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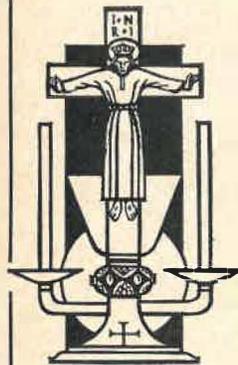
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LETTERS

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.)

Aware of the Problem

Unfortunately, Fr. Muse [L.C., July 9th] could not have known that his Church has taken the lead in trying to direct Christian thinking in many, many southern communities during this difficult transition period. I point with pride to the leadership of our Bishop Brown of Arkansas and especially to his service to the community during the "Little Rock Crisis." Each church in each community will have a different approach to the problem, but I think most would agree that the successful solution will come from positive actions rather than the negative approach of Fr. Muse and his fellow "Freedom Riders."

The south recognizes the problem. We are also aware of the problem in Chicago, Detroit, probably Milwaukee, and many other places. It is hard to understand the thinking of people who will come from areas where their local house is not in order to interfere with people who realize their house is not in order but are making a sincere effort to put it in order.

GEORGE H. CLIPPERT

Camden, Ark.

Operation Abolition

I agree with Fr. MacHenry's remarks in your July 9th issue, re: the film *Operation Abolition*. It has also been my experience that many people who criticize the showing of this film — especially the clergy — have not seen it.

I note in your comment that your objection is "to a consistent line of interpretation which seems to be at variance with the actual events." Granting that this may be so, there can be no denying the fact that agitators were on the scene of action, and the editors of the film have done an exceedingly fine job in spotlighting these agitators.

All that the film aims to say is that "Communism is a bad thing for America" and says it in high, hot emotion. As a naturalized citizen I cannot see what is wrong with that kind of teaching when Communism is now solidly entrenched only 90 miles from American soil!

(Rev.) A. W. ABRAHAM

Rural dean of the Susquehanna
Walton, N. Y.

The Living Church Development Program

During the next two or three months contributions received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters. To date the goal of \$12,500 is still far away.

Previously acknowledged\$7,065.60
Receipt Nos. 3184-3273, July 19-25 1,235.25

\$8,300.85

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Church and Campus

May I request the hospitality of your columns to thank clergy who last year sent names and addresses of new students, graduate and undergraduate, and faculty personnel coming to Stanford University, and to invite them and others to do this for the approaching academic year? I will answer each letter of commendation sent, and also write the person commended prior to his arrival at college — if his home address is sent. Early commendations mean an early visit from the Episcopal chaplain, and we hope early integration in the ongoing life of the Church as represented by "Canterbury" — the Episcopal community within the community of learning.

(Rev.) JOHN W. DIDDINGTON
Chaplain, Canterbury House
1176 Emerson St.

Palo Alto, Calif.

The Church's Name

As far as I can see, the word "Anglican" must be a part of the proposed new title of the Church in America, as the WCC distinguishes between "Protestant, Anglican and Orthodox" Churches. I believe that the best name for the present-day Protestant Episcopal Church will be the new one, "Anglican Episcopal Church."

MIGUEL FERNANDEZ LOBO

Madrid, Spain

The recent article advocating the change of name to "the American Episcopal Church" [L.C., July 9th] convinces me more than ever that the name should not and cannot well be changed. The writer has not only eliminated other proposals but he put his finger on a very valid criticism of "the American Episcopal Church." "American" is nationalistic; it is identifying the Church with the USA by limiting the term "American" at the moment in history when it should be all-inclusive of our hemisphere. The title, "The Protestant Episcopal Church in the USA" at least does not offend in this regard, and the emphasis is upon the nature of the Church and not its locality. It would be much easier to drop the words "in the USA" if any change is to be made. We should be more and more conscious of the fact that our Church is not only in the USA and America but also in Africa, Asia, and other parts of the world. The wave of the future lies in the direction of the ecumenical, the international, and the world-wide. Sooner or later the Church of Christ will have to drop its boundary designations and national and sectional symbols.

Furthermore, a name is a thing woven into the fabric of 200 years of history in such an indelible way that it cannot be erased until something almost wholly new is born. Meanwhile, "Protestant" and "Episcopal" reach out in two great ecumenical directions.

(Rev.) MOULTRIE GUERRY

Raleigh, N. C.

I have read in the article, "Which Name for the Church?" by Robert W. Shoemaker, in THE LIVING CHURCH of July 9th, that the subject of the Church's name "is not properly speaking a question of high or low Churchmanship but of language." This seems

to me nothing more than a red herring. It is indeed a matter of language, but it is quite clearly also a matter of partisanship. The attempts to change the name are clearly aimed at removing the word "Protestant" from the title of our Church and it is the "high" Churchmen who object to this word.

To drop the "Protestant" from our title would appear to many, both in and out of our Church, that we were repudiating our Protestant heritage. It would seem from some of the things which have been written that some are anxious to do this. But as was stated by the Anglican Congress of 1954 "truly to be an Anglican is to combine within oneself both Catholic and Protestant traditions in a dynamic relationship." If we are sensible, we will not claim that these traditions are held in a "nice balance" as was suggested by Nicholas R. Hoff in the same issue of THE LIVING CHURCH. These traditions are rather in tension, and in any individual or parish can only with great difficulty be held in balance, but in the Church as a whole we cherish them both.

We cherish our Catholic heritage even though sometimes it is difficult to explain what this is and why we cherish it to people of, for example, a Baptist background who may be interested in the Episcopal Church. We will not abandon our Catholic heritage even though this may prove to be an insuperable barrier to reunion with other Protestant Churches. This does not mean that we approve all the beliefs and practices of other Catholic Churches. With some we are in violent disagreement but we do not therefore repudiate the word Catholic as applied to ourselves.

We also cherish our Protestant heritage. But again, retaining the word "Protestant" in our title does not mean we approve all the beliefs and practices of other Protestant Churches. It does mean that we hold to and try to fashion our life by the principles which led to the reforming of the Church in the 16th century.

I protest that Protestant Episcopal is as correct a title for our Church as it is possible to find and therefore should be retained until such time, how far in the future we cannot know, as we are ready to lose our identity in a larger, more comprehensive, more truly Catholic Church than now exists.

(Rev.) G. W. BUCHOLZ
Rector, All Saints' Church
Cincinnati, Ohio

Robert W. Shoemaker, in his article, "Which Name for the Church?" [L.C., July 9th], suggests that the name of our Church be changed to the American Episcopal Church, partly because such a title would be, in his words, "accurate, concise, palatable to all Churchmen, and meaningful to outsiders."

Meaningful to outsiders it would be indeed, for now instead of being that obscure PECUSA of bygone days, we would be known to the world of the atom as the AEC!!

ROBERT A. HARGREAVES
Senior, Virginia Theological Seminary
Alexandria, Va.

(Rev.) GARDNER VAN SCOYOC
Rector, Christ Church
Brandy Station, Va.

Editor's note: An editorial comment and opinion poll blank appear on p. 16.

Letter of Transfer

May I express strong disagreement with the proposal of the Rev. Harry Lee Hoffman [L.C., June 25th] to abolish letters of transfer? I can sympathize with him in the problems that he and I and all other priests find in carrying out the canons, and consequently in keeping our records up to date and in agreement with reality. I trust his proposal was made facetiously, to indicate how hopeless it often seems to accomplish the purposes of transfers.

But the transfer takes off the books the name of one who is no longer connected with the old parish in reality, and informs the rector of the new parish whether such person is a communicant in good standing (counted), or an inactive person, or even an excommunicated person. Abolishing transfers will make for greater chaos.

The problem is to enforce the law, possibly both by education and by discipline. If we must abolish every law that causes some trouble, we shall probably end up by abolishing the Ten Commandments!

The main trouble is that too many people are confirmed without ever hearing about letters of transfer, and understanding that it is their duty to transfer when moving. Also too many clergy are careless about the matter — witness the clergy wives who have not themselves transferred when their husbands move!

If there is to be any change, I should prefer the canon to permit the priest to transfer a person without that person's consent if he moves to another town, but this will not do in a large city where there are several parishes.

Perhaps the Church needs a new means of enforcing its canons on keeping parish records accurately and truthfully. The canons provide that the bishop inspect the records at his visitation, but such inspection cannot be more than superficial; there is not enough time. Perhaps each diocese ought to have an auditor to spend a few days in each parish, depending on the size, who can really inspect the records, noting transfers, card files, asking how often this person or that person comes to church, how many of these communicants are counted and how many have been inactivated, etc.

I know there is not one chance in a million of such a proposal as the above being adopted, but why not? Parish treasurers groan at parochial reports, and we must have them audited by competent persons, and the books must balance. If our financial records are so important, ought we not take equal pains with records dealing with human beings who are supposed to be members of Christ?

(Rev.) C. ROBERT SUTTON
Rector, St. Mark's Church
Boonsboro, Md.

The recent article in THE LIVING CHURCH on "The Letter of Transfer" is perfectly right when it calls it "pain in the clerical collar" but utterly wrong when it calls it a "dead duck" [L.C., June 25th].

The interesting thing about the letter of transfer is that it is one of the few areas of Church discipline that is even occasionally respected. The plea to discard it is to throw out the last little sign of the layman's technical obligations.

When we talk about the "doctrine, wor-

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THE LIVING CHURCH

ship, and discipline" of the Church, what Canons are there that directly affect layfolk? There is, of course, the Canon on Sunday observance of divine worship. And then there is the Canon on the letter of transfer. We find great difficulty in having our layfolk take either of these matters seriously. But that is no reason for discarding these Canons, simply because people do not observe them. Our job is to make it clear that they are to be observed, and to help provide some of the ways and means to do so.

Whether it [should] be by making some additions to the Canon, or by having some prepared cards and series of directions made by either the Forward Movement Publications or the Seabury Press, or all three, I cannot say.

Church discipline includes such matters as letters of transfer; Baptism for membership in the Church; Confirmation to those who would be communicants of the Episcopal Church; Canons regarding the remarriage of divorced persons; the observance of Sunday; the instruction of children by the rector of the parish; preaching on Christian marriage; and even such things as the legal relationship between rector and vestrymen; also some statement regarding the qualifications of a voter in annual parish meetings (and the responsibility to be present at them!); some statement on Christian stewardship on a personal level as well as the General Convention suggestion of three years ago regarding the balance between monies given for local and for missionary support. What seems to be called for is a little booklet stating all these things, with a pocket cover in the back for the requisite forms when necessary. This should probably also include some statement regarding the Church's feasts and fasts, and the attitude of the Anglican Communion toward all such "disciplinary" matter — being somewhere between feeling every "t" must be crossed and every "i" dotted and that none of them have to be paid any attention to.

(Rev.) JOHN BAIZ
Rector, Christ Church

Warren, Ohio

Church Music

Your report on Church music [L.C., June 11th] is proving most interesting and informative. I am especially intrigued by the various suggestions made by the Commission regarding types of (pipe) organs, reworking those that are somewhat outdated, etc., also about the location thereof, and the suggestions about choir directors.

Yes, this is all very interesting and a most scholarly piece of information, indeed! Now, can someone please tell me how to apply all of this to the 15-communicant, the 27-communicant and the 65-communicant missions that I serve?

The same holds true of the Hymnal 1940. A fine book, of which we are told to use only the musically sound tunes and liturgically proper hymns. Again, the same question applies. Scholasticism is a most commendable thing, one to be honored by all, but are we able to tell this to the many materialists and humanists and the many completely worldly people we are trying to bring to God? How did God handle this little task when He came to us in history?

(Rev.) W. B. MACHENRY
Vicar, St. Agnes' Church

Sandpoint, Idaho

The Living Church

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and the Thought of the Episcopal Church.

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THINGS TO COME

August

6. Tenth Sunday after Trinity
13. Eleventh Sunday after Trinity
20. Twelfth Sunday after Trinity
24. St. Bartholomew
27. Thirteenth Sunday after Trinity

September

3. Fourteenth Sunday after Trinity
10. Fifteenth Sunday after Trinity
Joint Committee on Program and Budget for General Convention, Detroit
Order of St. Luke the Physician, International Conference on Spiritual Healing, Philadelphia, Pa., to 13th
12. Daughters of the King, Triennial Convention, Detroit, to 16th

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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The Living Church

BOOKS

THEOLOGY

Place of the Papacy

by the Rev. FRANCIS C. LIGHTBOURN

The proposed "ecumenical council" of the Holy Roman Church, gives added relevance to scholarly discussions of the papacy, its scriptural and other support, and the part it might be expected to play in a united Christendom. A number of viewpoints are currently in circulation among top-ranking thinkers.

Exactly what is involved in the papal claims is set forth with both brevity and clarity by the well-known Oxford Anglo-Catholic scholar, E. L. Mascall, in "An Anglican's Attitude to the Papacy" (*Faith and Unity*, spring, 1961). "This paper," Dr. Mascall tells us, "was written simply in order to initiate a discussion, and in no way represents a fully worked-out position."

According to Dr. Mascall, "acceptance of the papal claims involves assent to four propositions, each of which presuppose the truth of its predecessor." The four propositions are:

"(a) That Christ conferred a primacy on Peter.

"(b) That this authority was transmitted to Peter's successors.

"(c) That Peter's successors in this matter are the bishops of Rome.

"(d) That the primacy is of a particular definable character, involving universal episcopal jurisdiction and *ex cathedra* infallibility."

Dr. Mascall is persuaded that the first three of these propositions are in fact true — a position he has argued in his own book, *The Recovery of Unity*. He admits, however, that not all scholars are in agreement on this. The well-known Lutheran New Testament scholar, Oscar Cullmann, admits proposition (a) but denies the others. In this he is followed by a leading Anglican, the late John Lowe, dean of Christ Church, Oxford, from 1939 until his retirement a few years ago and subsequent death. Dr. Mascall mentions both of these men in this connection.

Cullmann's position is set forth at some length in his scholarly, readable, and irenic *Peter: Disciple — Apostle — Martyr* (Eng. trans., Westminster Press, 1953). Cullmann believes that Christ did confer a primacy upon Peter, but that this was the personal possession of Peter alone, in no way intended to devolve upon his predecessors. This primacy Peter exercised in the earliest days of the Christian movement, when, as the Acts of the Apostles shows, he headed up the Jerusalem Church. But it was soon re-



Peter: Disciple — Apostle — Martyr.

linquished in favor of "James, the Lord's brother," who succeeded Peter in the Jerusalem "primacy," while Peter took up work elsewhere. He may eventually, as tradition has it, have reached Rome, but, according to Cullmann, we have no warrant for believing that he ruled the Church at large from that see.

Cullmann argues for the genuineness of the famous "Thou art Peter" passage (Matthew 16:17-19), but believes that it has been misplaced. He regards it as probable that it belonged originally to the Passion story and compares with it Luke 22:31-32:

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you [*plur.*], that he may sift you [*plur.*] as wheat: but I have prayed for thee [*sing.*], that thy faith fail not: and when thou art converted, strengthen thy brethren."

