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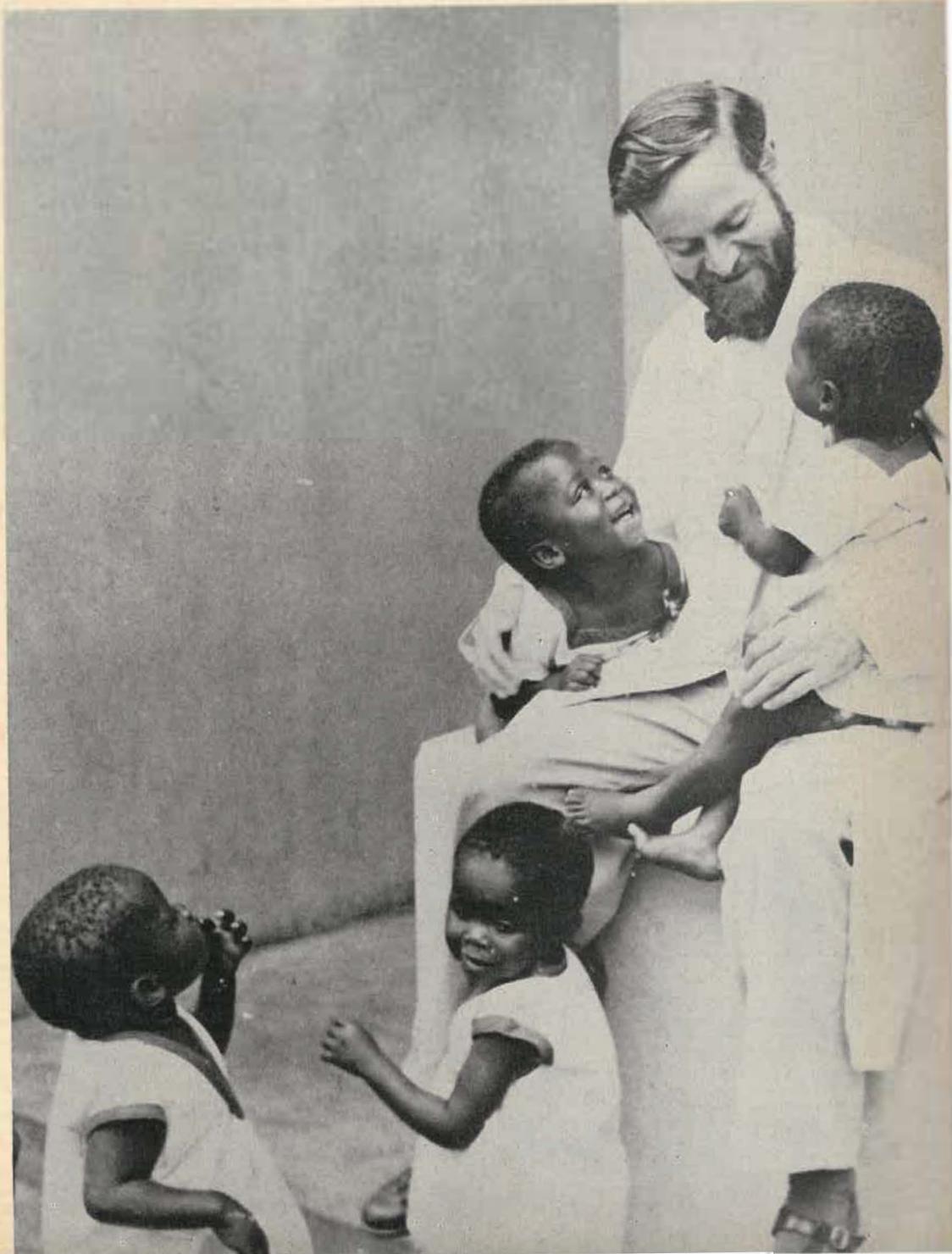
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**Unwelcome
in Albany**

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**Dialogue
in the Family**

Dr. Anthony Barker
and Zulu children:
One in three die
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

**Accepting
Your Call**

So your rector has asked you to teach this year. Congratulations! You have been considered worthy to be tried out as a member of a picked group at the heart of the Church's life. You are to be one of those "inside" people who will be training the children, and through them, the coming leaders of the Church. About one in every 30 adult members of the Christian bodies in this land share this honor in a given year. But since there are many former Church teachers now inactive — perhaps four for each one now in charge of a class — then about one of every six or seven adults has, at some time, engaged in parish teaching.

Too many of these started weakly — unprepared, uninspired — and quit after a year or even less. But you are going to be different. You are going to make this a great advance step in your grown-up life. You are not just going to "try it out for a while," but you are going to be, henceforth, with increasing effectiveness, in one capacity or another, a Christian teacher. You are — if you are the sort of Churchman your rector believes you to be.

It is easy to imagine how you feel. At first you felt complimented. You are still a little scared. You recall some splendid teachers you have known, and the Sunday school of your youth. You wonder if you can fill the job with your small equipment. You told your rector that you didn't know anything about the Bible, but he brushed that aside. He said he counted on you to keep on studying, and it was time you did, anyhow.

Somebody Must Teach

Look at it from the rector's side. This class needed a teacher. The rector knew enough of your intelligence, education, personality, and spirituality to believe you could start and improve. It was a real compliment. The priest has his school. Much as he might often wish that he might teach them all personally, in small groups or all together, he knows that this is impossible. He has to find teachers, not from some list of trained graduates, but from among his own parishioners. (Confidentially, he knows well that almost the only way he can get most adults to learn more is to induce them to teach.)

He has his own requirements, naturally. But in a given parish, only a few can be found each year to measure up to

high standards. Most teachers are *in process of being made* into fine teachers; they are mid-course. So, if he is an old hand, he will have arrived at three qualifications for his teachers, in this order of importance: (1) loyalty and zeal; (2) availability; (3) knowledge, skill, and experience. The last can be acquired. If you can meet the first two requirements, you can, on the job, catch up on the third.

There are certain things which you as a new teacher have a right to expect — yes, demand — at the start of each year. These are:

- ✓ You can expect to be given an effective text or outline for the year. You will find other books to help, and you will introduce additional subjects as you go along and discover your children's needs and concerns, but this backbone comes from the parish authority. You are an agent in teaching the Christian religion, which is no shapeless mass of sentiment, nor yet a collection of antique folk-stories and lore, but a substantial body of truths, usages, and disciplines. These have been organized into portions suited to the age of your pupils, in the form of your text or guide. (Which text your priest has chosen from the current ones available is a measure of his awareness of the Church's educational program.)
- ✓ You have a right to expect that your priest, or someone appointed by him, shall have a private session with you to go over your material, before the opening date and if possible about once every month. This is in addition to the general teachers' meeting.
- ✓ You should be given correct lists, well in advance. You have a right to a separate room for your class, and enough proper equipment. You should expect a school properly organized and disciplined.

Teachers Never Quit

And now you are in for it — not just one year of teaching. Teachers, like parents, never quit; they can't. The burden of the growing lives of boys and girls is upon their hearts. Teaching *gets* you. The act of teaching changes the teacher. It demands that you call up talents hitherto unused and forces never before released. You will not only learn as you teach but you will grow in grace.

When you become a teacher, you cease to be a child. Gone must be childish nonsense — flights, evasions, self-indulgence, pettiness, procrastination, over-sensitiveness, and pretense. You have become a responsible Christian adult. You will never be the same again. Accept your call then, gladly, seriously. It is from God, through the lips of His minister. As you teach, more may happen to you than to your pupils. Steady, then! You are entering a long career. Come well prepared on the opening Sunday to meet your spiritual children.

This number is a reprinting substantially of the first article in these Talks which appeared in the first September issue of 1944. This column has appeared every two weeks (with a few exceptions) during these 18 years. Selections have been published in the two books, *It's Fun to Teach*, Morehouse-Gorham, 1951 (Morehouse-Barlow), and *The Ladder of Learning*, Seabury Press, 1960.

The Living CHURCH

Volume 145 Established 1878 Number 10

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

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THINGS TO COME

September

2. Eleventh Sunday after Trinity
4. Episcopal Pacifist Fellowship conference, Seabury House, Greenwich, Conn., to 7th
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

8. 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.

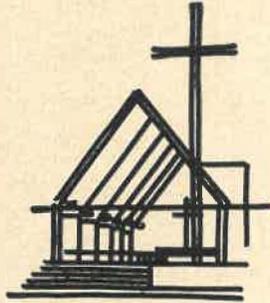
NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.



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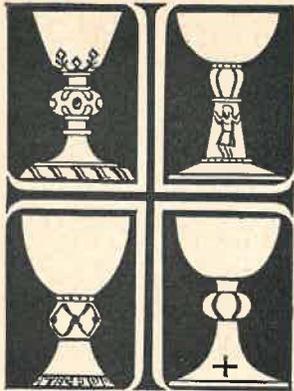
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LETTERS

Most letters are abridged by the editors.

Information Please

Entering freshmen will be arriving at Stanford University on September 19th from all over the nation. The Episcopal chaplain at Stanford will be free to visit Episcopal freshmen immediately if he has their names from their home parishes. Otherwise it may be several weeks — past the strategic time for making contact with freshmen — before he has access to religious preference cards. May I have the hospitality of your columns to urge readers who know of freshmen coming to Stanford to send me their names in good time? If we also have their home addresses we will send them advance copies of the Episcopal program at Stanford for the autumn quarter.

(Rev.) JOHN W. DUDDINGTON
Chaplain, Stanford University
Canterbury House
1176 Emerson St.
Palo Alto, Calif.

Strong Medicines

"And it came to pass that a certain woman being great with child came unto him and spake saying, 'Lo, I am sore afraid, for it hath been revealed unto me that my child may be born unto me deformed, having neither legs nor arms. I have taken of strong medicines and the physicians say that it is naught but half likely that the child shall be whole.'

"And he answered her saying, 'Verily, thy pregnancy must be therapeutically terminated. Of a truth, it is not good that thou shalt be anxious, nor is it meet that any should be born save those perfect of the body. For is not the body more important than the soul? But be ye certain that this murder be done in love; anything whatsoever the infallible human mind perceives as being done in love may be done without sin. For it hath been verily spoken, there are no absolutes.'"

Having read about some of our clergy's views regarding the pathetic Finkbine case, we cannot help but wonder what atrocious perversion of God's truth will be offered next to the end that Christianity need not offend anyone — least of all Satan. (Or is it fashionable to believe in Satan these days?)

ALAN T. FORRESTER
Sales representative, Upjohn Co.
MRS. ALAN T. FORRESTER
Director of Christian education,
Trinity Parish Church

Seattle, Wash.

The Facts

The article in the August 5th edition re the Chapel of the Transfiguration by Thadine Maytum needs the following corrections:

(1.) The font is made of stone, rather than of native woods.

(2.) The services on Sundays are held during the months of July and August. The article gave the impression services are held from May to the first of October.

(3.) The distance from the chapel at Moose to the town of Jackson is 14 miles rather than 40.

The reason I make these corrections is

that I served as priest-in-charge of the Chapel of the Transfiguration for four years, before coming to my present work in June. During my years at Jackson, I received many letters asking about services at the chapel on Sundays, the distance from Jackson to the chapel. I also write in order that the members of the family that gave the font may know it remains in the chapel, and is used quite frequently.

(Rev.) E. CECIL DICKIN
Assistant rector, St. Paul's Church
Salem, Ore.

Editor's comment: Services at the Chapel of the Transfiguration are held from June through August, according to the Rev. Philip Zimmers, vicar.

Christian Passover

Recent letters to the editor in both the *Christian Century* and *THE LIVING CHURCH* have strongly suggested a fixed date for Easter. There seems to be much in favor of celebrating the Resurrection on the same date each year, perhaps, as some suggestions have it, on the first Sunday in April. It seems to me, however, that there is a problem involved which has not been explored.

Easter is a part of the Christian Passover. It is the great act of liberation from our slavery to death, and I think that unless we slip into the heresy of abandoning our Old Testament roots and the whole background of the Church's life in the ancient People of God, Israel, we should try to keep alive and meaningful whatever ties we have with Israel's history. I realize that the connection, so far as actual dating in any given year, between Jewish Passover and Christian Good



Friday-Easter has been largely lost. They do not always come together. But might it not be more reasonable, in terms of who we Christians are, to attempt to fix Easter always in terms of Passover and not in terms of the modern civil calendar? Is it more important that we should meet the convenience of the commercial world by having Easter in good Spring weather or teach the significance of God's mighty actions in Israel's history brought to fulfillment and climax in the rising of Christ from the dead?

(Rev.) THOMAS DAVIS
Rector, Church of Our Saviour
Roslindale, Mass.

Most Important

I have watched the Sad Sam letters with some interest. However there is one thing that I do not remember having seen in all the answers and I have found it vital to my ministry. In fact it is about the first answer I would give Sad Sam. It is simply that he should pray once a day, every day, for his priest, and especially for him during his devotions before service on Sunday. I wonder why this has not been more in the letters, is it that we take this most important action for granted?

Thanks for the good news coverage.
(Rev.) THOS. F. HUDSON
Vicar, St. John's Church
Winnsboro, S. C.

A Myth That Matters?

THE VIRGIN BIRTH. By **Thomas Boslooper.** Westminster Press. Pp. 272. \$6.

Just at a time when the Virgin Birth becomes something of a controversial issue there appears a work which, as far as we are aware, is the first full-scale treatment of the subject since J. Gresham Machen's The Virgin Birth of Christ (1930), namely, Thomas Boslooper's The Virgin Birth. We therefore take pleasure in presenting two reviews, from somewhat different standpoints, of this latter work. Dr. Parsons is professor of New Testament at Nashotah House, and Dr. Moreau is a professor of Church history at Seabury-Western.

Thomas Boslooper is a minister of the Reformed Church in America and holds the degree of Ph.D. from Columbia University.

