

the

living church

January 16, 1966

30 cents



P A R I S H A D M I N I S T R A T I O N N U M B E R

A church and
its congregation

(Page 16)

The Living Church

DISTINGUISHED CONGREGATIONS CONTEST for 1966

For the second year, The Living Church is sponsoring a Church-wide contest to find the six best parishes and missions in the American Episcopal Church. These will be announced and described in our summer issues.

We ask our readers to help us find them, by nominating congregations which they think merit consideration.

The best congregations are those which, as congregations, best minister to their communities and to the world in the Name of Christ. We are looking for the congregations which minister best — not the clergy. Some things to look for in a congregation are: its awareness of the needs of other people outside itself; its care for its own people; its stewardship of money, influence, and all resources in the service of God's kingdom throughout the world; its evangelistic outreach; its spiritual depth and growth.

Winners will be chosen from the following size categories. Please indicate the category of your entry, if you can.

- I. Downtown city churches of more than 600 communicants.
- II. Downtown city churches of less than 600 communicants.
- III. Suburban or residential-area churches of more than 600 communicants.
- IV. Suburban or residential-area churches of less than 600 communicants.
- V. Town or rural churches in towns of under 25,000 population.
- VI. Missions, anywhere.

Anybody may nominate a congregation, except employees of The Living Church Foundation. Winners of last year's awards are not eligible for this year's competition.

Nominations by letter must be received not later than March 1st, 1966.

They should be sent to:

THE LIVING CHURCH
Distinguished Congregations Contest
407 E. Michigan Street
Milwaukee, Wis. 53202

The Living Church

Volume 152 Established 1878 Number 3

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

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

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

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE: 414-276-5420

STAFF

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

DEPARTMENTS

Around the Church	25	Letter from London	20
Big Picture	6	Letters	11
Books	4	Music and Records	21
Deaths	30	News	7
Editorials	18	People and Places	30
		Question Box	3

FEATURES

A Report	Richard U. Smith	14
For Communication, Stained Glass	Mina Sennott	15
St. Dunstan's, Madison	Gertrude Shrock	16
The Hymnal: a teaching tool	John W. Norris	12

THINGS TO COME

January

16. Second Sunday after Epiphany
17. Antony, Ab.
- 18-25. WEEK OF PRAYER FOR CHRISTIAN UNITY
19. Wulfstan, B.
20. Fabian, B.M.
21. Agnes, M.
22. Vincent, Dn.M.
23. Third Sunday after Epiphany, Phillips Brooks, B.

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

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

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

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

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.





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

In The Chicago Tribune of Nov. 7th I read an article on how science is near unlocking life's biggest secret -- life. Some scientists have already synthesized out of chemicals a living organism that could reproduce itself indefinitely. Many experts predict that man will be able to create some kind of life within the next ten years. Assuming that this turns out to be true, what does it do to our Christian belief that God alone is the Creator of life?

It does nothing at all to this belief, at any rate as I hold it.

God is ultimately the only Creator of life or of anything else, since He alone can call into being something out of nothing, *ex nihilo*. If and when man "creates" life — and I see no reason to doubt that he will, it will not be pure, absolute creation of life out of nothing; rather it will be the kind of synthesis of elements which constitutes life. God provides these elements. Not only that, but God provides both the intelligence and the impulse in man to proceed to do this. A contemporary theologian speaks of God's giving to man the power to create. This seems to me implicit in the biblical doctrine that man has dominion (under God) over creation. Man's partnership with God is expressed in his sharing with God the work of creation. God creates through man, as well as through other means and instruments. If and when man "creates" life, God will be the ultimate creator.

I would add that there are few poorer, shakier, and less necessary arguments for

believing in God than the one that says: "I believe in God because there has to be a God who can do things that man can't do — such as create life." Every day, God is turning things that man can't do into things that man can do.

? ? ?

Now that the Pope is lifting from Roman Catholics the ban on eating meat on Friday, what will be the new line taken by those Episcopalians who follow this medieval custom?

This question assumes that Churchmen who observe Fridays as days of abstinence do so because they follow the Pope's "party line." Actually, the Pope is bringing Roman Catholic practice into line with good Anglican practice, which is to observe Fridays by some kind of food abstinence not prescribed as the same for all. (This is not to say that such is his intention.) Any good Churchman should be familiar with the table of fasts in the Book of Common Prayer (page li), where he may read that "the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," on "all the Fridays in the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these Feasts." The Prayer Book does not require abstinence from meat, but simply abstinence, leaving it to the conscience of the individual to decide from what he will abstain. Abstinence from meat is a traditional form, and many find it most suitable.

Since the bishop of Rome has no jurisdiction in the Episcopal Church, his recent decree has no official weight with Episcopalians.

Moreover, Friday abstinence is hardly a "medieval" custom in its origin, but very much older — going back to the earliest age of the Church, when Wednesday and Friday fasts were derived from the semi-weekly Jewish fasts. Friday became, very early, a weekly commemoration of Christ's Passion. It is to be hoped that Churchmen who take seriously the Cross of Christ still, and always will, follow this very pre-medieval and laudable custom.

edited by ALTON M. MOTTER



PREACHING ON PENTECOST AND CHRISTIAN UNITY

This fourth in a series of sermon collections examines the double theme of Pentecost and Christian unity. A genuine testimony of the faith of the preachers, these sermons show a remarkable consensus of faith despite denominational differences. Contributors include prominent figures from major Protestant groups, as well as the Roman Catholic Church. **\$2.45**

also by the same author . . .

PREACHING THE RESURRECTION **\$2.25**
PREACHING THE PASSION **\$1.95**

at all bookstores

FORTRESS PRESS
Philadelphia, Pa. 19129

THE ORDER OF ST. FRANCIS

A Religious Community of Priests and Brothers, living under the Evangelical Rule of St. Francis. Works include Teaching Missions, Schools of Prayer, Retreats, Counseling.

For information write:

Novicemaster
Order of St. Francis
Mount Sinai, N. Y. 11766

ALTAR GUILD MANUAL of the DIOCESE OF DALLAS
5th Revised Edition

Recommended by the National Association of Diocesan Altar Guilds.
\$1.25

Order from the Diocesan Altar Guild Chairman,
Mrs. Walter A. Tynos
6116 Del Norte Lane Dallas, Texas 75225

BOOKS OF ALL PUBLISHERS
Morehouse-Barlow Book Shops

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

**A MUST BOOK FOR EVERY
RECTOR, ORGANIST AND
CHOIR DIRECTOR**

**A PRACTICAL GUIDE
FOR ORGANISTS AND
CHOIR DIRECTORS**

By Robert L. Van Doren

Contents: The Choirs; The Anthem; The Hymn; The Congregation; Playing the Service; The Rector and the Organist; Themes, Hymns and Anthems for the Christian Year; Hymns Usable as Anthems; Organ Preludes for the Church Year.

\$3.25

Available through your local music dealer or book store.

BRODT MUSIC COMPANY
P.O. Box 1207
Charlotte, N. C. 28201

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS

George L. Payne
15 PRINCE STREET, PATERSON 7, NEW JERSEY

TEACHING TRACTS and POSTERS

Low cost, illustrated.

For samples send \$.50 to:

ST. BARNABAS CHURCH

129 N. 40th St. • Omaha, Nebraska 68131



custom
Church Furniture
WOLFE BROTHERS
and company, incorporated
Piney Flats, Tennessee

KNEELING HASSOCKS

Oval or oblong style.
Vinyl leather or velour
cover — cork or long
stapled fiber filling.
Foam rubber top. Free
samples and prices on
request.



**BERNARD-
SMITHLINE CO.**
252-17 Northern Blvd.
Little Neck, N.Y. 11363

B O O K S

Of Organists and Music

A Practical Guide for Organists and Choir Directors. By Robert L. Van Doren. Brodt Music Company. Pp. iii, 66. \$3.25.

Music in church is a traditional problem which practically everyone realizes but which has no easy solution. Seemingly there is either no choir or a choir that does little more than accompany the organ; or there is a professional choir which sounds beautiful and does a nice job of entertaining the congregation each Sunday morning rather than leading them in worship. *A Practical Guide for Organists and Choir Directors* by Robert L. Van Doren is a manual which takes the position that there is something that can be done to achieve good music in the average congregation, and then goes on to demonstrate this position.

The bulk of the book is devoted to a systematic arrangement of music for the Church year, Sunday by Sunday. With each Sunday is listed an outline of themes to be found in the propers, and a list of appropriate hymns, anthems, hymns that may be used successfully as anthems, and organ preludes. There is a section of the manual which deals particularly with the junior choir, and another on rehearsal hints.

One nice feature of Mr. Van Doren's work is the fact that he makes allowances for variations which one might find between churches. I refer here to both differences in services (Morning Prayer or Holy Communion) and differences within the services (e.g. Decalogue or Summary). This is especially important when one considers that many organists of the Episcopal Church are not members of the Church or have not studied the services in such detail as to be thoroughly familiar with all possible variations. The author does emphasize at all times that the minister is the final authority on all music in the church, a point which all too few of our organists and choir directors seem to know.

There are some errors in the text which would seem to be either typographical or small oversights. For example, on page 9 it is stated that the latter portion of the *Benedictus* may be omitted during Advent, when in fact it is only during the Sundays in Advent that these verses may not be left out. Mr. Van Doren also states that the collect on page 70 of the Prayer Book may be omitted unless the Decalogue has been used. The Prayer Book does not direct that this particular collect need ever be used. These errors, however, are not serious.

Other books similar to *A Practical Guide for Organists and Choir Directors* have been printed, and, in fact, all the manual's information could be obtained

elsewhere providing one knew where to look. But the point is that this is a handy presentation of the material, which can be used easily by anyone who needs to have correct information and sound advice. Of the books available with the expressed intent of this one, *A Practical Guide* is the best I know.

(The Rev.) KARL G. LAYER

In the Sacristy, Arrival and Departure Times

The Altar Guild Manual. Fifth edition. Published by the Diocese of Dallas. Diocese of Dallas Press. Pp. 78. Paper. \$1.25.

It is a little hard to figure out just to whom the diocese of Dallas' *Altar Guild Manual* is addressed. Its first chapter begins by explaining what the Episcopal Church is.

In its second chapter, it begins to deliver opinions on church architecture and liturgics. This dogmatism persists throughout the manual, which, since it is presumably for the use of all the parishes in a diocese, might better have been written to allow for the variations which exist from parish to parish. There are typographical errors; capitalization is inconsistent and sometimes unreasonable.

Specific instructions for altar guild work, in the second half of the manual, are mostly adequate.

Chapter X, "Membership in the Altar Guild," is splendid.

There is an index and a bibliography. An office of admission, with prayers and propers, constitutes the final chapter.

CHRISTINE FLEMING HEFFNER

Primer in Communication

Teaching Is Communicating: "An Audio-Visual Handbook for Church Use." By John Harrell. Seabury. Pp. 142. \$3.95.

If you equate audio-visuals with slides and movies and seek "stop-gap" material for next Sunday's class, don't buy *Teaching Is Communicating*. This is a primer in communication. The author, John Harrell, sets out to assist teachers to understand the meaning and the use of various methods (audio-visual) by which communication takes place in a learning situation. A theory of communication is clearly explained and applied to the teacher-student relationship. The first three chapters are so interesting and meaningful that one feels that the book is worth the price for their contribution alone.

The movement from theory to practical application is made in the remaining chapters. Four kinds of planned experience in the classroom are described and illustrated (Experience of Reality, Reproduction of Reality, Representation of Reality, and Abstraction of Reality). While these four are the "chief forms" of

communication by the teacher, the author believes that the knowledge and skillful use of certain "chief tools" are essential to the teaching function. With these chief tools, the teacher can reproduce, simulate, or abstract reality and, thus guided, select the right tools for the purpose at hand. The descriptions, limitations, and positive values of each of the tools are discussed (chalkboard, newsprint, flannelboard, tackboard, display etc.) The author earlier released a set of colored filmstrips entitled, "Teaching Tools," which provide an excellent supplement to this section of the book.

The chapter on the use of professionally prepared media in the classroom is skillfully presented. Special attention needs to be called to the manner in which the reader is guided through an evaluation process when selecting commercially prepared materials. Drawing upon the well established thesis that the student and teacher are interrelated in the learning process, the author concludes his work by giving attention to the ways in which the student communicates through personal and creative expressions.

A unique feature of the book's format is a reference section which concludes most chapters. The reader also is referred to additional imaginative resources (in printed or pictorial form) which can be used to deepen one's understanding of the specific chapter theme.

Many of us who are familiar with the author's work, experience, and dedication to the audio-visual field have long awaited this volume. We have not been disappointed! On the contrary, the book promises to be a "basic" and most helpful volume in seminary classes, as well as in diocesan and parish teacher training programs.

(The Rev.) A. DONALD DAVIES

Nameless and Codeless

Youth Considers Do-It-Yourself Religion.
By **Martin E. Marty.** Nelson. Pp. 93.
Paper, \$1.50

In *Youth Considers Do-It-Yourself Religion* Martin Marty sets out to describe and to raise questions about that phenomenon in our society which he describes "religion-in-general" (the publisher apparently decided that "do-it-yourself-religion" was a catchier phrase). This is a difficult task, for as the author says, "In dealing with American religion-in-general we are at a loss to point to such identifiable movements and leaders. There is no founder, no clear-cut argument with existing religion, no attempt to make up codes or creeds, no desire to manufacture a name" (p. 49).

Marty does, however, present a number of statements which characterize this religious outlook, and he provides a good, if brief, description of the development of this religious phenomena which credits

Continued on page 27

FOR LENTEN READING AND STUDY

THE MAGNIFICENT DEFEAT



by **Frederick
Buechner**

author of *A Long Day's Dying*, *The Return of Ansel Gibbs*, and *The Final Beast*

The distinguished American novelist, a Presbyterian clergyman, turns to an evocation of great passages from the Bible

for his first book of non-fiction. "Through him the Bible speaks naturally, strongly, and with great beauty... [It speaks] as clearly to us as it did to the people who lived in the first century."—*Theodore Parker Ferris.*

"The vitality of this book is electric. It sets my imagination tingling and my conscience quivering... Here is a book that is down to earth and up to God."

—*Ralph W. Sockman.* \$3.50

The Seabury Lenten Book, 1966

FREE IN OBEDIENCE

The Radical Christian Life

by **William Stringfellow**

"Clears the air of that miasma of fear, hopelessness, and futility that has become the smog blighting the landscape of nearly every person... Don't miss this one."—*Edward T. Dell, Jr.* \$2.75

KEY WORDS FOR LENT

by **George W. Barrett**

Clarifies for laymen the meaning and purpose of Lent. "Dr. Barrett has a way of putting first things first, with clarity, insight... and common sense."—*Massey H. Shepherd, Jr.* \$2.75

THE DAY IS AT HAND

by **Arthur Lichtenberger**

A great devotional book of inspiration and witness. \$3.00

at all bookstores



THE SEABURY PRESS

815 Second Avenue, New York, N. Y. 10017

Behold, I send my messenger before thy face,
which shall prepare thy way before thee.
The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
make his paths straight.

From the Gospel for the
Second Sunday after Epiphany
in the Book of Common Prayer.



"John the Baptist," sculpture by Anthony de Francisci
Photo: National Sculpture Society

the living church

January 16, 1966
Second Sunday after Epiphany

For 87 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

CHURCH PENSION FUND

Increased Payments

Pension payments for retired and disabled clergy, and payments for widows and children of clergy, will be increased annually hereafter, under a new plan adopted by the Church Pension Fund. This plan provides for yearly adjustments in all outstanding and future pension allowances, as well as other benefits, to the extent that the averaged salary of clergy in active service increases from year to year.

The objective of the plan, described in a report issued by the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, and president of the fund, is to cope with the problem common to fixed pension benefits — that of shrinkage of purchasing power. The plan will operate within the 15% assessment that the Church Pension Fund receives from institutions paying clergy salaries.

The averaged clergy salaries in the past 35 years have more than kept up with the rise in consumer prices. In the past 15 years those rose 32% while salaries rose 57%. Pension allowances (under the fund's system), are directly related to the clergymen's average salaries in the active ministry. As a consequence, new allowances for retirement and disability have risen from year to year, corresponding to the increase in the average salary. Once granted, however, the pensions were fixed at a specific level, the result being that they decreased in value as the cost of living has risen.