Cullmann is followed in the main by Dr. Lowe, whose briefer *Saint Peter* (Oxford University Press, 1956) provides a good summary of Cullmann. Like Cullmann, Lowe accepts only proposition (a) of the above four. Like Cullmann, too, he accepts the authenticity of Matthew 16:17-19.

On the other hand, arguing against the authenticity of this passage are the contemporary German Protestant, G. Bornkamm,² and the French Roman Catholic (!), A.-M. Denis, O.P.³

Thus the question of the authenticity of Matthew 16:17-19 is still a matter of

Continued on page 30

²See "Enderwartung und Kirche im Mattheaeuangelium," in *The Background of the New Testament and Its Eschatology*, ed. W. D. Davies and D. Daube in honor of Charles Harold Dodd (Cambridge University Press, 1956), pp. 222-60 (esp. pp. 254ff.).

³See *Revue Biblique*, 64 (1957), especially pp. 500ff., where the position seems to be argued (though with different conclusions from those drawn by non-Romans) that vv. 17-18a are in part at least the creation of the Church. Cf. also a reference to this article in B. C. Butler, *The Church and the Bible* (1960), p. 23, footnote, and a review of Dom Butler's work in *Theology*, June, 1961, p. 255.

¹Publications Secretary, *Faith and Unity*, 6 Hyde Park Gate, London, S.W. 7. 1/- (or about 15¢ if ordered direct). Annual subscription 5/-.

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Transfiguration
Tenth Sunday after Trinity
August 6, 1961

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

EPISCOPATE

Bishop Moses Is Ill

At about 6:00 a.m. on July 26th, the Rt. Rev. William F. Moses, Suffragan of South Florida, who had been traveling in England, suffered a severe heart attack and was taken to a London hospital. By 11:00 a.m. he had rallied, and appeared to be recovering.

The Rev. James L. Duncan, rector of St. Peter's Church, St. Petersburg, Fla., who was in London en route home after some months at All Saints' Church, Ladysmith, South Africa, transmitted the news of Bishop Moses' illness to Bishop Louttit of South Florida. Fr. Duncan has been serving the Ladysmith church as part of an exchange sponsored by the United States-South Africa Leader Exchange Program [L.C., February 26th].

HUMAN AFFAIRS

Encyclical Comments

Under the heading "A Message from Rome," Bishop Hines of Texas has written in the *Texas Churchman* that the treatment of Communism in the papal encyclical, *Mater et Magistra* [L.C., July 30th], is "both intelligent and incisive." He goes on to say:

"But his most lethal thrust is applicable



Bishop Moses: in a London hospital.

to all forms of modern nihilism, as well as to Communism, when [Pope John XXIII] says that 'the most fundamental error is that of considering the religious demands of the human soul as an expression of feeling or of fantasy, or a product of some contingent event [which] should thus be eliminated as an anachronism and as an obstacle to human progress. Whereas by this exigency human beings reveal themselves for what they really are.'

"Advocates of 'let the preacher stick to the simple Gospel' will not be comforted by the Pope's foray into critical problems which pester the social order — especially in Italy at the present time — and call for solutions, some of which the encyclical proposes. They will not be comforted by the reflection that the great and durable offerings in such encyclicals have invariably been those which dealt with social justice in the light of the judgments and requirements of the Christian Gospel."

Bishop Hines is a member of the Joint Commission on the Church in Human Affairs.

The bishop takes issue with the Pope's rejection of birth control and family planning, saying:

"*Mater et Magistra* could well have established a niche all its own, with no competitors [among papal encyclicals], had the Pope seen fit to break with the traditional, and difficult to support, theological position concerning family planning to which the Roman Church has been bound since the 12th century. Curiously alone, in fragments of an encyclical which seems otherwise so alert to present perils in our civilization, is the insistence that the world population explosion is not of such dimensions, 'at least for the moment and in the near future,' to encourage the Roman Church to alter her anachronistic attitude towards such family planning."

The encyclical, *Mater et Magistra* (named after the first words of the body of the Latin text), was published last month after being translated into a number of languages. In the first section, the Pope presents a recapitulation of the encyclical, *Rerum Novarum*, which was issued by Pope Leo XIII 70 years ago, and of *Quadragesimo Anno*, which was published by Pope Pius XI 40 years later. The remainder of the document is basically an extension and development of the themes set forth in the earlier encyclicals.

Pope John was quoted in Milwaukee's *Catholic Herald Citizen*, July 29th issue, as describing the document as a continua-

tion of the teachings of Christ. He said his encyclical deals with new social problems confronting mankind.

"For example, until a few decades ago workers of the land had primitive instruments which required many days of toil. Now mechanical technology has reduced



the hours of work, reducing at the same time the labor needed. But it has not always yielded in due proportion the means of livelihood indispensable to all people.

"Our encyclical therefore contains detailed treatment of the subject. . . .

"This is how the teachings of Christ continue in every age to radiate the fullness of His intentions and of His mission. The divine Saviour did not limit Himself to traveling through Palestine announcing the Gospel, but He performed miracles for the benefit of suffering humanity, which needed bread, comfort, and relief."

WEST VIRGINIA

Floods Hit New Mission

Late-July floods caused St. David's Mission of Charleston, W. Va., to lose hymnals, Prayer Books, altar linens, and sacramental wine.

The Rev. John M. Scott is vicar of the newly formed mission, which has its services in Charleston's Women's Club.

GENERAL CONVENTION

Finance and Responsibility

General Convention's Joint Committee on Program and Budget, which is charged with reviewing National Council's plans for the next triennium and making recommendations for Convention action, will begin its daily sessions in Detroit on September 10th, a week before the opening of General Convention.

The committee met in New York City on June 20th and elected a missionary bishop — Bishop Hunter of Wyoming — as chairman, for the first time in its his-

tory. It spent two days in preliminary work on its detailed study of national Church operations and the means of financing them.

According to past precedents, the committee will provide opportunity in Detroit for representatives of both the giving and the spending side to appear and discuss appropriations, quotas, and any other matters germane to the missionary, educational, and social work of the Church. Its final report, as amended and adopted by the Convention, will spell out the responsibilities of the National Council for the next three years.

The six bishops, six presbyters, and 12 laymen, named after Convention deputies were elected, include: Bishop Hunter of Wyoming (convener of the Committee); Bishop West of Florida; Bishop Burrill of Chicago; Bishop Powell of Oklahoma; Bishop Doll, Coadjutor of Maryland; Bishop Stokes of Massachusetts; the Rev. Messrs. George Masuda of Billings, Mont. (secretary of the Committee), Frank Rowley of Bluefield, W. Va., Sherman Johnson of Berkeley, Calif., Charles MacLean of Brooklyn, L. Skerry Olsen of Topeka, Kan., and Morris Arnold of Cincinnati; and Messrs. J. L. Caldwell McFadden (Committee vice chairman) of Beaumont, Texas, Sterling Mutz of Lincoln, Neb., Theodor Oxholm of New York City, Houston Wilson of Georgetown, Del., John Leach of St. Louis, Mo., George Gibbs of Los Angeles, Brooke Thompson of Augusta, Ga., Charles Crouse of Detroit, Will Gaither of Elizabeth City, N. C., Arthur Platt of Tallahassee, Fla., Robert Adolphson of Springfield, Mass. (Committee treasurer), and Lisenard Phister of Boston.

The Committee will meet again, in Detroit, before the General Convention, to make decisions regarding the work of the Church over the next three years.



Bishops Hunter and Lichtenberger with Mr. McFadden: Deciding for three years of work.

ACU

For Catholic Leadership

An editorial in the current issue of the *American Church Quarterly* [Vol. I, No. 2], a publication of the American Church Union, calls upon the Catholic portion of Christendom to assume the leading role in the quest for Church union.

Pointing out that reunion is "in the air," but that "the first consideration of all must be the integrity of the Gospel, and truth and honesty in theology," the editorial points out that:

"It must be frankly admitted that while Anglicans have loudly proclaimed the necessity for Christian unity, we have in fact appeared to others to be most obstructive in the face of concrete schemes for its realization. Much of this obstruction has, in times past, centered about the episcopacy. Thus it is that various reunion schemes under discussion have sought to find a place for the 'historic episcopate' such as would satisfy Anglican scruples without violating the consciences of those who approach union from a non-episcopal background. . . .

"It is vital that we bear constantly in mind that the Church is the Body and Bride of Christ, not a mere organization, and must in consequence as far as possible look like the Body and Bride of Christ. Our aim, therefore, must be organic union, not mere organizational unity. . . . The episcopate is emphatically not an organizational, social mechanism. On the contrary, the episcopate is organic to the Church. . . .

"The danger in which the ecumenical movement stands is that of merely attending to the domestic, ecumenical question of the Church Militant here on earth, and forgetting the immeasurably wider and more important one of the metaphysical and theological unity of the whole Church under God. . . . What we must seek is one Church Militant whose earthly unity will be the sacramental expression of an authentic Church of Christ which is not merely one in space and time, but also one in Heaven and Eternity. . . .

"The Anglican insistence on episcopacy has meaning only against the background of an insistence on the context of episcopacy. Episcopacy as part of a Biblical and patristic Catholicism makes sense; detached from this faith it is meaningless. Current Anglicanism has failed to make this clear. . . . In our application of the Faith to the crises and dilemmas of the modern world we have displayed an amateurishness which has repelled not only well-disposed members of the Eastern Orthodox and Roman Catholic Churches, but also some of the more traditional Protestants.

The editorial points out that, ideally, we seek unity with "all who profess and call themselves Christians." The Anglican Churches' relationship with the Eastern Churches is examined briefly, and it is said that, as far as the Eastern Orthodox Churches are concerned, "there probably are few difficulties of faith, apart from certain theological am-

biguities on our own part concerning which the Orthodox have every right to demand assurances." Prospects for unity with the Roman Church, says the editorial, have markedly improved. "As yet, however, grave theological problems remain," it goes on to say. The editorial continues:

"It is with Protestant bodies that Anglicans have been engaged in the most extensive negotiations for unity. These contacts have been in countless ways precious, enriching and broadening. We Anglicans are deeply conscious that we have gained



from them much of greatest value. On the other hand, there lurks within them the possibility of a great unreality, the danger of forgetting that Protestant Christendom is only a comparatively small minority within Christendom as a whole. It was not the will of the Lord of history that the spirit of the Reformation should altogether triumph in the sixteenth century. If we must indeed discern the work of the Holy Spirit in the Reformation itself, we certainly cannot exclude the Holy Spirit from the European counter-reformation, from the desperate and successful struggle of Anglicanism for survival in the seventeenth century against its enemies and persecutors, or from the even more heroic and extraordinary survival of Eastern Orthodoxy, first confined to a ghetto by Moslems and then harried in Russia by the Communists. . . . The danger is that schemes for union will be formulated—indeed in South India, North India and Ceylon they already confront us—which do not really envisage Christian unity at all, but rather a clubbing together of small minorities of non-Roman, non-Orthodox Christians for the sake of carrying on the work of schism more effectively. . . .

"There is . . . another defect which we find in all these projects. . . . It is all too evident that not only do they perpetuate Anglican deficiencies, but also that they canonize, in the literal sense of writing into their Canons, current Protestant ambiguities in the matter of credal and conciliar orthodoxy. It is greatly to be desired that we avoid the fatal error of pooling the historic and contemporary weaknesses of both Anglicans and Protestants in a justifiable concern to avoid offense to tender consciences.

"As they seek union, Protestants are understandably unwilling to repudiate even by implication their Reformation principles. This is true even of those Protestants who have quite blithely abandoned Reformation orthodoxy. . . .

"We repeat that Christendom has had too many . . . diplomatically negotiated schemes, in which one theological concession is neatly swapped for another, and every face is saved except the face of God's truth; schemes which resemble nothing so much as complicated treaties of alliance between contracting nation-states. . . .

"It would appear that Anglicanism has

its own internal experience of 'ecumenicity' which would be of help in achieving any future Christian reunion. Within our own fold we have had a Catholic-Evangelical symbiosis for some considerable time. From this the following facts emerge:

"1. The basis of our unity is liturgical, a unity before God and under God. For this reason the Book of Common Prayer, in its various recensions, has always occupied a vital place as the indispensable basis of Anglican life.

"2. Anglican unity takes the form of a Church in which liturgy and doctrinal formularies fully commit us to the Catholic faith, but in which Christians of particular Evangelical emphasis have always had a place, not merely on sufferance, but also because they are respected and welcomed.

"Anglicanism thus in history supplies an example of comprehension of Protestants on a Catholic basis, whereas, in the sixteenth century, they lapsed everywhere else into schism. We doubt whether this comprehensiveness can be achieved in reverse, by comprehending Catholics on a Protestant basis. The historic Catholic position always includes more basic elements than its Protestant counterpart. The traditional Evangelical is committed to the Trinity, the Atonement, the Incarnation, the necessity of grace; the Catholic accepts all these as fully as the Evangelical, but adds the emphasis on the visible Church, and a realistic view of the Sacraments as instruments and vehicles of grace. In particular, the Catholic holds that the unity of the Church in the present depends on its continuity with its past. . . .

"It is important, therefore, to avoid the 'highest common factor' approach to reunion, as its result would be a Church in which official formularies would more or less safeguard distinctive 'Evangelical' emphases, but, by failing to affirm the distinctively 'Catholic' convictions, relegate them to the status of optional appendages. Instead of Evangelicals or Protestants living and working in a Catholic context it would provide for Catholic enclaves in a basically Protestant institution. It is precisely this which consciously Catholic members of the Anglican Communion cannot accept. . . .

"Accordingly . . . we believe that the moment has come, confidently to affirm that in the immediate future the work of leadership in the question for reunion must more and more fall upon the shoulders of the great Catholic majority in Christendom. We are grateful to the many Protestant leaders who have done so much to awaken in Christian hearts the desire for unity and the confidence that it can and must be achieved precisely because God wills it. . . . The moment has now come . . . when Catholic leadership is indispensable, if the great final steps are to be taken. . . .

"We, therefore, vividly aware that the unity of Christendom is the will of God, and humbly conscious that we as Anglicans are but a small part of Catholic Christendom, nevertheless venture to make the following appeal to all our fellow Christians everywhere, convinced that it seems good not only to us, but also to the Holy Ghost.

"The day of the highest common factor approach to reunion is done. Rather we should declare that any reunion of Christen-

dom must be based on the total commitment of the entire body to the whole Catholic Faith. All the elements of belief to which significant groups of Christians attach importance must be affirmed by the reunited Church. . . .

"An indispensable element in any reunion of Christians on this vast Catholic scale is to be found in their agreement to worship together according to some liturgical form continuous with the historic modes of Christian devotion rooted in Scripture. . . .

"The reuniting Churches must be willing humbly and penitently to acknowledge their defectiveness as they are, and to desire only that immense fullness which has for so many centuries escaped them. The essential thing is that Christian men should be brought to acknowledge that at present there are many things in which they are lacking, so that they will accept gladly and gratefully everything which will compensate for the deficiency, without resenting the implicit criticism of their past condition, a criticism which they themselves must be willing to echo and re-echo from the bottom of their hearts. In particular this



means — and it is unrealistic to try to cover up or evade the issue in any way — that those who lack the great grace of Episcopal Orders must come to a state of mind in which they are not merely willing to accept such gifts for the sake of Reunion, but are desperately anxious to receive them for the sake of inheriting the fullness of the Christian heritage. It is not that they have nothing now, or that they have had nothing in the past, but rather that they must more and more fervently desire to have everything in the future.

