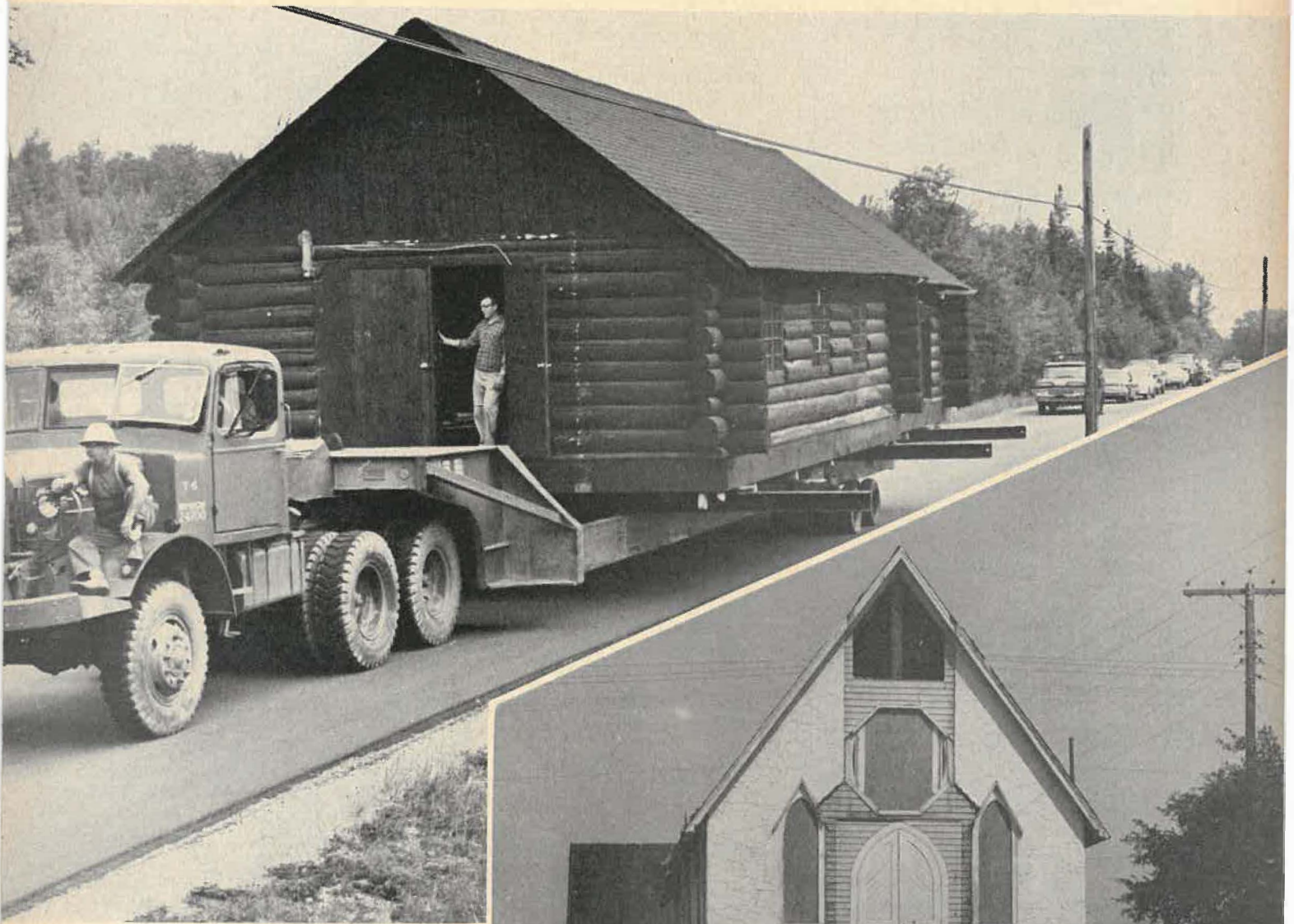


# The Living CHURCH

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September 22, 1963

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Churches on the move: St. Barbara's, Tahawus, N. Y. (above), and Holy Trinity, Melbourne, Fla. [see page 8].