Controversy about the Virgin Birth has abounded of late, both in the popular press and in scholarly productions. Thomas Boslooper's *The Virgin Birth* clearly belongs in the latter category. It provides a thorough review of the treatments of this doctrine by the Fathers, the writers of Christian apocrypha, the critical scholars of the last hundred years, plus defenders of the "supernaturalistic" view. Alleged parallels and "sources" are extensively listed and examined, and it is conclusively shown that the Virgin Birth is not derived from any such source. There follows a discussion of Philonic thought, the influence of anti-Baptist polemic, and the theological and devotional forces within the early Church which affected development of the doctrine. The contributions of form-criticism and textual criticism to the problem are then summarized.

This is a thorough piece of work, reviewing the bewildering variety of opinions and arguments. Hence it will have value for the scholar, although neither its arrangement nor its style will likely attract the average reader. The author vigorously insists that both rationalist and supernaturalist race along dead-end streets and that the right approach is to understand it as a Christian myth. He does not clearly define what he means by "myth," although it is evident that he does not

ANGLICAN CYCLE OF PRAYER

September

2. North Queensland, Australia
3. Northern Rhodesia
4. Northern Uganda
5. Northwest Texas, U.S.A.
6. North-West Australia
7. Norwich, England
8. Nova Scotia, Canada

September 2, 1962

share the popular understanding of it as something untrue and hence irrelevant.

On the contrary, he insists that the Virgin Birth gives expression to many important Christian truths and cannot be relegated to secondary status as a trivial addendum to the Faith. This last is a needed corrective to some recent tendencies. Among other truths, he cites the doctrine's affirmation of the unity of God and man in Christ, the "human-ness" of Christ, and the sanctity of marriage. It has both theological and ethical significance of the highest moment for today's world.

Because a certain truth can be expressed only in mythic terms, must this exclude the possibility of its being also an historic event? Also, one may doubt that enough weight has really been given to the obviously Palestinian provenance of the Birth narratives. Even the Alexandrian Philo allegorizes something given, rather than inventing springboards for his allegories. Yet one should not doubt the genuineness of the author's search for truth and understanding. He cares about his subject and has contributed to the ongoing study of this doctrine.

DONALD J. PARSONS

Thomas Boslooper's *The Virgin Birth* is a study both historical and constructive; the constructive aspect grows directly out of the historical study. Its method is, therefore, sound. The value of this book is twofold, for it can be used by one concerned with the history of interpretation of the Virgin Birth, but it can also be used by one not versed in the history of Christian thought. For the former, one need not give directions as to its use, but such directions are in order for the "average" (?) reader. Such a person would be well advised to read the Introduction and Chapter I (pp. 19-51) and then proceed immediately to the Conclusion (pp. 227-37) using the material set forth in the other five chapters as demonstrative of the author's thesis. Our "average" reader will thus not get bogged down in the ample historical discussion, thereby losing the main point of the book.

The main point of the book *should* be grasped by clergy and laity alike, by theologian and non-theologian. It is absolutely necessary if we are to advance beyond the sterility of current discussion about whether or not we can maintain the literal historicity of the narratives relating the Birth of Jesus. Not only are we unable to answer such a question but also we waste so much time and energy on this peripheral question that we cannot get on to the more important question of what the Virgin Birth *means*. If, as Boslooper claims, Roman Catholics and Protestants are wrong both in insisting upon the literal historicity of the narratives and in the development of what the doctrine means, there is much to be

gained in relevance for the Christian message by retracing our steps to the Patristic age to see precisely what this mythic affirmation meant to the Church's first theologians.

Boslooper has shown us historically what Biblical theologians have been insisting: the Virgin Birth is an affirmation about Jesus' humanity — i.e., it emphasizes the centrality of the Incarnation of the Logos. He has also shown us how the interpretation of this central affirmation got off the track, and he even shows us how we can get back on the track. Are we going to listen, or are we going to continue arguing about peripheral matters?

JULES L. MOREAU

In Brief

I AM PERSUADED. By **David H. C. Reed.** Scribners. Pp. 182. \$3. Twenty sermons by the Rev. David H. C. Reed, formerly of Edinburgh, but since 1956 minister at the Madison Avenue Presbyterian Church, New York City.

THE CHALLENGE OF THE SECTS. By **Horton Davies.** Westminster Press. Pp. 176. Paper, \$1.45. Revised and enlarged edition of same author's **Christian Deviations** (SCM Press, London, 1954). Book discusses: Theosophy, Christian Science, Spiritism, Seventh Day Adventism, Pentecostalism, Jehovah's Witnesses, the Mormons, British Israel, Moral Rearmament, Astrology. Author is professor of History of Christianity, Princeton University.

LUTHER'S WORKS. Volume 45 — The Christian in Society, II. Edited by **Walther I. Brandt.** General Editor, **Helmut T. Lehmann.** Muhlenberg Press. Pp. xvi, 424. \$6. Another installment in the contemplated 56-volume set, which will be the most complete edition of Luther's works in English, the joint venture of Concordia Publishing House and Muhlenberg Press.

Books Received

OBADIAH, NAHUM, HABAKKUK AND ZEPHANIAH. Introduction and Commentary by J. H. Eaton. MacMillan. Pp. 159. \$3. (Torch Bible Commentaries.)

PROVERBS AND ECCLESIASTES. Introduction and Commentary by Edgar Jones. Macmillan. Pp. 348. \$4.25. (Torch Bible Commentaries.)

CHRIST AND CRISIS. By Charles Malik. Eerdmans. Pp. xxi, 101. \$3.

MISSIONARY METHODS: ST. PAUL'S OR OURS? By Roland Allen. Eerdmans. Pp. ix, 179. Paper, \$1.65.

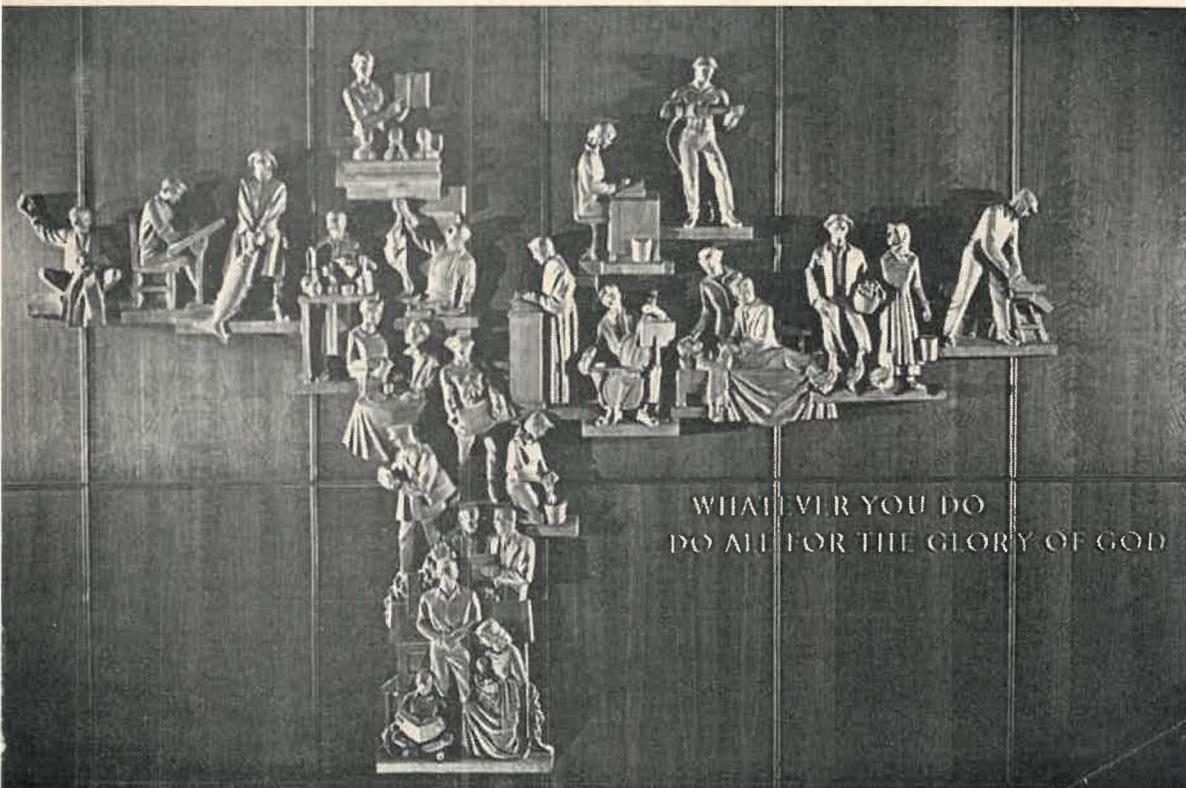
WHOM GOD HATH JOINED TOGETHER. A devotional guide for husband and wife. By Wesley H. Hager. The Upper Room, 1908 Grand Avenue, Nashville 5, Tennessee. No price given.

HOPE IN ACTION. The Church's Task in the World. By Hans J. Margull. Translated by Eugene Peters. Muhlenberg Press. Pp. xxi, 298. \$5.

O God, who in thy providence hast appointed to every man his work: We humbly beseech thee to put away all strife and contention, between those who are engaged in the labours of industry and those who employ their labour. Deliver them from all greed and covetousness, and grant that they, seeking only that which is just and equal, may live and work together in brotherly union and concord, to thy glory, their own well-being, and the prosperity of their country; through Jesus Christ our Lord. *Amen.*

— From *The Book of English Collects*, p. 98.

RNS



This concept of labor adorns the lobby wall at the Interchurch Center, New York City. The sculpture, the work of Adlai S. Hardin of Lyme, Conn., illustrates the theme "Whatever you do, do all for the glory of God." The figures of linden wood, carved in high relief, are mounted on a panel of cherry wood 16' wide and 11' high. The basic work is a formalized tree shape into which have been worked the figures of people representing 19 human activities and occupations.

The Living Church

Eleventh Sunday after Trinity
September 2, 1962

For 83 Years:

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

EPISCOPATE

Bishop Moulton Dies

The Rt. Rev. Arthur Wheelock Moulton, retired Bishop of Utah, died August 18th, in Salt Lake City, Utah, after a long illness. He was 89 years old, and had been Bishop of Utah for 26 years, retiring in 1946.

Bishop Moulton was born in Worcester, Mass. He was a graduate of Hobart College and received the MA degree there in 1907 and the STD in 1920. He attended the General Theological Seminary, and was graduated from the Episcopal Theological School in 1900. He was curate of Grace Church, Lawrence, Mass., from 1900 to 1902, and rector of that church until 1918, when he served as chaplain with both the American and British Expeditionary Forces in France.

He was consecrated Bishop of the missionary district of Utah in 1920, and was Bishop of Utah and Nevada from 1924 to 1929. He was president of the eighth province from 1938 to 1944. Bishop Moulton was author of *Memoir of Augustine H. Amory*, and *It Came to Pass*.

He is survived by his widow, Mary Prentice Moulton; a daughter, Mary; a son, John, who is a priest in the district of Spokane; and three grandchildren.

Bishop Watson of Utah called Bishop Moulton "a leader in many social concerns in Utah and an international apostle of peace," and said that he was "possessed of a brilliant mind, lucid and clear to the end."

Said the Salt Lake *Tribune* editorially on August 20th, "He continued, as always, to support good causes, to emphasize friendship among all peoples and nations, to give of himself unstintingly in the promotion of tolerance and understanding. . . ."

GEORGIA

Unwelcome

Although a Negro visitor to St. Paul's Church, Albany, Ga., had been received without incident on August 12th [L.C., August 26th], on August 19th two Negro men, two Negro women, and one white woman were asked to leave by the two ushers at the church, one of whom was a vestryman.

The Rev. W. B. Wirtz, curate, said



The Rt. Rev. Arthur W. Moulton
"An international apostle."

that he was not aware that anything had happened until after the service was over, but that he and the rector, the Rev. A. N. Daunt, who was on vacation, considered the action of the ushers "very regrettable and shameful" [see page 15].

"They acted," he said, "as individual persons in this action and not according to the expressed will and mind of the Church and the parish." The matter had been discussed last year when "kneel-ins" were threatened in the area and it had also been discussed in the parish. The diocesan policy is not to turn away those who come to churches in "kneel-in" attempts, and ushers had been instructed accordingly.

After the service three of the persons who had been turned away came to see Fr. Wirtz and he apologized to them. He ascertained that at least two of them were Episcopalians. He told THE LIVING CHURCH that he had received numerous comments from lay people in the parish, saying that the action was very regrettable and that "we can deny entrance to the church to no one." He said that he had heard no opinions expressed to the contrary.

Fr. Wirtz said, "We are concerned for the whole situation here — and it is very intense — not merely for the 'kneel-ins,'" and that "the parish was concerned, in the situation," "not to be judged in an inflam-

matory way on either side." "There is divided opinion in the parish," he said, "and those whose opinions are contrary to the Church's policy are still souls to whom we must minister. If we lose them, they are apt to go further than they already are."

ALBANY

Priest Injured

The Rev. Canon Edward T. H. Williams, 47, chaplain to graduate schools in Albany, N. Y., and former college work secretary for the second province, was injured critically on August 10th when his automobile, being driven by a young friend, left the highway south of Glens Falls, N. Y., and crashed into a tree.

The left rear tire of the car blew out and caused the driver to lose control of the vehicle. The driver suffered only minor injuries. Canon Williams, who was thrown from the car, was taken to the Glens Falls Hospital and found to have suffered a fractured pelvis, hip, and left leg.

It is reported that his condition is now satisfactory.

WEST AFRICA

Reverberations

by the Rev. DEWI MORGAN

Tributes to the Rt. Rev. Reginald Richard Roseveare, Anglican Bishop of Accra, from Archbishop Patterson of West Africa, and further evidence of the affection and esteem in which he is held by African Churchpeople add to the shock which has greeted his deportation from Ghana by the government of Dr. Kwame Nkrumah [L.C., August 26th].

