

The Living CHURCH

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August 26, 1962

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Detroit Free Press

Traveling choristers from Michigan [page 11]:

"Glorious their life who sing. . ." (Hymn 362, *The Hymnal* 1940)

Church and State Clash in Ghana [page 4]



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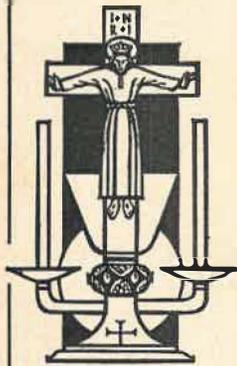
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LETTERS

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.

Spiritual A & P

THE LIVING CHURCH, July 15th, created quite an interest in this parish, especially the cartoon on page 12. Most of the parishioners wanted to know whether the cartoonist was a Baltimorean or familiar with

The Cartoon:



"I feel like I've just been to worship in the A & P."

The Church:



Church of the Ascension and Prince of Peace.
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the names of the parish here, for we are referred to as the "A & P." It was interesting to note that even the building behind the couple is similar to our actual building [see cuts].

We, too, furnish food for the bodies, as the other "A & Ps" do — at church suppers, but, also, we furnish food for the soul.

(Rev.) JOSEPH C. WOOD
Rector, Church of the Ascension
and Prince of Peace
Baltimore, Md.

On Editorials

I do want to congratulate you on the recent editorials. I especially wish to mention your thoughts on reservation — short, concise, and accurate. An objective reader, without prejudice, could not help but make the same logical conclusions that you did in THE LIVING CHURCH of July 1st.

This week, August 12th, both editorials are apropos and timely: "Rights before Birth," and "Feast of the Virgin." Many Episcopalians hate (literally) the word "duty." Consequently they do not appreciate their own and others' "rights." This same is true of other Christians.

Keep up your level-headed and logical writings. (Rev.) MAURICE H. FREEMYER
Curate, St. James' Church
Wichita, Kan.

At Least Greek

I have been noticing the photographs of church interiors and exteriors on the back covers of THE LIVING CHURCH for over a month. Has your choice been dictated by an attempt to appeal to those who are out of touch with the present? Are you fond of the glaring mistakes we have made in the past in church building? Must you settle on the status quo of the past which has repeatedly been, in one word, "pseudo"?

For Anglicans, Coventry Cathedral should be an example to us all in what to build nowadays as well as how to furnish. Pseudo-Gothic should by now be as dead as fox-hunting parsons and the drone of their clerks. How much longer must the artistic and intellectual Episcopalian in the U.S.A. endure the Ivanhoe complex? Shades of Sir Walter Scott! When will we have done with this foul medievalism? If copy we must, then at least let us be American enough to copy the Greek temples, for which there is good precedent in this country.

EDWIN D. JOHNSON
Washington, D. C.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools, and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

August

- 26. _____
- 27. _____
- 28. St. Augustine's, Kansas City, Mo.; Oratory of St. Mary and St. Michael, Gloucester, Mass.; St. Augustine's Chapel, New York, N. Y.
- 29. Mount Calvary Church, Baltimore, Md.
- 30. Rev. G. B. Arms'rong, Bracebridge, Ontario, Canada.
- 31. St. Boniface, Chilton, Wis.

September

- 1. St. Giles', Northbrook, Ill.

The Living Church

Volume 145 Established 1878 Number 9

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

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FEATURE

Tamworth John W. Norris 7

THINGS TO COME

August

26. Tenth Sunday after Trinity

September

2. Eleventh Sunday after Trinity
9. Twelfth Sunday after Trinity
16. Thirteenth Sunday after Trinity
19. Ember Day
21. St. Matthew (Ember Day)
22. Ember Day
Massachusetts election of a second suffragan.
23. Fourteenth Sunday after Trinity
27. Southwestern Virginia Council, special meeting.
29. St. Michael and All Angels
Girls' Friendly Society's Day of Prayer Around the World.
30. Fifteenth Sunday after Trinity

October

3. Convention of the diocese of Northern Indiana, St. James Cathedral, South Bend, Ind.
7. Sixteenth Sunday after Trinity
8. Albany convention and election of suffragan, to 10th.
9. National Conference of Deaconesses, meeting and retreat, DeKoven Foundation, Racine, Wis., to 12th.
12. Milwaukee convention, to 13th.

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

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and the Thought of the Episcopal Church.

Tenth Sunday after Trinity
August 26, 1962

WEST AFRICA

Ghana Bishop Deported

The Rt. Rev. Reginald Richard Roseveare, Anglican Bishop of Accra, flew to Lagos, on August 14th, on the first stage of his journey to Britain after a deportation order had been issued against him by the Ghana government [see page 10]. Also expelled were the Most Rev. Cecil J. Patterson, Archbishop of West Africa and Bishop of the Niger, who was in Ghana and had supported views of Bishop Roseveare, and a British woman journalist, wife of a Ghanaian newspaperman.

A communication to the counsellor of the Ghana Mission to the United Nations said that the bishop was being deported because his presence in Ghana was "not conducive to the public good." "Bishop Roseveare," the communication went on, "a Briton, came to Ghana six years ago. He was seen off at airport by some Church dignitaries. Mrs. Mary Dorkenoo, correspondent of London *Sunday Times*, left Accra last night [August 14th] following deportation order issued against her yesterday. . . . Order was issued because her presence in Ghana was not conducive to the public good. She was given up to seven p.m. last night to leave."

Bishop Burrill of Chicago, visiting Japan this summer, was given a cope and mitre by the laymen of the Nippon Seikokai (the Holy Catholic Church in Japan). Presentation of the vestments was by Bishop Goto of Tokyo (right), who is shown examining the cope with Bishop Burrill. At left is Paul Rusch, founder of the Kiyosato Educational Experiment Project [KEEP], and Mrs. Burrill.



The expulsion of Bishop Roseveare and Archbishop Patterson followed a week-long attack on Bishop Roseveare in the Ghana press [L.C., August 19th]. The expulsion came as a result of his accusation that the Ghanaian Young Pioneers, a young people's movement, was a "Godless organization." He said that the movement had shocked all religious leaders in Ghana in deifying President Nkrumah as a redeemer.

Arriving in Lagos, Nigeria, the bishop was quoted by Religious News Service as saying that he still held the same views on the work of the organization, and that he thought the recent example in Ghana of what he called opposition to Church doctrine was limited to a few persons who thought belief in God was "incompatible with Socialism."

"Since I myself have been politically a Socialist for years, I find this rather difficult to accept," he said. "The Ghana government newspapers twisted the situation into a neo-colonial plot, even to the extent of connecting it with the recent shameful attempt on the life of President Nkrumah, simply because I happen to be an Englishman."

Leaders of other Churches joined Archbishop Patterson in defending the Bishop of Accra. E. M. Oduifja, moderator of the Presbyterian Church of Ghana; E. K. Galevo, moderator of the Evangelical Presbyterian Church; and the Rev. F. C. Grant, president of the Methodist Church of Ghana issued a statement saying that Bishop Roseveare, in criticizing the Ghana Young Pioneer Movement,

was "expressing the conviction of all our Churches."

In England, the Archbishop of Canterbury, the Most Rev. Arthur M. Ramsey, issued a statement saying, "In every part of the world, Christian people are behind Bishop Roseveare in the stand that he has made in Ghana against a dangerous form of idolatry and we are praying for him and his faithful people."

British newspapers commented editorially on the expulsion. The London *Times* said: "Dr. Nkrumah now has a conflict between Church and state on his hands — the very conflict that wise dictators, however strong, learn from history to avoid. The accusation that Dr. Roseveare headed some imperialistic plot will not stick to a man who left South Africa rather than yield Christian education of Africans to the government there. It is to be hoped that Dr. Nkrumah will think again. The Church, too, has a political lesson to learn; in the coming battles to be fought for the soul of Africa, she urgently needs more African leaders to head her forces. In the present obsessional feelings about color in the continent, they can say and do things which white clergy, however dedicated, cannot without recrimination."

Bishop Roseveare became head of the Accra diocese in 1956, after having previously served as Provincial prior in South Africa of the Anglican Society of the Sacred Mission. He was known as a staunch opponent of the *apartheid* (racial segregation) policies of the government of the Union of South Africa.

About 150 clergymen and laymen of the diocese of Accra are reported to have gathered at the airport to pray before the departure of Bishop Roseveare and Archbishop Patterson for Lagos. The bishop told the group to be "faithful to God, and fight on fearlessly."

GEORGIA

Churchgoing in Albany

A Negro visitor to St. Paul's Church, Albany, Ga., was received without incident on August 12th, in what newspapers described as a "kneel-in" at four churches in the racially divided city. Negro visitors were also received in St. Teresa's Roman Catholic Church, but were turned away from a Baptist and a Methodist church.

The Rev. Edward O. Waldron, summer

supply at St. Mark's, Albany, officiated at St. Paul's, August 12th. St. Paul's rector was on vacation, and its curate, the Rev. W. B. Witz, was conducting the Communion service at St. John's, Albany, for the Negro deacon in charge there, the Rev. Harry Nevels. Several white communicants of St. Paul's attended the service at St. John's, which included a Baptism.

St. Paul's, the downtown church of Albany, has traditionally been hospitable to members of other races, particularly in connection with diocesan gatherings. Its laity include all shades of opinion on racial matters from a strongly segregationist city councilman to active supporters of the Albany movement. The Negro deacon regularly makes his Communion at St. Mark's. Neither St. Mark's nor St. Patrick's, the newest Episcopal church in the city, was included in the kneel-in.

