B. Houghton,
 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
 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. 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
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 John W. Riegel, chap.

This Directory is published

in all

January and September issues.

Write Advertising Manager

for the low rates and other details.

PEOPLE and places

Appointments Accepted

The Rev. A. G. Abad, formerly with Mt. Calvary Mission, Sayangan, Atok, Benguet, Mt. Province, Philippines, is with the Parish of St. Francis of Assisi, Upi, Cotabato, Mindanao, Philippines.

The Rev. Thomas M. Anthony, former vicar of La Iglesia de Cristo Rey, Caguas, Puerto Rico, is pilot co-ordinator of the District of Puerto Rico. Address: Apartado 9002, Santurce, P. R. 00908.

The Rev. Blanchard Cain, former assistant at St. Michael's and All Angels, Tucson, Ariz., is under assignment to the dean of the San Diego convocation, Diocese of Los Angeles. Address: 10049 Grandview Dr., La Mesa, Calif. 92041.

The Rev. Loring W. Chadwick, former canon pastor of the Cathedral of St. John, Providence, R. I., is music instructor in the Cumberland school system, and part time assistant at Christ Church, Lincoln, R. I.

The Rev. James R. Crowder, former rector of St. John's, Mt. Washington, Baltimore, Md., is vicar of Epiphany Church, Timonium, Md. Address: 2459 Springlake Dr. (21093).

The Rev. John C. Kimball, former rector of Christ Church, Cuba, N. Y., is with the New York state department of civil service and is licensed in the Diocese of Albany for a voluntary ministry. Address: 49 Patroon Place, Loudonville, N. Y. 12211.

The Rev. John B. Lewis, former rector of St. Peter's, Zushi, Japan, is chaplain and instructor at Rectory School, Pomfret, Conn. 06258.

The Rev. James McNamee, former diocesan college worker in the inner city of Baltimore, Md., is a canon at the Cathedral Church of the Holy Trinity, Paris, France. Address: 1, Rue de Messine, Paris 8^e, France.

The Rev. Leonard T. Newton, former vicar of St. Martin's-in-the-Field, Selbyville, Del., is rector of St. John's, Palmerton, Pa. Address: 367 Lafayette Ave. (18071).

The Rev. Dennis R. Odekirk, former vicar of St. Francis', Orangeville, and St. Stephen's, Plainwell, Mich., is curate at St. Thomas', Battle Creek, Mich. Address: 2587 S.W. Capitol. (49015).

The Rev. William S. Pregnall, former rector of St. John's, Charleston, W. Va., is chaplain of St. Alban's Episcopal Center, Louisiana State University. Address: Box EC, University Station, Baton Rouge, La. 70803.

The Rev. James E. Savoy, former rector of All Saints', Crockett, Texas, is rector of Grace Church, St. Francisville, La. Address: Box 423 (70775).

The Rev. R. T. Shepherd, former vicar of the Church of the Messiah, Macon, Ga., is in private practice of clinical psychology, Atlanta, Ga. Address: 2425 Candler Rd., Apt. G-3, Decatur, Ga. 30032.

The Rev. John H. Stanley, Jr., former curate at St. Augustine's, Wilmette, Ill., is vicar of St. Michael's, Ada-Cascade, Mich. Address: 2965 S.E. Wycliff Dr., Grand Rapids, Mich. 49506.

The Rev. William E. Sterling, former rector of St. Paul's, Freeport, Texas, is priest in charge of Good Shepherd, Friendswood, Texas. Address: Box 447 (77546).

The Rev. Charles A. Taylor, former priest in charge of the Church of the Resurrection, Loudon-Lenoir, Tenn., is a graduate student at the Menninger Clinic, Topeka, Kan. 66601.

The Rev. John Tederstrom, former locum tenens of St. James', Moberge, S. D., is associate priest of the Pine Ridge Mission, Pine Ridge, S. D. 57770.

The Rev. John W. Thomas, former assistant secretary general of the division of research and field study of the Executive Council, is assistant rector of St. Peter's, St. Petersburg, Fla. Address: Box 1555 (33731).

The Rev. Stephen M. Winsett, former vicar of Annunciation, Lewisville, and St. Lawrence's, Grapevine, Texas, is curate at St. Augustine's, 1140 Wilmette Ave., Wilmette, Ill. 60091.

The Rev. Pitt S. Willand, recently named ecumenical officer for the Diocese of Missouri [L.C., August 7th], continues as rector of Emmanuel Church, Webster Groves, Mo., where he has been

The Living Church

since 1961. Office address: 9 S. Bompert, Webster Groves, Mo. 63119.