Upward adjustments have been made in the past in the minimum retirement benefits, presently \$2,100, as well as in that for widows, which is \$1,400. Since 1958, when the pension structure was expanded by 20%, no adjustments have been made in those pensions which were above the minimum, though they were equally affected by the shrinkage in purchasing power. These payments will now receive the benefits of annual adjustments, along with the minimum allowances. Special emphasis will be placed on the older pensions in correcting for the shrinkage in past years.

Once a given pension payment is adjusted to a higher level, it will not be reduced. However, the extent of subsequent upward adjustments is dependent upon the average salary levels, as well as economic factors affecting the fund. Beneficiaries of the fund will receive their

first adjusted payments under the new plan, in late spring.

ECUMENICAL RELATIONS

Day on "Guidelines"

The nine point set of "Guidelines for Relations with the Roman Catholic Church" has been put into tentative practice in some instances, Peter Day, ecumenical officer of the Church and former editor of THE LIVING CHURCH, has reported. He said that the bishops were very much interested in the document, which is advisory in character, and was



Dr. Day

compiled by the Joint Commission on Ecumenical Relations.

The guidelines urge the bishops of each diocese, to appoint persons or committees to encourage "common prayer" and dialogue with Roman Catholics; and "to give and seek active coöperation in all civic, social and communal projects possible."

On the disputed question of "conditional" administration of the sacraments of Baptism and Confirmation, the document says that it is just as "wrong" for Episcopal bishops "conditionally to confirm Roman Catholics received into the Episcopal Church, as it is for Roman Catholic priests conditionally to baptize Episcopalians received into the Roman Catholic Church. . . . A doctrine of 'economy' will reconcile, if necessary, any present differences between the two

Churches in the administration of the sacrament of Confirmation."

Dr. Day said that in reference to Episcopal-Roman Catholic coöperations and invitations, "some bishops actually wanted to go further on ecumenical occasions" than the limits suggested by the recommendations.

Many Roman Catholic dioceses and archdioceses have appointed ecumenical chairmen and commissions have published regulations about Roman Catholic participation in interreligious events. These diocesan groups have been guided by rules set out by the U.S. [Roman] Catholic bishops' commission on ecumenical affairs, as well as the decree of ecumenism of the Second Vatican Council.

The Episcopal document further states that "we should seek dialogue on all levels . . . that we should be prepared to explain our theology, traditions, history, worship, and to try to learn the same about theirs . . . that we should discourage the practice of 'dual officiating' at marriages at the present time and under the present circumstances . . . Episcopal clergy should not play an official role in ceremonies restricting the God-given freedom of their communicants in the religious rearing of their children . . . the problem of Orders must be considered in the full context of the Church and Christian living . . . and will perhaps be possible only to the light of attitudes and issues more basic than many of the topic's past formulations . . . and 'restraint on our part' relating to the Orders issue will not compromise our historical position and may aid the work of the Holy Spirit."

[RNS]

CHICAGO

Footnotes to the Gospels?

The Rev. Robert M. Grant, Th.D., of the Oriental Institute at the University of Chicago has said that further study of what may turn out to be an ancient Coptic prayer book, would show that it was written between the second and fourth centuries. The book, in almost perfect condition, was found in a cell of a monastery, believed to have been built originally in the eighth or ninth century, and rebuilt about two hundred years later.

Experts at the Institute called the book one of the most exciting finds to come from the archeological expeditions that have been carried out in the Nubian Valley for the last five years. The area is soon to be inundated by the rising

waters of the United Arab Republic's Aswan Dam.

In the prayer book is a hymn which Christ may have recited shortly before the Crucifixion, and an account of a conversation Christ held with Peter and other Apostles on the Mount of Olives, in the period between the Resurrection and the Ascension. [RNS]

MISSOURI

Dean Coburn on Prayer

The Very Rev. John Coburn, dean of the Episcopal Theological School, Cambridge, Mass., told more than 200 Episcopal, Protestant and Roman Catholic clergymen attending the 5th annual Priest-Minister dialogue in St. Louis recently that a more critical look should be given to traditional forms of private prayer. He said that his experiences with seminarians indicated that traditional prayer forms are not meaningful for modern man.

The modern scientific man needs new forms which involve human relationships, and in the new theology the "city is not simply where the exchange of trade takes place; it is where the exchange between God and man occurs," the dean added. He explained that he was not including the "Death of God School" in his paper, for he was commenting on the effectiveness of private prayer.

He said that "prayers of petition have become more an expression of concern than a specific request for the intervention of God from outside into a specific human situation to change it . . . there is no absolute way . . . there are only individual ways for different men."

Dean Coburn went on to say that the new theology arising in Protestant scholarship also demands new thinking on prayer. Contemporary spirituality, he said, emphasizes that the world is not a distraction but a place for prayer and that God is met not by detachment but by involvement.

The Rev. John T. Byrne, pastor of Most Precious Blood Church, St. Louis, and a teacher in the archdiocesan seminary, served as a Roman Catholic reactor to Dean Coburn's paper. He noted that while God is always objectively relevant to man, each person must discover His relevance "and this is the problem . . . that there is room for a certain type of 'situational ethics' in the Church, a type recognized in traditional moral theology and not the kind condemned by Pope Pius XII." Moral theology has always said that a human act involves an object, an end and a circumstance. A circumstance can change the nature of an action. "This is situation ethics in the acceptable meaning of the terms, for what else is a circumstance but a situation?" Fr. Byrne added that if prayer is to be meaningful, Roman Catholics must become spontaneous. "For too long, we have been ex-



Dean Coburn

cessively dependent on formulae." He stressed that in spirituality no one "way" can be applied to all persons, that "this point is especially pertinent for [Roman] Catholics. In the past the monastic life has held this unique position. Even the secular clergy were considered as a sort of second class priesthood, at least as far as their call to holiness was concerned. Worst of all, those means for attaining to union with God which were monastic, were held to us as ideal for all." [RNS]

NEW YORK

Episcopal Mayor Takes Office

John V. Lindsay, New York's first Episcopal mayor since Fiorello H. La Guardia, was inducted on the steps of the city hall on January 1st, before 2,500 persons, with his former rector offering the invocation.

Mr. Lindsay has been a friend for 33 years of the Rt. Rev. Horace W. B. Donegan, Bishop of New York. The mayor and his twin brother, David, were confirmed in 1935 at St. James' Church, Manhattan, by the late Rt. Rev. Arthur S. Lloyd, Suffragan Bishop of New York. Bishop Donegan was then rector of the parish.

The mayor's wife, Mary, has taught Sunday school at St. James'. The couple's children were baptized there, and the Lindsay's are communicants in good standing of the parish.

At the inaugural Bishop Donegan was chosen, over a protest from the Rev. Dan M. Potter, executive director of the Protestant Council of New York, to give the opening prayer. Dr. Potter held that the choice had not been cleared first through the Council.

The bishop, introduced as "bishop of the Episcopal diocese of New York," appeared with other religious leaders of the

city. In his invocation, Bishop Donegan asked divine assistance for the mayor as he undertook "the awesome task of the mayoralty of this Thy so great city."

SEMINARIES

Inter-seminary Conference

The annual conference of the Anglican Inter-seminary Movement, whose membership includes student representatives from all Anglican seminaries in the United States, Canada, Mexico and Puerto Rico, met at Berkeley Divinity School in New Haven, Conn., from December 27th to December 30th.

"The Church and Its Involvement in the Contemporary World" was the theme of the panels and discussions. Curtis Roosevelt, chief of the non-governmental organizations section of the United Nations' Office of Public Information, was the keynote speaker.

Joining Mr. Roosevelt in a panel discussion of "The Role of the Church in the World Struggle for Peace and Justice" was the Rev. Arthur E. Walmsley, Executive Secretary, Division of Christian Citizenship of the Executive Council, and the Rev. Herschel Halbert, Associate Secretary of the Division and the Church's representative at the United Nations.

Subsequent panels were devoted to "The Church's Use of Mass Media," with Mr. Jay Cheek of *Life* magazine as principal speaker, and "The Church's Use of Contemporary Drama, Music and Art," with Dr. Robert E. Seaver, professor of speech and drama at Union Theological Seminary, as panel leader.

In addition to the panel presentations, informal seminars were held for discussion of problems of mutual interest to students now preparing in Anglican seminaries for tomorrow's ministry.

NEWS FEATURE

"A Nightmare Sound"

An Anglican bishop in South Africa who is an American citizen has become the center of controversy because of his stand over the plight of 1,500 displaced black Africans.

Shortly before Christmas, the Rt. Rev. C. Edward Crowther, Bishop of Kimberley and Kuruman, visited Mamuthla Reserve 70 miles from Kimberley where 450 African families had been placed by

[Christ] does not really teach one anything, but by being brought into His presence one becomes something. And everybody is predestined to His presence. Once at least in his life each man walks with Christ to Emmaus. Oscar Wilde.

authorities of the Bantu Affairs Department. The bishop found them without food, drinkable water or shelter. "For the first time in my life," Bishop Crowther said, "a little child ran away from me crying. His mother said, 'he thinks you are another policeman coming to take him away again.' I left Mamuthla crying inside, overwhelmed by the quantity of human misery and degradation. I feel ashamed to be associated by the



Bishop Crowther

accident of my race with those responsible for this disregard for humanity and ordinary human wants of food and shelter. The sound of children crying with hunger is a nightmare sound, and I don't think I will ever forget it."

The bishop ordered 1,000 lbs. of mealies — corn meal — to be sent from the nearest trading store to the dispossessed people at Mamuthla. The storekeeper, Mr. P. J. Tucker, added another 1,000 lbs. He attempted to deliver the mealies, but encountered an official of the Bantu Affairs Department. Mr. Tucker told the Kimberley *Diamond Fields Advertiser*, "The official repeated that I had no right to distribute the mealies and left, saying he would have me arrested as I was a Communist."

The authorities had been trying to move the Africans from their former squatter settlement at Holpan to an area designated as a "Bantu homeland." At Holpan African men earned occasional wages as laborers on nearby white-owned farms. One reason they refused to move was that rentals on government houses in the "homelands" were \$5.60 per month, a third of an African's wages for a month. The authorities finally sent trucks and removed them to the drought-stricken red dust of the Mamuthla Reserve. The Johannesburg *Star* reported that a government spokesman in the South African capital of Pretoria stated that the Africans had forfeited their right to sympathy

because of their stubborn refusal to cooperate with the authorities.

Bishop Crowther asked: "Can you tell me how old people and children can forfeit their right for sympathy, especially at the Christmas season?" When the bishop returned to Mamuthla he was met by the local chief magistrate and two carloads of officials. "I told him," the bishop said, "I had come to distribute food. He said that nobody had been stopped from distributing food and that the people did not need food. He told me he would prove this. We were escorted to the first village. About 200 people were waiting for us. The magistrate said that anyone who was starving and wanted food could stand. Everyone stood." On Christmas Eve, Bishop Crowther personally led three truckloads of food and clothing contributed by South African citizens to Mamuthla. Kimberley children gave toys so that the African children could enjoy some aspect of Christmas.

Bishop Crowther commented to the *Diamond Fields Advertiser*, "One needs to go deeper than the festering sore on the surface of the body which is represented by Mamuthla. The real cancer is apartheid."

Bishop Crowther was consecrated only last November 14th. At 36 he is one of the youngest bishops in the Anglican Communion. He is English-born and moved to the United States in 1958. He served as Episcopal chaplain at the University of California, Los Angeles, until mid-1964 when he was called to become dean of St. Cyprian's Cathedral in Kimberley. He was elected sixth bishop of Kimberley and Kuruman in September, 1965. Bishop Crowther and his wife, Margaret, have three children.

MORAL THEOLOGY

Do Animals Have Rights?

A Roman Catholic layman and educator, Justus George Lawler, has boldly challenged what is often called the "official" view of his Church concerning vivisection and the use of living animals in scientific experimentation, in an article in *Jubilee*, a magazine published by Roman Catholic laymen. He is a professor at St. Xavier's College in Chicago.

Professor Lawler describes, and denounces, as "imprecise, Latinate, and alien to the Anglo-American mind" this statement attributed to the late Pope Pius XII: "There is nothing reproachable in simply killing an animal. . . . When there is good reason to slaughter and kill beasts, their cries should not arouse unreasonable compassion any more than do red-hot metals undergoing the blows of the hammer, seeds spoiling underground, branches crackling when they are pruned, grain that is surrendered to the harvester, wheat being ground by the milling machines."

The conventional moralists' argument

"that because animals have no rights, man may treat them as he wishes so long as he does not thereby degrade himself" is no longer tenable, if ever it was, Prof. Lawler contends. Addressing his thought to the American scene, he scores the official attitude of research scientists opposing any government regulation of the sale and use of animals. "The collective hubris of the American scientist has got so out of hand that no official body of researchers will discuss with representatives of humane societies a common basis for any legislation," he charges.

NEWS FEATURE

Radio Plays in Church

Is the sermon losing its effect? The Rev. Robert C. Forster, rector of the Church of the Holy Nativity, Philadelphia, thinks so. On the four Sundays in Advent instead of the usual sermon, a play produced by the Radio-T.V. Division of the Executive Council in the series known as "The Search" was substi-



tuted. The series features Robert Young as host. The short radio plays lasting about fifteen minutes deal with problems of daily living. Subjects dealt with were the problem of getting old, the problem of the modern "rat race" with excess of social drinking, the problem of the ex-convict in getting a job, and the problem of the selfish unloved person.

A loud-speaker amplifier and tape recorder were set up in the pulpit. Each subject was introduced so that the play would be readily understood. The recorder was stopped on cue just before Robert Young's summarization, and here members of the congregation were asked to contribute their thoughts on the subject.

The one drawback was that after seeing a person in the pulpit the congregation experienced a sense of impersonality when sitting in the pew listening to a loud speaker. Most, however, said they could overcome this by concentrating more on what was being said. The great advantage was the spontaneous participation of those parishioners who made their contributions from the congregation.

The parish now hopes to experiment

Man will hereafter be called to account for depriving himself of the good things which the world lawfully allows. — Abba Arika ("Rab"). Rabbi, 160-247 A.D.



and I have met some great colored people . . . things are changing fast there [Virginia] . . . and four years ago I might have felt that Negroes are inferior, won't work . . . but a combination of a few people have helped me change . . . this conference has been very effective . . . I still have some barriers, and it takes time to break them. . . ."

A Tennessee Negro girl said that she had been shocked by what she had seen in the city, "but I like what I see. I wouldn't stay here, because I don't see how people are people here . . . they don't care. . . . We're friendly in Memphis and, yes, we have interracial things and they seem to work just fine. This conference is a good idea. . . . I think, in race, it depends on the people who make the start, who make the first impressions. . . ."

Another Virginia white boy said "The racial thing doesn't bother me. I've never lived with a Negro, and having been placed with a Negro may be somewhat artificial . . . but not completely. . . ."

A New York white boy said that his roommate had been from Jackson, Miss., and that he had never met any Negroes from Mississippi. "I found that they are more like kids in the North than I thought. With all of the prejudice that is going on, I'd imagine they'd feel pretty strongly against whites. But we had a lot of fun together . . . I think that because the kids here are connected with the Church, they follow what the Church says. . . ." [RNS]

INTERNATIONAL

Pike in Rhodesia

On December 29th, the Rt. Rev. James A. Pike, Bishop of California, on sabbatical leave for study in England, was expelled from Rhodesia, after 10 hours in that country. He was escorted back to the airport after registering in a hotel in Salisbury. No immediate reason was given for the expulsion.

The diocese of California, and the diocese of San Joaquin where the Rt. Rev. Sumner Walters is diocesan, have been in MRI companion relationship with the



Bishop Pike

diocese of Matabeleland for almost two years. Bishop Pike had planned to visit the Rt. Rev. Kenneth J. F. Skelton, Bishop of Matabeleland and president of the Rhodesian Council of Churches, and others.

In late December, the Executive Council issued a statement deploring the "illegal assumption of power in Rhodesia by Ian Smith and his associates," doing it, as Mr. Smith maintains, "in the name of Christianity, justice and civilization" [L.C., January 9th].

The Executive Council knew of Bishop Pike's proposed trip to Rhodesia, but he was in no way an official representative of the Church.