Since his deportation, Dr. Roseveare has been in Lagos, Nigeria, at a Provincial Synod of the Church in West Africa, a meeting scheduled some time ago. There he said that his expulsion might be due "to extremely strong pressure from the extreme left wing" of Dr. Nkrumah's party. The bishop suggested that his "extremely friendly relations" with President Nkrumah led him to believe that without such great pressure the President would not have consented to his expulsion. "Indeed, I wonder if he knew of

it until after it had taken place," the bishop said.

When the Central Committee of the World Council of Churches, meeting in Paris, first discussed sending a plea to Ghana urging reconsideration of the expulsion, there was considerable opposition to such a move from Archbishop Nikodim of Russia, who argued that no official information was available and that press reports were not enough to go on. The matter was deferred for one day, during which it became clear that the information the Committee had was accurate and adequate. The Central Committee then passed a resolution urging the Ghana government to reconsider the expulsion [see WCC story following].

A supporter of the move was Dr. Christian Baeta, chairman of the Christian Council of Ghana, who said that some magnificent things had happened in Ghana at which all the Churches rejoiced, "but there are some things we do not like so well." Some problems, he said, arose from the period of transition through which the nation was passing. One was some of the phrases used by Ghana Young Pioneers, "Nkrumah is Messiah," and "Nkrumah will never die." Dr. Baeta told the Committee about the joint letter to the government from leaders of the Churches on the subject, and noted that it had had no reply. He also pointed out that Dr. Roseveare had his Synod with him, and that the whole question was seriously exercising African Churchpeople. Dr. Baeta said that as a Presbyterian he would never be a bishop, but as a simple pastor it would seem a dereliction of his duty not to give his people the guidance they needed. "We cannot duck this issue," he said. "The real question is that a man has done his duty and been expelled. Do we take notice of it or not?"

Dr. Baeta was supported by Dr. Donald M'Timkulu, Methodist layman of Northern Rhodesia and secretary of the All Africa Church Conference, who said that if no action were taken by the Central Committee it would have an unfortunate effect on the African Churches, whose interest in the ecumenical movement greatly derived from the sense of fellowship with other Churches which it gave.

The motion to send the plea to Ghana was passed without dissents but with considerable abstentions by eastern European Churchmen.

In an editorial on August 18th, the Ghanaian *Times*, which criticized Bishop Roseveare shortly before the expulsion order, said that the expulsion of the two prelates (Archbishop Patterson of West Africa, who was visiting, was also told to leave) should not be taken as a "declaration of war" against any religion or Church. The paper said that all Churches and faiths would be protected if they limited their activities to the worship of God and did not seek secular power. The



St. Stephen's Church, Birmingham, Mich., of which the Rev. Carl Sayers is vicar, invited members of the First Missile Battalion, 177th Artillery, National Guard, of which Fr. Sayers is chaplain, to attend services in observance of Air Defense Day, in June. An American flag, donated by the officers and enlisted men of the battalion, was presented to the church by Lt. Col. William Womack, commanding officer. After the service, the men were guests of the congregation at a coffee hour. First Missile Battalion has been designated to become a Nike-Hercules unit in the near future. From left: Maj. Marvin Greene, Col. Womack, Pfc-E3 Timothy Dawkins, and Fr.-Chaplain Sayers.

editorial defended the expulsion of the bishop and archbishop and reaffirmed an explanation of Dr. Nkrumah's party leaders that the slogan, "Kwame Nkrumah never dies," should not be interpreted to mean that the President was not considered mortal but that what was meant was that his memory and his thoughts would live in Ghana and Africa forever. "He will live on in the sense that Joan of Arc lives on in France, William Tell lives on in Switzerland, Lenin lives on in Russia, and George Washington lives on in the United States," the paper said.

The following is a portion of the exact text of the Young Pioneers order (Number 3) which gives the slogan to which Bishop Roseveare and other Church leaders have objected:

"Before the commencement of the day's work, at all group meetings and gatherings, at seminars and training courses, in short at all Ghana Young Pioneers' activities — Young Pioneers, African Personality Children and Kwame Nkrumah Youth: -

Members should respond to the Institutionalisation's slogan. . . .

Procedure: A comrade stands in front of the audience or group and leads thus: -

INSTITUTIONALISATION SLOGAN:

Leader: Nkrumah does no wrong
 Response: Nkrumah is our leader
 Leader: Nkrumah does no wrong
 Response: Nkrumah is our Messiah
 Leader: Nkrumah does no wrong
 Response: Nkrumah never dies."

In Enugu, Eastern Nigeria, Premier Michael I. Okpara advanced the theory that the Anglican prelates had been expelled from Ghana because authorities there wanted a Ghanaian as head of the Anglican Church. He condemned the anti-religious "indoctrination" of its members by the Young Pioneers organization, and warned against all attempts to "downgrade religion."

In England and elsewhere in Europe, Churchmen were reported fearful that the expulsion of Archbishop Patterson and Bishop Roseveare may encourage other new African states to follow a similar pattern whenever Church leaders express views critical of the government or state authorities.

When Bishop Roseveare was on leave several years ago, knowledge of the move to style Dr. Nkrumah by such words as "Redeemer" had already reached London. When publicly questioned about this, Dr. Roseveare asked that Ghanaians should be given time to settle down to their new independence before they were criticized. He said he hoped that suggestions that Nkrumah was being deified would prove untrue when the words his followers used were more carefully considered.

WCC

Now 201

The Central Committee of the World Council of Churches met from August 7th to 17th on the campus of the *Cité Universitaire* in Paris, for its first full-scale session since it was elected at the Third Assembly of the Council in New Delhi, India, late in 1961.

The Protestant, Orthodox, and Anglican Churchmen from all parts of the world spent the 10 days reviewing the decisions of New Delhi and putting into effect new programs for the Council. The role of the new Division of World Mis-

sion and Evangelism, the unit which carries on the work of the former International Missionary Council, came in for a major share of attention.

The Committee agreed to accept seven new Churches into WCC membership, five in the USSR [L.C., August 26th]; the Armenian Apostolic Church — Catholicate of Cilicia, with dioceses in the Middle East, Greece, and North America; and the Evangelical Lutheran Church in Southern Africa — South-East Region, a newly autonomous Church in the Union of South Africa.

The names of the new Churches will be circulated to all Council member Churches and, unless objection is received from more than one-third of them in six months, the applicants will become full members.

Three smaller Churches were received in a new category known as "associated Churches." These are Churches that "fulfill all criteria except that of size." They are the Lusitanian Church of Portugal, the Spanish Episcopal Reformed Church, and the Union of Protestant Churches in the Netherlands Antilles (The Dutch West Indies).

Since four of the American Lutheran member Churches have united, the new membership of the WCC is 201.

The liveliest debate at the Committee meeting took place during the last day on two widely different subjects: a new theological study on "Jesus Christ, the Light of the World," and a resolution "respectfully requesting" the government of Ghana to reconsider its decision to expel Bishop Roseveare of Accra and Archbishop Patterson of West Africa [see pages 7 and 8].

"Deep Regret"

The resolution expressed "deep regret" over the Ghana government's action, and declared that "it reaffirms the belief that the true well-being of a people requires liberty to call public attention to matters affecting the common good and especially that those who hold pastoral office in the Church have the right and the duty to express a responsible judgment in matters of religious faith affecting the life of society."

A second resolution "assures the Churches of Ghana, and especially the Anglican Church of Ghana, of their prayers that God may give them grace to bear faithful witness to Christ as they share in and give continuing service to the building up and development of their country."

A report to the Committee proposed a more flexible ministry, which uses lay people as well as full-time professional clergymen. Presented by the WCC's Division of World Mission and Evangelism, the report was the outgrowth of several conferences and a study conducted by Dr. Wilfred Scopes of the division staff. It mentioned several instances in which the

traditional concept of the ministry had been modified. One, in Hong Kong, concerns a group of Anglican men who have been ordained as auxiliary ministers, while continuing to work in their secular vocations. Another, in India, is a group of volunteer workers, including tanners, a woodcutter, and a retired teacher, who have been ordained as deacons but continue to live in their villages and to work at their regular occupations.

Changing the pattern of the ministry, the report said, is "not merely a bowing to the force of circumstance," but is actually "returning to a more Biblical understanding of the nature and calling of the ministry."

The WCC's Division of Inter-Church Aid, Refugee, and World Service reported that a total of \$8,056,000 was raised last year for needy people. This figure does not include the value of help from Churches in material aid or money sent directly by the Churches and their national agencies to their own projects.

NCC

Two-Way Help

The diocese of South Florida is to be one of the participants in an interChurch program to recruit skilled Cuban refugees in this country for technical aid work in Latin America. Helping to subsidize the program will be the National Council of Churches and the National [Roman] Catholic Welfare Conference.

A committee is being formed to guide the Latin American Technical Voluntary Exchange Program, as the project is called, and within a short time the program is to have a full-time executive staff. Under the program, doctors, teachers, architects, engineers, and other highly trained escapees from Castro's Cuba will be enlisted by the cooperating mission agencies to contribute their skills on a salaried basis to Church-sponsored "peace corps" projects in Central and South America. Families are to be kept together on the assignments.

The Rev. Oliver Grotefend, executive director of the Protestant Latin American Emergency Committee, which coordinates the Cuban relief programs of 12 agencies in Miami, Fla., described the program in an address to the annual Ecumenical Institute of the National Council of Churches at Black Mountain, N. C., recently.

He said that the first of the Cuban technicians recruited under the program should be on their way to Latin American assignments within two months. "The program has the blessing of the U.S. Department of Health, Education, and Welfare, and the U.S. State Department," he said.

The program is expected to help meet two emergencies — it will return highly-educated Cubans to places of usefulness and it will bring benefits to needy coun-

tries in Latin America. But this and like schemes will not do the whole job of alleviating the plight of both the refugees and their host city of Miami, Dr. Grotefend warned. He urged Christians to encourage all possible projects that will help to create new homes for Cuban escapees in other cities in the U.S.

Bible in the Living Room

A nationwide Bible teaching series on network television will be sponsored this month by the National Council of Churches in cooperation with NBC-TV's public affairs program department, it has been announced by the Rev. Dr. S. Franklin Mack, executive director of the Council's Broadcasting and Film Commission.

A series of four Sunday programs will use maps, paintings, statues, and charts to explain and comment on the Book of Acts, in an effort to "make the Scriptures relevant to today's world," Dr. Mack said.

The programs will feature the Rev. Dr. Edward W. Bauman of Washington, D. C., a university professor and Methodist minister.

Scheduled to begin on September 9th, the series will continue throughout the month from 1:30 to 2:00 p.m. (EDT), on NBC-TV's regular Sunday religious program — known as "Frontiers of Faith" when the program is produced under Protestant sponsorship.

MEDICINE

The Hospital Grew

Anthony Barker, M.D., medical superintendent of the Charles Johnson Memorial Hospital, Nqutu, Zululand, Republic of South Africa, will visit the United States during September. He will be accompanied by his wife, also a physician and his medical colleague in South Africa [see cover].

In 1945, both Doctors Barker volunteered as medical missionaries for the Society for the Propagation of the Gospel, and were sent to Zululand. At Nqutu they found a rudimentary medical institution with seven in-patients. In the 17 years since they took charge of the Charles Johnson Hospital, the Barkers have developed a country medical center known far beyond Zululand and the Republic of South Africa. The hospital, a unit of the diocese of Zululand and Swaziland, has grown into a medical complex of wards, operating theater, X-ray unit, service buildings, staff houses, nurses' homes, children's wing, chapel, and a tuberculosis wing. It serves a district of some 700 square miles of rural territory with a Zulu population of over 40,000, as the only hospital in the area. It accommodates more than 450 patients and has a staff of 200. It serves annually over 30,000 outpatients and 3,500 in-patients.

Dr. Barker, 42, is the author of *The*

Man Next to Me, published last year in England, and in the United States by Harper and Brothers. He is a lay member, representing his diocese, of the Synod of the Anglican Church of the Province of South Africa.

The Barkers are coming to America to fill speaking engagements in the New York City area, Chicago, Cincinnati, Tulsa, Okla., Louisville, in Massachusetts, and in Washington, D. C. They are hoping to help raise \$50,000 for a prenatal and maternity-care addition to the hospital. Over one-third of all babies born alive in Zululand die in the first two years of life, mainly from disorders preventable by modern methods. The proposed annex would have an out-patient clinic to serve 50 women who, by reason of sickness or distance from the hospital, must stay at the center. Expectant mothers would receive maternity instruction. Lying-in wards, labor wards, and operating facilities are included in the plans, as well as clinics for post-natal work and follow-up. Motherhood classes and comprehensive inoculation against preventable diseases are to be provided, as well as a school for African student midwives.

Further details may be obtained from the Episcopal Churchmen for South Africa, c/o St. Thomas' Chapel, 229 East 59th St., New York 22, N. Y.

DALLAS

First Concern

Among clergymen urging the immediate construction of public housing for low income groups at a hearing before the Dallas, Texas, city council was the Rev. Frank E. Jarrett, director of promotion for the diocese of Dallas. The clergyman supported Mayor Earle Cabell in his proposal that the city finance such housing projects.

Reading a statement from Bishop Mason of Dallas, Fr. Jarrett emphasized that the Church's primary concern is not whether federal, state, or city agencies build homes, but that "God's people be adequately housed." [RNS]

ENGLAND

Experiment for Meaning

The celebrant, in an alb, goes to the chancel steps, turns to the congregation, and says "Good morning."

Thus begins the celebration of Holy Communion, according to current practice of the new cathedral at Coventry, England. The informal opening is part of an effort to present the Eucharist "in a form which has more meaning," to use the words of the Very Rev. Harold Williams, provost of the cathedral.

In answer to a demand in America and other countries, he says, a film, with sound and in color, will be made of a regular service at the cathedral. It will



From the children's daily offering, a heater for an Alaskan truck driver.*

be distributed by the Society for Promoting Christian Knowledge.

An article in the *Church Times* describes the current cathedral customary:

"The altar is virtually deserted in the early stages of the service, and the candles remain unlighted until after the sermon. A layman, designated the reader, who has previously fetched the book from the altar, reads the Epistle from the chancel steps.