"These three things: *wholeness* — catholicity — fullness of faith and spiritual life as the one indispensable basis of the Church's life; a unity based on *liturgy* and worship, not on diplomatic agreement about constitutional blueprints; and a *humility* which is not afraid to correct and redirect the part for the sake of the whole, nor too proud to criticize the past for the sake of re-orienting the future; these three things we believe to be absolutely indispensable, if the positive purposes of the reunion movement are to be attained in our time.

"No Christian unity can be built on a negative basis. If we unite all the Protestants to oppose the Vatican and dare to call that Christian unity, the result will be not merely a travesty but also a species of blasphemy. If we reunite all the Christ-

tians in order to oppose the Kremlin, we shall be serving the purposes of men rather than the purposes of God. The purpose of the reunion movement is to bring a new dimension of obedience to God's will into the Church's historical existence, and in this dimension not merely to preserve intact 'the Faith once for all delivered to the saints,' but fearlessly to proclaim and visibly to embody the whole Gospel of the Kingdom of God to and for the perplexed, bemused, distressed, and exhausted nations of our time."

Call for Witness

A call to mark Sunday, September 10th, as a "Day of Witness to the Faith" and to observe it as the first day in a "Week of Prayer for the Church and the 1961 General Convention" has been issued by the executive board of the American Church Union. Invitations to participate have been sent to all congregations of the Episcopal Church.

In a letter sent to clergy of the Church, the executive director of the American Church Union has written:

"The Preface to the Book of Common Prayer opens with the statement, 'different forms and usages [are allowable] provided the substance of the Faith be kept entire.' As brother priests our preference in forms and ceremonies may differ somewhat, but I assume that we are united in our common desire to fulfill the expressed hope of the Prayer Book that our flocks may with one heart, 'desire the prosperity of Thy Holy Apostolic Church and [may] with one mouth profess the Faith once delivered to the Saints.'

"For the past six or eight months there have been well publicized statements and movements within the Episcopal Church which have not appeared to be in harmony with the above Prayer Book principles and many clergy and laity are gravely concerned as they look forward to the September meeting of the General Convention in Detroit. . . . This [seems] to be an appropriate time for action to reaffirm our loyalty to the 'Substance of the Faith. . . .'

"Further, the American Church Union is calling upon its members — and invites Churchmen generally — to observe Friday, September 15th . . . as a day of penitence, fasting, and alms-giving in sorrow for our many denials of our Lord and His Church; for our sins against Him in the person of our fellowmen in all social injustice; and for His glorification by General Convention. It has been suggested that alms consisting of a day's income be given on this day to the Presiding Bishop's Fund for World Relief."

SOUTHWEST AFRICA

Faith in Ovamboland

Bishop Mize of Damaraland, Southwest Africa, reports that only Christian missionaries, other than police and government officials, are given permits to live



Report of the Joint Commission on Society and Alcohol

The Joint Commission on Society and Alcohol, which by action of General Convention of 1958 is a continuation of the old Joint Commission on Alcoholism, has issued its report to General Convention. Faced with an appropriation of \$1,000 less than the amount for the previous triennium, the Commission addressed itself to what it considers to be the most urgent needs. First of these is the need for an executive secretary, and in this connection the Commission adopted the following resolution:

“Resolved, that the Joint Commission on Society and Alcohol feels deeply the need for a full-time worker in the field of society and alcohol as stated in the Commission’s report to General Convention of 1958, and recommends to the Presiding Bishop and the National Council that provision for such a staff person be made as soon as possible.”

The second urgent need, felt the Commission, was that of the involvement of the clergy in the concern. The Commission voted to produce a manual for clergy on the subject of society and alcohol. It was ascertained that no other Church or the National Council of Churches has produced such a manual.

By resolution the Commission commended the Curriculum Division of the Department of Christian Education for its endeavor to develop for the Church’s young people a four- to six-weeks’ study unit on the subject of social drinking and offered full cooperation in the undertaking. The *Youth Study Guide* was reported in publication.

The Commission reported its participation in the Town and Country training program for seminarians. The Rev. James T. Golder presented a week-long course in alcohol education at Nashotah House, and correspondence with the deans of several seminaries was entered into, regarding the presentation of alcohol problems as a regular part of the curriculum.

In summary the report said,

“The Joint Commission is convinced that
“(1) It has accomplished as much as a Commission is able to accomplish;

“(2) The continuance of the Joint Commission would not realistically serve the Church; and

“(3) The need for an effective program of alcohol education can be met only by a full-time staff person.”

The Commission recommended the adoption of the following resolutions:

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Bishop Mize shows copies of *THE LIVING CHURCH* to his houseboy, Israel, and to Capt. Ray Lewis of the Church Army.

in the native reserve area of Ovamboland, where over half the population of the territory of Southwest Africa lives. The people of the territory are restricted from leaving it by the government.

Southwest Africa is a United Nations mandate under the control of the South African government.

Mrs. Peter E. Bowers, executive director of Southwest Africa Volunteer Enterprises, Inc. [L.C., July 23d], who forwarded Bishop Mize’s report to *THE LIVING CHURCH*, says that no U.N. agency is allowed into the native zones in Southwest Africa by the controlling government, not even the World Health Organization or the Food and Agricultural Organization. Limited assistance, she says, is given by the government toward educating the populace on the reserves in reading and writing, but none is given for teaching trades or for improving the natives’ sanitary or economic condition. She relays the following words from Bishop Mize:

“I know of no part of the world that responds more readily to the Christian Faith than do our Ovambo brethren. . . . They

Ovamboland outpatients
The hospital expresses the Church.



are deep Churchmen, using all the Sacraments, including Penance, as a norm. And yet no portion of the Church has been able to give less assistance by trained priests than has this diocese. In Ovamboland we have only six clergy, all African save one. Outside Ovamboland, for the entire diocese [which covers some 332,000 square miles], are only three priests. . . .

“The strength of the Church in this diocese has centered in the catechists, most of whom are unschooled beyond the third grade. . . . They are as important expressions of the Church as are the nine accredited parochial schools, two hospitals, five dispensaries, and numerous churches.”

Those who wish to contribute to the work of the Church in Damaraland may send checks to SAVE, Inc., 4900 West 69th Street, Prairie Village, Kan.

NCC

InterChurch in Oregon

A “Pacific Northwest Faith and Order Conference,” bringing together Protestant, Anglican, and Orthodox Church leaders, is being planned for this fall in cooperation with the Department of Faith and Order of the National Council of Churches. The conference is scheduled to be held near Portland, Ore., October 16th through 19th.

More than 25 study groups have been meeting for the past eight months in Washington, Oregon, Idaho, and British Columbia, to gather data which will provide the basis for the questions to be discussed at the conference. Their material will be used by some 125 Church officials, clergymen, and laymen during the conference’s discussions of the nature and mission of the Christian Church in the northwest.

The conference, according to a spokesman for the Greater Portland Council of Churches, is an outgrowth of a movement among councils of Churches sparked by the North American Faith and Order Conference, which was held at Oberlin, Ohio, in 1957, to “devise ways whereby the Churches can join together in the consideration of matters of faith and order.”



D. KOOS

Students at Kemper Hall: The open-end subject baffled and annoyed.

Brown-And-Serve Knowledge

*In a world where values are questioned,
toughening of the intellectual muscles is needed*

by Sister Mary Hilary, C.S.M.

Kemper Hall, Kenosha, Wis.

In the recent discussions of American schools, the educationists — that is, the theorists, test-experts, administrators, promoters, and statisticians, to distinguish them from teachers and educators — have failed to point out a major threat: packaged brown-and-serve knowledge.

The tendency of students to seek easy, ready-made judgments was noted by an English missionary priest, the Rev. Martin Jarrett-Kerr, C.R., after a semester as visiting professor at Gustavus Adolphus College in Minnesota. Writing in the March issue of *Holy Cross Magazine*, he attributes the tendency to "the tyranny of grades." Students forced to cover vast areas of subject matter and to face frequent tests of the easily graded objective sort (usually multiple choice or true-false

questions) are inclined to seek pre-digested information and a clue from the teacher about the right "slant" on any controversial person or situation.

Understandable as this is, we must feel sympathetic with secular schools trying to stretch their physical and teaching resources around the pupil-population bulge. Church schools, with an advantage in smaller classes and with full opportunity to emphasize values, have no such excuse. Church schools should require their students to *think*, to toughen their intellectual muscles preparatory to making value judgments in a world where all values are questioned if they are considered at all.

Church school teachers should feel the responsibility to combat in force catechetical *convenience education*, the handy

question-answer package that requires nothing but retention. A little ingenuity provides the device best adapted to a certain school situation. With small sections of exceptional students, Kemper Hall has substituted for a conventional textbook an outline text to guide the student in research, using documents and other primary reference sources, as well as standard studies.

With average students, some other device is necessary to provide roughage in the capsule diet of the conventional textbook. In American history, publishers attempting to encompass latest cold war developments within the range of one year's study find it increasingly necessary to capsulize the story. Sweeping currents of thought, great crusades of reform, bursting political, religious, and economic forces sound slick and tame in the summary treatment of a few paragraphs. Ideas for which men starved in garrets or died on lonely gallows must be sketched in a line or two. For this reason, one class took several days for a symposium, so-called, on Marxist socialism, with each student contributing some aspect of the subject which interested her. The subject appeared in a new light when it was seen to involve many nations, many men concerned with injustice and economic inequity, certain philosophical doctrines which scarcely bear scrutiny, and many years of contention and struggle among its adherents.

The conventional texts, for all their full-color illustrations and transparent map overlays, need augmentation. To this end, seniors studying American history at Kemper Hall were assigned a series of 10 debates on problems selected from the Amherst Series, designed for college use. Each problem was discussed by a team of four, two *for* and two *against*. In the class of 20, each student participated in two debates. The listeners took notes, decided which team was more convincing, and wrote two-page essays telling what convinced them.

The novelty of facing an open-end subject baffled and annoyed them. Faced with the problem, "Did Puritanism exercise a constructive or a restrictive influence on the religious, political, and cultural development of colonial New England?" the preparing debaters fumbled, muttered, despaired, and finally sought the safe old pill: "Sister, what do *you* think Puritanism did?"

Given no help, they next complained that the ideas in the problem texts were too widely divergent, that such clashes of opinion on the part of well known critics, historians, and sociologists were most confusing. The result was a first debate marked by giggling, weak arguments poorly presented, and a bit of irrelevant clowning — the pro-Puritans appeared in costume.

No such faults marred the second de-

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The Church

School Community—

its religious, academic, and recreational life

[A pictorial feature, pp. 12-14]



Corporate worship is at the center of Church school life. At St. Paul's School, Garden City, Long Island, N. Y., a student serves as acolyte.



A science student at Christ School, Arden, N. C., works in the laboratory.

High school students listen to a biology teacher at St. Andrew's Priory, Honolulu.



The chief geologist of an oil company lectures to cadets at Northwestern Military and Naval Academy, Lake Geneva, Wis.

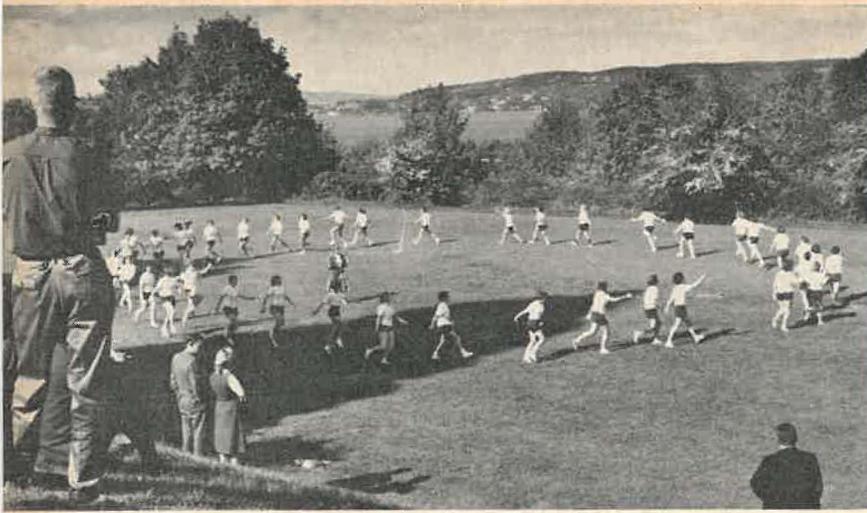


An art student at Stuart Hall, Staunton, Va., receives instructions.

Paul Parker



A sister of the Community of the Holy Spirit reads to second graders during lunch, at St. Hilda's and St. Hugh's School, New York City.



Fathers of girls at Annie Wright Seminary, Tacoma, Wash., watch games on Dad's Day.



Horseback riding is among the varied sports activities at St. Mary's Hall, Faribault, Minn.



A Bethany school student at Glendale, Ohio, finds a friend in a Sister of the Transfiguration.



Students of St. John Baptist School, Mendham, N. J., take time out for picnic.

Kindergartners at St. Luke's School, Gresham, Ore., recess on the playground.



Scholarships Are Opportunity

by Jean Drysdale

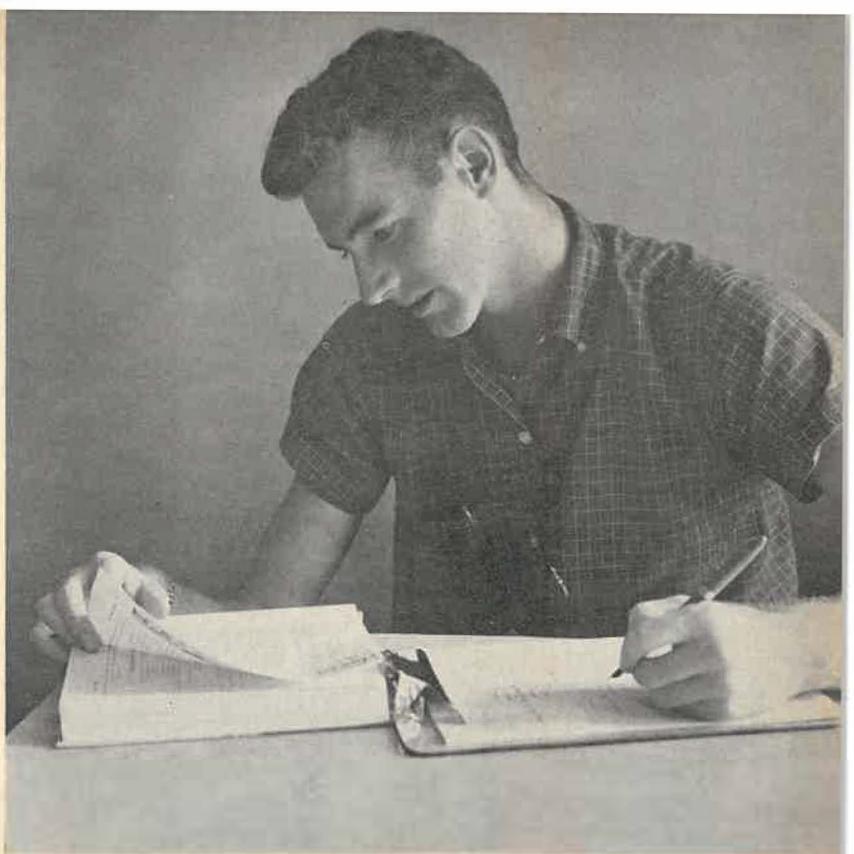
Ralph Arietta is in the class of '62 at Pomfret School, Pomfret, Conn. He is there on a scholarship because of a bequest given the Boys' Club of New York, the farsighted vision of the men guiding the Club, and the coöperation of an Episcopal Church school.