Mr. Lawrence Fellows, in a special dispatch from Nairobi, Kenya, to the New York Times of December 31st, stated that Bishop Pike said that he was not told why he was deported, but . . . he suspected that a priest in Arizona, who had long opposed his unorthodox religious views, had warned the Rhodesian government against him.

Prior to his trip to Rhodesia, Bishop Pike had visited Dr. Otto Dibelius, Lutheran Bishop in Germany, and Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany; and also visited with scholars working on the Dead Sea Scrolls, in Tel Aviv, Israel.

with some of the Executive Council's T.V. productions, where the visual attention might help to eliminate the non-personal criticism.

NEW YORK

Interregional Conference

Forty-nine Negro and white youths plus staff members of the Home Department of the Executive Council, held a pioneer five-day interregional conference in New York to study the city and its problems.

The visitors are teenage leaders in their own parishes in the dioceses of Tennessee, Southern Virginia, Mississippi, Upper South Carolina, and New York. According to the Rev. Canon Walter D. Dennis, Jr., of the staff of the Cathedral of St. John the Divine, New York, several youths from the wealthy New York suburbs were invited because "they have no more real integration than the white kids from the south." The group from Upper South Carolina were Negroes, the group from Southern Virginia were white, and the other groups were racially mixed.

The text book for the conference was "The Secular City" by Harvey Cox. One question asked at the conference was "How had the Church advanced their thinking in race relations?" The answers were: mingle at a conference dance, in discussions, as roommates, and at after-hours bull sessions. The cathedral was the headquarters for the meetings. The visitors visited Exodus House — a narcotics treatment center in Harlem, the automat, churches, walked on Fifth Avenue, rode the subway, and saw Times Square on New Year's Eve, always testing the tenets of their text book.

A Virginia white boy said "that in the last four years, my views have changed considerably about race. I am glad of it,



The Church, like the Ark of Noah, is worth saving; not for the sake of the unclean beasts and vermin that almost filled it, and probably made most noise and clamor in it but for the little corner of rationality, that was as much distressed by the stink within, as by the tempest without.

William Warburton, Bishop of Gloucester, in a letter to a friend dated June 13, 1751.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Confirmation

The Rev. David H. Pardue says [L.C., December 5th] that Roman "Confirmation is not considered a prerequisite for receiving Holy Communion (and) does not contain a profession of faith. . . ." However, the current custom of "First Communion" before Confirmation contradicts Roman canon law.

The Book of Common Prayer bears plain witness to our own normal requirement of Confirmation before Communion (pp. 291, 299). Other witness is supplied by our requirements with regard to members of the Church of South India.

True, the Roman Confirmation service contains no creed, nor does ours. In our case, the services of Baptism and Confirmation mark a division of the custom of administering the two as virtually one. Now we have the Creed remaining in the Office for Holy Baptism, without a blessing to conclude the service; and the Confirmation service minus Creed but containing the baptismal blessing.

Nevertheless, the Prayer Book provides for pre-Confirmation instruction on the Apostles Creed (pp. 284, 285), and provides for further pre-Confirmation instruction on page 291.

Though the Creed is not recited in the Confirmation service, each confirmand makes a required profession of faith when, in the service and before the laying-on-of-hands, he declares himself "bound to believe and do" the things therein set forth.

Finally, we do not "re-confirm" persons from non-Catholic bodies; we confirm them, by the laying-on-of apostolic hands duly authorized for this ministrations. If Mr. Pardue will examine the differences of meaning of "Confirmation" Catholic and denominational, he will find them far more than a mere matter of semantics.

HERBERT J. MAINWARING

Wollaston, Mass.

Of Men and Seminaries

As a clergyman's wife, I am dismayed by the views of an Air Force officer who wrote to you [L.C., December 12th], concerning the inadequacies of the clergy. He seems to have the impression that the men who graduate from our seminaries are to be classified into two categories: "Reverend Doctor Drew (Sinclair Lewis' *Babbitt*) or Elmer Gantry." He apparently believes that clergymen are either good scotch drinkers or inelegant slob. I am not denying that we

The Living Church Development Program

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

Previously acknowledged\$12,645.20
Receipts Nos. 6597-6601, Dec. 29-31, 1965 55.00

\$12,700.20

may have a Babbitt or a Gantry among us but I do not believe that the seminaries can be blamed for every man's character.

There were many of us who were business wives before our husbands were called, despite their own personal desires, into the priesthood. It was a terrifying decision for these men to relinquish careers in law, engineering, etc., in order to become "professionals" in another calling. If a man has tested planes in a global war, if a man has suffered extreme physical pain and has experienced a year of hospitalization in that war, if a man has devoted fifteen fruitful years to the field of engineering, if a man has enjoyed worldly success and has been called into Christ's service as a priest, then would it not follow that he would be in a better position to understand our seminaries than a man who had never been to seminary? When the experiences of only one man are multiplied by the experiences of thousands of other men who have lived in the world, we can begin to have some concept of the calibre of men who are enrolled in our seminaries today. This is not to say that all of our seminarians are "saints" . . . rather, for the most part, they are growing in the faith and are committed to their calling.

When most men graduate from a seminary, they are not *only* "educated" and "faithful" . . . they have an inner strength which gives them the courage to endure far more pressures than they ever experienced in executive positions. They know the dan-

gers of "church-ianity," "programitis," and exploitation which plague the Church today. Furthermore, seminary wives who may have been haunted by the shabby Victorian role of "preacher's wife" have been given the opportunity (through special seminary courses) to understand their own roles as wives and mothers.

(Mrs.) WILLIAM BLOOD

Front Royal, Va.

An Answer and Suggestion

In answer to Dr. Kitch's unwarranted, untrue and vicious attack upon my colleagues [L.C., December 12th], I might say that he himself has given us the answer to his personal problem. If I may quote him out of context, I agree wholeheartedly with his statement, ". . . as a lay reader I have long been disturbed. . . ."

I would suggest that he read "A Charge to Those Ordained to the Priesthood" by the Rt. Rev. James P. DeWolfe, in the same issue in which he unleashes his diatribe. It is hoped that this will give him a clearer concept of the functions of those in holy orders.

Even though I do not envy him this task, I would suggest that his rector make the best possible effort to inform him of two of

the basic doctrines of the Christian faith, namely, humility and charity.

(The Rev.) ERVIN E. LITTLE
Rector, St. James Church

Macon, Ga.

Bishop DeWolfe's Charge

Bishop DeWolfe's "Charge" [L.C., December 12th] is about the most wonderful article that has come my way in years. I've read it four times. Would that a copy of it could be given to every priest at his ordination. May we have more fathers in God like Bishop DeWolfe!

MARY G. ELLETT

Annapolis, Md.

Alcoholism

The first Cathedral Conference on narcotics addiction and treatment [L.C., December 26th] must have been a fine one. I agree with Fr. Tollie Caution of the Home Department that what was done at that conference "ought to be done in those factories that grind out our ministers."

Fr. Caution is to be commended for his concern for the nation's 47,489 dope addicts. If that concern moves him to approach our theological seminaries with a view to getting the subject included in pastoral theology courses, I hope he is prepared for disappointment. Despite the fact that General Convention has urged the necessity of an active ministry to addicts, the seminary authorities are not likely to give him a sympathetic ear.

My cynicism is the result of ten years of experience in a similar but much larger field, namely, alcohol addiction. Here is a social and public health problem of tremendous magnitude. About 6,000,000 men and women in the nation are full-blown alcoholics; another three or four million have a serious drinking problem. At Boston in 1952 the General Convention took official cognizance of this problem and initiated steps toward the establishment of a Church-wide alcoholism program. Since then clergy on the firing line have told the Church that problem drinkers were their number one pastoral problem. Yet General Convention has repeatedly refused to appropriate sufficient funds — a mere \$20,000 to \$30,000 — for an adequate alcoholism program. And what about "those factories that grind out our ministers" — how many of them today, 14 years after the Boston Convention, are giving their students knowledge and training in depth which they must have if they are to deal effectively with the alcohol addict? Very, very few indeed.

I don't mean to minimize the gravity of dope addiction, but I cannot get nearly so steamed up about a problem which involves less than 50,000 citizens as I can about a problem involving close to 10,000,000 souls to whom the clergy of the Church are so ill prepared to minister.

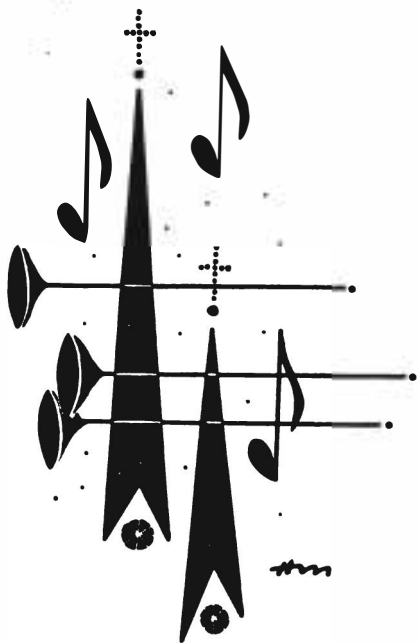
(The Rev.) JAMES T. GOLDER

Rector, Church of the Advent
San Francisco, Calif.

Pro van Buren

While your letter columns should be open to all different shades of opinion, I would most respectfully suggest that the time has come to impose some minimum standard of





THE HYMNAL:

a

teaching

tool

by the Rev. John W. Norris, S.T.D.

Three books needed by every clergyman for teaching purposes are the Bible, the Book of Common Prayer and the Hymnal, 1940. The first two are obvious choices; the third, probably the most neglected of the three, offers great wealth of material for teaching every aspect of Church and social life. The Hymnal Companion, which should be used with the Hymnal, offers additional material useful for teaching purposes in the information it provides relative to the origin and background of a hymn.

The Hymnal referred to here is a book of texts rather than a songbook. Its neglect is in part due to the misunderstanding of its character as a book of poetry which has been provided with musical settings. It is the study of the texts which provide the material for teaching.

An effective "life of our Lord" could be built up from the hymns which portray every aspect of His life from the Annunciation through the Ascension. Yet

no single hymn is devoted exclusively to a single event, but generally includes ideas that indicate what man's reaction to the event is or should be. Nor should one limit himself to the hymns appearing under specific events in the life of Jesus, such as Christmas, Easter, and others; for many hymns also are to be found in the "general" section of the book which deal with aspects of that life. Such a program, however, requires a careful study of the topical index in the back of the book where the hymns dealing with a given subject are listed.

How can such a program be developed? You wish to start with the Annunciation. We have the whole account, in poetical forms, in Hymn 317: "A message came to a maiden young." When a good hymn is set to a good melody the two tend to be wedded, with the result that the tune will recall the words or the words the tune. Thus is a poem made a part of our store of religious knowledge.

Several years ago a group of boys in a Church institution were taught the tune "Forest Green," (tune 21-1) the tune familiar to all Englishmen as the setting for "O Little town of Bethlehem." During the following summer the boys frequently were heard around the camp humming or whistling the tune. Asked what it was they replied, "O little town of Bethlehem."

The familiar American tune lacked the "lift" of the English folk tune.

How little information we actually have about our Lord's boyhood. This gap could in part be filled by William Walsham How's "Behold a little child" (Number 237). This hymn designed for children combines the known facts of our Lord's early years with the teaching of Christian virtues. The poem, having been written in 1872, is definitely "dated," yet it might become a project for memorization by a group of pre-adolescent children, if memory work is permitted in these days of modern education.

Our Lord's own teaching has been the source from which hymns have been derived. Thus the Advent hymn (Number 4) based as it is upon the parable of the wise and foolish virgins gives strong emphasis to our Lord's statements about the Second Coming. The hymn "Behold a Sower from afar" (Number 401), while having a relationship with Psalm 97:11, also brings that verse into relationship with the parable of the sower.

Many people of an older generation who have been familiar with our now neglected service of Evensong, are acquainted with the hymn "At even e'er the sun was set" (Number 168) with its direct reference to the healing mission of Jesus. The fine hymn for physicians "Father,

Dr. Norris has served on the Joint Commission on Church Music and the Joint Commission for Hymnal Revision. He has lectured on Church music and voice at the Philadelphia Divinity School, and was for 8 years Church Music Editor of *The Living Church*.

whose will is life and good" (Number 516) teaches of the healing power of Christ and is a prayer for those who practice healing. One line reminds us of the healing of the blind man by Jesus:

Where'er they heal the maimed and blind
Let love of Christ attend.

What better hymn to employ if preaching on the text "Honor a physician with the honor due" (Ecclus 38:1) or pointing out that God has provided men with skills and knowledge and medications, but also that other methods may at times be effective such as the anointing or laying on of hands as set forth in the Prayer Book?

A further hymn in this same category would be Kingsley's "From thee all skill and science flows" (Number 515).

A great potential for teaching doctrine without the necessity of preaching doctrinal sermons (so called) is available in the Church's collection of religious song.

ly above are for the most part found within the Advent section, but similar doctrine instruction can be found throughout the book for each season and for all of the Church's teaching.

What has been set forth here is an attempt to demonstrate what a study of the Hymnal can provide in teaching material. The doctrine of God, the place and work of the Holy Spirit, the Church, Expectant, Militant, and Triumphant can be understood and explained by reference to this important service book. Christian brotherhood, citizenship, discipleship and conformity to God's will; the home and family, social relationships, all are present aspects of a Christian's life. It is in dealing with these that the topical index provides so many suggestions and is therefore worthy of real study. Each hymn, however, also needs careful study; and phrases should not be taken out of their contextual meaning.

um of some of the hymns in the Holy Communion section. A number of "I and My" hymns appear in the Hymnal, most which are unsuitable for public worship even though they may express doctrine through the mediation of personal experience. Most people throughout the Church would seem to be familiar with Bonar's approach to the Holy Communion: "Here, O my Lord, I see thee face to face" (Number 208). This is a personal expression of sin and guilt, but so couched that everyone should be able to sing it in a corporate act of worship. Yet what a different approach we find in another cento of the same work: "This is the hour of banquet and of song. This is the heavenly banquet spread for me." In this latter cento the approach is one of joyful participation in a banquet to which one has been invited. And through this participation one may attain until eternal union with the host.

Still another fine hymn that presents a private means of approach towards the Holy Communion is found in:

Deck thyself my soul with gladness,
Leave the gloomy haunts of sadness.
Come into the daylight's splendor,
There with joy thy praises render,
Unto him whose grace unbounded
Hath this wondrous banquet founded;
High o'er all the heaven he reigneth,
Yet to dwell with thee he deigneth.

(Number 210)

This is one of the many translations of fine German hymns which we owe to Catherine Winkworth.

Three selections from the Hymnal thus provide three different approaches to Holy Communion. All are, in a sense, personal and subjective, rather than being objective. Yet they can well be used in public worship without giving the offense that some "I and My" hymns might give.

There is still another way that the Hymnal is an effective tool for furnishing instruction and that is by being the source of quotations and illustrative material to strengthen that which is being taught. There are 600 hymns in the book. In them, though not in every one, some aspect of Christian life is covered.

Hymn writers have not always been great poets and hymns generally have not been assessed as great poetry. However, in the Hymnal we find the thoughts of many men and women from many ages, who, thinking about and pondering the mysteries of life and of God, have given expression to their thoughts in verse. They are available to us for the clarification and emphasizing of our own ideas.

The neglect of the Hymnal often results in bad association of hymns and sermons, hymns and liturgical expressions of the day. An awareness of what a hymn truly says would be a help in preventing such associations. A careful study of the book will result in a wider use of its hymns.



Choir rehearsal at the Church of the Resurrection, New York City

Thus the pre-existence of Jesus is taught in "Creator of the stars of night" (Number 6); and not His pre-existence only but His active participation in creation itself. In the beloved Advent hymn "O Come, O come, Emmanuel" (Number 2) the attributes of God are applied to the Savior in several of the stanzas. Thus His divinity is emphasized, and His sharing in the Triune Godhead. Emmanuel means "God with us;" Wisdom is a common Old Testament title for God; Jesus is the law-giver who provided the Law at Mt. Sinai; He is the key of David; He is the day-spring form on high; and the reference to Him as the desire of nations is a declaration of His messiahship. His office of judge at the Second Coming is set forth in: "O Word that goest forth on high" (Number 8).