"The Gospel is approached with much ceremony. Two taperers [torchbearers] stand on either side of the lectern, and raise their lights as trumpet-sounds from the organ dramatically announce that the Gospel is now to be proclaimed.

"The Creed is said. No one kneels in the sanctuary at the *Incarnatus*, and this devotion is not encouraged in the congregation.

"In the offertory procession two lay delegates carry a dozen cakes of bread and a flagon of wine. At the altar, round which they stand, a civilian 'remembrancer' recites the subjects for intercession. From the eastward position, the sacred ministers, now fully vested in chasuble, dalmatic, and tunicle, stand while the celebrant says the Prayer for the Church.

"The ministers now move to a westward position for the central act. The whole congregation, which joins in the Prayer of Humble Access, stands for the Prayer of Consecration and for the singing of the *Sanctus* and *Benedictus*.

"The 'Pax,' or 'kiss of peace,' consisting of a clasping of hands, is transmitted throughout the sanctuary, the occupants of which receive the Sacrament in a standing position. The handshake is a Lutheran idea. . . .

"The service was devised by the staff after long and corporate study. Various aspects of ceremonial have been drawn from places of experiment including the Roman Catholic Church of St. Severin in Paris and the Taizé Community in France.

"The provost claims that all these items were 'not the bright ideas of particular people, but the rediscovery of the original intentions of these centers of experiment.' The form the service takes at Coventry is still liable to change, and this is why the order has not yet been printed in permanent form."

MICHIGAN

Token of Warmth

The driver of a truck in Alaska will be kept warm this winter by the gift of the children of St. James' summer Church school, Birmingham, Mich. St. James' Church, Tanana, Alaska, recently purchased a red four-wheel-drive GMC pickup truck with the assistance of St. James' Church, Birmingham, Mich., where the negotiations were made. Children of the Michigan church's summer school purchased a heater for the truck from their daily offerings. The Rev. Allan L. Ramsay, secretary of the diocese of Michigan, left with his family on August 14th to deliver the truck to Nenah, Alaska, where it will be shipped by barge to Tanana.

The two parishes established contact because of a request made by Bishop Gordon of Alaska, when he addressed the Michigan convention last February, for closer church-to-church contact.

Summer vacation Church school was in session in August in both parishes.

ROMAN CATHOLICS

Join Us in Asking

America's Roman Catholic hierarchy has asked that all Christians pray for the success of the Second Vatican Council, the world-wide meeting of Roman Catholic prelates convening in Rome October 11th.

In a 2,500-word joint statement, the country's 226 Roman Catholic bishops urged not only their own people but "all our non-Catholic brethren who glory in the name of Christian to join us in asking

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*From left at back: the Rev. David Van Dusen, director of Christian education, St. James', Birmingham; Rod Pierce and Neil Groty, assistants at summer vacation Church school. Front: Students Scott Pierce, Patty Sullivan, and Joan Schlanbusch present truck heater to Fr. Ramsay.

Tamworth

Associated Churches

The greatest accomplishment of the Tamworth Associated Churches appears to be the work done among the children and teenagers in the area. This is acknowledged by members of all the groups. Regardless of the reaction of individuals to the changes brought about by an association of this character and the employment of an Episcopal priest, the communities are unanimous in agreement that great things have been done to promote Christianity among the young people. If Church unity is to be an outgrowth of this venture it will be among the young people, but some feel that it will come by ignoring the differences which exist between the various bodies in important and vital respects.

Each church has its own choir of young people. The three choirs comprise some 80 to 100 children but are divided by ages. The high-school-age group sings at the Tamworth church, but all of the choirs unite for the union services once a month. Interest in the choirs is maintained through Mr. Wickersham's willingness to "go into the highways and by-ways and compel them to come in" for rehearsals; by parties and other social activities, including mountain climbing in the summer and sledding parties in the winter.

The high-school-age group has an organization known as the Pilgrim Fellowship, which is directly associated with the Congregational youth work. During the summer some 40 children are sent to a Baptist camp for a week, largely from funds supplied by the churches and summer visitors in the area. In other ways also, Mr. Wickersham has done a great deal of social work in the area among families with children.

There is little contact between the Episcopal children and other youth groups in the diocese. On occasion, the young people have attended the state conventions of different Churches, including the annual convention of the diocese of New Hampshire. The director of youth work for the diocese also frequently visits the group as a speaker.

No effort is made to bring the children of the other churches into the Episcopal Church; nor to take the Episcopalians into membership in the other bodies. One of the terms of agreement of the associa-

This is the second and concluding part of a report of the Tamworth Associated Churches, in New Hampshire. Last week's portion of the report described how a Congregational church in Tamworth, a community church (formerly Baptist) in Chocorua, and an Episcopal church in Whittier function under the ministry of the Rev. George W. Wickersham II, an Episcopal priest. Each church has its own services, according to its own customs, except for a combined service once a month. Each congregation functions under its own governing body, according to the polity of its own Church.

As the Tamworth association observes its fifth anniversary under this arrangement, questions are being asked about it by the Church at large. This section of the report explores results of the Tamworth plan and reactions to it, both within and outside the area.

tion — or at least one tacitly understood — is that no proselyting is to be permitted. A number of the Methodist children have become interested in the young people's program and are active members; but they are required to attend their own church.

Church schools are separate institutions. The free churches conduct their own schools with their own teachers and use material suggested to them by their own central organizations. The minister meets with the teachers occasionally but they also meet independently. At St. Andrew's, the preschool class and grades one to three of the school meet on Sunday mornings in the Tamworth grade school because there is no parish house (an additional room is about to be built). Children beyond the third grade have their classes on Thursday nights. The only time Mr. Wickersham meets a school is on the Sundays when the united service is held.

Results

The results of the association both in attendance and financial support have been very great, according to those who live in Tamworth. When the last minister was at the Chocorua community church the congregation numbered about ten. Today it will average 45. The Congregational church at Tamworth reports

about the same degree of increase. St. Andrew's, which formerly had an average attendance of 25, now reports an average of 60.

Mr. and Mrs. Theodore Johnson of Chocorua attribute this development to three factors: the personality and drive of Mr. Wickersham; regularity of services under a continuing minister; and the open Communion. Mr. Johnson feels that the growing interest in the ecumenical movement also has played a part.

The financial improvement has been phenomenal, according to Mr. Wickersham. No canvass is held or pledges taken, no budgets are considered. The communicants of each group make their contributions as the needs are explained to them. From two churches, unable to support a minister, and a third limited to one service a month except during the summer, there are now three very active churches, each ministering to its own community and people, and providing for a continuing ministry and services.

Before the association was formed, the church at Chocorua raised some \$1500 a year toward the support of the minister, while Tamworth contributed but \$10 per Sunday on the Sundays the clergyman was there. Today the three churches pay an adequate stipend, pension premium, sickness insurance, car expense, and provide adequate housing and heat for the incumbent. In addition, they support a Japanese boy in college in Japan and contribute to the salary of a Japanese priest. When one boy graduates another takes his place as recipient of the "scholarship."

Reactions

Generally speaking, the reaction of the communities is favorable to the association. Mr. Johnson and his wife heartily support the program. Mr. Heald of South Tamworth, president of the board of the association, is a Congregationalist. He has declared that the Congregationalists of Tamworth are 100% behind the program. He said there are about 100 people in the area who are considered to be members of the Congregational church.

Mr. Heald said that from the beginning it was recognized that an Episcopal priest would have to be the minister and he can see no reason for making any change. He agreed that there has been some objection to the form of the Communion service at St. Andrew's when the united service is held there but said that this is gradually dying out. "After all," he said, "it all means the same thing." He acknowledges that Mr. Wickersham's personality is a factor in the success of

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INTERNAL DIALOGUE

Until the Church sets her

house in order, her voice will

be little more than a whisper

by the Rev. J. Robert Zimmerman

Rector, Calvary Church, Danvers, Mass.

In his important book on the forthcoming Vatican Council, Dr. Hans K ung has as his main theme the preliminary necessity for the renewal of the Church within each Communion before actual reunion becomes a possibility. His book, *The Council, Reform and Reunion*, is searchingly honest about the need for renewal within the Roman Church and suggests specific ways in which that renewal might take place. He also suggests that it will be absolutely essential for each of the other Churches to do likewise within its household of faith. In charity, he limits his suggestions for reform to his Church, trusting that we will each take the initiative in our own.

Other books recently published suggest that there are groups in other Churches doing for them what K ung has done for the Roman Church. I think of Geddes MacGregor and his book, *The Coming Reformation*, in which he also outlines a plan for renewal for the Churches of the Reformed tradition.

It is my firm conviction that the Anglican Communion is in desperate need of a similar self-scrutiny. We, too, need a great deal of emphasis upon "renewal" within our own Communion before we are really ready to talk about "reunion" with our separated brethren, both Catholic and Protestant. What the Episcopal Church needs more than anything else in the ecumenical dialogue is to get rid of her "superiority complex," to realize that she is not perfect, and to accept the fact that she must set her own house in order before she is ready to go beyond the talking stage in seeking the unity of the Church.

The first, and most important, area of renewal for the Episcopal Church must be a recovery of her own essential unity. The plain and simple fact is that the Episcopal Church is divided internally too much to enter into serious dialogue with others. We need dialogue within our own family first.

Anyone who has seriously taken part in ecumenical conversations, whether formal or informal, is suddenly confronted with the question, "Which part of the Episcopal Church do you speak for?" Outsiders, I am convinced, see our divisions far more clearly than we do. Inside the family, we have more or less learned to accept them. We have taught the world that "peaceful coexistence" is a possibility! But we did it at a high price — the price of putting the lid on serious theological encounter. We have accepted the solution of living with our differences,

rather than trying to resolve them. This is all very fine, so long as we are content to live unto ourselves, but it just won't hold up under the stress of the ecumenical encounter.

We must rethink what we mean, for example, when we say that the Episcopal Church is both Catholic and Protestant. Does it mean that people with two different concepts of the Christian Faith have learned to live together under one roof? Or, more positively, does it mean that the Church tries to hold the truths of Catholicism and the necessary corrections of Protestantism together in a dynamic tension — within each parish and diocese, indeed, within the soul of each individual Episcopalian? In theory, I suppose most of us would say the latter. But what about it in practice? Don't we still talk about "Catholic" parishes and "Evangelical" parishes?

I had a new parishioner a few weeks ago come up to me and said, "Father, are you a Catholic?" After a moment's hesitation, I said, "Of course, in the sense that all Episcopalians are. But if you mean do we go for all the trimmings of high Church ceremonial, I am afraid not."

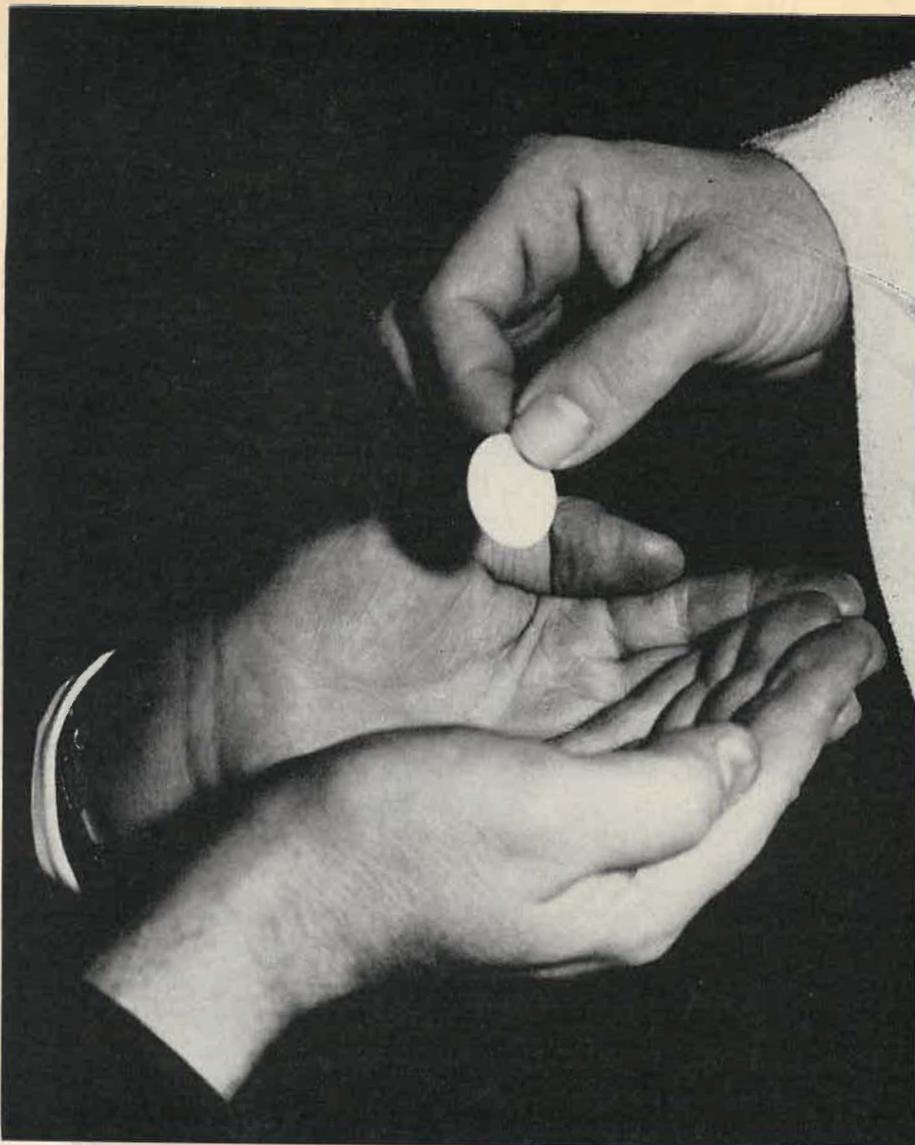
She was talking about trimmings. But most solid Anglo-Catholics I know would argue that the trimmings are irrelevant, the important matter is our concept of the Church. And it is on this point that we need serious dialogue among ourselves.