MISSOURI

Spiritual Demonstration

Because a 13-year-old white Episcopalian, Linda Hall, was moved by the public requests of the Rev. Martin Luther King for visible and spiritual manifestations of support to the Albany, Ga., integration movement, 200 Christians and Jews bowed their heads in prayer August 12th, on the steps of the historic Old Court House in downtown St. Louis, Mo.

Miss Hall, of St. Mark's Church, St. Louis Hills, sparked the public demonstration when she decided some public witness should be made in her own community. She first thought of making her own personal public witness. Her enthusiasm spread to other members of her family and for a time her mother, father, and brother Mark (age 11) considered the possibility of a family demonstration.

Stirred by his daughter's concern and determination, Julian C. Hall discussed the idea with another Episcopalian, J. Philip Waring, of All Saints' Church, executive director of the Mayor's Human Relations Council.

The result was the forming of the St. Louis Ad Hoc Citizens' Planning Committee, comprising religious and community organization leaders, for the purpose of sponsoring a "week-end program of prayer." During the "Sabbath Week-end of Prayer," in St. Louis, special prayers were offered in Jewish synagogues on Saturday and in Christian churches on Sunday.

Congregations were asked to send letters or telegrams in support of the Rev. Dr. King and the Albany movement to President Kennedy, Gov. Ernest Vandiver of Georgia, and Mayor Asa Kelley of Albany, Ga.

The week-end observance was climaxed with a "public spiritual demonstration" on the east steps of the Old Court House, now a National Park Museum, and the

ONE IS THREE: The Society of St. Paul, Gresham, Ore., now has a Second Order. The women's community, consisting of three postulant sisters and one oblate, is in residence in the Convent of Sts. Mary and Martha, Sandy, Ore. The society has also begun a Third Order, for laymen and women living in the world.



BACK TO THE NEWS: Subject of the front-page spread in the feature section of the Kansas City *Star* of August 5th was the Anglican Bishop of Damaraland, the Rt. Rev. Robert Mize, who once went to school in Kansas City, Kan. With several pictures of Bishop Mize and members of his South West African flock is an account of his Kansas upbringing and early career in journalism, his founding of the St. Francis Boys' Homes in Ellsworth and Bavaria, Kan., and a description of his present work.



LONG TIME NO SEE: Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, in England to address a conference of Roman Catholic clergymen, recently was a luncheon guest of the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury. English newspapers said that it was the first recorded instance of a Cardinal entering Lambeth Palace since the 16th century.



IN THE MIDST: The Church Society for College Work has moved its office from Washington to 17 Dunster Street, Cambridge 38, Mass., in order to have its

scene of the famous Dred Scott trial in 1857. Slave auctions were once conducted from the steps of the Court House.

The sympathy prayer program was conducted under the watchful eyes of a dozen policemen and park service guards.

Among the Episcopalian taking part in the demonstration were the Rev. Murray Kenny, rector of St. Mark's Church, St. Louis Hills, and the Rev. Canon Allan Zacher of Christ Church Cathedral.

Julian Hall, who served as chairman of the citizens' committee sponsoring the public witness, is chairman of the human relations division of the diocese of Missouri's department of Christian social relations and a member of the St. Louis chapter of the Episcopal Society for Cultural and Racial Unity. He is a research social worker at Malcolm Bliss Psychiatric Hospital for the Washington University Medical School.

In Albany, Ga., the Rev. Martin Luther King and three of his associates were given suspended sentences of \$200 and 60-day jail terms after being found guilty of violating city ordinances by conducting a prayer vigil.

headquarters "right in the midst of a strong academic community," according to its publication, the *Church Review*. It is now within the vicinity of Harvard, M.I.T., Radcliffe, Boston University, and "the dozens of other institutions in the metropolitan area."

In addition to the work with which the society has been concerned in the academic milieu, it is now undertaking involvement in a project at the Harvard Business School. "We hope to explore ways and means of bringing about a deeper understanding of business and businessmen by clergymen and a better method of presenting the Gospel to people in the business community," says the *Review*.



HELP FROM BROTHER: A national program of scholarship help for Cuban refugee students is being sponsored by the Brotherhood of St. Andrew. Asked by Bishop Louttit of South Florida to assist young Episcopal refugee students who desire to continue their education, the national meeting of the Brotherhood adopted the project.



KICKING AROUND: Edward B. Jordan, lay reader in charge of St. Philip's Church, Southport, N. C., recently kicked an envelope out of his way while shopping in Wilmington, N. C., then thought better of it and picked it up, to find that it contained over \$600 in cash. Newspaper ads brought finder and loser together, and the grateful loser, C. E. Mazur, gave \$60 to St. Philip's Church.

WCC

Ready for Risks

The hundred-member Central Committee of the World Council of Churches began its meeting in Paris on August 7th. By press-time, a number of actions had already been taken, among them the acceptance of five USSR Churches as members, the planning of a world conference on Church unity, the appointment of a delegate-observer to the Second Vatican Council, and the issuing of a statement calling on national governments to be ready to take risks to break the impasse in disarmament negotiations.

The Evangelical Lutheran Churches of Latvia and Estonia, the Armenian Apostolic Church, the Georgian Orthodox Church, and the Union of Evangelical Christian Baptists of the USSR were accepted as members of the WCC. Membership of the five Churches is said to total almost 6,000,000. Representatives of all five of the new member Churches, as well as members of the Russian Orthodox Church, were present at the meeting, but Soviet authorities had denied

travel permits to three East German Lutheran Churchmen to attend the sessions.

Plans for a world study conference devoted to Church unity were announced, to take place July 12-26, 1963, in Montreal, Canada. The conference will be the latest in a series of such study conferences on faith and order, held since 1927.

For the first time, two official Roman Catholic observers were present at the Central Committee meeting. Dr. Lukas Vischer, a 35-year-old member of the World Council of Churches' Geneva staff, was named to be one of its delegate observers to the Second Vatican Council. Another is to be named later. Dr. Vischer, a pastor of the Reformed Church, is research secretary in the Department of Faith and Order. He will also accompany a delegation from the WCC's Faith and Order Commission, which will visit the Soviet Union August 22d-September 1st, to hold theological conversations with representatives of the Russian Orthodox Church.

In accepting the Vatican's invitation to send delegate-observers to the Council, the Central Committee stressed that they will have no authority to speak officially for the WCC or to engage in any negotiations, but may give informal explanations of the purposes and actions of the WCC.

A statement adopted by the Committee called on all nations to be willing to take some risks and make concessions on disarmament negotiations. "Disarmament obviously involves certain risks," the statement said, "yet the continuation or acceleration of the armaments race carries with it a risk far more dangerous and threatening." The statement, which said that governments must exhibit "constant readiness to modify previously held positions in the light of new scientific evidence or political circumstances," was unanimously approved.

PUBLIC AFFAIRS

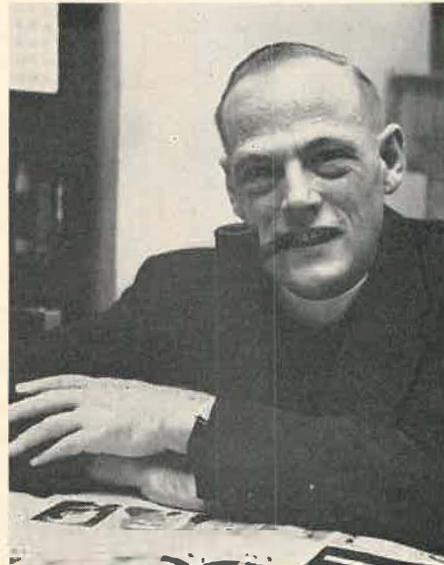
Real Threat Is Man

The Rev. William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies, and priest-in-charge of St. Alban's Chapel, Clinton, Tenn., recently addressed the annual summer conference for ministers at McCormick Theological Seminary in Chicago, in a series of lectures on "Christianity, Science, and the Nuclear Crisis."

Dr. Pollard criticized Christians who make what he called "unreal" and "dubious" demands on governments for complete nuclear disarmament.

"The Christian position is often identified in people's minds with rather radical demands on governments to follow specific policies, often to the extreme of

complete pacifism." He said. "To me, as I understand the history and the nature of political action, this is essentially taking an unreal view of the nature of man in history. But Christianity is too real to tie it to unreal demands. The real Christian message does not reside in any



Dr. Pollard: God is profoundly involved.

particular policy or program. Rather it resides in the whole framework of reality."

Some nuclear fears are "dubious," he said. The danger from fallout, he added, is "not anything like the danger it's set up to be.

"To have so much energy wasted on hysteria is a shame. I am all for working to reduce testing and for arms control. But I think I recognize that they aren't a panacea. None of these steps will ultimately make us safe.

"You can destroy the weapons, but there is no possible way to destroy the knowledge of how to make them. Red China is left out of the disarmament talks. Suppose the West and Russia agreed to abandon nuclear arms and then Red China started producing them?"

Dr. Pollard said, further: "I believe that God is profoundly involved in the events of the 20th century. The real threat is man, not nuclear arms or missiles. The greatest problem of contemporary man is how can man save himself from himself.

"The great thing a Christian position has to proclaim is the reality of Christ as Lord of history. This is not a situation dependent on what happens in space and time."

Dr. Pollard contended that nuclear energy is often discussed "in terms of a great technological achievement, as though the world needn't have had nuclear energy and wouldn't need to be troubled by it if the scientists hadn't introduced it into the scheme of things."

"But," he argued, "nuclear energy was put into the world by God, not by man.