# THIELICKE THIELICKE THIELICKE THIELICKE LIFE CAN BEGIN AGAIN

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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

### Paying Attention

It used to be said that the mark of a good student was his capacity to pay attention to the teacher. Parents whose children received poor marks scolded them with the words, "You must pay better attention! You are smart, but you let your thought wander. If you would just listen to your teacher you could get better marks." As though that were all there was to it! This depends upon the belief that attention is a quality that can be turned off or on at will; that by simple will power anybody can concentrate on anything and understand. The poor pupil got all the urging and all the blame for failure.

We now know the teacher-learner relation is a two-way movement. It is a matter of persons trying to understand each other. It is truly a person-to-person exchange. Years ago teachers were taught, by the old psychology, to fit their teaching to the mental equipment of the learner. They were to appreciate that the pupil heard not merely with his ears, but with "the apperception masses," which means the total mass of experience — the information, vocabulary, memories, and emotions of his whole life — and particularly the concerns in the forefront of his mind. To touch these and build upon them was to be done at some "point of contact." This is today as true as ever, but we are now aware of a far deeper experience. Pupil and teacher learn together, from each other.

#### What Do You See?

Teachers must pay attention to pupils. In our Church teaching this may become the most deeply spiritual of experiences, worthy of the term communion. We prepare for this, says Reuel Howe, "*by ridding ourselves of prejudices and misconceptions . . . and ulterior motives . . . in order that we may speak the word of love . . . and really hear the word of love. We will not so readily seek to manipulate and exploit.*"\*

I have watched many teachers while they are teaching, and it is strange how few seem aware of the person of their pupils. "We must pay attention to each other." Many a teacher is heard to say in desperation, "Now if you will be quiet and pay attention. . . ." It is indeed "*difficult to speak if we do not have the listeners' attention.*" But it is equally true

that "*it is difficult to listen if we do not have the speaker's attention.*"

We all remember the poignant scene in *Our Town*, when Emily is allowed to return to earth to live over again her 12th birthday. She says to her mother, who is busy in the kitchen, "Oh, Mama, just look at me one minute as though you really saw me. . . . Just for a moment now we're all together — Mama. . . . Let's look at one another!"

So, the loving teacher looks and sees and hears many things. He sees eyes upon him and sees smiles and gestures. He listens to what each child says, develops every question, not for its literal wording, but as a clue. "*The teacher first makes it his business to find out about his pupil. . . . He needs to know as much about his pupil as he does about his subject.*"

#### Perfect Communication

When the teacher's efforts are pre-conceived and aggressive, "*the hearer is not respected as an autonomous, deciding person. This may cause him to decide against the message because of the alienating way it is presented.*" Of such teachers it may be said that they not only do not teach their pupils anything, but may be setting them permanently against the very truths which they are ready to re-



ceive. Can this be the awful warning of our Lord about causing one of these to stumble?

In every happy class, there has been established the habit of earnest conversation. Children and teachers look forward to each meeting. Because the teacher is attentive to his pupils, they pay attention to him. The imperfect yet vital knowledge of the children meets the larger knowledge of the teacher. Together they taste the Christian truths, and grow in the faith. And steadily the teacher "*watches the eyes, facial expressions, movements, and listens for the question behind the question . . . remembering that there is tremendous content behind what is said and shown.*"

If I were to propose a way to improve the work of the average teacher, I would say: "Stop sounding off; listen. Look in their eyes and smile. And try to love and understand each one a little more."

\*Quotations in italic used throughout this feature are from chapters 5 and 6 of *Herein Is Love*, by Reuel L. Howe, Judson Press, 1961, and are reprinted with permission. For teachers who really want to improve their style, this little book is sincerely recommended.

# The Living CHURCH

Volume 147      Established 1878      Number 12

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

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## THINGS TO COME

### September

- 22. Trinity XV
- 29. St. Michael and All Angels (Trinity XVI)  
Girls' Friendly Society Day of Prayer around the World.