Writing back home for publication in a Boys' Club bulletin, he says, "I feel I know the meaning of maturity after two years at Pomfret. I think I understand and see more." Playing first string varsity basketball and baseball, as well as junior varsity football, Ralph was also elected to report the results of sports events to local newspapers, and helped to form a singing group at the school.

Because of the generosity of the late Victor Morawetz, a former trustee and chief benefactor of the program, New York boys, often from tenement areas, with strong motivation, good character, and leadership ability, as well as academic promise, are given the opportunity to develop their capabilities in top preparatory schools and colleges. Among those schools taking part in the program are Phillips Academy, Phillips Exeter, Deerfield, Hotchkiss, Wooster, Trinity, Harvard, Yale, Princeton.

Set up in 1957, the program is administered under the direction of the Education Committee of the Boys' Club trustees, with Mr. Peter Capra, executive director of the Club, having principal administrative responsibility.

To be eligible for scholarships the boys must be members of the Boys' Club of New York and active participants in its



Max Tharpe

Effects of a city educational program are far-reaching

activities. Each boy is considered on his merits, without distinction as to national origin or background, race or creed.

Candidates are carefully selected and screened by a thorough process involving ratings, testing, and interviews. Each year about 1,000 seventh-grade boys are rated on character, industry, leadership, and motivation. Boys rating highest are later tested for aptitude and achievement. Additional information, such as school grades and biographical data, is accumulated for each boy tested. After carefully reviewing the ratings, test records, school grades, and other information about the candidates, the committee narrows the field to a group of about 20 boys, from which 10 who seem to be best qualified and most worthy of scholarships are chosen.

During the following year, when the boys are in the eighth grade, the educational director sees the boys frequently so that he may become well acquainted with them, learn about their interests and goals, and follow their school progress. The boys are required to take the Secondary School Admission Test to complete their test records.

Every possible effort is made to place the scholarship candidates in schools

where they will have optimum opportunities to develop their abilities and character. If a school shows interest in a candidate, his complete folder is forwarded to the headmaster or admissions officer for appraisal and arrangements made for the boy to visit the campus. A final decision about the most suitable school is made jointly by the school, the boy, his parents, and the Boys' Club of New York through the Educational Committee.

Funds from the Morawetz bequest are not sufficient to provide full scholarships for all the many boys who are qualified to participate in the educational program. To extend aid to as many boys as possible, rather than limit the program to a few, the committee seeks the coöperation of the schools in underwriting part of the tuition charges. The participating schools have generally been willing to make it a joint venture. The award from the Club, together with the contribution which the parents are urged to make, is usually matched or exceeded by the school.

The terms of the Morawetz will indicated a preference for helping boys with their secondary school education,

Continued on page 25

EDITORIALS

The Difference

Human lives must be lived by a process of decisions — and most of those decisions must be based on value judgments. But in this age the very existence of values is often in question, and it is the illusion of the age that the world is only a world of statistical facts. Secular philosophies are mostly based on this illusion, and secular education mostly deals either with the accumulation of tangible facts or with emotional adjustment.

If the Christian Faith is true — and we, of course, are utterly convinced that it is — then either kind of secular education, no matter how extensive or how deep, has a gaping hole at its very center. Christianity itself is based on historical facts, but facts that have themselves placed the tangible world in a bonded relation to intangible values. Secularism is willing to accept the presence of Christianity, but insists on isolating it from the life of science or business or recreation or art. Yet it is the essence of Christianity that this human life in this world has been invaded by the eternal, and that God Himself has lived within it. The separation of the spiritual and the mundane is something that Christianity cannot accept, for the heart of it is the union of the two by the Incarnation of the Son of God.

For the most part, the secular world (at least the Western world) is not intentionally the enemy of Christianity — it simply doesn't understand Christianity and it ignores it. (Actually, enmity would be less dangerous to the Faith.) Our culture is familiar with the symbols of Christianity, frequently uses its language, but basically fails to grasp its incarnational nature. So it is that secular education is based on a false premise, from the point of view of the Christian.

In the Church's schools is found the corrective for this error. While the science and literature and art taught in such schools are the same as are taught in other schools, they are taught within the Christian frame of reference. The heart of a Church school is its chapel, but the difference between it and a secular school is more than a physical difference, more even than the

injection of services of worship into the daily lives of the students, great and important as that is. The chapel is more than physically present — and it is the awareness, in its teaching, of the Cross at the heart of all things that means that the Church school is a great deal more than a secular school with a chapel tacked on.

The person to whom a fact is an isolated fact may find it hard to understand the difference; but to the person who sees life in its complex interrelationships, and who sees the reality and urgency of values, and who believes that the Christian Faith is true, there is all the difference in the world — and in eternity.

What's Your Choice?

The issue of the name of the Church bids well to be one of the hottest on the General Convention grid-dle. Interest in the change, and in particular, in removing the word "Protestant" from the Church's official title, seems to be at a high for recent years.

It seems to us that, under certain conditions, there is a good possibility of the 172-year-old legal title of the Church being done away with. One of those conditions would be the previous agreement, on the part of those concerned with such change, on one replacement title. The action of General Convention cannot be a merely negative one, the removal of one word. Rather the



resolution, or resolutions, to be voted on must be positive. The Church, in Convention assembled, cannot vote simply to get rid of the old name; it must vote to adopt a substitute title. If the proponents of change are to be successful, they cannot be so by frittering away their votes on several differing titles.

Letters to the editor of THE LIVING CHURCH have for some time (and they continue to do so) expressed the varying preferences of many Churchpeople, clerical and lay.

What name really is the favorite? What name has the best chance of acceptance by the representatives of the Church when they meet in Detroit?

What is *your* choice? To the left you will find a blank to register your selection in a voluntary poll of THE LIVING CHURCH's readership. First choices will be given three votes, second choices two votes, and third choices one vote. Those who prefer to keep the present title should simply list that as first choice. Results of this straw vote will be published in the pre-convention issue, September 10th.

OPINION POLL

I think the name of the Church should be:

(First choice) _____

(Second choice) _____

(Third choice) _____

Name _____

Address _____

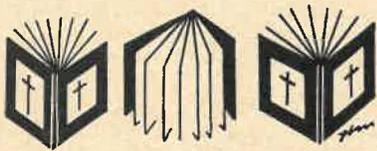
City and state _____

Clerical Lay (check one)

1962 Essay Contest

Whether or not the road to hell is paved with good intentions, we are not sure — we haven't (at least yet) got there. But there is no doubt that the road to a great deal of confusion and unhappiness and sometimes tragedy is paved with the combination of good intentions plus a lack of knowledge and understanding. It is good — as far as it goes — to mean well, but it is only a beginning in living the good life, in being a contributing member of society, even in being an effective Christian.

Since it is a large part of the vocation and *raison d'être* of THE LIVING CHURCH to provide information and work toward understanding in the minds and hearts of Churchpeople, we are particularly concerned with the creation of well informed Christians. But the term



needs defining and explaining. Our 19th annual Essay Contest, therefore, will have as its subject, "What is a well informed Christian?"

All students in Church boarding and day schools (but not Sunday schools) are eligible. The maximum length is 2,000 words. Official rules will appear in a fall issue, and prize winners will be announced in the Spring Educational Number. Prizes will be: first, a gold medal and \$100; second, a silver medal and \$50; third, a silver medal and \$25. As before, bronze medals will

be made available to schools which desire to conduct intramural contests on the contest subject. These medals will be awarded on the basis of the schools' own selections.

Each contestant should use his own approach to the subject, and write in his own style. The judges are not looking for essays written as they themselves might have written them.

Correction

Seabury Press has asked us to correct a misstatement in its advertisement of Bishop Whittemore's book, *Struggle for Freedom*, in our July 16th issue. The advertisement referred to "the question of the entrance of the Philippine Independent Church into the Anglican Communion" as a question to be acted upon at General Convention this fall. Actually, of course, what is being acted upon is a concordat between the Philippine Independent Church and the Protestant Episcopal Church in the USA, which is quite a different matter.

The effect of the concordat, once it has been put into effect by both sides, will be to establish a relationship of "full communion" between the two Churches. But this relationship will not make Independientes Anglicans nor make Episcopalians Independientes. Both Churches will continue to preach and teach and worship exactly as they have in the past. The difference is that each will fully recognize the Catholicity of the other, and will admit members of the one Church to ministrations of the other according to their order, without insisting upon agreement in every detail of doctrine, discipline, or worship.

NEWS

Continued from page 10

"Resolved, the House of _____ concurring, that the report of the Joint Commission on Society and Alcohol be accepted and that the Commission be discharged.

"Resolved, the House of _____ concurring, that the recommendation of the Joint Commission on Society and Alcohol establishing a Division of Alcohol Education within the Department of Christian Social Relations and the employment of an Executive Secretary of the Division be approved; and be it further

"Resolved, the House of _____ concurring, that the General Convention instruct the Joint Committee on Program and Budget to make provision in the budget of the coming triennium for an executive secretary of Alcohol Education within the Department of Christian Social Relations."

Members of the Joint Commission are the Rt. Rev. C. Alfred Cole, chairman; the Rt. Rev. Archie H. Crowley; the Rev. Bernard C. Newman, treasurer; the Rev. Joseph L. Kellermann; Dean K. Brooks; Ebbe Curtis Hoff; Mary E. Durham, secretary; Doris V. Burnett, vice chairman.

RACE RELATIONS

Seeking a Solution

As part of a delegation of the "Mission to Mississippi" conference recently held in Jackson, Miss. [L.C., July 30th], the Rev. Canon Richard Byfield of the diocese of California told U.S. Attorney General Robert Kennedy that religious leaders "have not spoken out with as clear a voice as they might have in helping to bring about an end to segregation in the south without too many people being hurt."

Mr. Kennedy agreed with the statement according to RNS.

The "Mission to Mississippi" was a conference of clergymen of various Faiths — a large part of them from California, and many of them native southerners — who met in Jackson on July 20th to talk with local clergy and civic officials in an effort to find some peaceful solution to current "sit-in" and segregation problems. The next day, Canon Byfield and others flew to Washington, D. C., for a meeting with the Attorney General and with the Interstate Commerce Commission.

A statement released after the Jackson conference said that "it is to the eternal credit of those who have been striving for social change that they have confined themselves to non-violent techniques, and we commend their example to all who would emulate or oppose them." The statement also said:

"We recognize . . . that Freedom Rides can only draw attention to the nature of the problem, and cannot solve it. . . . We call upon our brothers in the southern states to help their political leaders to search for just and equitable final solutions. . . .

"With all the earnestness at our command, we beg the leaders of our own faiths to recognize that . . . failure of the Churches to aid in the solution of the [racial] problem is a failure to communicate the religious convictions with which we have been entrusted.

"They are mistaken who refer to this problem as one primarily or even most closely affecting the south. . . . Employment and housing discrimination in the north is as much a badge of second class citizenship as voting discrimination in the south. . . .

"We must recognize that we are all part of the community of mankind and that if one is not free, no one is free. . . . Believ-

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THE LIVING CHURCH

ing humbly that we speak in the spirit of the living God who has created all men to be free to respond to His purposes for them, we call upon all men of good will to join us in work and prayer to the end that America may continue to represent freedom and equality to the nations of the world."

EDUCATION

Augmented Plant

The Charles Wright Academy, Tacoma, Wash., will open a six-unit classroom building, another special classroom building, and a gymnasium in September.

The new buildings will allow a more complete separation of the lower school from the upper school at the academy. They were made possible, according to a report from the academy, by gifts from parents and friends totaling nearly \$400,000.

LATIN AMERICA

Fluent Director

The Rev. Armando Cuellar-Gnecco, formerly assistant at St. Joseph's Church, Queens Village, N. Y., and principal of the parish school there, is scheduled to assume duties this month as director of the Episcopal Church's new Spanish Publications Center.

Fr. Cuellar was born in Colombia, acquired part of his education in the U.S., and is married to a Chilean. His qualifications for the directorship include fluency in six languages.

The "Centro de Publicaciones Espanoles" started its operations in March when the editorial board held its first meeting [L.C., April 23d]. The purpose of the center, according to a statement made by its board, is "to serve the teaching and evangelistic ministry of all the Spanish-speaking missionary districts of the Episcopal Church in Latin America."

Fr. Cuellar was a special delegate to the first meeting of the board.

Fr. Cuellar: One of six languages.



AROUND THE CHURCH

Miss Martha Robbins, headmistress of St. Mary's Hall, Faribault, Minn., has been elected to serve as head of the division of girls' schools of the Episcopal School Association for the third consecutive year.

Members of the board of trustees of St. Mary's Hall, Faribault, Minn., are organizing their first fund drive since 1925, when a fire destroyed the old school building. The money will be used to increase the endowment fund and to improve housing and classroom facilities.

The Blue Ridge School, of Greene County, Va., which has operated for many years as a 12-year, coeducational, boarding school, has temporarily ceased operations. The board of trustees hopes to reopen the school in 1962 as a boys' high school.

The missionary district of Southwestern Brazil is reported to be studying the possibility of founding a monastic order in the Brazilian Church.

Shaler Richardson, M.D., senior warden of Grace Chapel, Jacksonville, Fla., has been awarded the Florida Medical Association Certificate of Merit. He is the second person to have received the honor.

The Rev. Clinton H. Blake, Jr., who has been on the faculty of St. Mary's-in-the-Mountains School, Littleton, N. H., will become headmaster of Hoosick School, Hoosick, N. Y.

The Rev. Jack Putterill, vicar of Thaxted, Essex, England, and an amateur astronomer, found a serious crack near the top of his parish church while observing through his telescope.

Churchman Leo Soroka of Memphis, formerly head of United Press International's Memphis bureau, and Tennessee correspondent for THE LIVING CHURCH since 1956, has been transferred by his company to Chicago, where he will be on the staff of UPI's national radio division.

John R. Kimberly, of Neenah, Wis., a director of the Episcopal Church Foundation, New York City, since its formation, has been elected a director of Corning Glass Works at Corning, New York.