The sun is actually a natural hydrogen bomb. There are a hundred billion hydrogen bombs in the Milky Way. The whole process of life on earth is actually dependent on these natural hydrogen bombs.

"Taking a long look, with coal and oil resources burning out, nuclear energy is not only the one thing with the capacity to destroy civilization but the one thing on which the maintenance of civilization depends. Biblically, it is 'the blessing and curse.'"

"What," he asked, "will we make it?" [RNS]

MEDICINE

Plans for Programs

A program of coöperation between clergymen and physicians is to be launched next year on the county level by the American Medical Association's department of medicine and religion.

The Rev. Dr. Paul McCleave, the department's director, has said the national program will be initiated by county medical societies and will stress counseling, the role of faith in treatment, special problems of terminal illness, and information on religious moral codes.

Plans for the program, he said, will be discussed at a meeting of the department's advisory committee, November 16th. The committee comprises clergymen representing the major Churches and physicians.

It will also discuss planned programs for:

- ✓ Encouragement of more doctors to participate in overseas medical missions;
- ✓ Augmentation of medical and nursing school training to include medically significant information on the various religions, such as dietary laws, Extreme Unction, and canons on blood transfusions;
- ✓ Augmentation of theological training to provide clergymen with an understanding of the degrees of illness;
- ✓ Establishment of ways in which pastoral clinical training centers can let the medical profession in their areas know the specific qualifications of clergymen in dealing with various illnesses, so that these clergymen's talents can be put to best use;
- ✓ Establishment of qualification and standardization codes for hospital chaplaincy, in response to increased use of chaplains by hospitals unaffiliated with religious groups.

The Very Rev. Lawrence Rose, dean of the General Theological Seminary, is a member of the AMA advisory committee. [RNS]

EPF

Conference on Peace

A three-day conference on peace will be held under the sponsorship of the Episcopal Pacifist Fellowship, at Seabury House, Greenwich, Conn., September

Continued on page 11

**Coming, September 9th:
Parish Administration Issue**

Tamworth Associated Churches

On the last Sunday in August, in the little Congregational church in the village of Tamworth, N. H., a service is scheduled to be held in thanksgiving for the five years of the Tamworth Associated Churches and the ministry of the Rev. George W. Wickerham II. The Rev. Dr. Herbert W. Prince, the father of the association, is to be the speaker on that occasion.

Dr. Prince emphasizes most emphatically that the Tamworth plan is an association. It is not a merger. It is not a union of three churches, nor is it expected that any serious attempt at Church unity will evolve from it. The plan developed out of the basic need of the whole area for adequate clerical ministrations.

While Tamworth is celebrating its anniversary, grave and important questions are being asked by many clergymen and laymen, both in the diocese of New Hampshire and in other parts of the Church. These questions involve the effect of such a program on the efforts of the Episcopal Church to establish ecumenical relations, or even unity, with other branches of the historic Church; whether a priest of the Episcopal Church violates his ordination promise to conform to "the doctrine, discipline, and worship of the Episcopal Church" when he acts as the pastor of two "free" churches and administers Holy Communion to members of the free churches who have not been, and do not intend to be, confirmed; whether a celebration of the Holy Communion by an ordained priest of the Church, even if not in accordance

with the Prayer Book rite in its entirety, becomes a valid consecration of the elements; whether the substitution of one or the other of the prescribed elements is permissible; whether the method of administration may be a departure from the Prayer Book rubric which requires that the priest deliver the Sacrament into the hands of the faithful "devoutly kneeling"; whether the intention of the minister to "do what the Church intends" actually accomplishes a valid consecration under the conditions that exist; and, finally, do such practices call for censure of those authorizing and those practicing such a program?

History

Tamworth, like so many New England communities, is both a village and a town, which in New England means township. The village is one of several communities making up the "town." Included are Tamworth village, South Tamworth, Chocorua, and Whittier. Each of these small communities has a church. In Tamworth there is a Congregational church; in Chocorua, a community church (formerly Baptist); in Whittier, St. Andrew's-in-the-Valley, an Episcopal mission; and in South Tamworth, a Methodist church. It is the first three which form the Tamworth association.

For 16 years, prior to 1957, the Congregational church and the Baptist church had a working agreement. A minister was engaged by the two churches. He held a service at 11 o'clock each Sunday, alternating between the two. The Chocorua church had a parsonage, while Tamworth had none. The minister made his home in Chocorua but traveled between the communities. Neither church being strong, it was found difficult to obtain men or to provide adequate stipends for them. Conditions grew worse until, in 1956, the churches were without a pastor and there seemed little likelihood that one could be obtained. The congregations were disheartened and uncertain how to proceed.

Dr. Prince, who had retired to Tamworth in 1946 after his resignation as rector of the Church of the Holy Spirit, Lake Forest, Ill., had been serving as a supply in St. Andrew's chapel for several summers. When he did remain in the community during the winter months he had a celebration of the Holy Communion once a month for the people in Whittier. By 1956, however, he was feeling the weight of his additional years and

While Tamworth celebrates its anniversary, laymen and clergymen ask questions

wished to be really "retired" and so notified the Episcopalians.

He had, during the years, become well known and respected throughout the community. Two representatives of the other church groups came to him to ask his counsel and assistance in solving what had become for them an almost impossible situation. Dr. Prince, after giving consideration to all of the factors involved, proposed the development of an association of the four churches to provide adequate support for a continuing ministry.

Dr. Prince first approached Mr. Theodore Johnson, a trustee of the church at Chocorua, which had given up its Baptist name and become a community church. He convinced him of the value of the proposal he had in mind and laid upon Mr. Johnson the task of selling the plan to the Congregationalists. One of the leaders at Tamworth is Mr. Francis Cleveland, the son of the late president of the United States. Mr. Johnson first approached him and together they set up a series of meetings. A final meeting was held by the local leaders and the state and diocesan heads of three of the bodies involved: Bishop Hall for the Episcopalians, Dr. Fred Alden, president of the Congregational Association in New Hampshire, and Mr. Ralph Smith, president of the Baptist convention. The local churches having approved, the state heads having given their consent, and the bishop his approval, the Congregationalists, community church members, and Episcopalians accepted the proposal and formed the "Tamworth Associated Churches."

The Methodist group of South Tamworth declined to enter the association for several reasons. At the time the asso-

The Rev. Mr. Norris is a retired priest of the diocese of Vermont.

An early photo of St. Andrew's-in-the-Valley, Whittier.



ciation was formed the church was one of three congregations served by a woman minister. She had been in charge of the work for several years and the parish did not wish to withdraw its support from the work she was doing. Opposition was also raised to the terms of the association which require that the minister of the associated churches be an Episcopal priest, some believing that the ministry should be rotated. An added factor was that a new district superintendent had just been appointed and he was hesitant about approving such a step at the beginning of his term of office.

How It Works

Under the plan adopted by the three churches, each retains its own governing body as established by the polity of the Church.

The Episcopal church in Whittier had its beginning in 1927 as a chapel for vacationing Episcopalians. The maintenance and support of the chapel was in the hands of a board of trustees rather than a vestry, since the chapel had no "official" status in the diocese. This condition still prevails although the chapel has now been given the status of a mission.

The association has its own board of trustees composed of three representatives from each of the three congregations. This board acts as a council of advice for the minister and also takes the problems of the association back to the respective groups for consideration and action. The officers are Mr. Emmons E. Heald, of South Tamworth, president; Mrs. Carl Hanson of Chocorua, secretary-treasurer.

From the beginning it was recognized that, if the association was to continue

with St. Andrew's as a member, it must always have as its minister a priest of the Episcopal Church. This has not met with 100% approval but is accepted as a necessary condition to survival.

The support of the association is derived from the three churches. Since the Chocorua community church is the only one with a parsonage, Mr. Wickersham lives in that village. The maintenance of the structure is supplied by all three churches. The other charges against the association — salary, pension premium, medical insurance, car expense etc. — are met on a three-way basis, with each paying one-third of the cost. The cost of heating the parsonage is paid by the diocese of New Hampshire. Each church meets the cost of the maintenance of its own church structure independently.

All matters respecting the governance of the individual bodies lie within the churches themselves. There is no intermingling of authority. Hence the strong emphasis which is given to the term "association."

Services

In St. Andrew's Church there is a weekly service at 9:30 each Sunday morning; Holy Communion being celebrated only on the first Sunday of the month. Some of the major holy days and saints' days are marked with a celebration.

On two other Sundays in the month, the service is that of Morning Prayer, which is also true if there be a fifth Sunday. This service is somewhat abbreviated by the omission of the longer canticles and the use of only one lesson.

At 11 o'clock each Sunday, there is a service conducted by the Rev. Mr. Wickersham either in the Tamworth Congregational Church or in the community church at Chocorua. This is a typical "free church" kind of service. When, however, the service is held in Chocorua on the first Sunday of a month, it is a celebration of the Holy Communion. In Tamworth the Communion is "served" once every quarter. Here is an evidence of the independence of the three congregations from one another; each retaining its own traditions and customs.

On the fourth Sunday of each month, at 11 o'clock, a united service is held in one of the three churches. This brings members of the three bodies together once each month, with each church having the service four times a year. On the other Sundays the congregations are made up for the most part of the members of the church where the service is being held.

Union services are also held on Maundy Thursday, when Holy Communion is celebrated according to the custom of the church in which the service is being held, but at which all persons present are permitted to receive. The lack of Confirma-

tion is no barrier at the service in St. Andrew's. A union Good Friday service is held, usually with one or more outside speakers participating. And the Christmas Eve celebration at St. Andrew's is a community service, a "union" Communion service.