We must ultimately solve for ourselves the questions of the place of the episcopate in the Church. Is it merely a good form of government, as some would suggest; is it an absolute essential to the

Church, so that those who do not have it lose the right to call themselves "Church"; or is it essential to the "fullness of the Church" without unchurching those who are at present without it? How can we discuss the "historic episcopate" with others until we make up our own minds? What about the place of the Eucharist in the worship of the Church? Must it be the service every Sunday, or can the Eucharist still be central without tying centrality to a concept of frequency? Are there two Sacraments, or seven Sacraments? We have managed to side-step this one nicely for ourselves by talking about "minor Sacraments" or "sacramental rites," but when we start talking with others, we may have to be a bit more specific. Is the veneration of saints, or the worship of the reserved Sacrament in such extra-liturgical services as Benediction a legitimate part of our Anglican tradition, or not?

Can we search for theological unity among ourselves, by asking these questions, and having "dialogue" about them without raising the hideous controversies of our 19th-century past? No one wants to revive such a period, but the very bitterness of the controversy cut off debate before we reached any real unity. Perhaps the climate is such today that it is time to reopen debate in a spirit of love and understanding, so that unity may be achieved. Not uniformity — I hope and trust that there will always be variety in the Church — but the bewildering variety today confuses Churchpeople who move around so much, and is totally incomprehensible to people of other traditions.

A second area that Episcopalians need to explore in the renewal of their



The Eucharist: Does central mean frequent?

Carl Papaleo

own Church is that of discipline. Geddes MacGregor, in his book, *The Coming Reformation*, comments that this is true of non-Roman Churches generally. It is certainly true of us. The simple fact is that our Church has no discipline whatever.

Take for example the most basic of all requirements for a Churchman: the duty to worship God every Sunday in His Church. I may be wrong, but I suspect the number of Episcopalians who look upon this as a duty is very small indeed. Are congregations really taught that to break the fellowship of the Body of Christ on a Sunday morning is a serious sin, "the mangling of the Body of Christ," as I heard the Rev. Canon Theodore Wedel say recently?

What about obedience to the Church's teaching on marriage? As rector of a suburban parish, which includes several large housing developments, I am amazed at the number of our young people who have "signed the sheet" and given their children to be raised in another tradition — this in spite of the fact that

Lambeth, and our own General Convention, have warned our young people not to do this.

My point is not that we should have a lot of new laws excommunicating such people, but rather that our educational program should be such that our young people know absolutely where we stand on the question. We are not doing them or ourselves a favor by leaving them in the dark. The vast majority of them become inactive members, and I am convinced that these are a primary source of the 50% that is "lost" 10 years after Confirmation, according to *Churchways*.

I do not consider myself a strict legalist in any sense, but I do feel that our total ignoring of the Church's teaching on the observance of fast days and feast days is but another small symptom of our complete lack of discipline.

How many clergymen say the daily Offices? How many clergymen who probably do the most talking about discipline violate their ordination vows every time they celebrate the Eucharist by using a Missal instead of the Book of Common

Prayer? At any rate, a renewal of discipline, among both the clergy and the laity, is in order if we are to take part in dialogue with other Christians.

The final point I would make is a theological one. The Episcopal Church's biggest error is that it tries to convert people to the Church instead of to Jesus Christ. I think this is a subtle form of idolatry of which we are very guilty. It is subtle because loyalty to Christ of course involves loyalty to the Church, His Body here on earth. But when we try to convert people to an institution, rather than to Christ, it is idolatry nevertheless.

Take, for example, the myriads of books which have been written for prospective converts — introductions to the Church and its teachings. I have just made a brief study of such books, and almost none of them speaks to the question, "Who is Jesus Christ?" They talk about Creeds, to be sure, but almost always about their place in the institution. They talk about the ministry, and apostolic succession, the Liturgy, everything imaginable, but Christ.

We make a subtle assumption that everyone who comes to us already believes in Christ, that this is something we can take for granted. But this simply is not the case. I am convinced that much of the impotence in the missionary endeavor of the Episcopal Church is for this very reason, that we try to convert people to the Church before they have come to accept Christ. In the Creeds we are unable to say, "I believe in the Holy Catholic Church" before we first confess our faith in Jesus Christ. Perhaps in our parish life, and in our teaching materials, we had better rediscover this priority.

Much of this must sound like "What is wrong with the Episcopal Church?" The reader might be tempted to ask, "Is there anything right with the Church?" As an adopted son of *Ecclesia Anglicana*, I believe that she is the truest representative that exists today of the One, Holy, Catholic Church founded by our Lord. She has many faults, and I have tried to point out a few that I feel deeply about. But I want her to examine herself critically for the very reason that I believe Christ has a special mission for her.

In the age of dialogue, the Episcopal Church should come into her own. For generations she has lived within her own fellowship with the very questions and tensions that others are just discovering. She ought to be the leader in the dialogue; she should be interpreting Protestantism to Catholics, and Catholicism to Protestants. But until she learns to speak with a more unified voice; until she takes the bold step of setting her own house in order; she will speak with little more than a whisper.

God has created us for this day. Let us pray that He will give us the strength and courage to take the steps which will enable us to play the part He has given us.

Expedient for Maintaining Disunity

The report on the Tamworth Associated Churches, concluded this week, provides in our opinion a full and fair picture of the arrangement whereby a priest of the Episcopal Church is accepted as the minister of two nearby Protestant congregations in rural New Hampshire [page 11]. It raises two questions: Is the arrangement a permissible expedient to meet the special problems and difficulties of Christian congregations in this particular locality? Is it a good precedent for the ecumenical thought and action of the Church as a whole?

To clear the decks for discussion of deeper issues, we must take up the question of the violation of the rubric at the end of the Confirmation service: "And there shall be none admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." We do not regard this rubric as a regulation concerning fully professed members of other Christian Communions for much the same reasons as those we advanced some weeks ago in connection with the rubric that seems to forbid reservation of the Blessed Sacrament. Rules are adopted by rational people for rational purposes, and in neither case was the rubric in question adopted for the purpose to which its words have many years later been rigidly applied. It is odd that some people, on both sides of the fence, feel no inconsistency about interpreting one of these two rubrics literally and the other rationally, according to taste.

There Are Occasions

There are many occasions — in hospitals and institutions, in the armed services, sometimes even within the pastoral exigencies of parish life — where a priest of the Episcopal Church, using the liturgy of his Church and the elements ordained by Christ, finds that the cause of Christ, the goals of the Church, and the law of love are best served by administering Communion to certain persons who have not been episcopally confirmed and have no thought of being confirmed. We do not think it right for parishes to issue general invitations to "open Communion," because in our view Communion is not an isolated act but a part of a context that includes a relation to the Church's bishops and priests and doctrinal standards and congregations and legislative bodies. Communion is the act of the "one body," and it is deprived of much of its meaning when it is a gesture of fellowship among separated bodies. But, in specific cases of need, a standard operating procedure does not always apply.

The chief thing we have against the Tamworth plan, however, is that it is not an experiment in Church unity but rather a last-ditch expedient for maintaining dis-

unity. We admire and appreciate the willingness of the Congregationalists of Tamworth Village and the members of the formerly Baptist community church of Chocorua to swallow their pride and accept the Episcopal Church's insistence that the minister of the Associated Churches must be in episcopal orders. But it is clear that this concession involves no relationship whatever of these congregations with the episcopate of the Holy Catholic Church — no episcopal Confirmation, no participation in the life of a diocese under its Father-in-God. Many practices and understandings are evolved to keep Episcopalians, Congregationalists, and community church members in their separate ecclesiastical compartments.

We would not urge otherwise — for example, that a Tamworthian denomination be created with its own statement of faith (or statement that no statement of faith shall be required), its own polity, its own disciplinary rules, its own liturgy. It is not the fault of the people of this New England township that Christianity is divided, and that the cost, both material and spiritual, of maintaining division bears heavily upon them. Yet, the past history of efforts of Christian people in one locality to wash their hands of the division of the rest of the Christian world is clear warning that the result is likely to be just one more denomination, one more division among Christ's followers. Unity with a worldwide Christian fellowship and unity with the Christian fellowship of past ages are just as important as local unity.

The Christian people of the area could, of course, achieve a greater unity locally and a vital unity in time and space by all becoming members of the Episcopal Church. However, someone else would propose instead that they all become Congregationalists or Baptists. While any one of the three choices might be closer to what the World Council of Churches has defined as the nature of the unity we seek than the arrangement actually adopted, there seems to be no power on earth capable of producing such simplicity in relations among Christians. We would not want the Episcopalians to be swallowed up in this way, nor would members of other Churches want their communicants to be swallowed up by our Church.

In the face of the hard fact of Christian disunity, the three churches have been able to unite upon a single minister by his agreement to be one kind of minister in one place and another kind of minister in another. This involves, as far as we can see, specific violations of his ordination vow "always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same." The promise is to do these things "always" and "as this Church hath received the same," and the promise is not kept. The descriptions of home-made Communion and Baptismal services in last week's issue amply attest this fact.

The Bishop of New Hampshire and the diocesan convention have given their endorsement to the program, in a sort of ecclesiastical parallel to the interesting doctrine of "nullification" advanced by some political thinkers to frustrate the application of federal law in individual states. Perhaps the old term, "occasional conformity," should be resurrected to apply to men

who serve as clergy of the Episcopal Church part of the time and ministers of Churches with which this Church is not in communion the rest of the time. (Formerly, it referred to English nonconformists who had to go through the motions of adherence to the Church of England in order to avoid political disabilities.)

At present, according to our correspondent's report, things are going along very well indeed in Tamworth. Membership has increased in all three churches, the young people are active and interested, there is comparatively little discontent at the local level. This is no proof, however, that the right course is being pursued. If there were no advantage in breaking the laws, there would not have to be any laws. A person can habitually exceed the speed limit for years, perhaps for his whole life, without having an accident or getting arrested. But his good luck does not justify his breaking the speed limit, even though he has consistently enjoyed the advantage of getting places faster.

We do not think it is right for an individual priest to turn his promise of conformity into an occasional or part-time thing, nor for a bishop or a diocese to nullify the decisions of the whole Church by giving countenance to such an arrangement. As far as details are concerned, there are some things which are theologically justifiable, if the Church chooses to permit them, such as not blessing the water of Baptism, and there are some which are unjustifiable, such as the substitution of grape juice for wine in the service of Holy Communion. (The implied criticism of our Lord for using an alcoholic beverage can only be described as shocking!) However, the details are not the issue. The real issue is whether the Church's priests are under obligation to obey the Church's rules.

In similarly circumstanced small towns in New England, and in sparsely settled areas of the west, somewhat similar arrangements have occasionally existed in the past, sometimes on a short-term basis, sometimes over a substantial period of years. Ordinarily, a minister of the appropriate Church body has been brought in for important sacramental rites and actions, an arrangement which avoids some of the more obvious violations of Prayer Book usages. Even in such situations, the teaching office of the Church seems to us to be weakened and confused by the upholding of conflicting standards of faith and order by the same man in different places. The separated Christian Communions do indeed hold great fundamental truths in common, but they remain separated because there are other great truths and principles on which they disagree.

If we do not like the Tamworth plan, what would we propose instead to meet the problems of these churches which are too weak to make a go of things on their own? This is a question which may reasonably be asked by the Christian people of the town, and we readily admit that we have no quick and easy answer for it.

There is much truth in the old saying that "necessity knows no law." Considerable latitude in the way of substitutions for Morning and Evening Prayer is permitted by the note "Concerning the Service of the Church" — on page vii of the Prayer Book — "subject to the direction of the Ordinary, in Mission Churches or Chapels." Under the pressure of necessity, many things

can be countenanced which are undesirable or even improper in principle.

But here we run into the problem of presenting the plan as an "ecumenical adventure" that may point the way to real Church unity. Speeding to escape the waters of a flood or to get a child to the hospital suddenly becomes a commendation of speeding for everybody everywhere. If the churches of Tamworth found it inescapably necessary to associate for regular pastoral ministrations, maintaining their sacramental integrity through the reservation of such acts to ministries canonically free and competent to perform them, few people would be more than mildly opposed to such a pragmatic arrangement. It has its drawbacks, and they are severe, but the drawbacks of the alternative — no full-time minister for any of the three churches — would also be pretty severe. And then we would all hope that in time these churches would become strong enough to discontinue the arrangement and reinforce the ties that bind Episcopalians to other Episcopalians, Congregationalists to other Congregationalists, etc.

On a national scale, Episcopalians are even now involved in unity discussions with Congregationalists and others, considering what is involved in a Church which is truly Catholic, truly Reformed, and truly Evangelical. In fairness to their fellow-Episcopalians, the Episcopalians of New Hampshire ought not to prejudice their Church's position on the issues of doctrine, discipline, and worship, of ministry and Sacraments, that will come up in such discussions. "Yes, we see what it says in your formularies, but you don't seem to stick to your formularies in practice" is the natural rejoinder if irresponsible ecumenical adventuring at the local level goes unchecked.

The Episcopal Church in general is not enthusiastic about "throwing the book" at anyone, and certainly not at the Churchpeople of New Hampshire or of any community within it. But in that case, we have a right to ask them not to rewrite the book to set forth "a more excellent way" for the rest of us.

The Lord's Doorkeepers

Regrettable," is the word that the curate of St. Paul's Church, Albany, Ga., has used about the turning away of four Negroes and one white person when they attempted a "kneel-in" at the church on August 19th [see page 7]. Considering the policy of the diocese and the parish, already arrived at and expressed, and the comments by parishioners since the event, Fr. Wirtz was certainly right when he said that the ushers who told the Negroes to move on were acting as individuals, and not expressing the will and mind of the Church and the parish.

Those concerned — as all Churchmen should be — for the fulfillment of the complex role of the laity in the Church have sometimes spoken in derogation of the usual lay tasks in a parish, such as ushering. But events in Albany point up what most people who have to attend church often in strange parishes have always known: that welcoming people to God's house can be a very important job indeed.