Mr. Kimberly, an alumnus of Massachusetts Institute of Technology, is chairman of the board of Kimberly-Clark Corporation, pulp and paper manufacturers at Neenah, and a director of the First National City Bank of New York. He is also a trustee of Lawrence College in Appleton, Wis., and of the Rockefeller Foundation.

Something Human

Some 200 students from 35 colleges gathered at the Washington Cathedral, Washington, D. C., to be commissioned as members of Operation Crossroads Africa on June 21st. The Very Rev. Francis B. Sayre, Jr., dean, officiated.

The young people, who contributed \$900 each for the opportunity to study, travel, and work in the project, underwent 10 days of briefing sessions, using the facilities of the cathedral schools. The interracial work teams will spend two months on 18 projects in these African countries: Senegal, Liberia, Guinea, Ivory Coast, Sierra Leone, Ghana, Nigeria, Mali, Togo, Gambia, Upper Volta Republic, Dahomey, Kenya, and Northern Rhodesia.

The purpose of Operation Crossroads, as stated by its director, Dr. James H. Robinson, "is to demonstrate tangibly that we are able and willing to work alongside our African friends." Dr. Robinson, who recently resigned as pastor of the Presbyterian Church of the Master, New York City, is vice chairman of the Peace Corps Advisory Council.

Members of the project, in addition to studying political, sociological, and other aspects of African life, are building schoolhouses, maternity clinics, and community centers, teaching, working on farms, building roads, and draining swamps. They are required, on their return to the U. S., to speak and write as much as possible about their observations and experiences while in Africa.

Churchman G. Mennen Williams, Assistant Secretary of State for African Affairs and former governor of Michigan, addressed the young people during the commissioning service. He told them:

"We, as the inheritors of the American legacy, must make a continuous effort to rediscover and reaffirm what is genuinely human and universal in our own national character. We must overcome complacency, self-satisfaction, and a sense of apartness. Translated into the Crossroads philosophy, this means that in Africa and other less developed areas of the world there must be a moral and spiritual sharing as well as an economic and technical sharing. Man can endure without goods and gadgets, but he cannot live without something human and universal that joins him to his fellow men."

NEWARK

Flagstones in the Alleyway

A "back alleyway" has become a quiet, enclosed churchyard, with provision for the burial of the ashes of the faithful departed, at Christ Church, Short Hills, N. J.

The yard has been made into a garden spot, with flagstones covering 842 cement vaults. Since each vault has provision for

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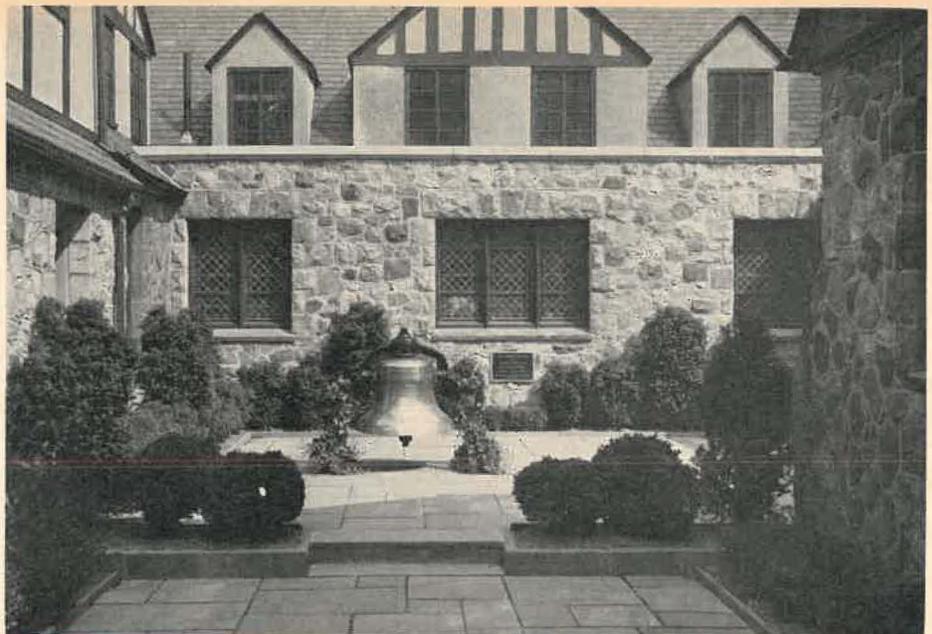
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four urns, the ashes of 3,368 people can be accommodated. In the center of the yard is a bell, which was dedicated, in 1886, to the Rev. Napoleon Barrows, the second rector of the parish.

The Rev. Herbert H. Cooper, present rector, writes that repeated requests by parishioners for a suitable place for the interment of ashes were among the reasons for the creation of the churchyard. He says that families wishing to use the vaults are asked to contribute \$1,000 for each vault to the church's endowment fund. He says, however, that the asking of a donation in any particular case is at the discretion of the rector.

The foundation for the bell was given as a memorial by Local 406, International Union of Electrical, Radio, and Machine Workers, AFL-CIO.

The churchyard was dedicated on June 4th.

MICHIGAN

New Home

Bishop Emrich of Michigan broke ground on June 29th for a new St. Peter's Home for Boys. The \$290,000 home will be built adjoining St. Martha's Church, Dearborn, Mich., on land donated by the late Mrs. Henry Ford.

St. Peter's Home for Boys was founded in 1948 by the Rev. Austin Ecker, then Protestant chaplain of the Wayne County Juvenile Court. It was established for the care and guidance of boys who are products of broken homes, or of alcoholic or otherwise unfit parents. It has been a temporary shelter for more than 350 boys during the 12 years it has operated.

The new home will house 24 boys and several staff members, and will provide a cleaner, healthier environment than the present home, which is a converted parish house in an older section of Detroit.

ORTHODOX

Jurisdictional Change

The Rev. Apostolus Apostolopoulos was recently installed as priest of the Greek Orthodox Church of the Transfiguration, Sioux Falls, S. D.

With his installation, all of South Dakota, with the exception of Yankton, was withdrawn from the jurisdiction of the Sioux City, Iowa, community.

Bishop Aimilianos of Chicago, titular bishop of Charioupolis, presided at the installation service. He celebrated the Divine Liturgy at Sioux Falls and at Sioux City. [RNS]

Observers for Rhodes

Both the World Council of Churches and the Roman Catholic Church will be invited to send observers to a Pan-Orthodox meeting, to be held September 24th to October 1st, on the Island of Rhodes, Greece. It will be the first such meeting of Orthodox leaders in over 30 years.

Announcement that invitations will go to the two bodies was made by Metropolitan Maximos of Sardes, head of the Pan-Orthodox (ecumenical) department of the Ecumenical Patriarchate of Constantinople, according to a WCC release.

Metropolitan Maximos said that relations with other Churches will be a major agenda item for the Rhodes meeting. He said Orthodox Churches have had an increasingly good relationship with the WCC and many of its member Churches, particularly the Old Catholic and Anglican Churches, and that he could foresee the day "in the very near future" when all the autocephalous Orthodox Churches now outside the WCC would be members.

He said Orthodox leaders will follow proceedings of the coming Vatican Council with interest as dealing with internal

matters of a "sister Church," but that it was impossible to know if Orthodox would be present, since the Vatican has not yet issued invitations.

The Rhodes meeting will be the first in a series of three and will have as its major task the preparation of study material for the Churches and an agenda for the second meeting which will grapple with the substance of issues. The third in the series will be the Synod which will be attended only by the Patriarchs of the Churches and will make decisions on the issues. The metropolitan said it was impossible at this stage to say when these other two meetings would be held.

Official languages of the Rhodes meeting will be Greek, Russian, and Arabic, with English, French, and German as secondary languages. The meeting will open September 24th, after a pilgrimage by delegates to the shrine at Patmos, the island where the Book of Revelation is said to have been written. Preceding the opening business session, leaders of each delegation will co-celebrate the Divine Liturgy (Eucharist) as a symbol of their unity. A message of the Orthodox Church to the world is expected to be issued the final day.

MINNESOTA

Needed: Sacrificial Church

Bishop Kellogg of Minnesota told the 1961 convention of his diocese that "the great, imperative need of today is for an alerted and an awakened Church, but above all, for a sacrificial Church." He added, in reference to Communism, that "Christendom today faces the cleverest, most perilously formidable and best organized foe it ever has faced in all of its long history." The convention met recently at Christ Church, St. Paul, Minn.

The bishop reported that plans are being made for a mission in the diocese, with the Rev. Canon Bryan Green of Birmingham, England, as its leader.

ELECTIONS. Standing committee: Rev. Harlan Coykendall, Rev. Robert Wright, John Rosenow, E. F. Sullivan. Alternates to General Convention: clerical, Russell Ewald, O. W. McGinnis, Robert Wright, John Bill, H. A. Guiley, Vernon Johnson, Phillip Lewis, T. J. Williams, George Gilbert; lay, John Grant, Robert Williams, Silas Foot, Edward Menefee, Franklin Gray, Walter Ellingson, P. H. Rockwood, O. DeF. Spencer. Bishop and council: clergy, Frederick Lambert, T. J. Williams, Lewis Johnston, Nor Schoenheider, Webster Barnett; laity, George Stilwell, David Leach, Charles King, H. E. Westmoreland, John Lemme.

WCC

Fourth from Rumania

Metropolitan Justin of Moldavia has announced (on behalf of Patriarch Justinian of Bucharest) that the Rumanian Orthodox Church will apply for membership in the World Council of Churches.

The Rumanian Church leader said that his Church is eager to play a more active role in the ecumenical movement.

The Orthodox Church in Rumania rep-

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resents an estimated 72% of the country's population of 16,000,000. If its application is approved, the Church will be the fourth Rumanian Church in the WCC. The other three are the Hungarian Lutheran Church in Rumania, the Protestant Evangelical Church of the Augsburgian Confession, and the Transylvanian Reformed Church.

SOUTH AFRICA

Callous Action

An Anglican bishop sharply criticized South African Minister of Justice Francois Erasmus for having banned a projected four-day national Colored convention that was to have been held at Claremont, near Capetown, South Africa.

The Rt. Rev. Edward Knapp-Fisher, in a statement, expressed "abhorrence of an action so ill-considered and callous as to make nonsense of our claim to be concerned with Christian values and principles."

The aim of the proposed conference was to plan a national multiracial congress that would serve as "a basis for a free South Africa." [RNS]

Renewed Efforts

Meetings to promote unity between Anglican and Protestant Churches of South Africa have been scheduled. Anglican officials are to meet with representatives of the Presbyterian Church of South Africa in Grahamstown, and leaders of the Anglican and Methodist Churches are planning to get together in the Transvaal.

Bishop Taylor of Grahamstown said that the Anglican bishops of the Province of South Africa renewed their efforts for Church unity in the country after the 1958 Lambeth Conference. These efforts, he said, included invitations to Presbyterians and Methodists to engage in theological study and discussion of the issues separating them. [RNS]

ENGLAND

Deaconess Recruitment

"Half empty" training houses are cited by a report of the council for women's work to July's Church Assembly of the Church of England, in considering the number of women who are now preparing for work as deaconesses.

In the last year, the Church of England has set aside 12 women as deaconesses — the highest number for 30 years. The report of the council on the present state of deaconess training blames early marriage as one of the factors which limit the number of postulants. Low salaries are also listed as a hindrance to recruitment, and it has been suggested that a woman who seeks a career with a future might not become a deaconess if she can go no further than that.

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Rector and Headmaster

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of time of entrance advisable*

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The Headmaster

The council is planning to employ two part-time recruiting officers to interest more women. [DM.]

Examining the System

A reëxamination of the present methods of appointing bishops and deans has been proposed by the new Archbishop of Canterbury.

At present, bishops and deans in the Church of England are appointed by the sovereign, on the recommendation of the Prime Minister of the country. The Prime Minister ordinarily consults the Archbishop of Canterbury or the Archbishop of York, or both.

The present procedure was brought into question recently when Suffragan Bishop Clarkson of Pontefract was selected as dean of Guilford Cathedral instead of the Very Rev. Walter Boulton, provost of Guilford, who was expected to be chosen. [RNS]

Norfolk Incidents

On the night of July 14th, one Norfolk, England, church was badly damaged by fire, and another was desecrated.

St. Mary's Church, at Little Walsingham, was badly damaged by a fire which was well started by the time it was discovered. The church, which contains many relics, is associated with the shrine of Our Lady at Walsingham.

Earlier that evening, the parish church at Dereham, said to be one of the oldest churches in Norfolk, was desecrated — two altars were overturned, and crosses and candlesticks were smashed.

It is reported that Norfolk police have warned that churches should be kept locked when they are unattended. [D.M.]

INDIA

Steel Town Church

Metropolitan Mukerjee of Calcutta has announced that an Anglican church will be established in the new steel town of Durgapur, 130 miles from Calcutta.

Durgapur was a small village until recently, when British companies established a steel mill there. Other industries are now located there.

Metropolitan Mukerjee intends that the Durgapur church will become the center of evangelism in the new industrial area. The Church's project in the area includes the construction of a high school and a small hospital.

Milestone

The Rt. Rev. **William Q. Lash**, bishop of the diocese of **Bombay** in the Church of India, Pakistan, Burma, and Ceylon since 1948, has resigned.

Bishop Lash, who founded a Franciscan community in India 30 years ago, has worked for the cause of Church union in India.

GIRLS

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FOR THE RECORD

Found

by Charles Roe

Found: a real gem, a glittering jewel. But I think only two types of collectors will truly appreciate it: First is the dyed-in-the-wool organ buffs (and when I write of organs I mean only pipe organs; no synthetics need apply) who want to hear the traditional organ literature played on an instrument of classic baroque voicing. Second is the hound-for-sound who is deeply dedicated to things other than decibels.

In 1956, Vox Productions brought out an album in limited edition. Only 5,000 pressings were released and they quickly disappeared into the libraries of the privileged who were close to the big markets. A few who were impressed only by the "limited edition" appeal must have been disappointed, because here and there a copy can be found in the used record marts. Such a one I found—and at a quite ridiculous price. (You'll have to do your own haggling.)

Mine is copy number 1205. It is not quite in mint condition but, considering the way most people handle records, I am satisfied.

Look for **South German Baroque Organ Music** Vox DL 223. If you live away from a large city write to some of the New York, Chicago, or Boston dealers in old, rare recordings and ask them to locate a copy for you. It will be well worth the small trouble.

The organist is Walter Kraft, gifted young German in the Noehren-Walcha tradition. It takes a special kind of talent to play music of the Baroque period properly. In the first place the organs were not under expression which means that the performer had to be adept at controlling dynamics through registration. Next the instruments of the period were designed and voiced as polyphonic solo organs. Thus there was no big "bread-pudding" sound which would make it possible for the mediocre organ player to bludgeon his way through. Each voice of these fine old organs was as separate and distinct as possible and no attempt was ever made to imitate orchestral sounds. The resulting ensemble was incredibly lovely, but not until a few hardy souls such as Holland's Flentrop and America's Noehren and Holtkamp began a 20th-century revival was it possible for us to hear it in this country.