### October

- 6. Trinity XVII
- 13. Trinity XVIII
- 18. St. Luke
- 20. Trinity XIX
- 27. Trinity XX  
Episcopal School Week, to November 3d
- 28. St. Simon and St. Jude

### November

- 1. All Saints' Day
- 3. Trinity XXI

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

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

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## LETTERS

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

### Never True

Before the ink gets dry on the Anglican Congress Message [L.C., September 8th] let's see if we can get just one thing straight. I refer to the sentence in Section I — "We can no longer think of some Churches doing all the giving, and some doing all the receiving."

This has never been true — and it most certainly is not true now. There are parts of the world-wide Anglican Communion in which some of the Churches have been receiving more than they have been giving — but even in those areas they have attempted to do something, be it ever so small. The cause of Christ and of His Church is ill served by such a statement and many of the "younger Churches" cannot be other than offended. When the message first came to the floor of the house there were those who objected to the sentence but they were not vocal enough to have the correction made. A suitable introduction by the bishops of the Church might do much to correct a truly tragic error.

(Rev.) CUTHBERT PRATT

Rector, Church of the Holy Trinity  
Philadelphia, Pa.

### Contemporary Caiaphas?

The recent support given by the Presiding Bishop and other leaders of the Church to civil rights demonstrations has given rise in some areas to vague rumors and mumbings of "an impending split within the Church." While pondering these things, I was surprised to find upon my desk the following "letter," having the character of an ancient document, but obviously belonging to the realm of pseudepigrapha.

"An Epistle From Caiaphas the High Priest to the Rulers of the Synagogues in Judaea:

"Shalom my brother! For the past several months now I have been greatly disturbed by an undercurrent movement within our ancient and blessed Church which threatens to divide the body of all true believers right down the middle. I don't need to name any names, but we all know that Churchpeople are being stirred up by one man and by the members of his movement. This is resulting in a rapid split within our Church; people are beginning to take sides, and if something isn't done right away, our beloved Church is going to be broken into pieces, beyond all repair.

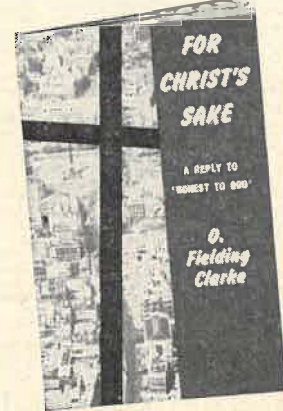
"The movement started by the man to whom I refer is decidedly revolutionary in character: It is a complete departure from the way of life and worship which we have cherished and practiced for so long. About this movement and its effect upon our Church, I would like to make the following points:

- "1) It is inherently evil, as is anything which causes separation between brethren.
- "2) It is not peaceful; it is not non-

## FOR CHRIST'S SAKE

BY O. FIELDING CLARKE,  
VICAR OF HAZELWOOD, ENGLAND

A REPLY to the controversial book HONEST TO GOD by the Bishop of Woolwich



FOR CHRIST'S SAKE is a thoughtful and searching examination of the Bishop of Woolwich's HONEST TO GOD, showing some of the serious faults in its argument. The book is divided into two sections: Part one is a critique of HONEST TO GOD, chapter by chapter; Part two, a re-statement in modern terms of what Christianity stands for and how it should apply today.

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violent. It seeks the overthrow of the *status quo*. The leader has said, 'I come not to bring peace, but a sword.'

"3) It is building up a revolutionary monster which will in time devour us. This is a movement which obviously has its roots in political ambition.

"4) It is a pitiful product of the anxious, unsettled world in which we live.

"5) Finally, it has none of the qualities of brotherly love which our sacred Torah enjoins us to have. How can there be love in anything which asks us to abandon our traditions? How can there be love in anything which calls men to leave their homes and families, and encourages them to join an upstart, pernicious, and malicious minority group?