NEWS

Continued from page 10

ing that the Holy Spirit enlighten and guide the Ecumenical Council so that it may become an instrument for the promotion of Christian unity according to the mind of Christ."

The statement was issued on behalf of the American bishops by the administrative board of the National Catholic Welfare Conference, headed by the country's five cardinals and 10 other prelates. Earlier, the hierarchy in Holland, Poland, Canada and Australia issued similar statements on the Council, to be attended by upwards of 3,000 prelates from all over the world.

In addition to inviting others to pray for the Council's success, the U.S. hierarchy's statement also asked that in the days preceding the Council's opening the country's Roman Catholic faithful join in a novena for its "great work of full evangelical renewal within the Church."

This novena "of prayer and penance" should be carried out in all parishes, schools, and religious houses of the country, the bishops said.

The American bishops commented that the general prospect for internal renewal through the Council "appears favorable indeed."

Calling attention to the three years of thorough preparation for the Council and to the spirit in which they approach the task, the prelates said:

"The bishops will come not to give hasty answers to questions outlined by the preparatory commissions or mere routine approval of their recommendations, but to deliberate unhurriedly, to express their mature judgment, and in due time to cast their conscientious vote.

"Furthermore, the ultimate decisions of the Council, thanks to the modern advances in the field of communications, as exemplified most recently by Telstar, can be fruitfully transmitted to the ends of the earth with unprecedented speed."

Although Christian unity will be a major concern of the Council, the bishops pointed out that the main reason for the Council, as expressed by Pope John XXIII, will be a renewal of the Church's life "to full splendor [along] the simple and pure lines that the faith of Jesus had at its birth."

The bishops went on to warn against over-optimism concerning prospects of Christian reunion:

"While there appears to be a notable increase in the spirit of charity, both on the part of [Roman] Catholics toward their separated brethren and a corresponding growth of the same spirit in them toward us, yet our people must be warned against any extravagant hope of Christian reunion as a direct and immediate result of the Council.

"Christians in this country, of several hundred denominations, should be particularly conscious of the wide, deep, and inveterate divisions, especially in the field of Christian

teaching, which separate the many religious groups here and throughout the world. There can be no general reunion while chasms of doctrinal division exist."

Nevertheless, the bishops commented, charity is an asset in overcoming divisions among Christians. "All Catholics," they added, "have a special duty to deepen that spirit (of charity) and to broaden and intensify its practice as a main source of Christian renewal and as a preparation for hoped-for ultimate reunion."

By their presence at the Council, the U.S. bishops said, they "may be expected to bear witness . . . to the elements which, under God, have led to the remarkable growth of the Church in the United States and to its generally flourishing condition, and to make known their judgment on whatever further development or reform appears to them to be advantageous for the Universal Church."

The Catholic Church in America, their statement pointed out, has had the advantage of "living and growing in an atmosphere of religious and political freedom."

"The very struggle which the Church here has had to face has been responsible in large measure for the vitality which it has developed as it grew to maturity, unaided by political preference but unimpeded by political ties," the bishops declared.

Out of the rich experience of American Roman Catholics, they added, the U.S. hierarchy hopes to be able to make specific contributions to the internal renewal of the Church at the Council.

Signing the statement were: Francis Cardinal Spellman of New York, James Francis Cardinal McIntyre of Los Angeles, Richard Cardinal Cushing of Boston, Albert Cardinal Meyer of Chicago, and Joseph Cardinal Ritter of St. Louis.

The other co-signatories, all members of the NCWC's administrative board, were: Archbishop Patrick A. O'Boyle of Washington, the board's chairman; Archbishop Lawrence J. Shehan of Baltimore, Archbishop Thomas A. Connolly of Seattle, Archbishop John F. Dearden of Detroit, Archbishop William E. Cousins of Milwaukee, Archbishop John J. Krol of Philadelphia, Archbishop Joseph T. McGucken of San Francisco, Bishop Emmet M. Walsh of Youngstown, Ohio, Bishop Allen J. Babcock of Grand Rapids, Mich. and Bishop Albert R. Zuroweste of Belleville, Ill. [RNS]

ACU CYCLE OF PRAYER

September

2. Sisters of the Holy Nativity, Santa Barbara, Calif.
3. Church of the Crucifixion, New York, N. Y.; Church of St. Augustine and St. Martin, Boston, Mass.
4. St. John's, Chula Vista, Calif.
5. Trinity, Trinidad, Colo.; St. Luke's, Evanston, Ill.
6. St. John's, Ionia, Mich.
7. St. Thomas, Alamosa, Colo.
8. St. Mary's, Amityville, N. Y.; St. Mark's, Waterville, Maine; St. George's, Derby, N. Y.; St. Ann's, Woodstock, Ill.

CENTRAL AFRICA

Election

The Rt. Rev. Francis Oliver Green-Wilkinson, Bishop of Northern Rhodesia, has been elected Archbishop of Central Africa. He succeeds the Most Rev. W. J. Hughes, who is now Bishop of Trinidad. The Province includes the dioceses of Mashonaland, Matabeleland, Nyasaland, and Northern Rhodesia.

The archbishop-elect, 49, has been a warm supporter of cooperation with other Churches, and has done much to foster the ecumenical center at Mindola.

The bishop's episcopate in Northern Rhodesia has been marked by an expansion in church building, especially in the Copper Belt.

IRON CURTAIN FILINGS

Limited Edition

Protestant clergymen traveling as a group in Soviet Russia were told at the border by customs officials that they were restricted as to the number of New Testaments they could bring into the country. After a long argument with Russian customs officials, each clergyman was permitted to retain two copies of the Russian-language Testaments. They were told they could pick up the rest on their way back. [RNS]

JORDAN

Restricted Area

Under a proposed Jordanian law, religious and welfare organizations are not to be permitted to sell or acquire land within 500 yards of holy places in Jordan or in all of Old Jerusalem without permission of the country's Cabinet.

The restriction is reportedly a result of Moslem apprehension over alleged expansion plans of Christian and welfare groups in and around the Old City. [RNS]

Learning at the Source

Ordination candidates from England — 20 of them representing 14 theological colleges — have been attending a summer school planned for them at St. George's Theological College, Jerusalem, Jordan. There, during August, they have taken an intensive course to acquaint themselves with the Bible in the geographical perspective of the Holy Land.

The staff of the college lectured on the great sites of the Old and New Testaments, and addresses were given by archaeologists now working in Jordan, representing the British School of Archaeology and the American School of Oriental Research. Speakers included Dr. James Pritchard, until recently of the Church Divinity School of the Pacific, who has

just finished his third season of excavations at el-Jib (Gibeon).

There have been field trips within the old city of Jerusalem, and to numerous sites: Bethlehem, Hebron, Jericho, Qumran (of the Dead Sea Scrolls), Shechem, Samaria, Sychar, Gibeon, and Amman. A visit was made to the Palestine Museum with opportunity to visit the scrollery, where the study of the Dead Sea Scrolls continues. The Rev. Canon John D. Zimmerman, American chaplain to the Archbishop in Jerusalem, instructed in Old Testament.

A survey of the Eastern Churches was given by the Rev. Canon Edward Every, and a comparison of liturgies by the Rev. John Wilkinson. An introduction to Islam, the Arabic language, and the cultures of the Near East was presented by Mr. Issa Boulatta, an Arab Christian, of St. George's School.

During July, the Rev. Canon Kenneth Cragg, warden of St. Augustine's College, Canterbury, led a course on Islamic studies, attended by 60 clergymen and laymen of various Churches. In September there will be a course for missionaries, similar to that presented to the theological students last month.

BIBLE

Ahead of Schedule

Some details of the radical changes being made in the translation of the Old Testament into contemporary English idiom ("The New English Bible") have been given by the director of the ten-man panel of British and Irish Biblical scholars which has spent 15 years on the task so far.

Professor Godfrey R. Driver, who teaches Semitic philology at Oxford University, commented in an interview in London that the changes might cause as much controversy as did those made by the panel in its translation of the New Testament, published early in 1961.

Both translations are the work of an interdenominational Joint Committee of the Churches, representing 11 major Church groups in the British Isles. The Roman Catholic Church is not represented.

Explaining some of the Old Testament changes from a ninth-century Hebrew text into the new idiom and rhythm, Professor Driver said that while the scholars cannot translate "camels into motorcars, we want to prevent the singsong into which the old words can easily fall."

Citing examples, he said, the word "virgin" is eliminated from passages like "behold a virgin shall conceive" in Isaiah, because "it is now well known that the Hebrew word, like the corresponding Greek word in Matthew 1-23, means only a marriageable young woman, whether virgin or not."

The word "leprosy" disappears, he



Bishop Noland blesses the shrimp boat fleet of St. Andrew's. Church Army captain Joseph R. Andrews, who has been serving the mission, stands beside the bishop.

continued, since "what the Greeks called leprosy signified a disease which produces a whitening and flaking of the skin."

Usage of "thou, thee, doth, and saith," is also dropped, he said, except where characters address God. Only when Satan speaks to God in the prologue of Job will the Deity be addressed as "You," and then only "because Satan is the devil and is allowed to be bumptious."

"So much of the Old Testament makes no sense as conventionally translated," the professor added. "I teach Proverbs myself and I find some of it quite incomprehensible."

Professor Driver said 22 of the Old Testament books are ready for final revision, and nine are translated and ready for checking. No work has been started as yet on two books.

Because of the rapid progress in the project, he said, the translation may be ready for printing in four years — at least a year earlier than expected.

[RNS]

LOUISIANA

Blessing of the Boats

by the Rev. THOMAS C. AYCOCK, JR.

Inspired by an account of the Church's work among shrimp fishermen and fur trappers south of New Orleans, the women of St. Augustine's Church, Metairie, a rapidly growing suburb of the city, set out on August 12th to attend the blessing of the shrimp fleet at St. Andrew's Mission, Bayou du Large, by Bishop Noland, Coadjutor of Louisiana.

The mission on the bayou (pronounced "bi'a" by Louisianians) some 70 miles southwest of New Orleans has for over 40 years served the people who live along its banks. Shrimp boat captains, whose boats traverse the bayous and lakes and even

the Gulf of Mexico, and trappers of muskrat and otter compose the congregation of the mission, known in its early days as the du Large Mission.

A colorful ceremony, never seen before by the "city-folks" from St. Augustine's Church, made the trip a long-to-be-remembered event, even by the host of children who were part of the caravan. The service began at 5 p.m., when Bishop Noland, assisted by a former priest-in-charge of St. Andrew's, the Rev. James Reed, and by the Rev. George Pardington, rector of St. Matthew's, Houma, La., celebrated the Eucharist and blessed a new processional cross and other memorials. Bronze medals, anchor-cross in shape, were blessed and distributed to each of some 25 or 30 captains standing around the altar.

Later the captains screwed the medals to the walls of their boats, near the pilot's window, as a reminder of the true hope we have in Christ.

After the service in the church, the congregation crossed a dirt road to the bayou, where the shrimp boats waited for the bishop's blessing, which would launch them into what everyone prayed would be a good season, in contrast to recent ones. The bishop raised his hand in blessing and made the sign of the cross over the congregation of boats, recalling in his prayers other fishermen on the shore of Galilee and the great apostolic band made up in part of fishermen.

After the blessing, the prize for the best decorated boat was made, and Bob Lirette, Jr., of the *Captain Bob*, received the prize and an ovation from the crowd.

Then came a picnic on the grounds of the church, and the group from St. Augustine's was treated to a ride on the *Captain Bob* for a considerable distance down the bayou.

Work in what is now St. Andrew's Mission was begun in 1922 by the Rev.

Gardiner L. Tucker, who found a good response to his ministry among the people of the bayou and developed a strong congregation. St. Andrew's has through the years witnessed to Christ and His Church, proclaiming the Gospel and administering the Sacraments to people who had no religious background before the mission came. Roads were not as well paved as today, though the last five miles are still paved with shell. Telephones and electricity are only recent arrivals, but modern conveniences have made many changes in the lives of the people.

The mission can claim the present Bishop of Northern California, the Rt. Rev. Clarence R. Haden, Jr., in its roll-call of workers, for he ministered there when he was rector of the Houma parish. Within the last year and a half the mission has been blessed with the lay ministry of a Church Army captain and his wife, Captain and Mrs. Joseph R. Andrews.

BRITAIN

Schemes by '66

A proposal for an Ecumenical Year in 1965 or 1966, to promote Christian unity, was made by the *British Weekly and Christian World*, which is published in Edinburgh, Scotland, but has its editorial offices in London.

The suggestion appeared in an article by Brian Cooper, a frequent lay contributor, who said that during the Year the major denominations could make "action in and for unity" a central phase of their life and work.

He said that "a phased program of interdenominational discussions could aim at producing possible schemes of union" by 1965 or 1966.

Mr. Cooper's proposal called for regular prayer meetings for unity in churches all over the country, and the designation by the Church of England of at least one cathedral to be run under completely ecumenical auspices.

Mr. Cooper noted that the new Anglican Coventry Cathedral "will in many respects be an ecumenical center, a focus for Christians of all denominations."

"But," he stated, "a cathedral under completely ecumenical jurisdiction would be a decisive step forward. Baptists, Congregationalists, and Methodists could each offer some of their central city churches, now often difficult for a single denomination to maintain, as ecumenical centers. An ecumenically-minded flexibility is called for here."

The prayer meeting, he said, "must become a permanent feature of our corporate Christian experience." In addition, he added, "interdenominational retreats for prayer, Bible study, and discussion of ecumenical problems need to be organized at weekends for the laity, and permanent ecumenical centers need to be established."

CANADA

Points of Difference

Changes in some Roman Catholic doctrines are necessary if Roman Catholics and Anglicans are ever to be reunited, according to a booklet written by a Canadian Anglican.

The 40-page, semi-official document was written by Dr. George F. Lewis of the University of Toronto, a member of the Canadian Anglican Church's committee on Anglican-Roman Catholic relations. It is to be issued this month shortly before the opening of the Second Vatican Council, October 11th.