The Rev. David W. Yates, rector of Otey Church, Sewanee, Tenn., will be rector of St. Timothy's, Calhoun and Lincoln Sts., Columbia, S. C., October 1st.

Executive Council

The Rt. Rev. John E. Hines has announced the appointment of:

The Rev. Eric A. Snyder, former director of family services for the Episcopal City Mission Society of the Diocese of New York, as associate secretary for ministry to the aging, for the division of community relations in the Department of Christian Social Relations of the Executive Council; and

Mrs. Carol Davis, former teaching minister at Christ Church, Corning, N. Y., as associate secretary for liaison work with the general division of women's work, representing the women of the Church in the program planning of the Department of Christian Social Relations of the Executive Council.

Mr. James P. Twomey, former executive director of the inter-faith Community Renewal Foundation, Chicago, has been named deputy director of the local development services division of Urban America, Inc., which is the result of the merger of American Planning and Civic Association with ACTION council for better cities. The Executive Council has a contract with Urban America under which the Church will refer inquiries or requests for help with housing problems from parishes or non-profit groups to the organization.

New Addresses

The Rev. F. Craighill Brown, 91 Cornfield Lane, Guilford, Conn. 06437.

The Rev. Gardiner M. Day, Cross St., Amherst, N. H. 03031.

The Rev. Anthony J. Morley, Diocese of Missouri, #606, 1221 Locust St., St. Louis, Mo. 63103.

The Rev. Sterling Rayburn, Castañer, Puerto Rico 00631.

The Ven. Charles F. Rehkopf, Diocese of Missouri, #606, 1221 Locust St., St. Louis, Mo. 63103.

Church Army

Cadet T. L. Tull, C.A., Box 51, Fort Yukon, Alaska 99740.

Marriage

The Rev. Lawrence W. Mason, instructor at St. Paul's Coeducational College, Hong Kong, and Miss Marjorie D. Foster were married in St. Andrew's, Richmond, Va., August 26th.

DEATHS

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

The Rev. Frank Damrosch, 77, retired priest of the Diocese of Pennsylvania, father of the Rev. Leopold Damrosch, and rector emeritus of St. Paul's, Doylestown, Pa., died August 31st, in Doylestown, where he had been hospitalized for four weeks.

Fr. Damrosch attended Yale University, General Theological Seminary, and Berkeley Divinity School, and was ordained to the priesthood in 1914. He served churches in Mechanicsville, N. Y., Bristol, R. I., Brockport, N. Y., and Brooklyn, N. Y., before being called as rector of St. Andrew's, Newark, N. J., in 1927. In 1935, he became rector of St. Paul's, Doylestown, and was named rector emeritus in 1959. He had retired in 1957. At the time of his death, he was senior priest associate of the Order of the Holy Cross.

The citation as rector emeritus referred to Fr. Damrosch as a "major architect of the Church's life and work." In 1964 he received the Keble Award from the American Church Union. He had been a leader and director of the Catholic Congress, and had served at one time as editor of the *ACU News*. His *Faith of the Episcopal Church* is a well-known work. He was a member of the Joint Commission on revision of the hymnals for 1916 and 1940, and author of a hymn (1940) set to music by Martin Shaw. He also served as secretary-general, and for many years as provincial superior of the Confraternity of the Blessed Sacrament.

The Solemn Mass of Requiem was celebrated at St. Paul's, following a 16-hour vigil kept by

parishioners in the church. Fr. Leopold Damrosch read the Burial Office and the Litany for the Departed and Absolution of the Body. Interment was in the Doylestown Cemetery.

He is survived by his wife, Dorothy Frisby Damrosch, two other sons, a daughter, a sister, eleven grandchildren, and two great-grandchildren.

The Rev. Canon James Grant Ward, 87, rector emeritus of St. Stephen's, Escanaba, Mich., died July 16th.

Canon Ward was born and educated in Canada, and was ordained to the priesthood there in 1903. He spent several years with Dr. Wilfred Grenfell on his hospital ship. He was transferred to the Church in the United States and was rector of St. James', Fergus Falls, Minn., in 1907; and of other churches in northern Minnesota until 1923; rector of St. Mark's, Aberdeen, S. D., in 1923; rector of Holy Trinity, Iron Mountain, Mich., in 1931; and rector of St. Stephen's, in 1937, retiring in 1950. He was named an honorary canon of Grace Cathedral, Menominee, Mich. Though retired, he continued to hold various services until 1964.

Services were read in St. Stephen's.

He was preceded in death by his wife, the former Beatrice Burrill. He is survived by three daughters, two sons, numerous grandchildren and great-grandchildren.