The hymns thus mentioned immediate-

A wide range of teaching material is found in the section of the Hymnal devoted to the Holy Communion. There is a much greater range of interpretation of the sacrament than appeared in previous hymnals. The writer was surprised, at the time the report of the Hymnal Commission was presented to General Convention in 1940, when not a single voice was raised against some of the material which had been added by the Commission. The reviewer for a Lutheran periodical was more aware and wondered "how far the Episcopal Church was going in its sacramental definitions." The fact that this width of interpretation has been accepted shows the tolerance with which the Episcopal Church permits its Hymnal to be a comprehensive book.

Private devotion, the how and why of it, can be well taught through the medi-

*One suggested answer to the
problem of Christian education*

**Report
on an
EPISCOPAL
INTER-PARISH SCHOOL**

Educators everywhere are re-tooling for a new day, necessitated by the increase in knowledge and the demands of the age in which we live. Re-tooling is necessary in the Church, too. The Sunday school, on which too often we pin all our Christian education hopes, is not adequate. Indeed, some of the auxiliaries to the Sunday school, such as "Saturday school" or "released time," are not adequate either.

All these institutions do some good, of course, but are inadequate. The Sunday school long ago outgrew Robert Raikes' purpose when he founded it, in 1784, to teach poor children how to read in order that they might learn the Scriptures, and is expected now by too many clergy, vestries and parents to teach not only "the Creed, the Lord's Prayer, and the Ten Commandments," but also "all other things which a Christian ought to know and believe for his soul's health . . . and (to be) sufficiently instructed" for Confirmation. (Confirmation classes share this responsibility, but how inadequately!) And where the Sunday school has been transferred to Saturday morning or a weekday afternoon or evening, the new form is usually conceived as being a different hour for the same ill-fated limited program of the Sunday school.

The Issue. How can one hour a week — any single hour a week — possibly meet the responsibility laid upon clergy

at their ordination and upon the laity (parents, godparents, and the congregation) when a child is baptized? How can a few hours per year in Sunday school and a few hours during one year in Confirmation class possibly prepare a young person at the edge of adolescence to renew his baptismal promises, including his assent to the Creed and his committing himself to follow Jesus Christ as Lord and Saviour?

Still another question needs to be considered: with the vast changes taking place in secular education in order to equip children technologically for life in an age of unprecedented scientific expansion and achievement, what must the Church do and say to give these children inner peace and direction? Public schools acknowledge some responsibility in this area; many have genuine concern for moral and spiritual values for mental health and for public welfare. But they cannot give what children need most: faith in the living God based on a personal experience of "Jesus Christ as their Lord and Saviour."

The Church and the public school in a religiously pluralistic society are seen quite properly as separate institutions, each with its own distinct educational function and responsibility. They are complementary to each other, not in contradiction. The United States Supreme Court has ruled out devotional exercises

(prayer and Bible reading) from public schools, but it has urged the public schools in the name of integrity to teach about religion wherever it is inherent in classroom subjects (e.g. literature, history, music, art) and even to offer elective courses in religious subjects.

So we must not assume that public schools cannot teach about religion — or permit them not to do so. On the contrary, as those who are most concerned for adequate religious education for all children, we in the churches must insist that public schools do everything within their power to teach about religious ideas and institutions, for these have governed men through the ages and they have shaped the cultures and civilizations as we know them today.

But this is as far as the public schools can go. It is the Church's duty to teach for commitment to specifically Christian ideas and to bring children into a vital relationship with God through Christ and His Body, the Church.

To do this, there must be some clear connection in the child's mind between what he is taught in public school and what he learns at church. It is here that the Sunday school and its substitutes fall down; they usually present a system of ideas or a body of facts without relating them to what the child learns in day school, and oftentimes in a manner dull and negative by comparison with secular teaching methods and resources.

One Approach

Our committee on Christian education in St. John's Church, Norwood Parish, has been wrestling with these matters for a long time. St. John's adopted the Seabury Series when it was first published in 1955 and is continuing with it, sometimes providing pilot classes for experimentation with new and revised courses. We still have problems recruiting teachers, getting them to accept training, and to use these courses properly. We still experience difficulty getting parents to accept responsibility as Church school teachers, and with irregular attendance of adults and children on Sunday. So our Committee has also given serious consideration to other possibilities.

But our committee on Christian education recognizes that the Church must develop new programs of its own to meet the needs of the present day. While pledging itself to improve the Sunday school, it was attracted to what might be taught on weekdays in relation to what children are learning in public schools: to help them see that "truth is whole," that the Church does have something important to say by way of interpreting their secular learnings in the light of the Christian revelation of God, man, society, and the universe. An idea came from the Rev. James C. Fenhagen II, director of Christian education for the

by the Rev. Richard Upsher Smith
Associate Rector, St. John's Church, Chevy Chase, Md.

Digitized by Google *Continued on page 23*



"The Trinity and the Holy Communion"

Jacoby Studios, Inc.

For Communication, STAINED GLASS

At a national conference on church architecture in 1963, the theme was "Architecture — Communicator of the Gospel." One aspect of the meeting centered on art as an essential communicator and, therefore, an integral part of the architectural design.

Many of the current liturgical artists feel their role is to translate beliefs into visible form. Through his work, the artist gives witness to reality in worship and helps make the intangible truths become concrete.

It is frequently stressed that the laymen must have an open mind to receive what the creative artist presents. The laymen must search behind contemporary forms to learn the message the artist is conveying through his designs.

A splendid example of this expression of creative art in stained glass windows is found in St. Matthew's Church, Newton, Kan. The church proper, built in 1958, is the work of Charles W. and John A. Shaver, architects of Salina. They provided for an unusual window treatment by incorporating strip windows, 25 inches high, to extend nearly 40 feet on either side of the altar. Through a bequest from

Berta and Oliver Moorshead, the leaded stained glass windows were added in late 1964.

To arrange for the windows, contact was made with Jacoby Studios, Inc., of St. Louis, Mo. Representatives of the firm, including their designer R. Morland Kraus, suggested as the theme "The Glory of God, and its manifestations in His many works." This idea was readily approved by the Rev. Robert L. Bast, rector of St. Matthew's at the time, and he and his board commissioned Kraus to prepare designs for the windows, to carry out the theme.

For his subject matter, Kraus drew on the canticles from Morning Prayer as well as the Psalms, and a prayer of St. Francis of Assisi. Deciding on an interpretive treatment to be presented in 12 panels, each 30 inches long, he designed the windows to symbolize creation, nature, law, music, literature and the prophets to connote the Old Testament. The

Incarnation, Passion, Resurrection, Trinity, Holy Communion, the Church, and the part of Christianity, show the relation to the New Testament.

Mr. Kraus says he tried to stay away from the usual chronological treatment of events. Instead, he chose ideas and symbols to convey the thought that everything blesses and glorifies the Lord.

The window sequence begins on the left side of the altar, with the six panels for the Old Testament. The second panel, for example, shows trees, flowers, wheat, and a bird in flight, all symbolizing the Glory of God in nature. The six panels extending down the right side relate to the manifestations in the New Testament. The ninth panel, the Resurrection, incorporates a butterfly, ancient symbol of the Resurrection, and an empty tomb with a lily rising from it, and the Chi Rho, surrounded by the sunrise. The fleur-de-lis appears as the symbol for the Virgin Mary, Queen of Heaven.

The designer has combined a great variety of shades and colors in the windows to give life and warmth. All the glass used is mouth-blown French, German and American.

by **Mina Sennott**

a church building based on
suggestions from its congregation

ST. DUNSTON MARTIN



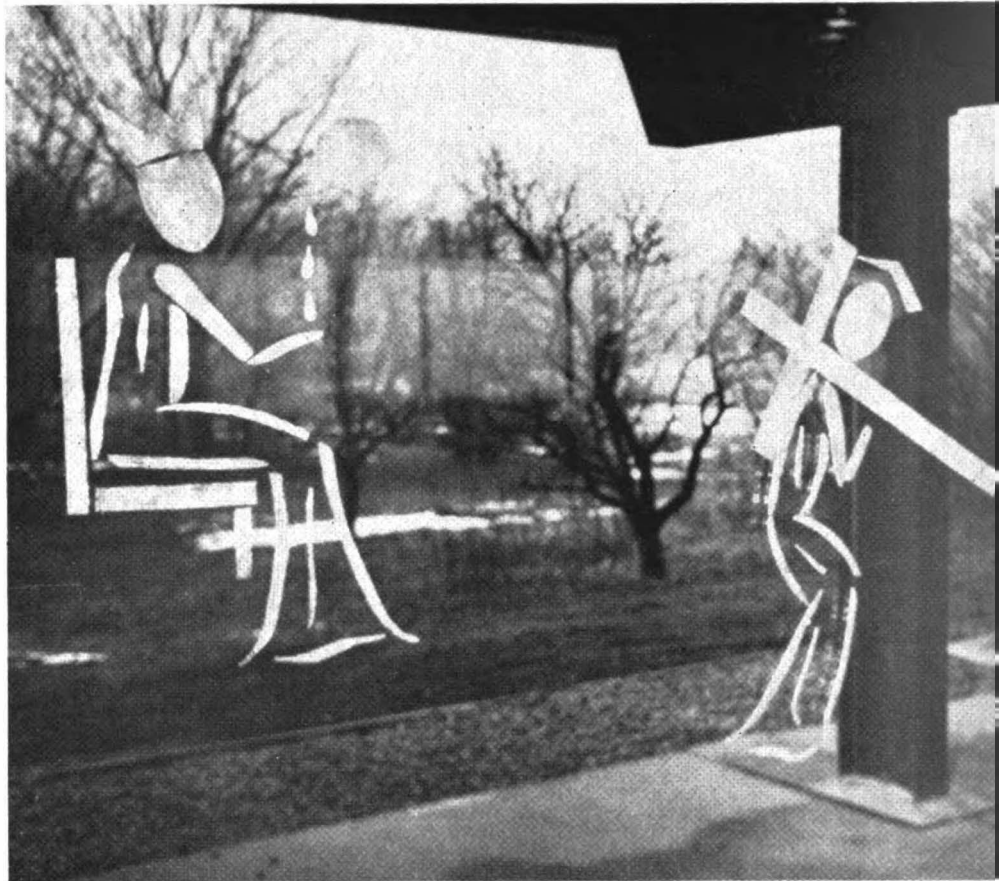
An aura of medieval church majesty is lent by the high altar and tester above



A new church on
hill ... at the v

by G

DUNSTAN'S, MADISON



Stations of the Cross are figures of hammered copper fastened to the glass walls.



Stands high on a hill overlooking Lake Mendota at the western edge of Madison

Shrock

The faith and courage of an unusual mission family, combined with the personal attention, creative artistry and hard work of individual members, priest and building committee, have been rewarded in a strikingly beautiful new church which stands high on a hill overlooking Lake Mendota at the western edge of Madison, Wis., where the city joins suburban Middleton.

The Rev. Robert S. Childs, priest of St. Dunstan's, has been celebrating the Holy Eucharist in the new church since its dedication on September 20, 1964.

Though the architecture of St. Dunstan's is contemporary — sliding glass side walls add outdoor beauty to the interior decor and open to accommodate additional worshippers — yet an aura of medieval church majesty is lent by the high altar and tester above, and the 42 foot high peak with its massive laminated beams. The roof deck is constructed of cedar and extends 11 feet beyond the glass side walls, providing cover for terraced walks. Other walls and the 25 foot bell tower are of random laid native Wisconsin stone, and cedar. Many unique features of the architecture were suggested by members of the building committee

and the congregation did much of the interior finishing. The 42 by 75 foot long church is designed for future expansion at the altar end.

A Celtic cross of aluminum framed in wood and flood-lighted from the ground tops the tower which ultimately will hold three bells. Random laid native stone also forms a large fireplace in the narthex around which the congregation gathers for coffee and fellowship after the Sunday Family Eucharist. A balcony over the narthex holds the pipe organ, and a choir on festival occasions.

Among the unique features of St. Dunstan's Church is the altar — a native boulder taken from the lake-shore property of Henry Turville, chairman of the building committee, and topped by a mensa of Georgia granite. The same material forms the altar rail, supported by bronzed metal posts. The baptismal font is fashioned of a smaller stone from the same location, a shallow basin hollowed in one side.

Stations of the Cross are figures of hammered copper fastened to the glass walls, designed and executed by Dr.

Continued on page 22

Needed—More “Institutional Religion”

A good friend and critic recently took this magazine to task for being too preoccupied, as he saw it, with the Church as an institution. Most of our news and articles and a large part of our editorial concern is with this institutional side of the Church's life and being. Do we overdo it? Who can say? But the criticism led us to recall a profound definition of the Church by the late Sergius Bulgakov: “The Church of Christ is not an institution; it is a new life with Christ and in Christ, guided by the Holy Spirit.” (Bulgakov, *The Orthodox Church*, 9. Morehouse-Barlow.)

The term “institution” clearly did not mean to the Russian and Eastern mind of Bulgakov exactly what it means to the Westerner. If he were to express his view in contemporary American idiom he would probably say that the Church is essentially “a new life in Christ” and that this new life is nurtured, manifested, and extended upon earth through something that, for want of a better word, may have to be called an “institution.” There is no escape from this necessity. When high-minded people rail against “organized religion” they should be asked if they prefer disorganized religion, because that is the only alternative. If we take seriously Christ's own teaching about the nature of the Church as a body (“I am the vine, ye are the branches,” *et al.*), we must recognize that the Church is eminently organic, and so can function effectively only as it is well organized.

The Church is sometimes thought of as the Lord's army upon earth, which it is. And an army had better pay very careful attention to its institutional equipment and procedures, like guns, ordnance, food, discipline, etc. Somebody who knew something about such matters said that an army marches on its stomach.

Then the Church is sometimes called a hospital for sinners. If it's like any other hospital, those who make up its staff had better give most careful heed to such institutional details as sanitation, surgical equipment, nurses training, visiting hours, etc. If we are to be patients in any hospital we want it to be eminently institutional in operation.

Is the Church a home, a family, a fellowship of the redeemed, a kindergarten of heaven? It seems that no matter what metaphor one uses to describe the Church, eventually this necessity for sound, practical, Martha-like institutional housekeeping presents itself. Our Lord in numerous parables and precepts calls His disciples to be good stewards. A good steward is a good institutional manager. To be sure, the Church as an institution is not an end in itself; but it cannot serve its true end, the glorifying of God and the reconciling of men to God, except as its members are faithful over the details of management. The present-day Church is sometimes

accused of making a cult of efficiency. If only it did indeed achieve a greater efficiency than it does!

This Parish Administration Number of THE LIVING CHURCH, is devoted to special attention to certain housekeeping details within the Church. For this we do not apologize. If we can help any of our fellow Churchmen to be better institutional managers within the household of God, our mission is accomplished.

To Our Missing Guests

Every priest ordained within the past year should be receiving a year's free subscription to THE LIVING CHURCH. AS SOON as we receive notice of the ordination from the ordaining bishop's office, the ordinand is put on the free-subscription list. But each year we learn from *The Episcopal Church Annual* that the number of ordinands to the priesthood within the past year is substantially larger than the number on our list. Conclusion: Either the bishop failed to notify us of the ordination, or we erred here at the L.C. office. The latter just could be.

We mention this, neither to advertise our good works nor to confess our sometime sins of omission, but to try to get our gift-subscription list current and full. If you are among those missing from it, please inform us. And we ask any bishop reading this appeal to make sure that all his ordinations are duly reported to the Church press. We publish all that we receive, on the principle that this is news of and for the whole Church.

Here and There

The Southern Baptists, who operate more than 50 colleges and universities through their state conventions, have voted almost unanimously to reject federal aid to their schools, and are now beginning to feel a very serious pinch. Not always can we lead the cheers for the Southern Baptists; this time we can. The traditional American Christian objection to receiving public-money support for Church schools seems to be crumbling. If it is better so, we hope somebody will show us why. But we are unconvinced; we think on this issue the Southern Baptists are right. There are still people who will pay the price of loyalty to principle, and this uncompromising integrity of spirit is more precious than any principle in itself. . . .

We note with relief that somebody's recent motion to punish draft-dodgers by drafting them into military service has apparently died for lack of a strong second. We hope its death is real and permanent. The men now fighting the dirty little war in Vietnam are there because they think it their duty. Their lot is hard enough; it should never be *degraded* by being made a penal servitude for anybody. The right place for the man who willfully impedes his nation's war effort may

be a federal prison; it is not in uniform and on the field of honor. . . .