The booklet is being printed privately, but it contains a foreword by Bishop H. R. Hunt, Suffragan of Toronto, in which he commends it and says it touches on the major differences between the two Churches and the measures necessary for reunion.

In the booklet, Dr. Lewis said that reunion between Roman Catholics and Anglicans is inevitable and that the leadership for such a step may come eventually from Rome. But he warned that the major sacrifices to make such a reunion possible must come from the Roman Church.

"By attempting to thrust on Christians at large unwarranted doctrines and practices, the Roman Catholic Church, during the second half of the Christian era, brought on its own alienation from half of Christendom," Dr. Lewis charged.

He said that Anglicans cannot accept the doctrine of papal infallibility but believe that the doctrine can be withdrawn without compromising principle by "the one man who claims to be able to do so. . . ."

"The Pope alone is capable of making this great sacrifice in the interest of Christian unity," Dr. Lewis said.

Another "hindrance to reunion" mentioned in the booklet is the Roman Catholic view of the Virgin Mary which, Dr. Lewis said, has "grown out of all proportion to the certain knowledge that we possess of her." [RNS]

PENNSYLVANIA

Memorial in the Wilderness

"Founded by the Swedes, encouraged by the Germans, fostered by the English colonists, and cherished by successive generations of Americans, this church is a memorial of the days when 'foreign missionaries' labored faithfully in the American wilderness."

Now observing its 200th anniversary, St. James Church of Kingsessing (now West Philadelphia) — Episcopal since 1844, and prior to that Swedish Lutheran — believes that this description, used in an article of a half century ago, is as appropriate as it is picturesque.

St. James Church is one of the "Old



Dr. Gilbert: New cornerstone for old church.

Swedes' " churches of the diocese of Pennsylvania that are historic monuments to the first colonists, the Swedes who settled Christiana, now Wilmington, Del., in 1638. As they became outnumbered by the English and lacked their own clergy, Anglicans ministered to them.

St. James is a daughter of Gloria Dei, South Philadelphia, reputedly the oldest church in Pennsylvania, its present building being of 1700 vintage.

It was on August 5, 1762, that the St. James Church was dedicated, and for this same date, 200 years later, the pattern of the original ceremony was followed.

It was also a cornerstone laying, replacing the original stone, missing since the church was enlarged in 1854. The new 400-pound stone was brought from Sweden as a gift of the Swedish Colonial Society. It bears the seal of the diocese of Uppsala.

St. James has been preserved from encroachment of the tight sprawl of low homes now surrounding it by a walled and spacious tree-shaded tract. It has a parish house, built as a school in 1865, and a stone rectory.

British and American troops, in turn, camped in the immediate vicinity during the Revolution. A number of them are buried in the cemetery at one side of the church.

During the Civil War, the parish was a "station" for escaped slaves. The rectory of that time, now the site of a Roman Catholic hospital, was an emergency hospital for the war wounded.

The rector, the Rev. James C. Gilbert, in his 20-year tenure, has built the parish to its peak of over 1,300 baptized persons, and helped guide six of them into the priesthood.

AROUND THE CHURCH

Health Village, Inc., a non-profit corporation, was recently formed in the state of New Jersey to provide individual housing facilities, communal living facilities, and health center for the aging. President is the Rev. **Clarence W. Sickles**, vicar of St. James' Church, Hackettstown; secretary is the Rev. **Robert H. Maitland, Jr.**, vicar of St. Peter's Church, Mt. Arlington and Christ Church, Stanhope.

Beginning this month the **South Church Broadcasting Foundation**, Hartford, Conn., is producing a weekly half-hour radio series featuring the Rev. **Malcolm Boyd**. The series will be distributed nationally.

Bishop Burroughs of Ohio and **Mrs. Burroughs** recently lost two daughters — or gained two sons-in-law. Margaret Burroughs married Joseph Morris on June 16th, and Anita Burroughs married Richard Fahy on July 21st.

St. George's Camp, a modern camping facility for boys and girls of the diocese of Virginia, was dedicated and officially opened late in July. Some 60 girls, attending a choir camp, were present for the dedication of eight cabins and a main lodge, gifts of parishes, individuals, and church groups in the diocese.

Number two bell of the 10-bell peal to be installed in the *Gloria in Excelsis* tower of **Washington Cathedral** is the gift of the people of the state of Kansas. **Mrs. Gordon B. Hurlbut, Jr.**, parishioner of Trinity Church, Lawrence, Kan., and regional chairman of the National Cathedral Association for the diocese of Kansas, raised the more than \$5,000 necessary.

Construction is under way on the **Bishop William Francis Moses Student Center** at the **University of South Florida**, the first of several religious centers scheduled for construction there. The \$73,000 center section of the plant, which is named after the late Suffragan of South Florida, is being built first. A parish house and a church building are to be added later.

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	\$6,821.10
Receipts Nos. 3993-4024, August 16-21	318.00
	\$7,139.10

TAMWORTH

Continued from page 11

the venture but does not believe it to be the major one.

Among the Episcopalians interviewed, there is a recognition of certain important values in the association but also reservation regarding open Communion and the Communion at the united services. The interchurch service on Maundy Thursday did not seem to meet with too much favor and it was said that few Episcopalians attended.

Mr. F. W. Greenlow, of South Tamworth, said he began singing in the choir of his home parish in Massachusetts when he was nine years old. He is now retired. He said he finds it difficult to enter into the other kinds of services and feels there should be more frequent celebrations of the Holy Communion at St. Andrew's. He believes that the continuity of services has helped to strengthen the attendance and financial support of the parish.

Mrs. Albert Fortier, of Chocorua, has been a member of St. Andrew's since 1933. She declared that 95% of the Episcopalians are in favor of the present program. The parish now has regular services and a much larger attendance. She said that she and some others do attend the union services but do not find them as satisfying as the services at St. Andrew's.

Miss Marjory True Gregg, of South Tamworth, has been a member of the board of trustees of St. Andrew's from the beginning. Her family background is Congregational but she came into the Church through one of the Catholic parishes in Massachusetts and is a staunch Churchwoman. Her preference would be for a more Catholic type of service but she is content with the present arrangement because it provides a continuing ministry. She also commends highly the work that Mr. Wickersham has done with the young people and said: "This man, although he is no teacher, is showing the love of God to all of the people in this community. His work with the children is tremendous."

Objections and Objectors

Serious objections have been raised to the Tamworth program because of the acknowledged disregard for Prayer Book rubrics and the Canons of the Church. In 1960 a resolution was passed in the diocesan convention giving approval to the work done in that locality. In 1961, however, four laymen, Aran Parnagian of Dover, Harold Currier of New London, Eugene Morrill and Donald Blaies of Portsmouth, circulated tracts and a letter in which they urged laymen to express their disapproval of the project because of the open Communion and the disregard for, or the interpretation of, the Confirmation rubric.

In 1961, Mr. T. J. Powers, a delegate



Fabian Bachrach

Bishop Hall: Full approval.

from Christ Church, Portsmouth, introduced a request from the vestry of his parish that the matter of open Communion in the diocese be discussed on the floor of the convention. A motion to table the request was made by the chancellor of the diocese, James B. Godfrey. Despite opposition on the part of some of the clergy favorable to the Tamworth project, the chancellor refused an amendment which would have permitted a vote to be taken to determine whether the convention would be willing to discuss the matter.

The subject did not come up in the diocesan convention last spring but it has been referred to the House of Bishops and is to be given a hearing at the meeting of the House in October.

Bishop Hall on Tamworth

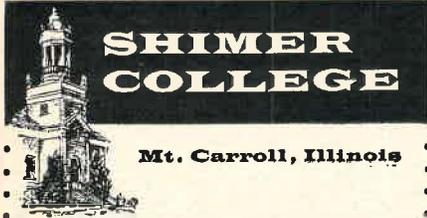
"The request for action at Tamworth having come from the grass roots, as it were, I gave my full approval to the project from the very beginning," said Bishop Hall when asked if at first he had told Mr. Wickersham he would "have to go it on his own." He believes in the project and in Mr. Wickersham, the bishop said, and feels that the churches are ministering to some 1,200 souls in Tamworth. (The number of Roman Catholics in the area is small and a priest comes from elsewhere for the Sunday Masses.)

Asked about the authority by which a priest of the Episcopal Church was given permission to celebrate the Holy Communion in a Congregational and a Baptist church, the bishop replied that since these two churches determine their own polity the vote of the constituent bodies provided the authority. Mr. Wickersham was asked by them to provide a Communion service and he does so. The fact that he uses grape juice instead of wine is a matter of slight importance, if any, in the mind of the bishop.

Bishop Hall expressed the thought that

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Dept. D. Cathedral Heights, N. Y. 25, N. Y.

Mr. Wickersham was using the service designed for the Communion of the sick; but the outline given by Mr. Wickersham shows considerable variation; since it lacks a Collect, Epistle and Gospel and makes some other omissions and substitutions.

These take it away from any actual Prayer Book service and are just what anyone outside of the Church has the privilege of doing if he desires.

When asked if open Communion did not constitute a violation of the Confirmation rubric, the bishop's reply was that such judgment must depend upon one's interpretation of the rubric.

When asked upon what he based his authority to give Mr. Wickersham permission to provide an open Communion the bishop replied that he supposed he did not have any other than that given by the ordinal in which one is ordained as a "priest in the Church of God."

There can be no question but that both Bishop Hall and Mr. Wickersham are sincere in their attitudes. They both feel that despite the objections raised by Christ Church, Portsmouth, in 1961, and some of the other clergymen and laymen of the diocese, they have the full support of 95% of the clergy and laity. There appears to be a strong opinion held by both that "fellowship in Christ" means fellowship with all men and that this is more important perhaps than Church rubrics or canon law.

There is a further opinion that this is an "ecumenical adventure" and one that may point the way to real unity with other Protestant Churches.

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Appointments Accepted

The Rev. David E. Babin, who was formerly on the staff of St. John's Church, Knoxville, Tenn., is now serving St. George's Church, 8250 Highway 72, Germantown, Tenn.

The Rev. Robert Darwall, formerly associate rector at St. Luke's Church, San Antonio, Texas, is now chaplain at Texas Military Institute, San Antonio, Texas.

The Rev. Charles R. Dibble, who has been studying for his master's degree and teaching certificate at Western Michigan University, Kalamazoo, is now assistant superintendent at Howe Military School, Howe, Ind.

The Rev. Wesley Frensdorff, formerly vicar at the North Cascade Mission of the diocese of Olympia, with address in Darrington, Wash., is now dean of St. Mark's Cathedral, Salt Lake City, Utah. Address: 231 E. First S.

The Rev. John M. Holt, Ph.D., formerly professor of Hebrew and Old Testament at the Episcopal Theological Seminary of the Southwest, Austin, Texas, is now a visiting lecturer at Vanderbilt University. Address: The Divinity School, Vanderbilt University, Nashville 5, Tenn.

The Rev. Robert E. Holzhammer, formerly rector of St. John's Church, Dubuque, Iowa, is now rector of Trinity Church, Iowa City, Iowa. Address: 320 E. College.

As rector of Trinity Parish, Fr. Holzhammer will also minister to patients at the University Hospitals, Veterans' Hospital, and Oakdale Sanitarium, and to students at the State University of Iowa.

The Rev. Christopher Jones, Jr., formerly rector of the Church of the Redeemer, Eagle Pass, Texas, is now assistant rector at St. Luke's Church, San Antonio, Texas.

The Rev. William V. Kegler, formerly in charge of the Church of the Epiphany, Raymondville, Texas, and the Church of the Redeemer, Mercedes, is now rector of the Church of the Redeemer, Eagle Pass, Texas.

The Rev. William D. Kellner, formerly rector of St. Paul's Church, Woodville, Miss., is now rector of St. Christopher's Church, Churchland, Va. Address: Box 326, Churchland.

The Rev. Steele W. Martin, who recently returned from a three-year tour of duty as a missionary in Brazil, is now rector of St. Michael's Church, Brattleboro, Vt. (Since the Roman Catholic church in Brattleboro is also called St. Michael's, the Rev. Mr. Martin should be addressed at St. Michael's Episcopal Church, 3 Bradley Ave.)

The Rev. Thomas M. Osgood, formerly in charge of St. George's in the Arctic, Kotzebue, Alaska, is now curate at St. Stephen's Church, Longview, Wash. Address: 1418 Twenty-Second Ave.

The Rev. Charles I. Penick, formerly rector of St. Stephen's Church, Goldsboro, N. C., is now rector of St. Peter's Church, Washington, N. C.

The Rev. Nicholas B. Phelps, formerly assistant rector at St. John's Parish, Williamstown, Mass., and vicar at St. Andrew's Church, Blackinton, North Adams, is now assistant chaplain at U.C.L.A. Address: 10966 Roebing Ave., Los Angeles 24.

The Rev. David A. Ryan, formerly curate at St. Barnabas' Church, Apponaug, Warwick, R. I., will be rector of Holy Trinity Church, Tiverton, R. I.

The Rev. Charles R. Stinnette, Jr., formerly professor in the psychiatry and religion program at UTS, is now professor of pastoral theology and chairman of the field of personality and religion at the University of Chicago Divinity School.

The Rev. Daniel M. Welton, formerly rector of St. Barnabas' Church, Stottville, N. Y., and the Church of St. John the Evangelist, Stockport, is now rector of Christ Church, Rouses Point, N. Y., and St. John's, Champlain.

Births

The Rev. Wallace B. Clift, Jr. and Mrs. Clift, of Grace Church and the Church of the Resurrection, Houston, announce the birth of their third child and first son, Bruce Peter, on July 27.

The Rev. Sylvan W. Law and Mrs. Law, of the Church of the Redeemer, Kansas City, Mo., announce the birth of their third child and first son, Stephen Patrick, on July 27.

The Rev. T. Carleton Lee and Mrs. Lee, of

St. Stephen's Church, Port Washington, L. I., N. Y., announce the birth of their third son, Joseph Carleton, on August 13.