The Holy Communion

The "open Communion" at Tamworth has raised considerable opposition within the diocese and elsewhere. It is one of the basic difficulties of such a program as that at Tamworth. For it raises the issue of whether or not the Confirmation rubric limits the administration of the consecrated elements to those who have received the laying on of hands.

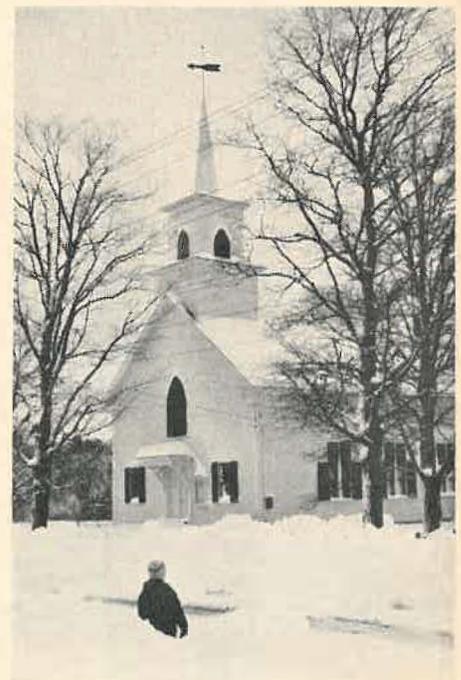
At St. Andrew's-in-the-Valley the members are admitted to Holy Communion by Confirmation. In the Congregational and community churches admission is by "the right hand of fellowship," after a confession of faith. All are then welcome at the Communion in any of the churches.

Mr. Wickersham defends his position upon the ground that both Confirmation and the "right hand of fellowship" imply the same thing, namely, the acceptance by the person involved of full responsibility as a Christian in the life of the Church. Yet Mr. Wickersham would not say that the two actions are equal, nor was he willing to deny the sacramental aspect of Confirmation or the connection of Confirmation with Baptism.

The "liturgy" for Holy Communion in the two free churches is a hybrid thing which follows some of the important parts of the Prayer Book liturgy and omits others. Leavened bread and grape juice are used as the elements and the bread and grape juice are "served" by appointed



Congregational Church,
Tamworth, N. H.



Community Church,
Chocorua, N. H.

BOOKS

The Mighty Task

TEACH YOURSELF TO PRAY. By **Stephen F. Winward.** Harpers. Pp. viii, 191. \$2.75.

Teach Yourself to Pray is both a valuable and, unhappily, a misleading book. Carefully planned, well written, and theologically accurate, this manual is faithful to Scripture and to the Book of Common Prayer. For the already theopathic Churchman, here is help for the organization of prayer life.

The first section of the book deals with the reason for prayer, its time and place, meditation, adoration, self-examination, petition, intercession, and the traditional ramifications of Christian prayer. The book's second part suggests well-balanced morning and evening prayers for the period of a month.

At an earlier time, for its stated purpose, this book might have been highly effective. The author's knowledge of his subject is thorough. His organizing ability approaches the classical order. He comes near an important breakthrough when he writes, "The content of our prayers can only be as rich and varied as the content of our life. . . . Prayer and life are one."

When, however, as a result of its title, the spiritually starved individual is attracted to the book, he will probably soon dismiss it as unrealistic verbalization. Many nominal Christians may have the same reaction. This writing, indeed valuable within the narrow frame of reference, may sadly repel many without a vital prayer life.

Today, the Church requires much more than restatement of traditional forms. Symbolic religious experiences of the past have widely lost vigor to become effective spiritual principles to operate in human life. The sovereignty of God, the need for Redemption, and the other facts of religion have not changed, but the symbolic representations of these truths have lost vitality as far as personal experience is concerned. Today, in the intimate area

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

August

26. North Carolina, U.S.A.
27. North China
28. North Dakota, U.S.A.
29. Northern Indiana, U.S.A.
30. North Kwanto, Japan
31. Northern Michigan, U.S.A.

September

1. Northern Nigeria

laymen to the people, who are seated in their pews. Because it is impossible to consume all of the "consecrated" bread in the church, Mr. Wickersham removes it to his home, where it is consumed. The remaining grape juice and the water in which the used glasses are cleansed are "reverently" poured out upon the ground. The order for the service is as follows:

Collect for Purity
The Apostles' Creed
The *Gloria Patri*
A New Testament lesson (freely chosen)
Offertory and Doxology
The sermon
Hymn
Exhortation (Page 75 — Prayer Book)
The Confession (Prayer Book)
Absolution (Prayer Book)
First two "Comfortable Words"
The Canon (Prayer of Consecration) in full
Hymn
Prayer of Humble Access (optional)
Administration
The Lord's Prayer (with the prologue)
Hymn
Benediction.

Mr. Wickersham considers that this service constitutes a real consecration of the elements, stemming from his own priesthood and the use of the Canon. His care of the overplus of the elements evidences this belief.

Other Sacraments and Services

Baptism in St. Andrew's follows the Prayer Book rite. In the other churches an abbreviated form is used. The community church no longer requires immersion despite its Baptist background — although this is a cause for some complaint among a few "old-timers."

In the free churches Mr. Wickersham omits any consecration or blessing of the water; there is no requirement of godparents and of course no charge to them; there is nothing said about bringing the child to the bishop. The service does include the naming of the child; a Gospel portion; Baptism with water "in the Name of the Father, Son, and Holy Ghost"; the reception of the newly baptized "into the congregation of Christ's flock"; the signing with the cross (an act not meeting with universal approval among the constituent membership); and the blessing.

Mr. Wickersham refuses to officiate at the marriage of divorcees nor will he conduct a funeral service if the casket is to be left open. In many rural communities the open casket is a common practice. Usually a procession of the congregation past the bier follows the service. Funerals of this kind may be held in the free churches but Mr. Wickersham will not officiate, although he frequently attends the service. This has resulted in some difficulty and funerals are frequently held in funeral parlors with an outside parson officiating.

To be concluded next week

August 26, 1962

of human relationship with God, the Church obviously requires a new frame of reference which can produce a restoration of intimate contact between the creaturely psyche and elemental spiritual principles. A study of this book indicates the mighty task of re-orientation before the Church.

The worth of the book for some is beyond question but its more important value may result from its challenge for translation into a currently acceptable psychologic idiom.

JOSEPH WITTKOFSKI

LIVING TODAY FOR GOD. By **Roger Schutz.** Translated by **Stephen McNierney** and **Louis Evvard.** Helicon Press. Pp. 128. \$2.95.

The importance of this book, written by the head of a French Protestant religious community, is indicated by the inclusion in the prefatory material of commendations by two cardinals and an outstanding scholar of the Roman Catholic Church, as well as by the president of the Protestant Federation of France. It is a major event in the ecumenical movement — an account of the history and spirit of the Taizé Community, which itself exists to foster the cause of reunion [see page 13].

Unity is the theme of the whole book; not only the unity of Christendom, but the unity that must exist in the Christian, if he is to bear effective witness, between his life in the Church and his life in the world; also the unity and mutual interdependence of contemplation and action, of prayer and service. All these subjects are shown to bear vital relation to one another, to be in fact different aspects of the same truth.

Herein lies the greatness of this exposition. It clearly states the compelling need for the reunion of Christendom, if the Gospel is to be truly apprehended by any Christian group, and if witness that even begins to be effective is to be given to the world. "Unite so that the world may believe" is the subtitle of one chapter. But this chapter also makes clear that the problem of reunion is essentially theological and can be solved only by patient waiting on the Holy Spirit to give us an understanding charity. Thus the usual solutions proposed by human expediency and impatience are listed and analyzed as hindrances to reunion. Real progress will be made if all ecumenical enthusiasts read and take this to heart.

The Taizé Community, as reflected in these pages, has clearly succeeded in laying hold on the principles and spirit of traditional monasticism and in expressing them in terms of the modern world. The closing chapters on the vows are of particular interest, since they indicate in simple language the relevance of poverty, chastity, and obedience to the problems of today. BONNELL SPENCER, O.H.C.

Occupational Hazard

One Anglican bishop, Bishop Reeves of Johannesburg, was expelled a short time ago from the Union of South Africa for his outspoken opposition to the *apartheid* policies of the dominant white government of the nation. Now another Anglican bishop has been expelled from an African nation — this time by the Negro government of Ghana, which Bishop Roseveare offended by his criticisms of the government-sponsored youth movement.

The Archbishop of the Province of West Africa, Bishop of the Niger, was visiting in Ghana at the time, and he was also told to leave the country. The two bishops left together for Lagos, Nigeria. Deportation seems to be becoming something of an occupational hazard for Anglican bishops.

The strong support given to Bishop Roseveare by other Christian leaders of Ghana is evidence enough, if evidence were needed, that, like Bishop Reeves, he was standing for the values of Christianity and humanity against the enslavement of the human mind. It makes no difference what color the oppressor is, nor what color he favors among his subjects. We thank God for the courageous Christian witness of both bishops, and pray that it may be effective in bringing about a rethinking of governmental policies.

Yardstick

Perhaps the most eloquent thing that has been said in this country about babies crippled by phocomelia was the magnificent photographs in *Life* magazine of lovely, rosy-cheeked infants who appeared to be healthy, happy, and normal in all other respects, together with families who obviously welcomed them and loved them. We heartily wish that one American family had not been widely named and depicted in its agonies of dread: It is so much harder to climb down from a wrong decision after it has been proclaimed to all the world as a right and necessary decision.