"My brethren, let us keep alive the spirit of love within our Church. Let us avoid at all costs this new divisive movement, and encourage its members, our brothers, to stay within our changeless and eternal fold. The spirit of justice must be exercised to discourage these incipient seeds of violence and discord amongst us. Here is an invaluable opportunity to join forces with the civil authorities to stamp out disunity and disobedience from the state of Judaea.

Yours in true faith,  
Caiaphas

High Priest, Jerusalem Temple"

I'm not at all sure about the antiquity of this document. Its arguments sound far too contemporary.

(Rev.) WILLIAM S. BRETTMANN  
Curate, Trinity Church

Mobile, Ala.

### Where Are They?

I think that some praise is due our lay readers and contact men in the Armed Forces, especially overseas, where Episcopal chaplains are spread pretty thin, and also cannot devote their entire time to Episcopal work. The lay readers are the ones who hold the congregations together, and spread the word until the priest can get to them. There are only two Episcopal chaplains in Korea, right now, Chaplain Raymond Hoffman and myself, so you can see that the greatest part of the work is done by dedicated laymen.

Another thing involved is the difficulty in finding sheep. It is impossible to screen the corps rear area and two divisions' (my slice of the responsibility) personnel records (where the uninstructed inevitably put down "Protestant" anyhow) to find Episcopalians. The ones who come to services aren't our real problem; it's the young trooper away from home in the worst environment possible, pressured by those who want companions in misery. These lads need guidance, but as long as they drift, they're headed for trouble.

What Ray and I need are the names of the young soldiers, and their unit address, together with the nearest large town or city. This must be supplied by parents and rectors. I am very fortunate in belonging to a unit with four choppers, so getting around is no problem. The problem is knowing where they are.

If the parents, wives, and rectors value their service people over here, they will write (air mail) to me, and I'll try to do my part.

Chaplain (Maj.) WINFIELD S. BENNETT  
Hq. 36th Engineer Group (E)  
APO 358, San Francisco, Calif.

### Comprehensiveness or Chaos?

The recent letters to the editor in THE LIVING CHURCH deploring uncharity, gossipiness, and backbiting among the clergy point to a deeper divisiveness within the inner life of the Church. It seems to me that with all the bold statements put out with regard to urgent state and civil matters, there is a firm refusal to look at this inner conflict squarely, and come to grips with it.

It is a well known fact that lack of charity, backbiting, gossip, and innuendo are marks of insecurity. If they did nothing else, the group dynamics laboratories conducted over the past years by the National Council revealed a very considerable insecurity on the part of Episcopal priests.

How can there be security when you are not sure your teaching of the faith will last through the new confirmand's first move to another town or parish? Small wonder 50% of all those confirmed between 1950 and 1960 have lapsed, and that Episcopal Church growth continues at a very low rate.

However inaccurate the popular press is in reporting Church matters, we have the spectacle decade after dreary decade of some bishop or other deriding the faith as expressed in the Creed. As fast as one goes to his reward, another pops up. Perhaps such bishops do not really mean what they appear in print to mean — reviewers in the back pages of Church magazines seem to think they are not as far out as the popular press makes them out to be, but of course the majority of people read the papers, and not the book reviews in Church magazines.

Is the Episcopal Church *really* Catholic, or is it another Protestant denomination? Is the Holy Trinity a living reality, or not? Is our Lord really present in the Eucharist or not? Was our Lord born of a Virgin, or not? Are religious orders vital to the life of the Church, or not? Are the traditional disciplines regarding marriage, Baptism, Penance, etc., important, or not? Is private confession necessary or not?

Parishes of the Episcopal Church only a few blocks from each other may teach exactly opposite views with regard to these matters — matters on which the possible confirmand would like to know what "the Church" teaches. Is the chaos in the Anglican Communion really comprehensiveness, or just chaos? Is it possible people seeking reality and certainty in an exceedingly turbulent world are by-passing the Episcopal Church? Granting the areas of mystery and unfathomableness surrounding all the important teachings of the Church, still there must be some unity of faith and practice.