As Churchman John V. Lindsay begins his work as mayor of New York, he has many millions more well-wishers, in the most literal sense of that word, than live in all the boroughs of Gotham. By getting himself elected to this office he has put himself on a spot where he will be watched, not only by political opponents looking for slips they can use, but by all Americans who wonder if the great cities can be made healthy homes for the man of the new urban age. There are those who say it's impossible, and among them are very knowledgeable analysts and observers. But the Christian citizen who thinks Christianly about it is driven by the logic of his faith to say, "It can be done because it must be done. God never places a necessity upon any man or generation without giving the strength to carry it to a triumphant issue." As New York goes under Mayor Lindsay, so probably will go Chicago, Los Angeles, all the others. May God prosper this venture of faith on which is riding so much of the fate of so many.

Supporting the Seminaries

Theological Education Sunday, the day of special offering for the support of the Church's seminaries, is next Sunday, January 23rd. We mention it a week in advance in the hope that our readers, having been given a week's notice, will pray about and plan their offering with more care.

During the course of the year, many letters to the editor reach our desk on the general theme of "what's wrong with the seminaries," which seem to be almost as popular scapegoats as the bishops. Naturally, we have our own opinion about each and every such criticism, but we shall not begin to offer our evaluation of the seminaries as we see them today, except to say, as we can say in good conscience and without qualification, that every Episcopal seminary which we have known at all over the past quarter-century seems to us stronger and more effective today than when we first knew it. In the debate between those who favor consolidation by mergers of seminaries and those opposed to such a policy, we find ourselves on the side of the former; we think the time has come for a frank and thorough re-appraisal of the Church's total seminary array. Some unification is surely possible, and, we think, greatly desirable.

But in the meantime the seminaries, such as they are, must get on with their job of preparing men in mind and spirit for the priesthood. With each passing year the task becomes more demanding, and more expensive. The only way to provide for a reliable flow of adequately equipped men into Holy Orders is to support the seminaries in which they are equipped for their ministry. It's as simple as that. The seminaries must depend upon the offerings of the faithful. This is something for which the individual Churchman is in no wise "taxed" through his regular pledge; at least not normally. If he wants to give financial support to the seminaries he must do so through a special offering.

To you, John or Mary Churchman, we put this one question: Do you feel any debt of gratitude to God for whatever He has been able to give you through the ministry of some good and faithful priest? If so, let your special offering for the seminaries next Sunday be a worthy thank-offering.

Modern Credo

by Jean S. Davis

This is a Credo for demythologized clergymen and professors of "non-religious Christianity," being an interpretation to enable them with clear conscience to join in saying out loud in church the words of the traditional Creeds, and thus to stay in the Church instead of leaving to enter an Ethical-Culture Society.

I believe in God, defined as the sum-total of man's insights and aspirations, the Divine Principle of Love; And in Its Offspring, which is the working-out of this Eternal Principle in kindly relationships and sacrificial service, the noblest outreach of man, God beyond

all "gods of religion," enlightenment in the darkness of natural selfishness; It has evolved through eons of human experience of reward and frustration, has been crucified in countless martyrs for justice and truth; dies out and is buried under sin and ignorance (in the racial unconscious), but rises again and again in response to the Immortal Principle, the criterion by which all men are judged; and the reign of love shall have no end.

And I believe in the Holy Spirit of Love, the lord and giver of life, which proceeds from both the Ethical Principle and the human experience, which together with them constitutes three

realities, basically one; which activates all right relationships; which has been expressed in the words of the prophets of social welfare.

And I believe in one superior company of aware and involved people, freed from superstition and medieval ceremony and from middle-class (i.e. "bourgeois") values, manners, and morals; reborn to concern for the needs of mankind. I acknowledge this one commitment as the regeneration of the alienated; I find that the writings of Erich Fromm contain all doctrine necessary for salvation; and I look for the reorganization of society and life in a better world to come. Amen.

Letter from London

At last the Church of England is to have a very delayed opportunity of catching up with its sister Churches in the Anglican Communion in regard to Prayer Book revision.

Back in March the Church Assembly Prayer Book (Alternative Services) Measure received the Royal Assent. The Archbishops of Canterbury and York have announced their intention to name May 1st as the day on which the Measure will be brought into force.

Today two paperbacks, *Alternative Services First Series* and *Alternative Services Second Series* (SPCK 12/6 each) have been published. They include the suggested revisions which will be permissible for an experimental period.

It has taken just under 60 years to reach this position. Back in 1906 the Royal Commission on Ecclesiastical Discipline recommended that the Convocations "should frame, with a view to their enactment by Parliament, such modifications in the existing law relating to the conduct of divine service . . . as may tend to secure the great elasticity which a reasonable recognition of the comprehensiveness of the Church of England and of its present needs seem to demand." The Commission went on to recommend that "in regard to the sanction to be given for the use of additional and special services, collects, and hymns, the law should be so amended as to give wider scope for the exercise of a regulative authority." Discussions immediately began and culminated in the presentation to Parliament of the Prayer Book Measures of 1927 and 1928. Both were rejected and the matter has been in abeyance since then.

Alternative Services First Series is for the most part not only familiar but has been — illicitly — used for some years since by and large it contains things which were in the 1928 Prayer Book. In essence, therefore, it will make unlawful but regular practices lawful.

Alternative Service Second Series is, in the words of the Archbishop of Canterbury, "much more adventurous." It includes a still further shortening of both Matins and Evensong as well as verbal changes. For example, Englishmen will no longer have to confess themselves "miserable offenders" at morning and evening services nor need they be "miserable sinners" during the Litany. Again the General Confession at Matins and Evensong has been reduced from its 133 words to a suggested 48 as follows:

Almighty God, our Heavenly Father
We have sinned against thee,
Through our own fault
In thought, and word, and deed
And in what we have left undone.

Have mercy upon us:
Grant us true repentance:
And help us to amend our lives
Through Jesus Christ
Our Saviour. Amen.

while the Absolution which follows it has been reduced from 134 words to 26 as follows:

May the Almighty and merciful God forgive you your sins,
Strengthen you by his Spirit,
And bring you to life everlasting:
Through Jesus Christ Our Lord. Amen.

It is further suggested that brevity shall be achieved by omitting unnecessary words such as "Let us pray" and by the "Here beginneth . . ." which precedes the lessons. The notorious response "Because there is none other that fighteth for us but only thou, O God" and "Give peace in our time O Lord" will be replaced by "For it is thou, Lord, only that makest us dwell in safety." In the *Te Deum* "When thou tookest upon thee to deliver



man, thou didst not abhor the Virgin's womb" is to be replaced by "Thou didst humble thyself to be born of a virgin." In the Burial Service "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother" becomes "Forasmuch as our brother has departed out of this life . . ." The Apostles' Creed is also given an asterisk at the word "Hell" leading the eye to a footnote which says "meaning here, 'the place of the departed.'"

Also contained in *Alternative Services Second Series* is the first draft of a new service of Holy Communion. While the other services are ready for consideration by the Convocations and the House of Laity of the Church Assembly, this service is not, and is published primarily for information.

The books have been published but this does not betoken any revolutionary changes. The next stage is a Church Assembly conference to mull over the whole thing in February, after which it is hoped that the Convocations and the Church Assembly will accept them for experimental use after May 1st. This will

depend on their gaining two-thirds majorities in all four Houses of the two Convocations and the House of Laity. Furthermore the *Alternative Services First Series* must be approved by the Parochial Church Council of any parish before being used in that parish, while in regard to services such as those for marriage and Baptism, the consent of the individuals concerned will be necessary. A maximum sixteen year experimental period is being set for these alternative services. It is fairly certain that Church relationships in England will have so altered in this period that some further liturgical decision will be necessary to accommodate these relationships. With an eye to the future, the revisers have consulted both Roman Catholics and Protestants during the course of their work. To quote the *Times*: "Liturgical revision however, has never been a hurried matter in the Church of England nor could it be so, because of the extreme rigidity of statutory authority."

In the draft Holy Communion service there has been a deliberate attempt to produce forms of words which are capable of various interpretations; thus the prayer of consecration speaks of the Body and Blood of Christ deliberately in terms into which Anglicans of all schools of thought can read their own view of the Eucharistic presence. As the Church of England steps forward to union with the Methodists and perhaps later with other Churches, the commission can claim justly that it is "only by using such language as does not require any one interpretation can we produce a liturgy which all will be able to use, and which each will be able to interpret according to his own convictions."

By and large, the language of the revision is conservative. The Rev. Dr. R. C. D. Jasper, who was chairman of the Liturgical Commission which did the revision, said that the commission had consulted the Roman and Free Churches overseas revising their liturgies, and had yet to find anyone who had decided to use fully contemporary language in their services.

Commenting on the suggested revisions the *Times* says: "The services proposed are basically conservative; their compilation has been presided over by the liturgical historian. No attempt has been made, the critics will continue, to ask how at this point of the twentieth century people may be best brought to respond to GOD. Further, they will say, the language throughout is far more at home in the Royal Borough of Kensington and Chelsea, for instance, than it is in the East End."

DEWI MORGAN

The Living Church

MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Of Lasting Interest

CHARPENTIER: MIDNIGHT MASS

— soloists; Choir of the Jeunesses Musicales de France; the Jean-Francois Pailard Orchestra; Maurice Durufle, organist; Guy Lambert, conductor.

Musical Heritage Society,
MHS 522 \$2.50
stereo MHS 522 2.50

(Available only to subscribers to Musical Heritage Society, Carnegie Hall, New York, N. Y. No minimum purchases are required for membership.)

This Christmas Mass has, in recent years, been gaining in popularity and is increasingly used by parish choirs. It is a delightful work. Each of the liturgical sections is based on a different French folk-carol. Charpentier, in this sense, was one of the first composers who attempted to make the music of the Church relevant to the man in the pew by utilizing "popular" tunes of the day. For most of us, however, the carols employed are unfamiliar. Nevertheless, the charming character of the carol form gives to this music an unmistakable feeling of simple joy.

This disc can be recommended unhesitatingly both for its performance and its technical excellence.

BRITTEN: CEREMONY OF CAROLS; REJOICE IN THE LAMB; FESTIVAL TE DEUM — Robert Shaw Chorale; soloists; Rodney Hauson, organists; Robert Shaw, conductor

RCA Victor L172759 \$4.79
stereo RCA Victor LSC2759 5.79

The now well-known *Ceremony of Carols* was composed in 1942 while the composer was on a ship to England. Written in the midst of war, it is, nevertheless, joyous in mood.

Rejoice in the Lamb, composed in 1943, is based on a text by the mentally ill Christopher Smart. I like to think of it as a modern *Benedicite Omnia opera Domini*. It is a great paean of praise to the Almighty by man and beast alike. Even

Smart's cat, Jeffery, and a mouse sing their praises! One section speaks of the writer's own condition (he was in an asylum when he wrote these words) and his confidence that "He that was born of a virgin shall deliver me out of all."

Rounding out this disc is the *Festival Te Deum* written in 1945 and one of the finest contemporary settings of this ancient hymn of praise.

The performances are admirable and, of course, thoroughly professional. For my money, this is the best *Ceremony* available. It is the only domestic recording of the other works, although I understand London will be issuing a British Argo recording containing them soon. RCA's Dynagroove process provides rich, full-bodied sound and flawless surfaces.

In sum, this is a highly welcome release!

SCHÜTZ: THE CHRISTMAS ORATORIO — The Windsbach Boys' Choir and Instrumental Ensemble; soloists; Hans Thamm, conductor

Angel 36211 \$4.79
stereo Angel S36211 5.79

Heinrich Schütz's music has enjoyed an increasing popularity recently. The so-called *Christmas Oratorio* ("The Story of the Joyful and Grace-Giving Birth of God and Mary's Son") was composed in 1664 near the end of the composer's life. A large part of it was lost until a complete manuscript was discovered in Sweden in 1908. The text is taken from the second chapters of Matthew and Luke.

This is my first acquaintance with this choir. It was founded in 1946 by the present director and consists of students of the town *Gymnasium*. German boys' choirs usually have a warmer tone than their English equivalents, not as "white" and even with some vibrato. This choir is justifiably well-known in Europe.

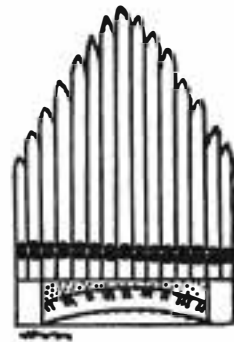
Schütz's music will not appeal to everyone. A large use is made of *recitative*. The choir is not, in other words, central. Nevertheless, all serious collectors of Church music will not want to ignore this very important figure in music history.

ONCE IN ROYAL DAVID'S CITY — Choir of the Cathedral Church of St. John the Divine, New York; Alec Wyton, Organist and Master of Choristers

Word 4021 LP \$3.98
stereo Word 4021 4.98

This recording can be likened to the type of recording which has been coming out of England for years. This particular disc contains familiar music with the possible exception of the Basque carol "We sing of David's Daughter."

In fear and trembling, I venture my opinion that this choir cannot be placed in the same class as, say, the Kings' College Choir. Moreover, the technical aspects of this recording are inferior. There is what sounds like excessive tape hiss



and some rather uneven taping at the source.

I'm afraid I can't recommend this one.

IN DULCI JUBILO — The Monteverdi Choir of Hamburg; Jurgen Jurgens, conductor

London Telefunken,
AWT9419-C \$5.98
stereo London Telefunken,
SAWT9419-B 5.98

We talk about the "old carols." Here is some old music indeed! This is a collection of 16 Christmas motets, anthems, and carols by such important names in the history of Church music as Osiander, di Lasso, Scheidt, Ockeghem, Eccard, Vulpinus, Buxtehude, and Praetorius. These were the "big names" in the period between the 15th and 17th centuries.

This is a well conceived and well sung record, certainly worth the premium price.

THE SOUND OF AN ALLEN ORGAN — various artists

(Available from Allen Organ Company, Macungie, Pa.) CSP 130

I mention this promotional recording for the simple reason that it is illustrative of the tremendous advances made in the development of electronic organs.

Three instruments are heard. Bruce Prince-Joseph and William Smith perform with the New York Philharmonic at Lincoln Center on a two manual Allen with 32' pedal stops. Robert Reuther plays on a large custom model at the Christian Catholic Church in Zion, Illinois. Berj Zamkochian uses a small custom three manual instrument in the Church of the Mediator, Allentown, Pa. The music ranges from baroque to romantic, and the organs are able to handle it all quite commendably.

I think you'll be amazed by the "pipe organ" sound built into these slightly fantastic bits of tubes and transistors.

The power of the Soul for good is in proportion to the strength of its passions. Sanctity is not the negation of passion but its order. Hence great Saints have often been great sinners. — Coventry Patmore (1823-896)



PLAN NOW FOR -

17th Annual Conference in Theology-College Faculty
Trinity College, Hartford, Conn., June 16-22, 1966
Rev. A. T. Mollegen: Christianity and Society
Rev. L. G. Patterson, Jr.: Patristics
Rev. W. N. Pittenger: Christian Faith in the Light of
Process Thought

Registration, Room, Meals: \$35.00
Scholarships available.

Information:

Dr. Raymond Snyder, Exec. Sec'y
Walnut St. and Copley Road, Upper Darby, Pa. 19082

**CONFRATERNITY OF THE
BLESSED SACRAMENT**
founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address
The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N. J. 07050

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

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

NEW CATALOG AVAILABLE

SPIRITUAL HEALING

HEALING belongs in The Church! "SHARING" has been the Church's magazine of healing since 1932. It is published monthly (16 pages) at \$2.00 a year postpaid. Sample free.

International Order of St. Luke The Physician
2243 Front Street San Diego, Calif. 92101

ST. DUNSTAN'S

Continued from page 17

Thomas Leonard, clerk of the bishop's committee. These applied figures also serve as a safety measure, breaking the long expanses of clear glass.

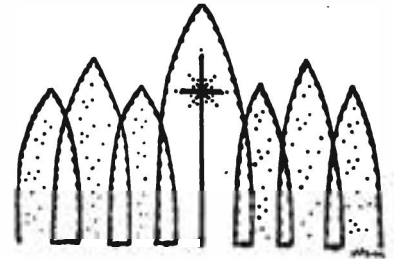
A crucifix, its Corpus over eight feet tall and carved in the Austrian Tyrol, is suspended above the altar and lighted by narrow, roof-high windows on either side of the sanctuary. Forming a dramatic background for the Corpus and altar, a gold leaf design on the reredos represents the ascent of prayers to heaven and God's grace descending. Members of the congregation stained the side walls of the sanctuary a soft antique green. The church is open from end to end; no interior walls divide the nave from the sanctuary or narthex.