A significant news report from Religious News Service in this issue gives some Swedish reactions on the subject [see p. 13]. The point seems to be that in Sweden abortion to protect the mental health of the mother is not for the normal but for women whose "psychic health is judged to be seriously and permanently endangered." Once again, the fact is underlined that the decisive point is not "I do not want to give birth to this child" but "she" (by decision of a competent outside judge) "cannot without grave injury to herself give birth to this child."

There is nothing new about abortion, or about the rather closely related practice of infanticide. Both were widely practiced in the ancient Roman empire. Even in

the earliest Christian centuries, while the Church was still under persecution and disinclined to tackle questions of public policy, it bore frequent, unanimous, and emphatic witness to the right to life of unborn and newly born infants.

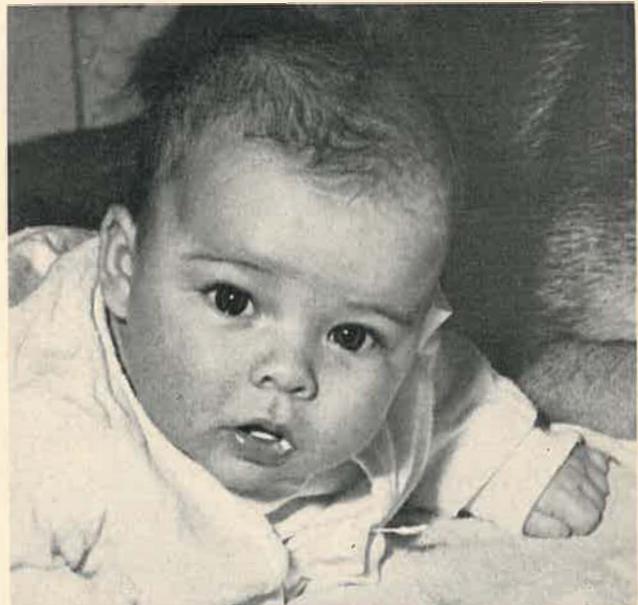
One power that man has always possessed is the power of dealing death to his fellowmen. One yardstick of advancing civilization is the restriction of this power to the state and the restriction of the state itself to the gravest of reasons for exercising it.

A Report on Tamworth

The Tamworth Plan has been much talked about in ecclesiastical circles for several years, although most people, including the editors of this magazine, had very vague ideas of what it was all about. Tamworth is a small village in a rather inaccessible part of New Hampshire. Something being done there by way of collaboration between churches is regarded by some people as a beacon light to the ecumenical movement and by others as a regrettable departure from the doctrine, discipline, and worship which the Church's ministers have sworn to uphold.

At the Detroit General Convention, there was some expectation that the House of Bishops would look into the subject, but the matter was deferred. Now, we are reliably informed, the Tamworth Plan is definitely on the agenda of the meeting of the House of Bishops scheduled for October 27th to November 1st, in Columbia, S. C.

It seems to be time for the Church in general to have some reliable, detailed information on this mysterious subject. Accordingly, we are publishing in two parts the story of the Tamworth Plan as seen by a veteran L.C. correspondent, the Rev. John W. Norris, who visited New Hampshire and the several towns involved in the arrangement to get the facts first-hand. We shall reserve comment on the merits of the subject until the whole report is available to our readers.



Revival

(fiction)

by Bill Andrews

August 22, 1962. I had to get some reference material to use in preparing for my new season of Sunday school teaching, so I dropped in on Fr. Carter at the study in the parish house about eight to-night. He took advantage of my presence to get a light switch fixed. Then he loaned me a battered copy of Gore's *Commentary*, a Bible atlas, and a Phillips' *The Young Church in Action*.

After that we found that the choir had left some coffee in the pot, so we warmed it up and talked a little about the state of the parish. I summed up my view by saying, "Father, nobody has more admiration than I for your predecessor. But you've brought new life and vigor to the parish. You've done a superb job."

Fr. Carter looked at me with a strange expression, half appreciative, half skeptical. Suddenly I knew that he was a tired and a worried man. "Thanks," he said. "But I've been asking myself often lately whether or not I have failed the parish dismally."

I went into a long and ardent exposition of his record. Membership is up; budget is up; a fine new church building has been erected; he has survived a few serious controversies, with dignity; the parish is more united than ever before since I've known it; church attendance and Sunday school enrollment keep climbing.

"All of which," he said, "proves nothing, except that the population of Oakburg has been increasing and that I am a reasonably competent ecclesiastical mechanic. But is there any evidence of spiritual growth in the parish?"

"What evidence could there be?" I asked.

"I'm not sure," he said. "I don't know

any valid method of statistically analyzing spirituality. But I have a very strong impression that, to most members of St. Martha's, the spiritual life consists of little more than attending a handsomely sung ritual on Sunday morning, saying the Lord's Prayer before they go to bed, and writing checks against a pledge they mildly resent.

"No evidence is conclusive — but it would ease my doubts somewhat if I more often walked into church on a weekday to find someone praying alone, if more than four people in the parish made retreats regularly, if I heard more confessions, and if, just once in a while, somebody would ask me for a spiritual book who didn't have a class to teach or a paper to present to a guild."

"Certainly you do your share of individual pastoral work," I said.

"Yes, the parish is used to the idea of the priest operating in a personal disaster situation. My predecessors established that point, and I'm grateful to them for it." Fr. Carter got up and walked around the office. "Three years ago, when I accepted this call, I made an estimate of the strengths and weaknesses of St. Martha's. Organizationally and economically, the parish has improved. But on the spiritual side, I cannot honestly say I sense any improvement since I've become rector. Maybe this is too tough for me. Maybe I ought to resign."

I groped for answers. I know I've been spiritually strengthened by Fr. Carter's ministry. But how do you say that convincingly and without vanity? I know others who, I'm sure, have grown spiritually — but I certainly know others who have not. The best I could come up with was:

"Father, don't resign. The need is here and you can meet it better than most. You say yourself you can't really judge your work. Perhaps you are exactly what is best for this parish." I paused, and grinned at him. "You know, my Baptist grandfather would have had a prescrip-

tion for you and St. Martha's at this point. It worked back in Iowa. He'd have said, 'Call in a first-rate evangelist and give 'em an old fashioned rouser of a revival.'"

Fr. Carter looked at me rather blankly for a few moments. Then a smile began to spread over his youthful face.

"Of course," he said. "Exactly right. Bless you and grandpa both!"

I spoke anxiously, "Now, Father, I wasn't being serious. Really, a revival in Oakburg, in St. Martha's of all places — it wouldn't go!"

"Oh, yes it will," he almost shouted. "We won't call it a revival. Call it a preaching mission — I know just the man to handle it. But a revival is what it will be, fervent and loud. By golly, St. Martha's will find out that the Blood of the Lamb still flows when I get old Leatherlungs Baxter in for a ten-day mission."

"Not a revival," I begged. "Not the old umpah hymns and the altar call, and all that."

"Yes," Fr. Carter said firmly. "Umpah, altar calls, and the works. It will be tremendous. Here in Oakburg the Baptists and the Methodists are so placid and High Church, the community never gets a real revival. Wait till they hear it's the Episcopalians who are going to give it to them."

There was no talking sense to him in that mood, so I left to go home and worry about whether I had performed the ultimate sabotage by handing him a bad idea. But later that evening, as I was studying the material I got from him, I came across Phillips' paraphrase of Peter's sermon at Pentecost: "These men are not drunk. . . . No, something tremendously important has happened. . . . This, my brothers in the faith of our fathers, is the *Word of God coming true before your eyes*. These men are prophesying."

May Lord have mercy on us all. I'm not sure whether I fear more a catastrophic failure of the revival at St. Martha's or a howling, scandalous success!

NEWS *Continued from page 6*

4th-7th. Speakers will include Byron L. Johnson, a consultant on Latin America for the AID program of the State Department and former U.S. Congressman from Colorado; Prof. Norman J. Whitney, lately returned from travels in the U.S. and Europe for the American Friends Service Committee; and the Rev. Glenn E. Smiley, a close friend of the Rev. Martin Luther King, Jr., and associate secretary for field work of the Fellowship of Reconciliation. Chairman of the conference will be the Rev. John Nevin Sayre, who is chairman of the Episcopal Pacifist Fellowship.

Meals and overnight accommodation will be provided at Seabury House up to a total of 50 persons, for those who reg-

ister in advance. Registrations, with a deposit of \$8, should be sent before August 31st to:

Mrs. Joseph Rohrer, 201 Morris Road, Ambler, Pa.

LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged	\$6,394.60
Receipts Nos. 3957-3992, August 9-15	426.50
	\$6,821.10

MUSIC

Learning and Camping

Choir boys from Christ Church, Grosse Pointe, Mich. [see cover], left Montreal on July 20th aboard the Greek Liner, *Arkadia*, for Britain, where they were scheduled to spend five weeks learning more about choir singing, visiting historic places, and enjoying a week of camping on the Wye River in South Wales. They are attending a boys' choir school in Darley Dale, near Matlock, Derbyshire, which is sponsored and led by the Royal School of Church Music.

Accompanying the 19 boys are the

Rev. Erville B. Maynard, rector of Christ Church; Mrs. Maynard; Mrs. Waldo Granse; Mrs. Harry A. Carson; and Mr. John Butler. Mr. Butler, a parishioner of Christ Church, who is studying in England, will remain with them throughout their stay.

The trip was the idea of Ellwood Hill, organist and choirmaster at Christ Church, after he and his son visited the Darley Dale school last summer.

Expense of the trip is being borne jointly by the parents of the boys, the Episcopal Churchwomen, the Altar Guild, and the vestry of Christ Church.