The Rev. L. D. Lossing and Mrs. Lossing, of the Church of St. John the Apostle, Belle Glade, Fla., announce the birth of a daughter, Laura Anne, on August 9.

Marriages

Miss Lynda Lee Johnson, of Northfield, Ill., and Lieut. David C. Westhorp, son of the Rev. C. S. Westhorp and Mrs. Westhorp, of Warwick, R. I., were married on August 4. The groom is a recent graduate of the U.S. Air Force Academy.

Missionaries

The Rev. J. Seymour Flinn will be on home leave from Uganda, East Africa, until January 1. He may be addressed until then at 1306 N. Broom St., Wilmington 6, Del.

The Rev. Stephen E. Kim, formerly at St. Columba's Church, Paailo, Hawaii, may be addressed after September 1 at St. Michael Theological College, 3 Chong Dong, Seoul, Korea.

Changes of Address

The Rev. Don Frank Fenn, retired priest of the diocese of Maryland, will have a change of address in Baltimore from 610 Somerset Rd. to 4431 Wickford Rd., Baltimore 10, Md., effective September 30.

The official publication of the diocese of Quincy, *Light*, has had a change of address from Warsaw, Ill., to Box 452, Tiskilwa, Ill. The Rev. Arthur M. Gard, rector of St. Jude's Church, Tiskilwa, is the editor.

The Rev. Montague H. Hope, canon of the Cathedral of St. Philip, Atlanta, Ga., formerly addressed on Mathieson Dr., may now be addressed at 154 Peachtree Hills Ave. N. E., Atlanta 5.

The Rev. Leopold Kroll, priest of the diocese of New York, formerly addressed at 39 Midfield Way, St. Paul's Cray, Kent, England, may now be addressed at 12, St. Paul's Wood Hill, St. Paul's Cray.

Other Changes

The Rev. Thomas O. Moehle, rector of Grace Church, Ponca City, Okla., has been granted the James Mills Fellowship of the diocese of Oklahoma and has been given a leave of absence from his parish. He will study architecture and ecclesiastical arts at Cambridge University in England during the academic year of 1962-1963. The Rev. George Leonard Shultz of Tulsa will serve Grace Church as locum tenens during Fr. Moehle's absence.

DEATHS

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

The Rev. Thomas R. Gibson, rector of St. Andrew's Church, Buffalo, N. Y., from 1951 to 1962, died July 27th, of a heart attack, while on leave at the Order of the Holy Cross, West Park, N. Y.

Fr. Gibson was born in New Philadelphia, Ohio, in 1921. He studied at colleges and universities in Canada and was ordained to the priesthood in the Canadian Church in 1948. He was received in the American Church in 1951. Fr. Gibson served churches in Canada from 1947 to 1949. He was a novice of the Order of the Holy Cross in 1949 and 1950, and from 1950 to 1952 he served as associate rector at the Church of the Good Shepherd, Buffalo. In the diocese of Western New York, he served on the executive council, the church music commission, the college work commission, and the ecclesiastical court. Fr. Gibson was also a trustee of the De Veaux School, Niagara Falls, N. Y. While he was rector of St. Andrew's Church, Fr. Gibson served as a chaplain at the University of Buffalo.

Surviving are a sister, Miss Miriam Gibson, and two brothers, Matthew and Benjamin.

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Refer to key on page 24

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Rev. R. McDougall, r and chap.

CENTRAL MICHIGAN UNIVERSITY Mt. Pleasant
ST. JOHN'S 200 West Maple St.
Rev. C. M. Stuart, r and chap.
Sun 7:30, 11 HC; HD 7:30

FERRIS INSTITUTE Big Rapids
ST. ANDREW'S 323 State St.
Rev. Kenneth G. Davis, r and chap.
Sun 8, 9, 11; HD 7; Canterbury 5:30

GRAND RAPIDS JUNIOR COLLEGE and CALVIN COLLEGE Grand Rapids
ST. MARK'S CATHEDRAL 134 N. Division
Very Rev. G. D. Hardman, dean

HOPE COLLEGE Holland
GRACE 555 Michigan Ave.
Rev. W. C. Warner, r

OLIVET COLLEGE Marshall
TRINITY Mansion at Jefferson Sts.

WESTERN MICHIGAN UNIVERSITY KALAMAZOO COLLEGE BRONSON SCHOOL OF NURSING Kalamazoo
ST. LUKE'S 247 W. Lovell St.
Rev. J. C. Holt, r
Sun 8 HC, 9 Cho Eu, 11 MP, 8 EP; Wed, Thurs 7 HC on campuses

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

Other Colleges in
Alphabetical Order by States

ALABAMA

TUSKEGEE INSTITUTE Tuskegee Institute
ST. ANDREW'S 429 Montgomery St.
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11

ARIZONA

UNIVERSITY OF ARIZONA Tucson
ST. PAUL'S 1501 E. Speedway
Rev. Keith Kreitner, chap.
Sun 8, 9:30, 11 (6 College Program & Supper)

CALIFORNIA

CALIFORNIA INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Colin Keys, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

OCCIDENTAL COLLEGE

ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Carroll C. Barbour, r
Sun 8, 9:15, 11, Ev 7:30; 7 every Thurs on campus

SAN JOSE STATE COLLEGE SAN JOSE CITY COLLEGE

TRINITY 81 N. 2nd St., San Jose
Sun 8, 9:25, 11; Wed 7:30; HD 10:30
Christian Center 300 So. 10th St.
HC Tues 4:45; Thurs 7

STANFORD UNIVERSITY Palo Alto
ST. ANSELM'S CHAPEL 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8, 7:30; Tues 12:10; HD 7; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIFORNIA

at Los Angeles
900 Hilgard Ave., L. A. 24 - GR 3-1148
Rev. C. E. Crowther, chap.; Rev. N. B. Phelps, asst.
HC, EP daily; varied daily program

CONNECTICUT

YALE UNIVERSITY New Haven
EPISCOPAL CHURCH at Yale
Office: 29 Vanderbilt Hall; Mailing address: 1955
Yale Station
Rev. Kenneth R. Coleman, chap.; Rev. Jacques P. Bossiere, asst. chap.
Sun MP & HC 9:45; Wed HC 7:30; HD EP & HC 5; Daily MP 11:15. All Services are in Dwight Memorial Chapel.

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.; Miss Patricia Gloster, assoc.
HC Sun 9; Tues 5:15 Canterbury Assoc.; Wed & HD 7; Thurs 12:15; Wed 7:30

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:15, 9, 11:15

GEORGIA

GEORGIA TECH and
AGNES SCOTT COLLEGE Atlanta
ALL SAINTS
Rev. Frank M. Ross, r; Rev. Harwood Bartlett, chap.
Sun 8, 9:15, 11, 7; Canterbury 6

UNIVERSITY OF GEORGIA Athens
EPISCOPAL STUDENT CENTER 980 So. Lumpkin St.
Rev. A. Dawson Teague, Jr., chap.
Eu 8 Wed & HD; EP 5:30 Wed; Canterbury Club Wed 6

ILLINOIS

NORTHWESTERN UNIVERSITY Evanston
CANTERBURY CHAPEL & HOUSE, 2000 Orrington
Rev. Scott N. Jones, chap.
Sun St. John's Chapel, 2122 Sheridan, 9:30, 11;
Weekdays Cant. Chapel, HC 12:10 Tues, Thurs;
7:10 Wed

KENTUCKY

UNIVERSITY OF KENTUCKY Lexington
ST. AUGUSTINE CHAPEL 472 Rose St.
Sun 8, 10:30, 8; Weekdays 7:30, 5; Sun 5:30
Supper and Program

LOUISIANA

TULANE UNIVERSITY and
NEWCOMB COLLEGE New Orleans
CHAPEL OF THE HOLY SPIRIT 110 Broadway
Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, asst. chap.
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon, Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30; Canterbury Forum Wed 6

MARYLAND

GOUCHER COLLEGE and
STATE TEACHERS COLLEGE Towson
TRINITY 120 Allegheny Ave.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, asst.
Sun 8, 9:45, 11; Thurs 10:30

MASSACHUSETTS

HARVARD and **RADCLIFFE** Cambridge
CHRIST CHURCH
Rev. Gardiner M. Day, r
CANTERBURY HOUSE 2 Garden St.
Rev. Charles E. Lange, chap.
Sun 8, 11:15, 7; St. John's Chapel, E.T.S. 10

LOWELL TECHNOLOGICAL INSTITUTE LOWELL STATE TEACHERS' COLLEGE

Lowell
ST. ANNE'S Merrimack Street
Rev. Francis B. Downs, r; Rev. H. H. Choquette, asst.
Sun 8, 9:15, 11

MOUNT HOLYOKE COLLEGE, South Hadley

ALL SAINTS'
Rev. Maurice A. Kidder, v and chap.; Constance M. Hindle, College Worker
Sun 8, 10:30; Lawrence House, Fri 5:30

WILLIAMS COLLEGE

Williamstown
ST. JOHN'S 23 Park St.
Rev. R. L. Rising, r; Rev. T. J. Abernethy, c
Sun 8, 9, 11; Tues 7:20; Wed & HD 10

MICHIGAN

**MICHIGAN COLLEGE OF MINING
AND TECHNOLOGY** Houghton
TRINITY
Rev. Herman Page, r
Sun 8 & 10:30; Canterbury House 9:15

MINNESOTA

CARLETON and ST. OLAF COLLEGES

Northfield
ALL SAINTS'
Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 1st & 3d) HC

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
THE CANTERBURY HOUSE 5 Mine St.
Rev. Clarence A. Lambelet, Episcopal chap.

NEW YORK

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Geoffrey S. Simpson, Episcopal Adviser
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri; Canterbury Assoc. Wed 5

CORNELL MEDICAL SCHOOL ROCKEFELLER INSTITUTE NEW YORK HOSPITAL SCHOOL OF NURSING and FINCH

(Studio Club; East End Hotel)
EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser
Sun 8, 9:30, 11, 7; Wed 7:25; Thurs 11

CORNELL UNIVERSITY Ithaca
Rev. R. B. Stott; Rev. C. S. Tyler; Mrs. Donald Robinson
Sun HC 9:30, 12 (1S & 3), MP (2 & 4); Tues & Thurs 5 HC; Wed 7, 12 HC

HOBART & WILLIAM SMITH COLLEGES

Geneva
ST. JOHN'S CHAPEL
Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc. Fri 5

SYRACUSE UNIVERSITY

EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 9:30 on Campus; Wed 5:05

VASSAR COLLEGE

Poughkeepsie
CHRIST CHURCH 105 Academy St.
Rev. R. Rhys Williams, r and chap.
8 HC, 9:15 HC, 11 MP

OHIO

CASE INSTITUTE OF TECHNOLOGY and WESTERN RESERVE UNIVERSITY

Cleveland
Rev. George Lee, chap.
Offices: Student Christian Union and Emmanuel Church, Cleveland

KENYON COLLEGE

Gambier
HOLY SPIRIT
Rev. Richard F. Hettlinger, chap.
Rev. John F. Porter, r

OHIO STATE UNIVERSITY

Columbus
ST. STEPHEN'S
Rev. Jonathan Mitchell; Rev. Donald Clapp; Rev. Gordon Dean
Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thurs 7

PENNSYLVANIA

BRYN MAWR COLLEGE and HAVERFORD COLLEGE

Rosemont
GOOD SHEPHERD
Lancaster and Montrose Avenues
Sun 7:30, 9:30, 11; Daily 7:30

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE

Brookings
ST. PAUL'S 6th St. & 8th Ave.
Sun 7:30 & 11, 5 Canterbury Club

VIRGINIA

HAMPTON INSTITUTE

Hampton
ST. CYPRIAN'S 129 W. Lincoln St.
Rev. Walter D. Dennis, v
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

MADISON and BRIDGEWATER

Harrisonburg
EMMANUEL
Rev. Francis Bayard Rhein, r
Sun 8, 9:30, 11; York Club 6; Canterbury 6

UNIVERSITY OF VIRGINIA, Charlottesville

ST. PAUL'S MEMORIAL
Rev. H. E. Waller, Jr., r; Rev. D. W. Cammack, assoc.
Sun HC 8, MP 9:30 & 11; EP 5:30; Wed 7:15 HC

WASHINGTON

WHITMAN COLLEGE

Walla Walla
ST. PAUL'S
Rev. D. S. Alkins, r; Rev. S. A. Watson, c
Sun 8, 9:15, 11, Canterbury 5:30; Wed & HD 11;
Daily (Mon thru Fri) 8:45

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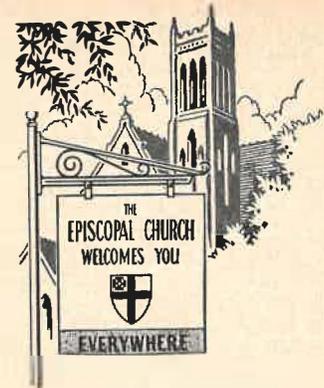
in all

January and September issues.

Write Advertising Manager

for details.

CHURCH DIRECTORY



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. 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 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, 9:15, 11; Daily; 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 2750 McFarlane Road
Rev. Canon Don H. Copeland, D.D., r
Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues
6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; C Sat 4:30

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

PALM BEACH, FLA.

BETHESDA-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

ASCENSION

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

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.

CHICAGO, ILL. (Cont'd.)

ST. PAUL'S 50th & Dorchester
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

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. 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
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

SEA GIRT, N. J.

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

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

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. IGNATIUS' Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway
Sun MP & Sung Mass 10; Thurs MP & Mass 7:15

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

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

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;
Man-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

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

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

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

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

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

MEXICO CITY, MEXICO

CHRIST CHURCH Artículo 123, No. 134
(in downtown Mexico City)
Sun 8, 9:30, 11; Thurs 11

PONCE, PUERTO RICO

HOLY TRINITY
Abolition Street (near Darlington building)
Sun (Spanish) 7, 9, 6, English 11

GENEVA, SWITZERLAND

The American Church (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams; Rev. William Brewster, Jr.
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)