The life of the congregation centers around the Family Eucharist, attended by adult and child alike, and the simple breakfast which follows. The focal point changes for the breaking of fast, from the altar, then separated by a curtain, to the fireplace. This is made more feasible by the fact that the last five pews have reversible backs.

Now numbering 85 families, St. Dunstan's Mission is composed largely of parents with school age children, many University of Wisconsin faculty members and graduate students, and some military people. The mission was founded on St.

Dunstan's Day, May 19, 1957, by the Rt. Rev. Donald H. V. Hallock, D.D., Bishop of Milwaukee, and a handful of members from local parishes. Fr. Childs was appointed priest-in-charge on July 1st of the same year.

The enterprise, courage, and faith of the mission is illustrated in the accomplishments of its short, eight year history, climaxed by the building of the new church. With a congregation of but 70 families and no fund-raising organizations or building fund drive, St. Dunstan's undertook construction of the new church in August, 1963, borrowing \$109,100 from a local institution, \$25,000 from the Foreign and Domestic Mission Society of the Church, and \$10,000 from the diocese . . . in order to build a church



for the future! This was possible in the mission's limited budget only because the local contract provided for the payment of interest only during the first five years. The extent of construction was predicated on the future growth of St. Dunstan's in a residential area that is rapidly developing.

"Members of St. Dunstan's congregation have been most zealous in stewardship of time and income," Fr. Childs has commented. "The absence of a building drive or any money-making activity in the organizational life of the congregation, except for projects to assist the Church beyond St. Dunstan's, is reflected in an average family pledge of \$4.31 a week," he stated.

In addition to the church building members of the congregation also have built and furnished a parish center, a modern 28 by 58 foot two story building with a chapel on the second floor. For this project they broke ground in July, 1958, and then moved in on Thanksgiving Day.

The same year saw the purchase of over four additional acres adjacent to the previous three, and including a house of 1859 vintage. The house became the church's rectory and the surrounding land will be used for possible future expansion and a projected day school. Toward these costs the diocese loaned St. Dunstan's \$30,000 including the initial land cost, and the mission borrowed the remainder locally.

The cost of constructing St. Dunstan's Church was \$125,000 besides the furnishings which were contributed by members of the congregation.

THE EVERY PARISH PLAN

Now is the time to get your parish on the bundle plan, if it isn't already, to make *The Living Church* available to your parishioners. We are continuing our effort to make this magazine more helpful to more people. We believe, for example, that *all* Episcopalians and all parishes can be helped by our series of reports on distinguished congregations throughout the Church. This is only one helpful feature we have on our program for the coming months.

The Every Parish Plan provides an effective and inexpensive way of bringing the magazine to your people. A bundle of five copies costs the parish only \$4.20 a month for a four-week month and \$5.25 a month for a five-week month (21 cents a copy), but the purchaser pays 30 cents a copy. Additional copies cost you only 21 cents each.

THE LIVING CHURCH
407 E. Michigan St., Dept. A,
Milwaukee, Wis. 53202

Send us each week until further notice a bundle of _____ copies.

Send to _____ Address _____

City _____ State _____ Zip Code _____

Name of Church _____ Signed _____

SCHOOL REPORT

Continued from page 14

diocese of Washington, who encouraged the vestries of our parish and two others nearby — Redeemer and All Saints — to organize "The Episcopal Inter-Parish School of Bethesda-Chevy Chase" with the specific purpose being "to provide more adequate Christian education of our children, to supplement our present Sunday Church school, and to supplement and interpret, in the light of the Christian revelation, what children are learning in secular public schools."

EIPS was set up for children in grades 4, 5 and 6 to meet two afternoons each week (Tuesday and Thursday) from 3:30 to 5:00 p.m. St. John's was the central church so classes were held here. We chose after-school hours because we knew that any proposal for "released time" would meet strong opposition from other groups in the community. We also had the successful examples of Jewish children, 85% of whom in the metropolitan Washington area attend after-school classes, and of Roman Catholics who use late afternoons and evenings for religious instruction of their children attending



public school. We wanted to include other non-Roman Christians in our school, but could not persuade any to join us at the start. (A Presbyterian church is sending pupils this second year, and possibly a Disciples of Christ church will join us also.) As our purpose is seen chiefly as one of interpreting public school learning, we do not see our role to be strictly "Episcopal."

Organization

The vestries of the three parishes initiated the organization of EIPS in June, 1964, and promised to give \$1,000 apiece for operating the school the first year. We were determined to have professionally trained teachers. We could not match public school salaries, but we made it worth the while of persons who were vitally interested in our purpose but who would have taken better-paying jobs if we had given only token payment. Our salaries are \$750 for a nine-month term for teachers, and \$1,500 for the director who also teaches. We charged tuition of \$50 per child per year. This is being raised this year to \$80 for Grades 5 and 6, which will continue on a two-day a week basis, and \$50 for Grade 4, which will meet only one afternoon a week.

The school is governed by a board of directors. Membership is appointed by

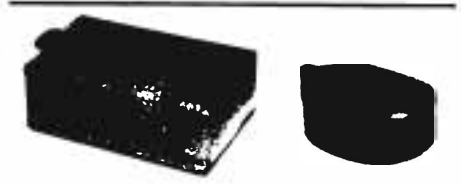
the sponsoring vestries. The diocesan department of Christian education has two representatives on the board and also contributes scholarships for children from other parishes.

The board has been active in two ways: recruiting children and in curriculum development. We realized that we were very late in organizing the school in June and planning to open it in September. We postponed the opening until mid-October and then had only sixteen pupils. (Enrollment increased to 27 for the second semester.) It was felt that a year's delay would hurt the program; also, there was a need to work on curriculum.

Curriculum

In order to supplement and interpret what children are learning in public school, we decided to base our courses on the public schools' social science courses. The curriculum department of the Montgomery County Public Schools was very helpful. It has given us its syllabi so we would know the scope and sequence of its courses; its librarian has loaned our teachers all the textbooks in use. Three public school teachers, one for each grade, began to read these syllabi and texts and outlined how EIPS might supplement and interpret this material. When teachers were appointed, they modified these outlines and wrote their own courses.

Our teachers have all been trained to teach in public school; two of our present staff came to us from public school assign-



15" x 9" x 5" high. Made of new resilient granulated cork, foam rubber, and durable Naugahyde. Oval or rectangular. Choice of colors.



Collins Cushions
by *Jamuel Collins*

3 SEARINGTOWN RD.
ALBERTSON, L.I., NEW YORK 11507

NEW — FOR LENT "TRUTH QUIZZES"

Entertaining, instructive — a fascinating addition to the parish Lenten program. One lesson for each week. Attractive format. Low cost per person.

ALSO — BARGAIN ON SPECIAL PARTIALLY PRINTED BULLETIN FOLDERS FOR EXTRA LENTEN SERVICES \$1.36 per hundred. Full details and samples on request.

American Church Publications
P.O. Box 198, Pelham, N. Y. 10803



INCORPORATED
16 EAST 52nd STREET
NEW YORK, N.Y. 10022
(212) 753-3400

VESTMENTS
ALTAR LINENS
CHURCH APPOINTMENTS

FINEST QUALITY
**CUSTOM
MADE**

...VESTMENTS

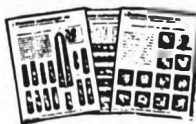
for ALTAR • CHOIR • CLERGY
with the EXTRA DESIGN, BEAUTY, QUALITY of

CUTHBERTSON CRAFTSMANSHIP

CLERGY APPAREL CATALOG includes: cassocks, surplices, vests, collars, hats, cinctures, robes, capes, shirts, suits, coats.

CHOIR APPAREL CATALOG includes: robes, cassocks, cottas, collars, hats. Complete with measurement chart.

ALTAR VESTMENT CATALOG includes: over 150 exclusive embroidery designs. Symbols meet traditional and contemporary requirements for Stoles, Bible Markers, Superfrontals, Antependia, Funeral Palls, Dossals.



Inspirational beauty, enduring quality distinguish Cuthbertson-made vestments. Select from finest brocades, imported and domestic. Traditional non-tarnishable gold thread embroidery. All vestments are styled and tailored to meet highest ecclesiastical standards.



ASK FOR OUR LATEST CUT-OUT KIT
CATALOG COMPLETE WITH COMPARATIVE PRICES.

J. THEODORE CUTHBERTSON, INC.

Manufacturer of Ecclesiastical Vestments 2013 Sansom Street, Philadelphia 3, Pa.

Please send me illustrated catalogs checked below: L-16

- SUPERFRONTALS BIBLE MARKERS DOSSALS STOLES
 PULPIT & LECTERN ANTEPENDIA EUCHARISTIC VESTMENTS & COPELS CLERGY VESTMENTS CHOIR VESTMENTS

Name _____

Address _____

City _____ Zone _____

State _____

Name of Church _____

Denomination _____



MEMORIAL WINDOWS

HUNT STAINED GLASS STUDIOS, INC.

1756 W. CARSON ST.
PITTSBURGH 19, PA.

3d Generation of Craftsmen
In Stained & Leaded Glass

WHITEFRIARS
STAINED GLASS STUDIOS
HARROW, MIDDLESEX, ENGLAND
(ESTABLISHED 1680)

Leaded and Concreted
Stained Glass Windows

*A booklets will
be sent on request*

REPRESENTATIVE IN U.S.A.

FRED L. STUART
110 East 42nd Street
New York, N. Y. 10017



Katharine Terry STUDIO

Church Vestments

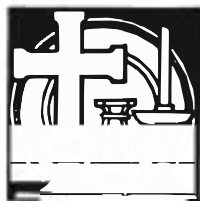
Designed to order and
reflecting the current
Liturgical reforms.

Copes, mitres, antependia and albs.

ONE EAST PARK STREET
BORDENTOWN, N. J. 08505

OSBOBNE

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



CHALICES and
ALL CHURCH
SILVER AND
METALWARE

*Illustrated books
sent free surface mail*

Wippell's

FOR
ROBES • COMMUNION SILVER
ALTARWARE • VESTMENTS
STAINED GLASS & EMBROIDERIES
BOX 456, FAIRLAWN 45, NEW JERSEY

ments, one of them is part-time director of a Church-sponsored nursery school. They were practically "on their own" in writing their first courses. The teachers prepared "review sheets" for their children — the public school texts were not used in EIPS and no other books were suitable for texts, although we did have some available for occasional use. These review sheets became the basis of board-teacher evaluation and revision.

The theme of social studies in Grade 4 is "Men and Movements in American History." Our emphasis in EIPS is three-fold: to realize that the Church was involved and was important in the development of our country, to learn about the character of man, and to discover how man's character and beliefs affect his actions. The temptation in EIPS is to give too much material, to assume too little carry-over from Sunday school or day school, and to duplicate what they teach, or to try to supply everything we think the children should know in a given area. Every one of our revisions for this year is much more selective than the original course.

Our Grade 4 will give a brief background of the Church and of events leading up to the exploration of America. We shall review the settlements of Virginia, Massachusetts and other colonies; we shall stress the religious convictions of some of our early patriots and consider the contributions of some Church leaders who are not studied in public school. We shall do this for settlements in other parts of the country. We must beware that we do not substitute what the public schools should themselves present of the religious convictions of our founding fathers. This course thus includes missions as an important part of American history, right up to the present day.

In public school Grade 5 social studies is a continuation of the theme of Grade 4, with emphasis on geography. In both courses the approach is biographical and we think our Grade 4 course, under our limited time, gives enough attention to the development of religion in America. We therefore concentrate in Grade 5 on science — "God's created world." Our public schools offer very little science in Grade 5. In EIPS we deliberately offer units which we hope the public schools will offer. Actually, we anticipate some things that the schools give in Grade 6, but think this will be beneficial — our children will have a positive Christian point of view toward science and the review of a few facts will not be dull or harmful. Emphasis in this course is placed on: (1) God's gift of creation; (2) how God plans for our needs through the things He has created; (3) God is creating an orderly universe in which man is God's greatest creation; (4) man is a channel through which God works; (5) man's response and stewardship; and (6) man's responsibilities to his finding

In Grade 6, the social studies course is concerned with ancient cultures — Babylon, Egypt, Greece, Rome and on through the Middle Ages. Our point of view or theme in EIPS is "The Holy Spirit at Work in History." First the teacher establishes certain categories for studying any one of these cultures: How might we say that God has acted in these events? How did the people involved see God acting in these events as Creator, Judge, Redeemer and Giver of Life? The class will also study Hebrew history with emphasis on the Exodus. Next, they will study Jesus and the early Church and reflect on what they have learned in public school about Greece and Rome in the light of their knowledge about Christ and early Christianity. Finally, they will study



the contributions of the monasteries and of Renaissance and Reformation leaders to the rebirth of learning and freedom.

Promotion

We have used both daily metropolitan and country weekly papers to announce our school's existence and to report developments. Our major efforts, however, have been within our sponsoring parishes. (Mr. Fenhagen has kept the clergy of the diocese informed, hoping that other parishes will follow the Bethesda-Chevy Chase example.) The families of every prospective child in Grades 4, 5 and 6 have been written letters by their rectors, sent brochures, and telephoned before each semester starts. Posters, announcements in church bulletins and other parish publications and during services, keep the school before the parishioners.

The best publicity is the phone calls of board members and parents, but most of all it is the enthusiasm of the children themselves. Almost all of the children enrolled last year are returning next year, and younger siblings of several of them. One boy said he learned more in three weeks in EIPS than in six years of Sunday school. Another said that school history means more to him now. Several children are better students in public school and no longer present discipline problems there.

Our greatest difficulty is persuading parents that their children need this kind of Christian education and giving priority to it over other after-school activities. Is not this the basic problem in all Christian education?

AROUND THE CHURCH

The Rev. C. Leslie Glenn, Washington, D. C., is in charge of St. Alban's, Tokyo, Japan, until February 1st, when the new rector will arrive. While there, Fr. Glenn will confer with the Rt. Rev. David Makoto Goto, Bishop of Tokyo, the Rev. Samuel Sekimoto, chaplain at Kyoto, and the Rev. William Eddy, chaplain at Hokkaido University. These men are working with Fr. Glenn on the project called "More Men for the Ministry." There is a sister relationship between the dioceses of Washington and Tokyo, and a number of clergy, including the bishops, have made exchange visits.

Actor Ralph Bellamy will serve as host in a new 13-program television series being sponsored by the Episcopal Radio-TV Foundation of Atlanta. Mrs. Caroline Rakestraw, executive director of the foundation, reports that some \$300,000 has been raised for the series from contributions to the "Parish of the Air," a sub-unit of the foundation. The series will probe various aspects of society, presenting "a Christian point of view" without being "churchy or preachy," Mrs. Rakestraw said.

The Rt. Rev. John E. Hines, Presiding Bishop, announces the appointment of the Rev. Raymond E. Maxwell as Executive Secretary for World Relief and Inter-Church Aid. Mr. Maxwell will work with the Division of Christian Social Relations, particularly in the field of refugee relief. Before he came to the Episcopal Church Center, he was associate executive secretary in the United States for the World Council of Churches.

The Rev. George Porthan, vicar of Trinity Church, Gladstone, and Holy Zion Church, Wilson, Mich., is the first Episcopal clergyman to appear on the only Finnish language TV program — SUOMI KUTSUU (FINLAND CALLING) — broadcast in the United States. He spoke on the work of the Finnish Orthodox and Episcopal Churches in the U.S., and on the Finnish Orthodox work in Finland, as well as on the Finnish-Karelian language and life in Finland.

The Rt. Rev. George Cadigan, Bishop of Missouri, joined three other St. Louis religious leaders on Christmas Eve in urging President Johnson to use his leadership to extend the Christmas truce in Vietnam and to begin negotiations for "peace with justice." Joining with the bishop were Rabbi Joseph R. Rosenbloom, president of the St. Louis Rabbinical Association; Bishop Eugene M. Frank, of the Missouri area of the Methodist Church; and Joseph Cardinal Ritter, Roman Catholic Archbishop of St. Louis.