DOMINICAN REPUBLIC

Revolution in Santo Domingo

On August 5th, a new church, school, and auditorium were consecrated by the Rt. Rev. Paul A. Kellogg, Bishop of the Dominican Republic, in Santo Domingo. This major effort toward Spanish-language work in the capital city, through the congregation of "San Andrés," was made possible by large grants from the United Thank Offering of the Episcopal Church Women.

San Andrés began as a small mission in 1954, under the direction of the Rev. Philip E. Wheaton, then vicar of the Church of the Epiphany, the English-speaking congregation in Santo Domingo.

All of the services and other work were carried on exclusively in Spanish. Today, San Andrés is one of the largest indigenous congregations in the country.

The new church is a revolution both in architecture and in art for the Dominican Republic. It marks an unusual experiment in church building, as the roof is of hyperbolic-parabolic construction, in which the walls touch neither the roof nor the floor, and it thus provides for perfect ventilation in this tropical climate. The church was designed and executed by Dominicans, Mr. Juan J. Pujadas, architect, and Mr. Guillermo Armenteros, construction engineer. The building is round, with the altar in the center. The baptismal font is in open air and the font is set in a recessed pool made in the form of a triquetra. The whole effect is one of coolness and light, with the eyes of the faithful carried outside the building itself to the sky and clouds in the background.

Two wood reliefs, one of the Nativity and the other of the Crucifixion, are semi-abstract, finished in deep but subtle colors. A Christus Rex hangs over the free-standing altar. The art work was done by a Spaniard, Antonio Prats Ventos, who has been in the Dominican Republic since his 17th birthday. His roots are Dominican even though his birthplace is Spain, and he is the only foreigner who was invited to belong to the newly formed Dominican Artists and Sculpturers group.

The new school is another step in the Episcopal Church's program to serve the country and advance its own work through parochial schools. San Andrés School has been built for primary and intermediate education and includes ample classroom, office, and storage space. The school and the church cost somewhat over \$30,000 each.

The consecration was attended by over 500 people.

CHURCH AND WORLD

Beware the Chameleon

Comparing the "acceptance" of Roman Catholics with the ridicule often met by practicing members of the Old Order Amish group, Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, said recently:

"People don't hate us. Rather, they like us and gladly receive us. We intermingle — knowing us, they find nothing repellent in our address. . . . The point is this. . . . We're accepted. If that's the effect of better understanding, fine. But if it means that, chameleon-fashion, we've taken on the coloration of a secular civilization, it's tragic."

Such adopting of the world's coloration, the archbishop said, could mean that the world and the "spirit of the world, for which Christ refused to pray, recognizing 'its own,' has embraced us in a veritable kiss of death."

Writing in the *Pilot*, official weekly publication of his archdiocese, Cardinal Cushing said the Amish are "men and women of immovable conviction." He said that "their simple affirmation is better than many assertions made under oath, and that "they will not dilute their beliefs nor compromise their code."

"Let's salute the Old Order Amish," the cardinal said. "They dare to be different for conscience' sake." [RNS]

JAMAICA

Independence

Religious observance occupied a prominent part in the week-long celebrations of independence in Jamaica. The island became independent of Great Britain on August 6th, after some 307 years of British rule.

All through the island, including its 1,102 villages, "watchnight" services were held at 11 p.m. on August 5th. On August 6th, the churches were represented at flag raising and similar ceremonies. Everywhere large attendances were reported.

Princess Margaret represented the Queen of England, and with her husband, the Earl of Snowdon, attended divine service in Spanish Town Cathedral on Sunday, August 5th. The lesson was read by the Governor General, Sir Kenneth Blackburne.

The week-long celebrations ended on



Above: Christus Rex and reliefs in San Andrés Church, Santo Domingo. Wording around the wall, translated, reads, "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6). Left: Procession at the consecration of the San Andrés Church. An indigenous congregation has a building indigenous in concept and workmanship. A new school is another step in the Church's program of service.

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Sunday, August 12th, with a National Day of Meditation in all the churches. Again large attendances were reported.

Also on the island to join in the celebrations were the Archbishop of the West Indies, the Most Rev. Alan Knight; the Bishop of Birmingham, the Rt. Rev. J. L. Wilson, representing the Archbishop of Canterbury; Dr. W. Visser 't Hooft, General Secretary of the World Council of Churches; the Rev. Marcus Jamies, the Jamaican rector of St. Peter's Church in London; and the Rev. Hugh Blackburne, brother of the Governor General.

The Pope was represented by His Eminence Archbishop Giovanni Ferrigno, Papal Nuncio, who sang Solemn Pontifical High Mass in Holy Trinity [Roman Catholic] Cathedral.

The celebrations extended to the USA also. On August 5th two special church services were held in New York City, when hundreds of Jamaicans prayed for guidance for the new nation in the difficult years ahead. Over 600 attended St. Simeon's on Sunday morning and over 1,500 attended a special service of thanksgiving at the Church of the Intercession in the afternoon.

FRANCE

Written in Stone

More than 3,000 Christians from many different nations attended the inauguration of the new Church of the Reconciliation at the Protestant monastic community of Taizé [see p. 9], near Cluny, France, August 4th-6th. The church was built by a German reconciliation group.

On August 6th, in the crypt of the new church reserved for that purpose, a Roman Catholic Mass was celebrated by Msgr. Lebrun, Bishop of Autun. Msgr. Martin, president of the Secretariat for Christian Unity in France, the Archbishop of Rouen, and Msgr. Flusin, Bishop of St. Claude, were present for the evening service of the Taizé Community. Also present were representatives of Franciscan, Benedictine, and Cistercian religious orders.

For many years the Community of Taizé has held its services in the Roman Catholic parish church in the village with permission of the diocesan bishop. The brothers will continue to worship in the ancient church on occasions when the new and larger church is not needed. There are 50 brothers in the Protestant community devoted to Christian unity. Four young men made their professions during the three-day observance.

Anglican Bishop Stephen Neill, professor of missions at the University of Hamburg, brought greetings from the Archbishop of Canterbury. Among the many Church leaders attending were Metropolitan Meliton from the Ecumenical Patriarchate of Constantinople; Archbishop Gunnar Hultgren, Primate of the Lutheran Church of Sweden; the Rt. Rev.

Oliver S. Tomkins, Anglican Bishop of Bristol; and Methodist Bishop James K. Mathews, of Boston, Mass.

The Church of the Reconciliation at Taizé has been built as a place of prayer for Christian unity. "Being written in stone, it expresses better than mere words the desire for peace and reconciliation among men," a statement of purpose declares. [EPS]

SWEDEN

Precise Conditions

Churchmen of the State Lutheran Church in Sweden have taken exception to editorials in Stockholm newspapers which assumed in advance that the Swedish authorities would rule in favor of Mrs. Robert Finkbine of Phoenix, Ariz., who sought an abortion in Sweden to prevent the birth of a baby who might be deformed by her taking of thalidomide early in her pregnancy [L.C., August 12th]. She had been denied permission for the abortion in Arizona.

Lutheran experts in the field cautioned that the law lays down precise conditions, and that the mere wish of the mother is not a legally sufficient justification for approving the operation. They said that the law is not clearly applicable to the case of the American woman, since it authorizes termination of pregnancy where there is physical danger to the life and health of the mother, and for such cases as pregnancy arising from rape. A 1946 amendment to the law also permits abortion when the psychical condition of the woman is judged to be seriously and permanently endangered. It is thought in Stockholm that the Finkbine case is currently being examined under this amendment [see page 10].

[Later reports at week's end stated that permission had been granted and the operation had taken place. The doctor told the Finkbines that the foetus was deformed.]

CALIFORNIA

Bench and Altar

A votive Eucharist of the Holy Spirit for members of the American Bar Association, meeting in San Francisco in their annual convention, was held at the 11 o'clock celebration in Grace Cathedral on August 5th.

The Rt. Rev. James A. Pike, Bishop of California and also a lawyer, was the preacher, and the Very Rev. C. Julian Bartlett, dean of Grace Cathedral, was the celebrant. A member of the United States Supreme Court, Justice Tom Clark, read the lesson. Two Episcopal clergymen, also both attorneys, participated — the Rev. Francis W. Read, J.D., vicar of Inverness and Bolinas, was Epistler, while the cathedral's sub-dean, the Rev. Albert J. Colton, LL.M., was Gospeller.

CLASSIFIED

advertising in *The Living Church* gets results.

PEOPLE and places

BOOKS WANTED

URGENTLY NEEDED! 5 copies of Volume I of *The Pastoral Series* by Fr. Chalmers — *Lessons on the Life of Our Lord Jesus Christ*. Also urgently need 5 copies of each of the remaining courses in *The Pastoral Series* (with exception of "Work Books," which are not needed). Send to The Rev. Joseph F. Hogben, St. Christopher's Church, 812 Arizona St., Boulder City, Nevada. Payment will be made promptly.

WILL pay reasonable price for copy of (1) Frederic G. Kenyon, *Libraries and Museums* (paper, 79 pages); (2) August Prehn, *Practical Guide to Scientific Study of German Vocabulary* (Oxford, 1913.) Reply Box L-829.*

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

LINEN CHASUBLES, Fair Linens and other Church Linens, exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

DIRECTOR OF RELIGIOUS EDUCATION for suburban New York City parish. Lower grades. Excellent facilities and community. All Saints Church, Leonia, N. J.