There are two organs used in this superbly beautiful Vox album: the larger 44-rank Trinity organ and the Holy Ghost organ of 27 ranks. Both are magnificent examples of 18th-century German design, when perhaps the baroque

organ reached its peak of perfection. These two instruments were designed and built in the Benedictine Abbey at Ottoberen in South Germany by Karl Joseph Riepp between 1754 and 1766. For many years these lovely organs suffered the attrition of age and neglect. The Bavarian government restored the Trinity organ in 1914, and in 1922 rebuilt and restored the Holy Ghost organ. Both, thanks be, escaped the ravages of World War II to speak to us today as they were 200 years ago.

The music on these records covers a whole age, so to speak, in organ literature from Froberger through Schneider, 1616-1752. Strangely, or perhaps not, since he is already so well known, Kraft has omitted J. S. Bach. Of the 40 selections in the album, none, save possibly Pachelbel, will be familiar to any but the ardent organist or student of organ literature.

I should mention here that Vox has most thoughtfully included a 32-page book outlining in astonishing detail the history of the Baroque period, with biographical sketches of the composers, notes on the music, specifications of the organs, and a lot of other valuable and interesting information to boot.

If I have made your mouth water to add this to your collection, or if I have aroused a little curiosity about the much discussed and little known baroque organ sound, I'm happy. Once having heard this you will, I hope, never again be happy with the pablum-in-the-pipes organ of the last hundred years or so—and certainly you'll never settle for a lot of electronic squeals in a box.

The organ, as I think I've mentioned before, is a recording engineer's nightmare. All will agree that it is the most difficult instrument to record. Vox has caught both these organs in the tiny grooves of a record with such fidelity that it is difficult to distinguish from a live performance in the abbey. No one except Audiophile Records has come up with anything to match this to date.

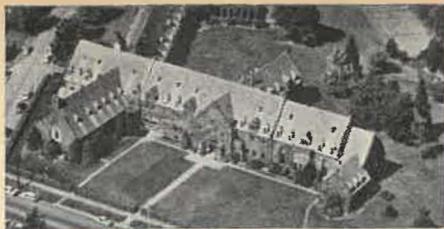
This Vox DL 223 is worth a long search. It took me four and a half years to dig this copy out but the reward makes it the best payoff in years and years of collecting. It would be the Idea of the Decade if Vox would re-issue this jewel.

If you'd like to start your own search, write me c/o THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, and I'll be happy to send you the addresses of some possible sources. Please enclose a self-addressed stamped envelope for a reply.

ANGLICAN CYCLE OF PRAYER

August

6. Nebraska, U.S.A.
7. Nelson, New Zealand
8. Nevada, U.S.A.
9. Newark, U.S.A.
10. Newcastle, Australia
11. Newcastle, England
12. Newfoundland, Canada

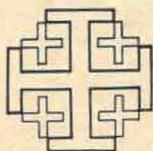


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Headmistress

SCHOLARSHIPS

Continued from page 15

but the funds are not limited to that purpose. Many young men have also been helped at the college level.

The Boys' Club keeps in close touch with the educational program participants throughout their school and college years and plans to follow their progress in later life.

In terms of the number of boys receiving scholarship aid in any one year—probably about 75 at most—the educational program is limited in scope, but its long-term effects may be far-reaching. Each boy who rises above his environment through the help of a good education sows seeds of hope and inspiration in his home neighborhood. Many of his friends and his associates are stimulated to feel, "If he can do it, so can I." According to the executive director, Mr. Capra, "One of the great contributions we have made to this venture is not necessarily the boys who are in the program but the fact that it is raising the educational horizon of the people in the communities we serve."

The success of the program depends in large measure upon the willingness of secondary schools and colleges to join with the Boys' Club in giving opportunities to boys who show great potential for future development despite environmental handicaps.

Wilson Parkhill of Collegiate School, writing in the Porter Sargent 1959 *Private School Handbook*, states, "I would like to look ahead to a wise scholarship aid policy that might measure evidence of the need concurrently with the promise, ability, and achievement of the candidate—not judgment necessarily on looks, or that overworked term 'nice boys.' On a small scale a plan of this kind is now sponsored by the New York Boys' Club, an organization that has approached day and boarding schools for competent preparation of boys who may be deadlocked in a social system of a large metropolis. . . . [It is] a plan that can be copied in other cities. The independent schools are glad to help in this great work. . . ."

This is, indeed, a plan that can be copied in other cities — and by other organizations. The Church, with its increasing interest in the education of its young people, should be interested in such a program, which might well be workable through an inner city church, or a group of city parishes.

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BROWN-AND-SERVE

Continued from page 11

bate, a discussion of the transcendentalist revolt against materialism: "Can a man who is eager to improve the quality of American life work most effectually through political channels, or is he wiser to refrain from politics and make his appeal directly to the hearts of men?"

As the program progressed, the debaters learned to weigh the validity of ideas and to present objective evidence in support of them. They discussed the complexities involved in such hurdles of history as *laissez-faire* capitalism, federal intervention in strikes, the use of collective bargaining, the question of immigration, and that of loyalty tests in a democratic state. They even probed the American philosophy of pragmatism and one saw in its cash-value criterion for truth the destroyer of Christianity's true meaning and the basis of the widespread evasion of responsibility and discomfort.

Selected for the Questions

The cost of the Amherst Series used in this way was \$3 for each student. More costly, but equally effective, was a reading-thinking-writing program used in a small senior English section. Each student bought 10 paper-bound books ranging in cost from 35¢ to \$1.45. The titles were selected not for literary excellence solely but for the provocative questions they posed. Thus, Hardy's *Jude the Obscure* was chosen for its blatant anti-clericalism and its bitter attack on marriage. Henry James' *The American* stimulated consideration of the role of tradition and the limits of its claims upon us. After reading Alan Paton's *Too Late the Phalarope* and *Cry, the Beloved Country*, the class considered the plight of white men and black men trapped in a police state through fear of

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enslavement and the enslavement of fear.
In Graham Greene's *The Power and the
Glory* they saw the Church gone under-
ground in a split-level pursuit thriller of
a weak priest hunted down by a self-
righteous leftist police lieutenant. The
more subtle plot shows the fatuous pre-
tenses and platitudes of the priest's safe
parochial past transformed by suffering
into that knowledge of God and self
which is true humility, that forgiveness
which is true love. In George Orwell's
1984 they read a chilling description of
a world in which power has replaced
love, and suddenly familiar, often-tire-
some institutions assumed new values.

By-products

Several by-products emerged from the
program: Most of the students who had
been non-readers began to read with
pleasure and profit, voluntarily choosing
other titles by the author being studied.
Two whose unorthodox views had told
against them in larger classes began to
capitalize on their analytical powers, and
were encouraged by this to turn in criti-
cal papers written in respectable English.
Several who were non-theists (in the sense
that they rejected a Grandfather in the
clouds querulously scoring down our fail-
ures to observe His arbitrary rules) sud-
denly realized that their notions of the
Deity required revision.

Deepened Appreciation

But the major achievement was a deep-
ened appreciation for that *dialogue* be-
tween men of good will which is essential
to a free society in which men can seek
the good. Literature, which is reflection
of life, can be used to teach the meaning
of liberty as it was described by the
eminent jurist, Judge Learned Hand, in
1944:

"The spirit of liberty is the spirit which is
not too sure that it is right; the spirit of
liberty is the spirit which seeks to understand
the minds of other men and women; the
spirit of liberty is the spirit which weighs
their interests alongside its own without bias;
the spirit of liberty remembers that not even
a sparrow falls to earth unheeded; the spirit
of liberty is the spirit of Him who, near
2,000 years ago, taught mankind that lesson
it has never learned, but never quite forgot-
ten: that there may be a kingdom where the
least shall be heard and considered side by
side with the greatest."

ACU CYCLE OF PRAYER

August

6. Church of the Transfiguration, Brooklyn,
N. Y.; Church of the Transfiguration, Iron-
wood, Mich.; St. Saviour's, Maspeth, N. Y.;
Christ Church by-the-sea, Cristobal, Canal
Zone.
7. St. James', Paso Robles, Calif.
8. The Rev. A. Alden Franklin, Spokane, Wash.
9. St. John's, Kenner, La.; Teachers of the Chil-
dren of God, Sag Harbor, N. Y.
10. St. Clare's Convent, Mount Sinai, N. Y.;
Corpus Christi Ward, C.B.S., Mendham and
Sparta, N. J.
11. Holy Cross Monastery, West Park, N. Y.
- 12.

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Diary of a Vestryman

A Warden's Meditation

(fiction)

by Bill Andrews

July 26, 1961. I should be all excited about the new St. Martha's Church. What has been a hope and a dream, a worry and a debate, a complicated set of financial problems and design difficulties, has now begun to be born.

The financial campaign is over — and a success. The final plans (or as final as plans ever get until the last interior partition is actually built) have been approved. The specifications have survived our closest scrutiny. And a week ago Sunday the rector formally turned over the first shovelful of earth, with much prayer and procession. By now, the foundation line is staked out, and a power shovel is making life hideous for our neighbors.

But, somehow, I was not thrilled by all this, though I have had, as junior warden and the one engineer on the vestry, more than my share of the work of bringing this action into being.

Out of a sense of duty, I walked over to the church tonight and looked at the excavation. But the old church, standing quietly in the evening light, was what attracted me, and I felt drawn to it.

So I went inside to say a prayer and meditate a little. It was only when I had relaxed after prayer to sit in a pew in the twilight and look at the altar and the sanctuary light, that I realized that this was the first time in six months that I had sat so — had sat in my parish church alone, with neither a stated service nor some material task to bring me to church.

Lots of ideas competed for my attention. It was rather like tuning an old radio set through a crowded broadcast band, picking up a dance band and a hill-billy singer and a political orator and a dramatic show in rapid succession.

My first thought was of the joy I knew when, as a convert to the church some 10 years ago, I first discovered the peace and serenity of an empty church and a sense of hearing the voice of God. That was quickly replaced with a protest to God against His allowing me to be dragged from such peace into the hurly-burly of parish business as a vestryman and now warden. And it seemed to me that Someone immediately reminded me that He had not let a servant of His named Paul relax overlong in mystical experiences. That talk of servants led to the recalling of some incidents from our

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summer vacation trip to the Black Hills — the taut, lean face of the Church Army captain telling us of the work on the dusty hills beside the Missouri River with a scattered congregation of reservation Indians — and the hot ride with the parish rector of a South Dakota city through the slum in which off-reservation Dakotah people, a large proportion of them Episcopalians, dwelt in poverty as bitter as that of the reservation. This chain of thought was broken by the arrival, at the back of the church, of our own rector and a young couple. The three of them knelt briefly in a pew, and I could hear only the murmur of Fr. Carter's voice, not the words. And I heard the woman sob, and then the three of them left, the man and the woman holding hands. And I was back on my knees asking God to give me meanings in my confusion.

I had no consciousness of any divine inspiration, no exaltation of spirit, no new-convert thrill at the Light of God. But the ideas did sort themselves out, and the tangle of ideas developed a unity. And that, I think, is the voice of God.

Essentially, the unity is this: The rebuilding of the temple of God in Oaks-burg is good, but the demands of that rebuilding do not exempt St. Martha's or me as an individual from a deep concern for the missionary work of the Church, for the relief of the impoverished. And if I may, on occasion, use the House of God for my private chapel, oratory, and house of meditation, I must be prepared



to stand aside when it is needed for the healing of the grief of the world and the pastoral ministry of my priest to strangers. All this is not confusion but unity. And my complaint at being harried by the busyness of the parish life is only an expression of my self-centeredness, my sinful vanity. Yet even this, in its purging, becomes a part of the unity.

I said a brief prayer of thanksgiving and left the church. But I stopped by the excavation and tried, mentally, to fill the bare earthen hole with the good concrete of its foundations, the sturdy functional design of the furnace, and the levelness of the basement floor. Suddenly, the building project seemed worthwhile, because it was not an isolated piece of bothersome business, but a part of a unit that included the needs of many people in many places far from Oaks-burg.

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BOOKS

Continued from page 5

debate — and of debate which cuts across confessional lines.

Dr. Mascall's own difficulty — since he accepts the first three propositions — arises, he says, over the fourth: the papal claim to "universal episcopal jurisdiction and *ex cathedra* infallibility." Roman Catholics justify this claim, as they do certain other doctrines, on the ground that it has implicit if not explicit support in Scripture, the test of such implicit support being sometimes the mere fact that the Pope says that it is there. Dr. Mascall thinks that this is just a verbal dodge:

"It is as if one were to justify the description of a dog as a cat by saying that it was of course not an ordinary cat but a canine one."

Yet, despite the rigidity with which the Roman position is usually maintained by its protagonists, Dr. Mascall sees signs within Rome itself of a different temper. Examples: a modification of the concept of the Church "in reaction from the juristic outlook of the Middle Ages and the Counter-Reform"; a desire to rescue the episcopate from its present depressed condition; the realization that, although the Pope's *ex cathedra* utterances may be infallible, it is left to fallible theologians to determine, as best they can, just which utterances come under this category.

This sort of thing — together with such awkward questions as to the whereabouts of the Church's infallible head during a papal interregnum — may in the end, Dr. Mascall thinks, "result in the Roman position being restated in a way which non-Romans will be able to accept."

"I believe . . . that the existence of non-Roman Catholics, whether Eastern Orthodox, Old Catholic, or Anglican, is fully justified in the existing situation of Christendom. But I am equally convinced that the fact that we are not in communion with the Roman see is a scandal and a misfortune. . . .

"The thing which I am sure we must not do is to leave Rome out of consideration in our plans for unity; still less must we take

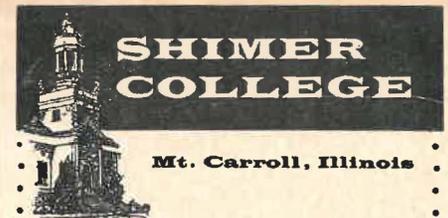


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as our ideal of reunion the building up of an anti-Roman bloc. Nor must we despair, however unpromising the situation may sometimes appear to be. Rome has changed in the past and may change in the future. . . . There are deep, if somewhat inarticulate, movements in the Roman Church which we should welcome. . . ."

THE BIBLE AND THE ANCIENT NEAR EAST. Essays in Honor of **William Foxwell Albright.** Edited by **G. Ernest Wright.** Doubleday. Pp. 409. \$7.50.

Collections of essays of this kind rarely make successful books, and *The Bible and the Ancient Near East* is no exception to the rule. While some attempt was made to produce an integrated survey of the contribution which archaeology makes to our present understanding of the Bible, the plan could not, for a variety of personal and accidental reasons, be carried through to completion, and the reader who is looking for a comprehensive treatment of the theme will not find it here.

Large fragments of the original project remain, but the book as a whole is best described as a collection of essays on various aspects of ancient oriental history and culture, unified only by the intention of each author to pay tribute to the greatest Old Testament scholar of our generation. Judged by this standard,

the book is a worthy example of its type and will find a permanent place on the bookshelf of every specialist in Old Testament studies, if not that of the general reader.