Edgar W. Dodge, 80, communicant of St. Thomas', Mamaroneck, N. Y., and retired credit manager of Morehouse-Barlow Co., died July 18th, in Peekskill, N. Y.

Mr. Dodge had been with Morehouse Publishing Co., Milwaukee, Wis., then Morehouse-Barlow, from 1910 until his retirement in 1957. Always active in Church affairs, he was known throughout the Church. He was a master of ceremonies and head of the acolyte guild at All Saints' Cathedral, Milwaukee, for many years, until he moved to New York, with the publishing company, in 1938. Subsequently he was a communicant, vestryman, and assistant treasurer at St. Thomas'.

The Burial Office and Requiem were read at St. Peter's, Peekskill, N. Y.

He is survived by his wife, Agnes S. Dodge, a son, Edgar O. Dodge, production manager of Morehouse-Barlow, and three grandchildren.

Mary Griswold Hall, 74, communicant of St. Peter's, Ashtabula, Ohio, and daughter of the late Rev. Francis Joseph Hall, died August 1st, in Ashtabula.

Miss Hall had recently presented her complete collection of crosses from around the world, to the Diocese of Ohio for permanent display. For many years she had been a national officer of the Church Periodical Club, and was a member of the Confraternity of the Blessed Sacrament. She had served as altar guild directress, making and supervising the making of vestments.

The Burial Office was read in St. Peter's. Her brother-in-law, the Rev. Roderic Pierce, read the Requiem Mass. Interment was in Chestnut Grove Cemetery, Ashtabula.

She is survived by a brother, Leo Hall; a sister, the wife of the Rev. Roderic Pierce; a nephew, the Rev. Roderic Hall Pierce; and others.

Lavon G. Sarafian, 74, communicant of Trinity Church, Asheville, N. C., died August 14th, after a long illness.

Mr. Sarafian was a former vestryman and junior warden of Trinity Church, and for many years superintendent of the Sunday school. He was a member of the Brotherhood of St. Andrew, and during many earlier years had worked in Western North Carolina missions, conducting services, and training choirs and acolytes.

He is survived by a sister, Miss Nevert Sarafian, and a nephew.

Amos Egmont Schermerhorn, 51, member of the Standing Committee of the Diocese of California, died when his car plunged into the bay off Treasure Island, San Francisco, Calif.

Mr. Schermerhorn, a retired commander of the USNR, and a veteran of WW II, was also a trustee of Grace Cathedral, San Francisco.

The Burial Office and Requiem were read at the cathedral and interment was in Golden Gate National Cemetery.

He is survived by his wife, Zanita C. Muller Schermerhorn, a daughter, and six grandchildren.

CLASSIFIED

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

EXCHANGE

ENGLISH PRIEST desires six to twelve month exchange with interested American clergyman. For details write to The Rev. H. O. Punched, The Vicarage, Litlington, Hertsfordshire, England.

YOUNG English priest would like exchange with Episcopal priest next year for about six months. Suburban parish. Neville Chamberlain, Glaisdale Road, Birmingham 28, England.

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PIPE ORGAN—1928 E. M. Skinner 3-manual, 23-ranks, 34-stops, 15 couplers. Now in use. Available late June 1967. You remove it. Console already detached; available immediately. Total \$5,000 or best offer. Reply Box J-406.*

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

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

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

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THE LIVING CHURCH

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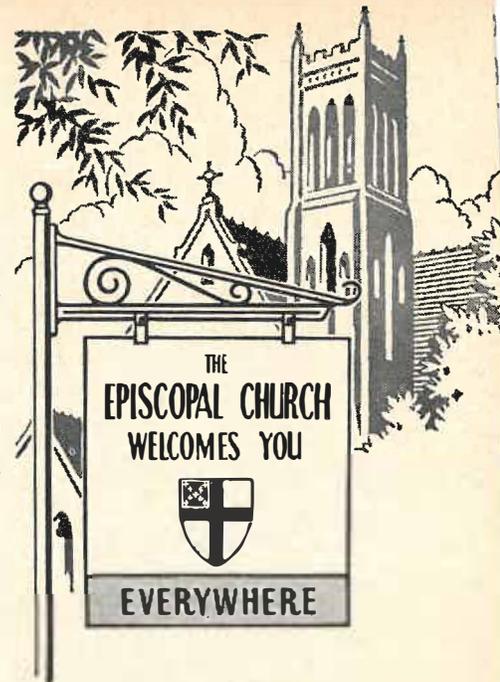
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CHURCH DIRECTORY

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 & Ora
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

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, 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.

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

EVANSTON, ILL.

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

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 (6 & 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.
The Rev. Leopold Damosch, r; the Rev. C. O.
Moore, c; the Rev. B. G. Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH

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

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