Increased Offerings for Lent 1966

* FEBRUARY 23, 1966 — LENT BEGINS

"A Dime Each Day During the Lenten Period"



Conveniently mails in correspondence size envelope. Popular with contributors. Easier to return with checks or dollar bills. Easier to fill with dimes. Treasurers like the ease with which dimes are removed. 40 self-computing pockets encourage larger totals. Size: 3½ x 6¼ inches when folded. Rich offset colorings. Adequate space for contributor's name and address on back. Furnished flat but fully scored for easy folding.

Order as GDB 470
40-DIMES LENTEN COIN
COLLECTOR

Banded 100 to a bundle.

Price: \$7.00 for 100, \$33.75 for 500,
\$65.00 for 1,000

(Transportation Extra)

For Prompt Shipment, Send Order to

CARBOLL GOOD, Inc.

SECOND FLOOR, 17 Park Pl., New York, N. Y. 10007
TELEPHONE: BEekman 3-1930, 1931, 1932 (Area Code 212)



RECENT INSTALLATIONS

DETAIL OF ST. MATTHEW'S

St. Matthew's — Newton, Kansas

St. Andrew's — Amarillo, Texas

Church of the Covenant — Junction City, Kansas

Trinity — Lincoln, Illinois

St. Paul's — Leavenworth, Kansas

JACOBY STUDIOS

822 Wilmington Avenue • St. Louis, Missouri 63111 • 314 HU 1-7939

Designers and makers of stained glass windows for three generations since 1896

Everything for the Church

- PRAYER BOOKS BIBLES
- HYMNALS VISUAL AIDS
- BOOKS OF ALL PUBLISHERS
- STERLING AND BRASS WARE
- RECORDS (Imported and Domestic)
- CANDLES FLAGS
- CHURCH SUPPLIES
- GIFTS (Imported and Domestic)
- EDUCATIONAL TEXTS

Free Catalogs

MOREHOUSE-BARLOW CO.

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

ST. MONICA'S HOME FOR SICK WOMEN

(Founded in 1888)

125 Highland Street

Boston 19, Massachusetts

under the direction of

The Sisters of St. Margaret

ATTENTION: CHURCHES, SCHOOLS, ALL ORGANIZATIONS

- Excellent Profits
 - Little Effort
 - Effective Results
 - Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS** to Build Clubs, Churches, Help Needy, Etc.
Write

SANGAMON MILLS, Inc.
COHOES, NEW YORK 12047



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO
NEW LONDON, OHIO



RAISE FUNDS FOR YOUR GROUP

Liberal commissions paid to Church organizations for taking subscriptions to **THE LIVING CHURCH.**

Write for full details to:

The Living Church

407 E. Michigan Street, Dept. A
Milwaukee, Wis. 53202

When writing Advertisers
please mention The Living Church

LETTERS

Continued from page 11

intellectual integrity and Christian charity upon communications you accept for publication.

I refer specifically to the letter of the Rev. Peter F. Watterson [L.C., November 21st]. This letter referred to Paul van Buren and some other authors of the same general nature. As you know, Dr. van Buren is the author of a most learned and scholarly volume, *The Secular Meaning of the Gospel*. The letter from Fr. Watterson contains a clear inference that he has not bothered to read the book, but bases his comments on a reference to it in an article in *Time* magazine. Van Buren's book obviously represented years of study, research, organization, writing, editing and proof reading. Yet, Fr. Watterson apparently could not be bothered to purchase the book, or even borrow it from a library. On the contrary, based on a very brief reference to the book in a magazine, he not only expresses violent disagreement but has the temerity to urge the deposition of Dr. van Buren from the office of priest and his conviction of the sin of heresy.

As a matter of fact the *Time* magazine article was not entirely accurate. Dr. van Buren's book is a deeply sensitive study of a very complex matter, namely, the relation of metaphysical doctrines and middle eastern poetry to twentieth century materialistic western man. I accept van Buren's book as an honest effort to cope with the sense of irrelevance which the vast majority of our leaders of the future seem to feel upon examination of the Gospel. I by no means fully agree with van Buren, but I believe he and his like are the best chance of at least coming to grips with the problem and making a start, however feeble and misguided, towards its solution.

To have a man charged with heresy on hearsay evidence is at best lamentable and should not receive the encouragement implicit by your publication of the charge.

The main reason for this is that I believe that neither you nor Fr. Watterson can appreciate the dismay that a vindictive letter of this kind causes for persons who are tentatively approaching the Church. Because of some excellent material in the same issue I wanted to send it to my son who is in his junior year at college, but I know full well he would want no part of a journal which lends itself to this kind of scurrilous attack. Fr. Watterson complains of those who would disturb the faith of the humble. Let me assure him that the lack of charity that drips from his letter will discourage and disturb the humble more than any mere effort to open up new channels of thought.

To end on an affirmative note let me congratulate you on the editorial in the same issue on, "Situation Ethics." While I disagreed with much that was said I could not help but admire the forthrightness, clarity, honesty and kindness with which the views were expressed. Fr. Watterson might profit by this example.

GUSTAVE SIMONS

New York City

Editor's comment. It does seem to us that when a theologian lets himself get associated in the public eye with the "God is dead" movement, he's asking by

for the charge of heresy. Whether or not Fr. Watterson has read Dr. van Buren's book we don't know; but we have read it, and we cannot see how its thesis can be reconciled with the faith of the Church.

Correction

Thank you for announcing publication of *Hello in Exile* [L.C., December 12th]. Your comments and short quotation from the poem have brought immediate response from your readers.

However, the wording of the announcement has led to some confusion, as evidenced by our mail. I, rather than Mr. Lambert, am the author of the other poetry you mention. J. K. Lambert, who did the drawings for *Hello in Exile*, is not a priest, but a professional artist. He received the Bachelor of Fine Arts degree from Carnegie Institute of Technology and the Master of Fine Arts degree from the California College of Arts and Crafts.

(The Rev.) JOHN HARRELL

Berkeley, Calif.

Racial Overtones in Vietnam

I was most concerned to read [L.C., December 19th] that the general board of the National Council of Churches, in its policy statement on the war in Vietnam, injected racial overtones to the *raison d'être* of U.S. participation in the defense of Southeast Asia. Since the non-whites are the majority people throughout the world, should we follow this NCC example and dissolve all of our alliances with non-white countries?

As an alumnus of the U.S. Department of State, it behooves me to ask why the NCC has sought to issue this racially-divisive statement in this delicate realm of international relations? One can readily recall that the Korean conflict, within the sphere of Asian relations, did not evoke similar *ex-cathedra* remarks in the sensitive diplomatic field, from self-styled foreign policy "experts." The United States is relatively alone in Vietnam, true, but aid has been repeatedly solicited from our allies, whether white or non-white!

In my considered opinion and experience, the NCC has done a grave disservice to the foreign policy of these United States!

F. ALLEN MARTIN

Billings, Mont.

Editor's comment. The NCC's policy statement said that "we are seen as a predominantly white nation using our overwhelming military strength to kill more and more Asians." It seems to us that this racial issue is already there — and part of the grave and delicate problem we have to face; the NCC is not "injecting" racial overtones, but recognizing them.

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

BOOKS

Continued from page 5

it with, among other things, having helped to produce "a more tolerant Christian community." In this connection he makes an interesting parenthetical statement, "The Supreme Court has been in trouble with some sectors of the population in the past decade because it has seen that religion-in-general is a specific faith which should not be established in public institutions" (p. 79). The author also points out that, although religion-in-general is presented as a kind of universal religion, in reality its advocates are "very often much devoted to one tiny segment of humanity; the prosperous and productive American middle-class" (pp. 82-83).

This reviewer believes that Dr. Marty's book would be an excellent resource for a senior high discussion group or class. Those who use it, however, should be aware of what it is *not* intended to do. The author says, "In this book no attempt will be made philosophically to prove that Christianity is the true religion and that religion-in-general is false" (p. 44). The book, however, does raise the questions which need to be asked about the popular religion of our day including the question of truth which, as the author says, "is seldom taken seriously in our cultural-religious climate." (p. 83)

(The Rev.) RICHARD J. KIRK

In Revolution, Flexibility

A Directory of Ceremonial, Part II: The Liturgical Seasons. By G. B. Timms. Alcuin Club Tracts XIX. Mowbray. Pp. 94. 12 shillings (\$1.68).

A well known ceremonial manual has been completely rewritten for its third edition, and reoriented toward the contemporary liturgical situation of the Church. It is *A Directory of Ceremonial, Part II: The Liturgical Seasons*. Dominated by neither Sarum medievalism nor recent Roman reform (though reflecting touches of both), its aim is "to be selective and to feel free to adapt the traditional ceremonies to the local situation in the Church of England as it presents itself to us." The result is a small manual which will be of great help to many parish priests, though some will wish to provide different solutions to particular problems than those proposed here.

The first section provides historical and theological notes on each season and its characteristic ceremonies. Then, on the basis of this rationale, the second part provides directions for the various ceremonies: the blessing of the crib at Christmas, the Candlemas procession, imposition of ashes, the palm procession, the rites of Holy Week, and general forms for the blessing of incense and holy water.

Of particular interest and concern are the provisions for Holy Week. After con-

SALE! SALE! SALE!

NOW — \$14.95

Original Price — \$24.95

Filmstrip Series:

CHRISTIAN INITIATION

Holy Baptism

Confirmation

in color, with narration
on L.P. record and
printed script.

Sale Price — \$14.95

Good only until March 7, 1966

Special sale to reduce inventory
because of lack of free storage

Order from:

Evangelical Education Society

215 S. Broad St.

Philadelphia, Pa. 19107



AMERICAN APPROVED

PLAYGROUND, SWIMMING POOL AND DRESSING ROOM EQUIPMENT

The wise choice of experienced buyers for more than half a century.

AMERICAN

PLAYGROUND DEVICE CO.

Main Offices and Plant
NOW IN OUR TOWN OF

NAHMA, MICHIGAN

... In Michigan's Beautiful
and Historic Upper Peninsula

Do you know

HOW MUCH CHURCH INSURANCE SHOULD COST

We are experts in insurance for Episcopal Church Property. Let us analyze existing programs, submit quotations and make recommendations. An opportunity to review your policies will be welcomed.

Write for complete information.

THE CHURCH FIRE INSURANCE CORPORATION

AGENCY CORPORATION

Affiliates of THE CHURCH PENSION FUND

20 Exchange Place, New York, N. Y. 10005

NAME _____

Please Print

ADDRESS _____

Digitized by Google City and State

siderable discussion *pro* and *con*, the author decides in favor of the reservation of the Eucharist and the watch before the "altar of repose," but against the distribution of Holy Communion on Good Friday. The weakest proposal, to my mind, is that for the Paschal Vigil (without the vigil mass). Here the rationale seems unnecessarily subjective, changes in the traditional order of the rite confusing, and some of the texts provided disappointing. The address which precedes the renewal of baptismal vows, e.g., loses all the freshness of the Latin form in paraphrases.

An outstanding virtue of this manual is its flexibility. There is little here of the

doctrinaire pretensions which so often mar such publications. Rather, the Alcuin Club here provides a practical guide to the modest parochial celebration of those ceremonies which occur but once in the year and which constitute, especially in this time of liturgical revolution, a considerable problem for the parish priest; and it has done this in a manual whose breadth of perspective provides itself the corrective for its occasional infelicities.

(The Rev.) THOMAS J. TALLEY

It Must be Done Well

Advertising the Local Church. By James

W. Carty, Jr. Augsburg. Pp. 62 (ill.) \$3.50.

"Advertising" refers to *paid* space or time, a commodity not used extensively by churches and religious organizations but occasionally done with excellent results.

A slim volume, *Advertising the Local Church* is crammed with ideas that a diocese or parish might adopt, and outlines types of programs that could be formulated at a cost within the means of many organizations.

The author, James W. Carty, Jr., chairman of Bethany (W. Va.) College journalism department, has researched extensively a subject previously given relatively little attention by the advertising fraternity.

Strong emphasis is placed on one basic idea: don't undertake an advertising campaign unless it can be done well or you'll be wasting your money.

F. J. STARZEL

Booknotes

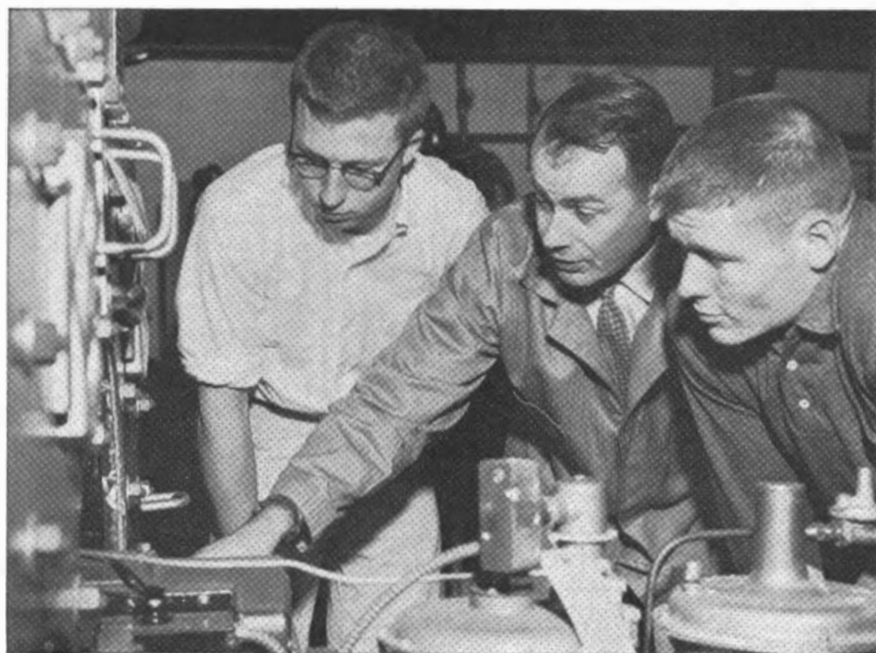
Dr. Leo Sowerby, director of the College of Church Musicians, Washington, D. C., reports the reprinting of the late Dr. J. H. Arnold's *Plainsong Accompaniment*. Dr. Sowerby says:

"Since it first appeared in 1927, *Plainsong Accompaniment* has become a standard work — one of the things with which every church musician should be acquainted. Originally published by the Oxford University Press, it has been out of print for several years. Waltham Forest Books (124 Chingford Mount Road, London E. 4) has come to the rescue, and through an arrangement with the original publishers has put this splendid book back into circulation, with no change whatsoever except for a foreword by Michael Fleming.

"Any church musician (or would-be church musician) who is not acquainted with plainsong can learn more from the pages of this book — and learn it more quickly — than from any other work with which I am acquainted."

Five supernatural thrillers by the gifted Christian writer, Charles Williams, are now available in paperback, published by Eerdmans, at \$1.95 each. They are *War in Heaven*, *Descent into Hell*, *Many Dimensions*, *Place of the Lion*, *Shadows of Ecstasy*. Also published in paperback by Eerdmans is Williams' *The Descent of the Dove*, "A Short History of the Holy Spirit in the Church" (also \$1.95). Having Williams' writing made available in this way is sure to swell the slender ranks of his avid fans. If you have read and enjoyed or been stirred by C. S. Lewis or George MacDonald you will probably find an unexpected bonanza in Williams.

Of related interest is *Diary of an Old Soul*, "366 Writings for Devotional Reflection" by George MacDonald (Augsburg, pp. 32, \$3.50).



Power for the Work of Church and Nation

To secure the means of closing the gap between college income and the actual cost of education is the immediate task of the Fund for Episcopal Colleges, the church-sanctioned representative of the eight colleges related to the Episcopal Church.

In addition to meeting continuing expenses such as faculty salaries, the Fund hopes to finance seven projects designed to enrich intellectual life on each campus, while extending the reach of academic benefits through scholarships and intra-college exchanges of students, faculty, and speakers.

Support from individuals, groups, and corporations is sought in the form of single gifts and annual or deferred donations. Use of the contribution may be unrestricted or specified by the donor.