There are three essays which will be of immediate interest even to the non-specialist: Bright's review of modern tendencies in Old Testament study, particularly with respect to the Pentateuch; Mendenhall's attempt to reconstruct in broad outline the shape of Old Testament religious history as it might appear to the post-Wellhausen scholar; and Albright's own account, printed as an appendix, of the role played by the Canaanites in the history of civilization.

The other articles, either by reason of subject matter or style of presentation, are of interest rather to the scholar than to the layman or even the interested graduate in theology, though perhaps an exception should be made in favor of the two essays on the Sumerians, both of which are exceptionally lucid, and the second, on Sumerian religion, of remarkable originality and depth. The most technical are two by Profs. G. E. Wright and F. M. Cross, dealing respectively with the delimitation of archaeological periods in Palestine and with the development of the Hebrew script in the period from the Elephantine papyri to the Dead Sea Scrolls. The chapters on Egypt, the Hittites, South Arabia, the

Hebrew language, Old Testament chronology, and textual criticism require, in varying degrees, considerable special interest or technical competence, but all are authoritative and will prove useful to those for whom they are intended.

Not the least impressive feature of the volume is the 26-page bibliography of Albright's publications. To glance through it even casually renews one's respect for the breadth of his interests and the rigorously scientific character of his research.

ROBERT C. DENTAN

CHRISTIAN ETHICS AND THE SIT-IN. By **Paul Ramsey.** Association Press. Pp. xvi, 17-128. \$2.50.

Paul Ramsey (of Princeton) whose *Basic Christian Ethics* in 1950 had more impact on American theological circles, dealing with theological morals, than anything since Reinhold Niebuhr's *Interpretation of Christian Ethics* (1935), now tries his hand at a pressing, concrete issue entailing several problems of conscience. They usually receive more heat than light in the debate. Ramsey's success here is limited, chiefly by a lack of sharply outlined structure in his development and an inept, because gratuitous, use of Barthian terms and categories little known among most of his readers and not adequately explained by him,

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Protestant Episcopal Theological Seminary, Alexandria, Va.
School of Theology of the University of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary, Evanston, Ill.

even through their context. The language alone almost guarantees that the book will not be read (a pity) by the very people who engage in the sit-in struggles, on one side or the other.

His instinct was good — to focus on the sit-in. It represents a clear case of *Christian* strategy in social struggle — carried out by action plus a willing acceptance of the consequences. The conflict-strategy has gained nothing for Negro Americans, but the Christian leadership of the sit-ins (ride-ins, wade-ins, kneel-ins, rest-ins) has put Communist influence in the south in the shade. There are, however, a number of legal, economic and political side-issues, of course, and Ramsey senses that they are there.

Perhaps rightly his point of analysis is the debate over the morality of trespass involved. He does not dismiss the problem as a mere legalism but finds a defense in the traditional common law principle of the Inkeepers' Law — proprietors are obliged to serve all comers without discrimination. He appears, not too plainly, to find support for boycotts too, but only the primary ones (not sympathetic, secondary ones).

Readers with historical interests will want to see what he says about Natural Law, the classical Catholic doctrine. He complains (p. 23) that Barth has no place for it, even though he uses Barth's language rather than St. Thomas' or his own

earlier "neighbor-love" categories. Some 25 years ago Ramsey repudiated Natural Law, while others who defended it then now throw it out! Obviously the idea is still "there" and has to be dealt with.

JOSEPH FLETCHER

MYTHS, DREAMS, AND MYSTERIES. The Encounter between Contemporary Faiths and Archaic Realities. By **Mircea Eliade**. Translated by **Philip Mairet**. Harpers. Pp. 256. \$5.

Mircea Eliade, long recognized as an authority in the field of comparative mythology, combines an amazing wealth of knowledge about the religious experiences of the non-Christian world with a subtle phenomenological and depth-psychological method of analysis. His *Myths, Dreams, and Mysteries* is a collection of essays written between 1948 and 1955, dealing with the relationship between archaic myths and rituals and "contemporary faiths." This topic is, indeed, of the greatest interest both for the systematic theologian and the Christian layman.

There was a time when Christian theology condemned outright all foreign mythologies and cultic practices as so many devilish lies and dangerous superstitions. On the other hand, in a period not so long ago attempts were made to "explain away" Christian doctrines and rituals by

deriving them from ancient pagan concepts. Both these approaches are now only of historic interest. Contemporary theology is not blind to the fact that the sacred and the holy has been and still is a reality that can be experienced outside of the Christian proclamation. At the same time, however, Christian theology emphasizes the fundamental change which these realities have undergone in the light of the unique and ultimate revelation of God in the historic Jesus Christ.

Thus, the Christian is no longer shocked when he learns how deeply the symbolism of his own religious reality is rooted in the ancient past. Nor will he submit to the fallacy that for this reason the truth and universal validity of the Christian message is in any sense diminished or relativized. Prof. Eliade himself supplies the fundamental distinction: the cosmological myth of the ancient world and of many high civilizations of the East is the expression of a deep longing for the return into a primeval, divinely created cosmic order. It fundamentally denies and abhors all history as a sinful deviation from an unchangeable sacred pattern of the universe. The Christian Gospel of the Incarnation, on the contrary, sanctifies all history as the story of salvation by which the old cosmic law has been overcome and "all is made new."

More questionable is Prof. Eliade's

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interpretation of the Christian eschatological hope. On this point he often remains vague, but he seems to believe that the doctrine of the kingdom-to-come is again a desperate desire for the liberation from history and for the return into the bliss of an original paradise without time and history. With this misconception Prof. Eliade repeats, in the opinion of this reviewer, a Gnostic heresy against which the early Church had to fight. According to orthodox doctrine, God is the Lord of history — yesterday, today, and for evermore; Christ is not the old Adam redeemed, but the new Adam who fulfills history, instead of abolishing it.

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1940. Prepared by the Joint Commission on Church Music. The Church Pension Fund, 1961.

Included in this much needed *Supplement to the Hymnal 1940* are a revised liturgical hymn index, some new canticle settings (among them a most welcome plainsong Magnificat), four Communion services, and a plainsong Gloria and Credo.

Although the plainsong is good, some of the accompaniments are not. In some instances, as in the Magnificat, the editors have harmonized virtually every tone, thus making for a stilted performance rather than the smooth, flowing line required by plainsong.

The Communion services, which include the popular Shaw Anglican Folk Mass, are very singable by every congregation or choir, with little or no effort. It will be quickly observed, however, that these selections do not represent the highest caliber of writing available from these composers.

JAMES J. MACHAN

In Brief

DOWN, PEACOCK'S FEATHERS.

Studies in the contemporary significance of the General Confession. By D. R. Davies. Revised Edition. Macmillan. Pp. 204. \$3.50. The revised edition of a book, first written during World War II, which has been reprinted a number of times but has for some time been out of print. Now, since author's death, revised by "a friend who wishes to remain anonymous."

Books Received

I BELIEVE IN THE LIVING GOD. Sermons on the Apostles' Creed. By Emil Brunner. Translated and Edited by John Holden. Westminster Press, 1960. Pp. 160. \$3.

RED STAR OVER CUBA. The Russian Assault on the Western Hemisphere. By Nathaniel Weyl. Devin-Adair, 1960. Pp. xii, 222. \$4.50.

THE RECOVERY OF THE TEACHING MINISTRY. By J. Stanley Glen. Westminster Press, 1960. Pp. 125. \$2.75.

August 6, 1961

PEOPLE and places

Appointments Accepted

The Rev. Norman H. Boyd, formerly curate at St. Mark's Church, Palo Alto, Calif., is now vicar of St. David's Church, Chico, Calif. Address: 2441 Floral, P. O. Box 579, Chico.

The Rev. W. Anthony Gray, formerly vicar of Holy Trinity Mission, Pensacola, Fla., is now on the staff of Grace Chapel Parish, Jacksonville, Fla. Address: 7015 Salamanca Dr., Jacksonville 17.

The Rev. J. H. Lembecke, Jr., formerly vicar of Christ Church, Lexington, Mo., is now rector of Trinity Church, Independence, Mo. Address: 143 E. Pacific.

The Rev. Howard Lester Mather, formerly associate at St. Paul's Church, Burlingame, Calif., is now rector of St. Andrew's Church, Taft, Calif. Address: 703 Fifth St.

The Rev. William P. Parrish, Ph.D., formerly assistant at Truro Church, Fairfax, Va., will on September 1 become a member of the faculty of the Virginia Episcopal School at Lynchburg, teaching chemistry.

The Rev. Thomas N. F. Shaw, formerly a teacher at the Wooster School, Danbury, Conn., and assistant at St. James' Church, Danbury, will on September 1 become headmaster of Trinity Episcopal School and curate at Trinity Church, 2111 Chestnut St., New Orleans 13, La.

The Rev. Norman T. Slater, formerly rector of the Church of the Good Shepherd, Norfolk, Va., will on September 1 become associate rector of St. John's Church, Sixteenth and H Sts., N.W., Washington, D. C.

The Rev. Richard Upsher Smith, formerly editor of the publication *Findings* for the National Council's Department of Christian Education, will on September 1 become associate rector of St. John's Church, Norwood Parish, Bethesda-Chevy Chase, Md.

The Rev. T. Watkins Tayloe, formerly associate rector of the Church of the Good Shepherd, Jacksonville, Fla., will on August 1 become rector of St. Andrew's Church, Lawrenceville, Va., serving churches at Callville and Alberta.

The Rev. William E. Ticknor, a perpetual deacon, who has been in charge of St. George's Church, Manchester, Md., is now on the staff of the Cathedral Church of the Incarnation, Baltimore, Md. He is in charge of a library in his secular work. Mrs. Ticknor is director of Christian education at the Church of St. Michael and All Angels, Baltimore.

The Rev. G. William Truitt, formerly assistant at St. Peter's Church, Salisbury, Md., is now canon and assistant to the dean of the Cathedral Church of the Incarnation, Baltimore, Md.

The Rev. Carter van Waes, formerly rector of the Church of St. John the Baptist, Capitola, Calif., is now curate of St. John's Church, Odessa, Texas.

The Rev. John H. Walsted, formerly curate at St. Paul's Church, Salem, Ore., will on August 1 become vicar of St. Andrew's Church, Portland, Ore.

The Rev. Richard C. Wyatt, associate rector of Trinity Church, Columbus, Ohio, is now also vicar of St. Matthew's Church, Westerville. Address: 125 E. Broad St., Columbus.

The Rev. John S. Yaryan, who was formerly in charge of St. Matthew's Church, Auburn, Wash., is now director of the department of stewardship and canon to the ordinary of the diocese of California. Office: 1055 Taylor St., San Francisco; residence: 39 La Cuesta, Orinda, Calif.

Ordinations

Priests

Los Angeles — On July 12, the Rev. Albert L. Young, Jr., a former Congregationalist minister.

Maryland — On July 6, the Rev. Harrison H. Owen, assistant at the cathedral in Baltimore. He plans to do postgraduate work.

Pittsburgh — On July 12, the Rev. Harold C.

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Day, the Rev. W. Russell Bragg, and the Rev. Wilbert Wilbert.

Southern Brazil — on June 11, the Rev. John Ellsworth.

Southern Virginia — On May 9, the Rev. M. R. Beeton, rector of Emmanuel Church, Powhatan, Va.; Christ Church, Amelia; and St. James', Cartersville. On June 3, the Rev. Augustus W. Tuttle, assistant, St. Michael's Church, Coolidge, Ariz., in charge of Christ Church, Florence.

Deacons

California — On June 25, Gene Edward Curry, curate, St. Nicholas' Church, Midland, Texas. (The Rev. Mr. Curry was married on June 2 to Miss Barbara Joy Thomas.) He will be the first curate at St. Nicholas' Church, which has been growing rapidly and now has more than a thousand baptized members.

Colorado — On June 29, Charles E. Bartholomew, curate, All Saints', Denver; Frederick J. Johnson, vicar, St. James', Wheatridge; James A. Mills, vicar of the Clear Creek Missions, working out of Idaho Springs, Colo.; Donald G. Shissler, vicar, Christ Church, Aspen; Donald K. White, vicar, St. Martha's Chapel, Westminster; and Leon R. Wilkins, vicar, St. Timothy's Church, Rangley.

Eastern Oregon — On July 11, Minor Linwood, vicar, Holy Trinity Church, Vale; Louis Born, serving St. Andrew's. Burns; James Reed, special missionary in the district; and Armand Larive, vicar, St. Paul's, Nyassa, Ore. (The group of four was believed to be the largest number of candidates to be ordained at one place in the history of the missionary district.)

Georgia — On June 24, John L. Jenkins, vicar, Trinity Church, Cochran, and St. Philip's and St. Luke's, Hawkinsville. On July 1, Clayton W. Graves, vicar of churches at Dawson and Blakeley.

Harrisburg — On June 15, Richard C. Martin, curate, St. Andrew's Church, State College, Pa.,

and Episcopal chaplain to Pennsylvania State University.

Los Angeles — On July 12, Rear Admiral Edward Blaine Harp, Jr., retired. Chaplain Harp, a former Reformed Church minister, retired from the Navy on June 30, after serving for 32 years as a member of the Navy Chaplain Corps. The period included five years of service as chief of chaplains in the Bureau of Naval Personnel. He is now associate rector at All Souls' Church, San Diego.

Maryland — On July 6, in one of the largest ordination services held in the diocese: John D. Adams, Jr., assigned to St. Ann's Church, Annapolis; Richard M. Babcock, to the Church of the Messiah, Baltimore; Thomas W. Bauer, to Grace and St. Peter's Church, Baltimore; Thomas C. Jensen, to the Church of the Holy Nativity, Baltimore; David K. Johnston, to St. John's, Ellicott City; Charles W. Knauff, to work as a perpetual deacon under the bishop; August W. Peters, Jr., assigned to Emmanuel Church, Cumberland; Warner R. Traynham, to St. James', Baltimore; and Edwin M. Walker, to St. David's, Baltimore.

Massachusetts — On June 24, Richard T. Hawkins, to be assistant minister at the Church of the Redeemer, Cincinnati, Ohio; George E. Hearn, in charge, St. Paul's, Hopkinton, Mass.; Lewis H. Mills, curate, Trinity Church, Melrose, Mass.; Lawrence D. Rupp, graduate student, Boston University School of Theology; Stephen H. See, curate, Church of St. John the Evangelist, Hingham, Mass.; Pastor G. Sotolongo, assistant, St. Stephen's Church, Roxbury, working with Spanish language groups.

Massachusetts — On June 25, by Bishop Campbell of West Virginia, acting for Bishop Stokes, Gordon J. Dean, to be assistant for university work, St. Stephen's Church, Columbus, Ohio; and David C. Glendinning, curate, Trinity Church, Portland, Maine. On June 25, by Bishop Peabody, retired Bishop of Central New York, acting for Bishop Stokes, William R. Merrill, assistant minister, St. Bartholomew's Church, White Plains, N. Y.