HISTORY AND SPEECH teacher for high school. Apply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

LARGE PENNSYLVANIA PARISH desires correspondence with clergy anticipating move or affiliation as assistant to Rector in full parochial duties. Reply Box P-824.*

ORGANIST-CHOIRMASTER: part-time position in suburb of New York City. Highest standards. Growth potential. Reply Box T-825.*

THIRD CLERGYMAN wanted for active South Florida parish. Send resumé. Reply Box H-826.*

POSITIONS WANTED

PRIEST, age 36, single, Prayer Book Catholic, desires assistantship in growing parish. Reply Box F-818.*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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

THE LIVING CHURCH

Appointments Accepted

The Rev. Charles H. Brieant, formerly assistant minister, organist, and choirmaster at St. Mary's Church, West New Brighton, Staten Island, New York City, is now vicar at St. Paul's Church, De Kalb, Ill., and chaplain to Episcopal students at Northern Illinois University. Address: 328 Augusta Ave.

The Rev. Charles A. Bryan, formerly rector of Grace Church, New Market, Md., and vicar at St. Timothy's Church, Frederick, is now assistant at the Church of the Nativity, Cedarcroft, Baltimore, Md. Address: 1200 Gittings Ave., Baltimore 12.

The Rev. Herbert H. Catlin, formerly vicar at St. Michael's Church, Cookeville, Tenn., is now curate at St. John's Church, Ogdensburg, N. Y.

The Rev. Robert E. Craig, formerly in charge of the Church of the Messiah, Pulaski, Tenn., is now associate at the Church of the Good Shepherd, Lookout Mountain, Tenn.

The Rev. Warren H. Deane, formerly assistant minister at Emmanuel Church, Webster Groves, Mo., will on September 1 begin work at St. John's Church, Honeoye Falls, N. Y.

The Rev. Thomas E. Dobson, formerly curate at St. John's Church, Olympia, Wash., has for some time been vicar of the Stillaguamish mission field in the diocese of Olympia, serving churches at Marysville and Camano Island. Address: Box 41, Marysville, Wash.

The Rev. David Edman, formerly curate at Christ Church, Bronxville, N. Y., will on September 10 take charge of the Church of Christ the King, Stone Ridge, N. Y.

The Rev. Samuel S. Elliston, formerly rector of St. Mary's Church, Blair, Neb., is now vicar at Holy Family Mission, Omaha, Neb. Address: 12203 Shirley.

The Rev. James P. Frink, formerly in charge of St. Peter's Church, (Manton) Johnston, R. I., will on September 1 become rector of St. Mary's Church, East Providence, R. I. Address: 83 Warren Ave., East Providence 9.

The Rev. Neil I. Gray, formerly rector of St. Peter's Church, Fernandina Beach, Fla., will on September 1 become executive director of the department of Christian education of the diocese of Florida. Address: 325 Market St., Jacksonville 2.

The Rev. Robert H. Johnston, formerly curate at St. Luke's Church, Germantown, Philadelphia, will on September 1 become rector of St. Mark's Church, Philmont, N. Y., and Trinity Church, Claverack.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

New Guinea Students

Previously acknowledged in 1962	\$441.05
P.L., Norwalk, Conn.	10.00
	<hr/>
	\$451.05

Red China Refugees

Previously acknowledged in 1962	\$ 97.60
W.G., Spray, N. C.	5.00
L.J., St. Louis, Mo.	50.00
	<hr/>
	\$152.60

Cuban Refugees

Previously acknowledged in 1962	\$1,877.53
W.G., Spray, N. C.	5.00
	<hr/>
	\$1,882.53

Presiding Bishop's Fund for World Relief

Previously acknowledged in 1962	\$40.00
H.M., Astoria, N. Y.	10.00
	<hr/>
	\$50.00

The Rev. Armand A. LaVallée, formerly assistant at St. Mark's Church, Riverside, R. I., is now rector of St. Thomas' Church, Greenville, R. I. Address: 1 Smith Ave.

The Rev. Albert Lucas, formerly rector of Trinity Church, Bend, Ore., is now rector of St. John's Church, Hagerstown, Md. Address: 101 S. Prospect St. (He is not to be confused with the Rev. Dr. Albert H. Lucas, retired priest of the diocese of Pennsylvania, now residing in Connecticut.)

The Rev. W. Barnum McCarty, formerly director of youth and of Camp Weed for the diocese of Florida, with address in Tallahassee, will on September 1 become rector of St. Andrew's Church, Panama City, Fla. Address: 907 Fairland Ave.

The Rev. Arthur M. Sherman, formerly rector of the Church of the Mediator, Allentown, Pa., will on September 1 become rector of Christ Church, Warren, Ohio. Address: 2627 Atlantic St., N. E.

Typical of the general progress of the parish during the Rev. Mr. Sherman's 11 years in Allentown is the growth of the Sunday school: It advanced from 13th in size in the diocese to first. He has also been active in diocesan and civic affairs and was appointed in May by the Bishop of Bethlehem to be the clerical representative for the diocese to the Second Anglican Congress, which will meet next summer in Toronto. In moving to Warren, Ohio, he becomes ineligible for this assignment.

Ordinations

Deacons

In the July 29 issue we listed the names of 221 newly-ordained deacons. The following persons have also been ordained to the diaconate recently; each is listed with his diocese and the church he will serve, in many cases as assistant:

Harwood Bartlett (Atl.), All Saints', Atlanta; chaplain to students at Georgia Institute of Technology and Agnes Scott College.

Wilbur Bearsheart (S. D.), Crow Creek Mission, Fort Thompson, S. D.

John S. Bigler (Mich.), Christ Church, Detroit.

Noah Broken Leg (S. D.), Pine Ridge Mission, Pine Ridge, S. D.

Peter W. Calhoun (Atl.), assistant manager, Camp Mikell, until this September; then assistant to archdeacon of metropolitan Atlanta.

Helon L. Chichester, Jr. (Atl.), St. James', Cedartown, Ga.

Robert M. Claytor, Jr. (Tenn.), St. Andrew's, Harriman.

Charles S. Cook, Jr. (S. Va.), Epiphany, Danville, Va., Christ Church, Glenwood.

Charles Evan Davies (N. Mex.), St. Paul's, Las Vegas, N. M., for summer; then to England for further study.

Leroy A. Davis (S. Ohio), Christ Church, Glendale, Ohio.

Robert W. Duvall (U.S.C.), Trinity Church, Abbeville, S. C.

Franklin C. Ferguson (Tenn.), Grace Church, Chattanooga.

Dean Foley (Wyo.), St. James', Kemmerer; St. Bartholomew's, Cokeville.

Thomas G. Garner (Tenn.), St. Peter's, Columbia, Tenn.

Malcolm D. Girardeau, Jr. (Tenn.), St. Peter's, Chattanooga.

Fernando Gomez (Cuba), Calvary Church, Havana.

Blount H. Grant, Jr. (Atl.), St. Michael and All Angels', Stone Mountain, Ga.

Julius F. Haley (U.S.C.), Chapel of Cross, Columbia, S. C.

Robert L. Kaake (Mich.), St. Andrew's, Flint.

Robert S. Kengla (L. I.), St. Barnabas', Stottville, N. Y.; St. John the Evangelist, Stockport.

Raymond J. Lawrence, Jr. (S. Va.), St. Andrew's, Newport News, Va.

John Liu (Honolulu, but he transferred to the missionary district of Taiwan).

Alfred C. Martin (S. Va.), Blackstone Larger Parish; St. Luke's, Blackstone, Va.

Lawrence McCool (Wyo.), St. Mark's, Casper.

Henry J. Miller, Jr. (Atl.), Mediator, Washington, Ga.; after September 1, tutor, School of Theology, University of South.

David Allen Owen (Ohio), St. Chrysostom's, Chicago, Ill.

James A. Patrick (Tenn.), graduate study at University of the South.

Luther G. Pitts, Jr. (N. M.), Epiphany, Socorro, N. M.; St. Philip's, Belen, N. M.

John C. Rivers (S. Va.), Eastern Shore Chapel, London Bridge, Va.

Alfred F. Scogin, Jr. (Atl.), to the perpetual diaconate; St. Martin in the Fields, Atlanta.

George H. Sparks, Jr. (U.S.C.), Holy Cross, Fountain Inn, S. C.; St. Philip's, Greenville.

John Thornton (Wyo.), St. Peter's, Sheridan.

Delbert S. Westling (Hon.), St. Christopher's, Kailua, Hawaii.

James L. Wilbanks, Sr. (Tenn.), to the perpetual diaconate; to serve Grace Church, Chattanooga.

James R. Wolfkiel, Jr. (L. I.), Trinity and St. Michael's, Fairfield-Middleville, N. Y.; St. Alban's, Frankfurt.

Thomas K. Yoshida (Hon.), Christ Church, Kilauea, Kauai; St. Thomas', Hanalei; residence, Kapaa, Kauai.

Philip Zimmers (Wyo.), St. John's, Jackson, Wyo.; Transfiguration, Moose.

Armed Forces

Chaplain Edward S. Winsor, formerly addressed at AFB Bangor in Orono, Maine, may now be addressed: Base Chapel, Maxwell AFB, Montgomery, Ala.

Changes of Address

The Rev. Earl H. Brill, Episcopal chaplain at the American University, Washington, D. C., formerly addressed in Bethesda, Md., may now be addressed at 4222 Forty-Sixth St. N.W., Washington 16.

The Rev. Eric M. Tasman, who is retiring as rector of the Church of the Holy Communion, South Orange, N. J., may be addressed after September 1 at 120 S. Harrison St., East Orange, N. J.

The Rev. T. David Wallsteadt, formerly addressed at a post office box number in Coconut Grove, may now be addressed at 3461 Main Highway, Coconut Grove, Miami 33, Fla. He will continue to be director of Christian education at St. Stephen's Church, Coconut Grove.