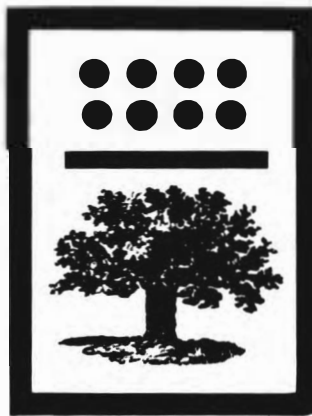
In return, the Fund for Episcopal Colleges offers the promise of vigorous, broad-based academic strength. There is no better generator of power for the work of the church and the nation.

For information about the program and ways to help, write:

THE FUND FOR EPISCOPAL COLLEGES

Episcopal Church Center

815 Second Avenue, New York, New York 10017



CHURCH SCHOOL DIRECTORY

FOR BOYS

DeVeaux School

Niagara Falls, New York

Founded 1853

160 Boys Grades 9-12

Fifty acre campus bordering the scenic Niagara River three miles below the famous Falls. Fireproof dormitories, modern gymnasium and swimming pool, 15 classrooms, 3 laboratories, Chapel, new Dining Hall and Kitchen, resident faculty of 16.

Emphasis upon modern arts and science curriculum, entirely college preparatory, centered upon sound Christian training. High standards, small classes, close faculty-student relationship. Interscholastic sports for all grades. Scholarships available.

David A. Kennedy, B.A. Yale, M.A. Harvard, Headmaster

The Rt. Rev. Lauriston L. Scaife, D.D. Chairman Board of Trustees

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 5th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.
Headmaster

Post Office: Box 5, Paoli, Pa.

SAN MIGUEL SCHOOL

Diocesan School for Boys

Grades 7 through 12

College Preparatory — Fully Accredited

New Boarding Department

6501 Linda Vista Road
San Diego, Calif. 92111

The Rev. C. A. Parmiter, Jr.
Headmaster

San Rafael MILITARY ACADEMY

Founded 1890

COLLEGE PREPARATORY FULLY ACCREDITED
Member: California Association of
Independent Schools

Episcopal boarding and day school. Grades 7-12.
Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

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

FOR BOYS (Cont'd)

Saint Andrew's School

OF BOCA RATON, FLORIDA

Thoughtful teaching to develop thinking students. Episcopal boarding school for boys of all denominations, grades 7-12. College preparatory, high academic standards. Developmental reading. Work program. Well-equipped labs. Sports, olympic-size pool. Modern sun-filled campus, air-conditioned buildings.

Eugene J. Curtis, Jr., Hdm., Box 130-L, Boca Raton, Fla.

FOR GIRLS

CATHEDRAL SCHOOL of SAINT MARY

89th Year

An accredited Episcopal school for girls in lovely Long Island suburb. Boarding department, grades 5-12. Strong college preparation. Choose from 5 languages, 5 years math, 5 years science. Advanced Placement Courses. Music, drama, art, dance. Full sports program. Riding. Near New York City. Theatre, Opera.

Address Registrar

Box L, Garden City, New York

ESTABLISHED 1868

St. Mary's School

Peekskill, New York

COLLEGE PREPARATORY and GENERAL COURSE

FULLY ACCREDITED
MUSIC, ART, DRAMATICS,
SPORTS, INDOOR POOL

Ninth Grade through Twelfth Grade

Under the direction
of the Sisters of St. Mary

For catalog address

THE SISTER SUPERIOR, C.S.M.

St. Mary's School, Peekskill, N. Y. 10566

SAINT AGNES SCHOOL

Jefferson Park Alexandria, Virginia

Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theaters, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12; day school kindergarten through 12.

Roberta C. McBride, Headmistress

FOR GIRLS (Cont'd)

CHAPEL HILL SCHOOL

Est. 1857. Chapel Hill is a girls' school offering carefully supervised College Prep and General Courses in Grades 7-12. Applicants are accepted from U.S.A. and many foreign countries. An enrollment of 165 allows for small classes, individualized attention. Although only 10 miles from Boston, the 45-acre campus offers a country atmosphere. Special classes in English for foreign students, "How-to-Study" and College Board Review are offered. Also, Typing, Art, Music, Drama. Excellent library. Social events are held with boys' schools close by, and athletic teams compete with local girls' schools. An 8-week SUMMER SESSION offers credit in review and new subjects. Riding, outdoor activities. Pool.

Mr. L. C. Clark

327 Lexington Street, Waltham, Massachusetts 02154

KEMPER HALL

Church Boarding School for Girls. 96th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

Box LC

Kenosha, Wis.

MARGARET HALL

Under Sisters of St. Helena (Episcopal)

Country boarding and day school for girls in the Blue Grass section of Ky. Boarding 8-12, day 1-12. Fully accredited college preparatory. Honor system. Social program. Gym., swimming pool, hockey field, tennis court, riding. Moderate fees. Scholarship opportunities.

FOR CATALOG AND "AVE CIRUX" ADDRESS

Miss Elisabeth B. Freeland, Versailles, Ky.

St. John Baptist School

An Episcopal School for Girls, Grades 9-12

Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. New gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880.

Sister Superior, Box 756, Mendham, New Jersey

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

One year \$10.95

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

When Writing Schools Please Mention
THE LIVING CHURCH

PEOPLE and places

Appointments Accepted

The Rev. **Kenneth J. Allen, Jr.**, former associate director of Christian education, diocese of Los Angeles, is now director of the department.

The Rev. **Harwood C. Bowman, Jr.**, former rector of Church of Our Saviour, Brookland, Washington, D. C., is rector of Our Saviour, Hillandale, Md., which is now independent of the mother church. Address: 1700 Powder Mill Rd., Silver Spring, Md. 20903.

The Rev. **Jay P. Coulton**, former rector of St. Andrew's, Livonia, Mich., is rector of St. Thomas', Trenton, Mich. Address: 2441 Nichols Dr. (48183).

The Rev. **John H. Duff**, former priest in charge of Christ Church, Guilford, and Bishop Huntington Memorial Chapel, Smithville Flats, N. Y., is rector of St. John's, East Hartford, Conn. Address: 1184 Main St. (06108).

The Rev. **Ronald S. Fellows**, formerly of Sarnia, Ontario, Canada, is assistant at Grace Church, Port Huron, Mich. Address: 1213 Sixth St. (48060).

The Rev. **Franz Ollerman, Jr.**, former rector of St. Paul's, Gladwin, Mich., is vicar of St. Andrew's, Gaylord, Mich. Address: 329 E. Main St. (49735).

The Rev. **Robert B. Rickard**, former associate rector of Church of Our Saviour, Brookland, Washington, D. C., is now rector of the parish. Address: 1616 Irving St., N. E., Washington, D. C. 20018.

Ordinations

Deacons

Chicago — **John Cullen Willis**, curate at St. Martin's, Des Plaines, Ill.

Michigan — **Norman F. Shadley** assisting at the Cathedral Church of St. Paul, Detroit, Mich., address, 4800 Woodward Ave. (48201).

Costa Rica — **Juan Ordoñez** and **C. Joshua Wilson**, both will continue their studies and also have work in the several missions in the Province of Limón, C. R. They are the first ordinands of the students at the Centro de Estudios Teológicos, an institution designed for those postulants of limited academic background who would have difficulty in being accepted in other seminaries of the Church.

Armed Forces

Chap. **James C. Bean**, Hq 9th FA Msl Gp, Fort Sill, Okla. 73504.

Chap. **Emmett G. Jones**, 203 2802 74th Ave., Hyattsville, Md. 20785.

Resignations

The Rev. **Walter F. Tuhey** resigned as vicar of the Church of the Annunciation of the Blessed Virgin Mary, Glendale, N. Y., on October 31st, because of ill health. Address: 78-01 — 84th St., Glendale, L. I., N. Y. 11227.

DEATHS

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

The Rev. **William Frederick Bassill**, retired priest of the diocese of Georgia, died October 31st, in Savannah Beach, Ga., at the age of 68.

Fr. Bassill was educated in Boston, and was graduated from Seabury-Western Seminary in 1925. He served parishes in Minnesota and Maine. He was chaplain and instructor at Pawling School, N. Y., then was rector of All Saints', Scotch Plains, N. J., for 20 years. He served in several locations in Georgia before his retirement in 1956, and continued for several years as supply priest at All Saints', Savannah Beach. He was a veteran of World War I.

The Burial Office was read at St. Paul's, Savannah, with the Rt. Rev. Albert R. Stuart, Bishop of Georgia, celebrant of the Requiem Eucharist. Burial was in Boston, Mass.

The Rev. **Harold Pattison**, retired priest of the diocese of Virginia, died in Charlottesville, Va., December 19th, at the age of 95.

Mr. Pattison, who was born in England, was graduated from the Rochester Theological Seminary in 1895; he was ordained a Baptist minister in 1896, and served as a missionary in Montana. He was ordained to the priesthood in the diocese of Long Island in 1931, he served parishes in Long Island and West Virginia, and continued as supply priest after his retirement in 1940. He was in Y.M.C.A. service during World War I.

He is survived by his wife, Marguerite Ottilie Woike Pattison, three sons, two daughters, and one brother.

Mary McKee Butler, wife of the Very Rev. John V. Butler, dean of the Cathedral of St. John the Divine, New York, N. Y., died of an apparent heart attack, at the Episcopal Seminary of the Caribbean, Carolina, Puerto Rico, on January 2d.

Dean and Mrs. Butler were visiting at the seminary, where their son-in-law, the Rev. William P. Hauggard is on the faculty.

Mrs. Butler was a graduate of Smith College. She was a member of the Cathedral Guild and of the Gardeners of St. John's.

The Rt. Rev. Horace W. B. Donegan, Bishop of New York and Dr. Hauggard officiated at the Burial Office and Requiem, in St. James' Chapel of the Cathedral. Interment was in Princeton, N. J.

Mrs. Butler is survived by her husband, two daughters, and several grandchildren.

Camille S. Miller, communicant of Holy Nativity, Philadelphia, Pa., died in her sleep on December 10th.

For over thirty years Mrs. Miller was a very active member of the Church, in all its ways. A Requiem Mass was said, and interment was in Lawnview Cemetery.

She is survived by her husband, Warren Miller.

Martha Moulder Wade, communicant of St. Bartholomew's, Nashville, Tenn., died November 9th, after an extended illness.

A Requiem was said at St. Bartholomew's; and the Burial Office and interment, at St. Paul's, Minter, Ala.

Mrs. Wade is survived by her husband, William E. Wade, two daughters, two sons, grandson, and others.

CLASSIFIED advertising in The Living Church gets results.

FOR RENT

IDEALLY located children's summer camp in the Adirondack Mountains on the shores of Long Lake, N. Y. Reasonable rental. Full particulars will be sent on request. Reply B-296.*

FOR SALE

COMPLETE "MISSA APPALACHIA," footnotes, "folk mass" commissioned by my Bishop. Single, \$1.00. Quantity rates. The Rev. William M. Hunter, Holy Trinity Church, Logan, West Virginia, 25601.

HALL'S DOGMATIC THEOLOGY, original edition, hardcover, good condition, complete in 10 vols., \$25. Reply Box E-301.*

VESTMENTS, Copes, etc., of good quality at less than average prices. Chalice, Private Communion Sets and other Church silver. State interests. Pax House, 29 Lower Brook Street, Ipswich, England.

LIBRARIES

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

LINENS AND VESTMENTS

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

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

POSITIONS OFFERED

ASSISTANT PRIEST wanted for specialized work with a team of clergy in a large parish in California University town. Main responsibilities Christian education and young people. Imperative that such a man have both training and experience in these fields in addition to a desire to specialize in them. Parish is Prayer Book Catholic. Resumé to **Box M-302.***

WANTED — Trained nurse past middle age to take charge of small ten bed infirmary in boys' school. Necessary for nurse to live in. Starr Commonwealth for Boys, Albion, Michigan.

POSITIONS WANTED

PRIEST, age 36, experienced and well trained, large family, theological catholic, political and social liberal, seven years in present parish; under fire from right-wingers and desperately needs change. Reply Box C-297.*

PRIEST, mature, good pastor and preacher, rector of small parish in Southwest, solid Churchmanship, will consider change. Reply Box C-298.*

RETREATS

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

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

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 32

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

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

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

UNIVERSITY OF COLORADO

Boulder

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

DISTRICT OF COLUMBIA

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

UNIVERSITY OF MIAMI

Coral Gables

VENERABLE BEDE On Campus
The Rev. Henry N. F. Minich, chap.
Sun Eu 9:30

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

ILLINOIS (Cont'd)

UNIVERSITY OF ILLINOIS

Champaign-Urbana

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

MICHIGAN

UNIVERSITY OF MICHIGAN

Ann Arbor

ST. ANDREW'S 306 N. Division
CANTERBURY HOUSE 218 N. Division
The Rev. Daniel Burke; the Rev. Martin Bell, chaps.
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, 11:30 HC, 7:30 EP, 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
The Rev. Canon Gary Y. Canion, chap.
Sun 7:30, 8:30, 9:30, 11
J. Goodner Gill Chapel: Sun 11:45

NEW YORK

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, John Fletcher, Lee Bel-
ford, John Danforth, Charles Patterson, Christopher
Senyonjo
Sun 8, 9:30, 11; Thurs 11

R.P.I. and RUSSELL SAGE COLLEGE

Troy

ST. PAUL'S 3d & State Sts.
The Rev. Canon Frederick E. Thalmann, r

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

VASSAR COLLEGE

Poughkeepsie

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

NORTH CAROLINA

DUKE UNIVERSITY

Durham

EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun 9:15 HC; Wed 7:10 HC; Thurs 5:15 HC

PENNSYLVANIA

WILKES COLLEGE, KING'S COLLEGE

COLLEGE MISERICORDIA

Wilkes-Barre

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

SOUTH CAROLINA

STATE and CLAFLIN COLLEGE

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

TEXAS

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

VIRGINIA

MARY BALDWIN COLLEGE

Staunton

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

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 Robert G. Carroon, provost
Sun 8, 10, EP & B 7:30; Daily Eu 7, EP 5:30; C Sat
4-4:30, 8-8:30

DOWNTOWN COLLEGES

Milwaukee

MARQUETTE UNIVERSITY

Milwaukee

ST. JAMES' 833 W. Wisconsin Ave.
The Rev. Harold O. Martin, r, the Rev. Donald D.
Cole, student chap.
Sun 8, 9:15, 11; Daily 12:10

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

UNIVERSITY OF WISCONSIN

Madison

ST. FRANCIS' HOUSE 1001 University Ave.
The Rev. Paul K. Abel, chap.
Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN

Milwaukee

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

This Directory is published

in all

January and September issues.

Write Advertising Manager

for the low rates and other details.

CHURCH DIRECTORY

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

PHOENIX, ARIZ.

TRINITY CATHEDRAL 100 W. Roosevelt St.
Sun 7:30, 9, 11; Tues 12:10; Wed 10, Thurs 7; HD 12:10

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Warster; the Rev. H. Weltzel
Sun Masses 7, 9 & 11; Daily Mass, Tues 7; Wed, Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

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; C Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP & HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
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
Rev. John F. Hamblin, Jr.; Rev. Geo. P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

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

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

CHICAGO, ILL.

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

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 and Madison Sts.
The Rev. MacAllister Ellis; the Rev. R. L. Jacoby
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

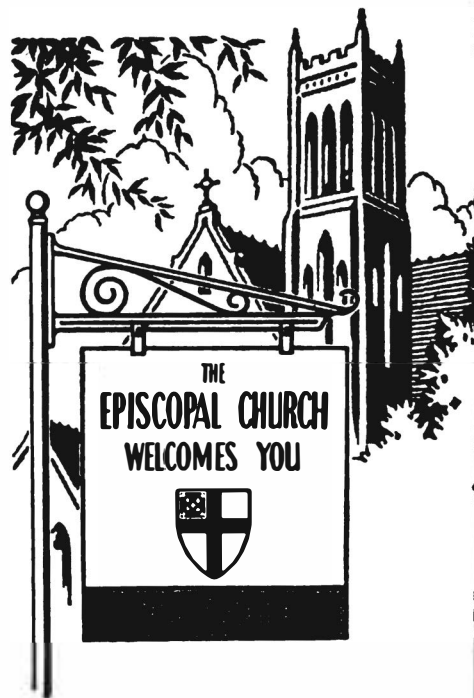
GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11 MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12; 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.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, 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
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 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



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

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; the Rev. C. O. Moore, c; the Rev. C. L. Udell, asst
Sun Mass 8, 9 (Sung), 11 (Sol); Daily ex Sat Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

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

RICHMOND, VA.

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.