Montana — On July 2, Stephen B. Barnwell, to be chaplain, Illinois Institute of Technology, Chicago, and Charles B. Wright, to serve St. Christopher's Church, Shelby, Mont.

Nevada — On June 24, Alexander T. Patience, vicar, St. John's Chapel, Galilee, Glenbrook, Nev. The ordinand will serve St. John's during the summer, establishing a full-time congregation that will be served by other clergy in the winter, when he returns for his senior year at CDSP. Previously St. John's has been open only during the summer as the chapel for Camp Galilee, camp and conference center at Lake Tahoe.

Oregon — On June 29, Robert Southwell, to attend the Chaplains School at Fort Slocum, N. Y., during the summer.

Panama Canal Zone — On June 10, by Bishop Burroughs of Ohio, acting for Bishop Gooden, Dennis N. Josiah, to be stationed at Changuinola, Province of Bocas del Toro, R. P.

San Joaquin — On July 12, William B. Chinn, vicar, St. Peter's Church, Arvin, Calif.; Fletcher Davis, vicar, Christ Chapel Mission, Lemoore; Richard A. Henry, to serve St. Matthias' Church, Oakdale; Gerald Jones, vicar, St. Thomas', Avenal; and Bruce R. Kirkwood, curate, St. James' Cathedral, Fresno.

Southern Virginia — On June 29, John D. Chamblin, curate, Trinity Church, Portsmouth; Winston Hope, curate, St. John's, Hampton; William M. Moore, curate, Advent, Norfolk; and L. Jerome Taylor, Jr., curate, Bruton Parish, Williamsburg, in charge of work at William and Mary College.

Engagements

Mr. and Mrs. William D. Pettway, of Lookout Mountain, Tenn., have announced the engagement of their daughter, Emmy Thomas Pettway, to the Rev. Frank S. Cerveny, assistant at Trinity Church, New York. A wedding in late autumn is planned.

CLASSIFIED

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

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ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

COAT OF ARMS

EPISCOPAL CHURCH HERALDRY, \$2.00. Family Arms searched, Heraldist, 2101 Eastern Avenue, Cincinnati 2, Ohio.

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CURATE for large Manhattan parish. Moderate Churchmanship. Interested in educational and youth activities. Two clergy presently on staff. Single man preferred. Reply Box A-629.*

HOUSEMOTHER needed in Church boarding school in the Middlewest. Reply Box K-626.*

THE COLLEGE OF Saint John the Evangelist, Auckland. A Theological College of the Church of the Province of New Zealand. Owing to the impending retirement of the present warden, applications are invited for the position of warden of this college. The college is situated in the city of Auckland and provides for a roll of fifty students. Applications close with the undersigned (from whom conditions of appointment may be obtained) on 31st August, 1961. W. T. Cheeseman, Secretary, Saint John's College Board of Governors, C.P.O. Box 652, Auckland, New Zealand.

WANTED: Housekeeper in good health, Episcopalian (preferably), in her forties or fifties, to live in home of couple in early sixties (no children), in central Massachusetts town, and to take over the household duties by October 1, 1961, with some assistance on heavier housework. Ability to drive desirable. Own living room. Liberal salary. References required. Write Mrs. John H. Conkey, 11 Chestnut St., Ware, Mass.

WANTED: Teacher for maths and science; grade school teacher. Write or call Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota.

POSITIONS WANTED

EXPERIENCED PRIEST with medium family, Catholic, prefers missions. Reply Box M-628.*

PRIEST urgently seeks work, moderate Catholic parish. Good preacher, pastor, Christian education, music, organizational all ages. Reply Box J-627.*

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COMMUNITY OF ST. JOHN BAPTIST — Visitors welcomed at the Convent; Pilgrimages, Retreats, Rest. St. John Baptist School, college preparatory, girls grades 8-12. Box 56, Mendham, N. J. Parish Work — St. Luke's Chapel: St. John Baptist House, 90 Barrow Street, New York 14, N. Y. Grace Church (VanVorst): St. Christopher's House, 278 Second Street, Jersey City 2, N. J. Novitiate at the Convent. For information: The Reverend Mother Superior, Convent St. John Baptist, P.O. Box 342, Mendham, N. J.

COMMUNITY OF THE TRANSFIGURATION Founded 1898 for the worship of God and work religious, charitable and educational. Bethany School for Girls and St. Mary's Memorial Home for aging Churchwomen located at Mother House, Glendale, Ohio. Branch works: Lincoln Heights and Painesville, Ohio, California, Honolulu, Puerto Rico and Japan. Guests and retreatants welcomed at Convent. Publication: "The Transfiguration Quarterly" one dollar yearly. Address inquiries: The Reverend Mother Superior, Convent of the Transfiguration, Glendale, Ohio.

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— A modern Religious Community of women which encourages late vocations, converts and those with accidental impediments. The principal activities of the society are in the fields of Parish Day School and the administration of a geriatrics hospital. If you have an interest in the Religious Life, we will be happy to send you a brochure or other information. Address all inquiries to The Servants of the Love of Christ, Mother House, Box 1565, Shawnee, Okla.

THE SOCIETY OF ST. PAUL — Operates St. Jude's Nursing Home, St. Luke's elementary school, St. Paul's Press, and St. Paul's Retreat House, and is also involved in work for South West Africa and Jordan. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Ore. An active Order primarily for Lay Brothers. Inquiries welcomed from possible postulants.

WANTED

WANTED — sanctuary and sacristy material for new midwest parish — altar, crucifix, hassocks, tabernacle, linens etc. Will pay shipping cost. Reply Box J-630.*

*In care of The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

Marriages

Miss Margaret F. Velde, daughter of Mr. and Mrs. James A. Velde, of Lake Bluff, Ill., was married to the Rev. Lloyd H. Uyeki, vicar of St. Gregory's Church, Woodstock, N. Y., on June 2.

Depositions

Albert H. Frost, presbyter, was deposed on May 27 by Bishop Henry of Western North Carolina, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee of the diocese; renunciation of the ministry. (He should not be confused with a priest of the diocese of New York having a similar name.)

Edward Wickham Slater, presbyter, was deposed on May 10 by Bishop Lewis of Olympia, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee; renunciation of the ministry.

Resignations

The Rev. Roland Bigrigg, who is canonically connected with the Church of England in Australia and Tasmania, will on August 21 leave his work on the staff of Grace Church, Van Vorst, Jersey City, N. J., and will take up his ministry in Australia.

The Rev. Elwood C. Boggess, rector of St. Mark's Church, Mendham, N. J., will retire on September 30.

Changes of Address

The Rev. Charles J. Child, Jr., rector of St. Bartholomew's Church, Hohokus, N. J., has returned to his parish after a year of graduate study at St. Augustine's College, Canterbury, Kent, England.

The Rev. Rodney W. Jarchow, formerly addressed in Saint James, Minn., is now addressed at Box 613, Mankato, Minn. He reports no change in actual assignment, merely in emphasis; he continues as curate at St. John's Church, Mankato, vicar of two nearby missions, and chaplain to the State College at Mankato, but his major responsibility will now be the college work.

The Rev. Ledlie I. Laughlin, Jr., rector of Grace Church, Van Vorst, Jersey City, N. J., has returned to his parish after a year of graduate study at St. Augustine's College, Canterbury, Kent, England.

The Rev. William G. Workman, who will be canon precentor of the Washington Cathedral, may be addressed after August 13 at Rosedale, 3501 Newark St., N.W., Washington 16, D. C.

(The Workmans recently announced the birth of their fourth child and third son, Daniel Littell — on July 11.)

DEATHS

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

The Rev. Charles Campbell Boyd, Jr., rector of St. Paul's Church, Malden, Mass., died on June 27th, in Malden.

Mr. Boyd was born in Connellsville, Pa., in 1919. He was graduated from Baldwin-Wallace College, Berea, Ohio, in 1942 and from Boston University School of Theology in 1945. After serving as a Methodist minister and as an instructor at Northeastern University, he studied for the Episcopal ministry at the Episcopal Theological School and was ordained to the priesthood in 1950. He served as minister-in-charge of St. John's Church, Holbrook, Mass., in 1949 and 1950, and as rector of All Saints' Church, Whitman, Mass., from 1950 until 1954. He then went to Emmanuel Church, West Roxbury, Mass., where he served as rector until he went to the Malden church in 1958.

Mr. Boyd was a member of the diocesan council and the department of communication, and was a director of Loch Haven, the former diocesan adult conference center.

He is survived by his wife, Sylvia Ferguson Boyd, a daughter, Kathleen, a son, Charles, III, his parents, a brother, and three sisters.

The Rev. Dr. George Boggan Myers, former dean of the cathedral in Havana, Cuba, and a professor emeritus of the University of the South since 1951, died on June 26th at the age of 79.

Dr. Myers was born in Holly Springs, Miss., in 1881. He was graduated from the University of Mississippi in 1903, and received the B.D. degree from the University of the South. He was ordained to the priesthood in 1908. He held D.D. degrees from the University of the South and the Philadelphia Divinity School. He was deacon-in-charge of the Church of the Holy Nativity, Greenwood, Miss., in 1907 and 1908, and was rector of the same from 1908 until 1912. From 1912 until 1914 he was dean of Trinity Cathedral, Little Rock, Ark., and from 1914 until 1922 he was dean of Holy Trinity Cathedral, Havana, Cuba. He was a deputy to General Convention in 1919. He went to the University of the South, Sewanee, Tenn., in 1922, where he taught until his retirement in 1950. At Sewanee he was professor of religion, philosophy, homiletics, and pastoral care. At one time he served as acting dean of the school of theology there.

He was priest-in-charge of Otey Memorial Parish, Sewanee, from 1947 until 1949, served as acting rector of the Church of St. Mary-in-the-

Highlands, Birmingham, Ala., in 1950 and 1951, and was locum tenens at Seale Parish Church, Seale, Surrey, England, in 1951.

Since his retirement, Dr. Myers has taught a number of elective courses at the University of the South.

Dr. Myers leaves two children by his first wife, the late Verna Payne Henderson Myers: Mrs. Olin G. Beall (wife of the rector of the Church of the Redeemer, Biloxi, Miss.), and Alexander Henderson. He also leaves his second wife, Margaret Jefferys Hobart Myers, and their children: Mrs. Peter Thornton; Mrs. Calhoun Winton; the Rev. Henry Lee Hobart Myers (executive secretary for the Division of Leadership Training of the National Council's Department of Christian Education); E. Lucas Myers; and Hobart Jefferys Myers.

The Rev. James Ernest Wolfe, retired priest of the diocese of Central New York, died June 30th, at the age of 78.

The Rev. Mr. Wolfe was born in Farm, Va. He studied at the University of Missouri, and at the University of Chicago, where he received the Ph.B. and M.A. degrees. He was ordained to the priesthood in 1931, and served churches in Newark, Ohio, Bainbridge, and Afton, N. Y. From 1957 until his retirement in 1958, he was rector of Grace Church, Waverly, and priest-in-charge of Christ Church, Wellsburg, N. Y.

He is survived by his wife, Lelia Richardson Wolfe, a brother, Milton C. Wolfe, and a nephew, the Rev. William Richardson, rector of Emmanuel Church, Norwich, N. Y.

Miriam Adelaide Rix Brooks, wife of the Rev. Frederick M. Brooks, rector of the Church of the Saviour, Philadelphia, died at the Brooks' summer home in Lynn, Mass., on July 12th.

Besides her husband, Mrs. Brooks is survived by a son and two daughters.

Julia Bess Allega Richardson, mother of the Rev. William D. Richardson, rector of Emmanuel Church, Norwich, N. Y., died on June 28th while visiting relatives in Missouri.

Mrs. Richardson, widow of the late Dr. H. W. Richardson, was, at the time of her death, associate house director for Chicago House at the University of Michigan.

Mrs. Richardson preceded her brother-in-law, the Rev. James E. Wolfe of Bainbridge, N. Y., in death by two days.

Besides her son, she is survived by a daughter-in-law, a granddaughter, and seven brothers and sisters.

ATTEND SUMMER CHURCH SERVICES

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

17th & Spring

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.
Rev. Robert C. Rusack, r; Rev. George F. Hartung;
Rev. Jack L. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC, EP

Continued on next page

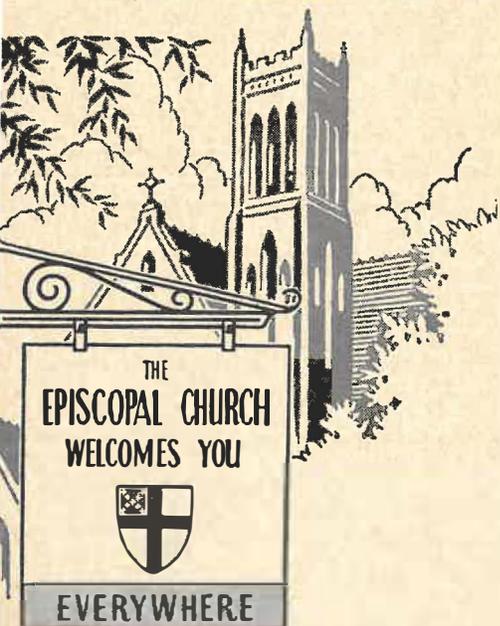
LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; 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.



ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. W. A. Opel, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 10; Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 10

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
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

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Tues, Wed & HD: MP & HC 7:45; HC 12:10
Mon thru Fri

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun Masses: 7, 8, 9 (Sung); Daily: 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,
Sun 8:30

WILLIAMSTOWN, MASS.

ST. JOHN'S 23 Park Street
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);
HC Tues 7:20, Wed & HD 10

DETROIT, MICH.

ST. MATTHIAS Grand River & W. Grand Blvd.
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Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

MESSIAH 231 E. Grand Blvd.
(10 Min. E. of Civic Center out Jefferson Ave.,
1 bl. N. of Belle Isle Bridge)
Rev. John Dahl, r
Sun: 8 (low), 10 (high)

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415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,
canon; Rev. R. E. Thurston, canon
Sun 8, 9:30, 11 & Thrill as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church in New Hampshire
Sun: 8, 10 HC; C by appt

NEWARK, N. J.

GRACE Broad & Walnut Sts.
Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
C Sat 4:30-5:30 & by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9; Daily EP 5:15; HC Wed
9:30; Thurs 7; HD as anno; MP 9:30 if no HC;
C by appt; Healing 1st Mon 7:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finloy, D.D., r
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.



HOLY TRINITY PRO-CATHEDRAL
PARIS, FRANCE

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 10 Sung, other services as announced

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-
8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 10, (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, P-in-c
Sun Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30
Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP,
7:30 Low Mass, 5 EP

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, P-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

TROY, N. Y.

ASCENSION 548 Congress St., Rts. 2, 66, 40
Rev. Knight Dunkerley
Sun: HC 7:30, 9:30

WATKINS GLENN, N. Y.

ST. JAMES' (in the Heart of the Finger Lakes)
Rev. Alton H. Stivers, r
Sun HC 8, 10:30; Weekdays as anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30;
Wed 12:10; Sat 9:30; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45