Births

The Rev. Franklyn Y. Weiler and Mrs. Weiler, of St. Andrew's Church, Newark, N. J., announce the birth of their first child, John Andrew, on July 19.

Restorations

The Rev. Paulo Kyoshi Ico was restored to the priesthood on May 27 by Bishop Sherrill of Central Brazil, who remitted and terminated the sentence of deposition pronounced on April 12, 1952.

Receptions

The Rev. John Vallensis was received from the priesthood of the Roman Catholic Church on June 16 in the diocese of Indianapolis. He will study for his doctorate in theology at GTS.

DEATHS

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

The Rev. Eldred Donald Murdoch, chaplain at the Episcopal Student Center, University of North Dakota, died August 2d, in Grank Forks, N. D.

The Rev. Mr. Murdoch was born in Wimbledon, N. D., in 1902. He was a graduate of the North Dakota State Teachers' College, and received the M.A. degree from the University of North Dakota. Mr. Murdoch taught school before he was ordained to the priesthood in 1947. He served churches in North Dakota from 1945 until 1952, when he became dean at St. Francis Boys' Home, Bavaria, Kan.

Mr. Murdoch was at St. Francis Boys' Home until 1954, when, in addition to his chaplaincy at the University of North Dakota, he became vicar of St. Luke's Church, Walshville, N. D.

Mr. Murdoch is survived by his wife, Elizabeth, three daughters, and one son.

The Rev. Charles E. Tuke, rector emeritus of the Church of St. John the Evangelist, Lansdowne, Pa., died August 3d, in Brunswick, Maine.

Dr. Tuke was born in Darnell, England, in 1876. He was a graduate of Trinity College, and studied at Berkeley Divinity School. In 1917 he received the D.D. degree from Whitman College. Dr. Tuke was ordained to the priesthood in 1905, and served churches in Montana, Minnesota, and Washington, before becoming, in 1922, rector of the Lansdowne church where he served until he retired in 1953.

He was a deputy to General Convention in 1934, 1946, and 1949.

Surviving are three daughters, Mrs. William B. Winne, Mrs. Gordon Cooper, and Mrs. Domer Shaw; a son, David; grandchildren; and great-grandchildren.

Russell Carter, active Churchman and well-known musician, died July 27th, in a hospital in Albany, N. Y. He was 81 years of age.

Dr. Carter was a graduate of the Julliard School of Music, and attended the University of Rochester. He was awarded a doctorate in music from the Chicago Conservatory of Music. He was director of music in the New York State Education Department from 1923 until his retirement in 1949. He wrote for musical and educational periodicals and was the author of *Syllabi and Courses in Music*, which is used throughout the New York state schools.

He was secretary of the vestry at Grace and Holy Innocents' Church, Albany, from 1948 until his resignation a few months ago. He bequeathed \$10,000 to the church.

Dr. Carter was a deputy to five General Conventions, and served two terms on the standing committee of the diocese of Albany. He was elected to the executive council of the American Church Union many times, and was a member of the ACU at the time of his death.

Surviving are a nephew, Wilbur A. Moore, and a niece, Mrs. J. W. McShea.

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.

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

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

ST. MARY'S

3647 Watseka Avenue Culver City-Palms
Rev. Robert W. Woster, r
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7;
Thurs, Fri, Sat, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues
Sun Masses 7:30, 9, 11; Daily Mass 7

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. A. E. Livesay, 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, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

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

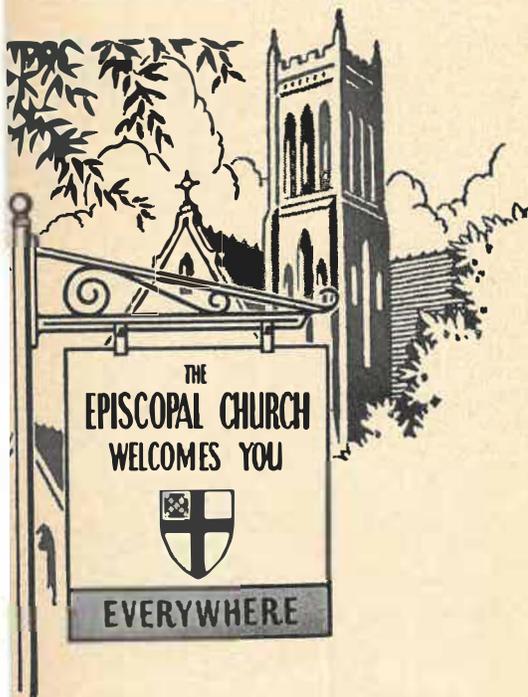
COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL
2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun 6:30, 7, 8, 10; Weekdays 7:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
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

Continued on next page



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; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

PALM BEACH, FLA.
BETHSDA-BY-THE-SEA
 S. County Rd. at Barton Ave.
 Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell, Minister-Christian Education
 Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev; Daily MP 8; Wed HC 10

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

ST. PAUL'S 50th & Dorchester
 Sun HC 8, 9, MP 11 (1S, HC 11); Daily HC, Mon-Fri 7; Sat 9:30

PORTLAND, MAINE
CATHEDRAL CHURCH OF ST. LUKE State St.
 Very Rev. Charles O. Brown, dean
 Sun 7:30, 9 HC, 11 MP (ex 1S); Mon 10:30; Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC; EP daily 5:30

BALTIMORE, MD.
ST. MICHAEL AND ALL ANGELS
 St. Paul & 20th Sts.
 Rev. Osborne R. Littleford, r
 Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Streets
 Rev. MacAllister Ellis; Rev. Robert Jaques
 Sun Masses 7, 8 (Low Mass), 9 (High Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

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

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschield, 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
 Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

NEWARK, N. J.
GRACE 950 Broad Street
 Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c
 Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri & HD 9:30

SEA GIRT, N. J.
ST. URIEL THE ARCHANGEL
 Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.
TRINITY CATHEDRAL West State & Overbrook
 Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HC 7:30

BUFFALO, N. Y.
ST. ANDREW'S 3107 Main Street at Highgate
 Sun Low Mass 8, Sol High 10; Daily Mass 7 ex Thurs 10; C by appt

ELMIRA, N. Y.
GRACE Church and Davis Sts.
 Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdays HC Wed 9:30, Thurs 7, HD as anno; EP daily 5:15; Healing Service 1st Mon 7:30; C by appt

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 Rev. Terence J. Finlay, D.D., r
 Sun 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.

HEAVENLY REST 5th Ave. at 90th Street
 Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 Rev. C. H. Graf, r; Rev. A. MacKillop, asst.
 Sun HC 8, 11; Daily HC 7:30

NEW YORK, N. Y. (Cont'd.)
ST. MARY THE VIRGIN 139 West 46th St.
 Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 7:30-8:30

RESURRECTION
 Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
 Sun Mass 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 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC (Spanish), 6 EP; Weekdays Mon thru Thurs 7:30 MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP, 9:30 HC; EP daily 6

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

PEEKSKILL, N. Y.
ST. PETER'S 137 N. Division
 Rev. M. L. Foster, r; Rev. J. C. Anderson, c
 Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C Sat 4

SYRACUSE, N. Y.
CALVARY 1507 James St. at Durston Ave.
 Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7; Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs 8:45, Sat 4:30-5:30

TROY, N. Y.
CHRIST & ST. BARNABAS 2900 Fifth Ave.
 Rev. Edward Kronvall, Jr.
 Sun Low Mass 9; Daily as anno

WATKINS GLEN, N. Y.
ST. JAMES' (the Grand Prix town)
 Rev. Alton H. Stivers, r
 Sun H Eu 8, 10:30; Wed 9:30

FRONTIER CITY, U.S.A. (Okla. City, Okla.)
ST. RAPHAEL'S, The Travelers' Church on Rt. 66
 The Little Pioneer Church of Frontier Days
 Sun MP 8:30, 11

JIM THORPE, PA.
ST. JOHN'S 3rd & Center off Pa. 903
 Rev. R. H. Hutchinson, r
 Sun HC 7:30 (ex July) & 9; MP 8:45

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

SEAWANE, TENN.
ALL SAINTS' CHAPEL Univ. of the South
 Sun HC 8, 11 1S, 12:15 ex 1S, 11 MP; 2 Carillon Concert; Weekday services as anno

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Road
 Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) MP & HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30 & 7:30

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

SEATTLE, WASH.
EPHANY 38th & E. Denny
 Rev. E. B. Christie, r
 Sun 8, 11; Wed 7:30, 10

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
 Rev. John B. Lockerby; Rev. Eugene L. Harshman
 Sun 7:30, 9 H Eu, 11 Mat & H Eu

SPOKANE, WASH.
ST. JOHN'S CATHEDRAL Grand at Sumner
 Very Rev. Richard Coombs, dean
 Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:45

TACOMA, WASH.
CHRIST CHURCH Division and No. "K"
 Sun 8, 9:15, 11; Daily MP 8:45, EP 5:30 (ex Sat); HC 10 Wed & HD; 7 Thurs

ST. MARY'S—Lakewood 10630 Gravelly Lake Dr.
 Rev. George H. Ziegler; Rev. John J. Miller
 Sun 7:30, 10; Daily 7 ex Wed & Sat 9:30

FOND DU LAC, WIS.
ST. PAUL'S CATHEDRAL West Division St.
 Very Rev. John E. Gulick, D.D., dean
 Sun Masses 7:30, 9:30; Daily Mass 7:15, ex Mon & Wed Mass at 9; C Sat 4:30

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



CATHEDRAL CHURCH OF ST. LUKE
 PORTLAND, MAINE