### THE ANGLICAN CYCLE OF PRAYER

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

#### September

22. Pennsylvania, U.S.A.
23. Perth, Australia
24. Peterborough, England
25. The Philippines, Pacific
26. Pittsburgh, U.S.A.
27. Polynesia, Pacific
28. Portsmouth, England

It seems to me this is the real source of the pettiness described in letters to THE LIVING CHURCH. Would that the fathers of the Church would wrestle with this inner conflict and schizophrenia which nullifies so much that we try to do. Perhaps then we might command some respect in utterances on other matters.

(Rev.) KENT L. HALEY  
Rector, St. Peter's Church

Portland, Ore.

### Cheers for Parish Schools

At last! A really good article on the parish day school movement in the Episcopal Church has appeared. THE LIVING CHURCH's long-standing support of the older Church-related boarding schools has long been the envy of many of us connected with parish schools.

William Hogue's "Parish or Public Schools" [L.C., July 21st] is a welcome recognition of a considerable segment of contemporary Church life. And, further cause for congratulations, you have chosen an author who really knows what he is writing about.

Will reprints be available?

(Rev. Canon) WILLIAM N. SHUMAKER  
Director of Education  
Diocese of Rhode Island

Newport, R. I.

**Editor's Note:** Reprints of Mr. Hogue's article are available at eight cents apiece for ten or more copies, or seven cents apiece in lots of 100 or more. Postage additional.

### Candles for Searchlights

In your article concerning the Episcopal nuns being guests of Roman Catholic religious [L.C., August 25th] you report that a Roman religious is reported to have said, "Of course, we know your orders are valid!" So what! This is an era of ecumenism, a time of real hope for Church unity, which means, of course, a time of open-mindedness, but it is not a time to be naïve.

The matter of valid Holy Orders is an area of disagreement between Anglicans and Romans, and has been for a long time, even drawing a papal pronouncement that Anglican Orders are not valid, *Apostolicae Curae* — Leo XIII). I am fully cognizant that many Romans do believe in the validity of Anglican Orders, but I am just as cognizant that many more do not. In the context of your article the statement regarding our orders would seem to take on a "semi-official" aura.

It is encouraging to find some Romans who do hold to the validity of Anglican Orders; however, Anglicans are apt to regard favorable remarks from Rome, individual or corporate, as bolsters to theological insecurity, rather than expressions of good will and understanding. *We know* that our Orders are valid or else we would not remain Anglicans. We have much to learn from Rome, and she from us, and we must wait for that unity which is God's will, and not be so quick to mistake candles for searchlights.

(Rev.) JOHN E. MADDEN  
Priest in charge,  
St. Gabriel's Church

Brooklyn, N. Y.

# BOOKS

## Broken Stereotypes

**Daily Life in the Time of Jesus.** By Henri Daniel-Rops. Hawthorn. Pp. 510. \$6.

It would be hard to overpraise Henri Daniel-Rops' *Daily Life in the Time of Jesus*. If the teaching of Jesus is timeless, yet in another sense it was timely. It was addressed to certain people, living at a certain time, under certain circumstances, and unless we take this fact into account we are apt to miss the point of something that Jesus said or did.

Here, then, is a beautifully written, accurate, and often moving account of the world Christ knew which cannot fail to enrich the faith of any reader.

It begins with a description of the land and its people, and then in several chapters recreates the ordinary daily life of our Lord's contemporaries; the final section deals specifically with their religious faith — Temple and synagogue, priest and rabbi, Pharisees and Sadducees, the faith of Israel and its hope. I know of no other book which makes it all come alive as this one does.

There is another point. Jews have long maintained that a persistent cause of antisemitism has been the unsympathetic view of first-century Judaism often presented in all good faith by Christian writers and speakers; it has been, in fact, a caricature. Jesus was Himself a Jew, of Jewish lineage and descent, yet His life and the origin of the Church have been presented if not in an anti-Jewish, yet often in a non-Jewish way.

Happily there is a growing list of books which have done much to break through the common stereotypes of Judaism and to recreate among Christians a spiritual sympathy with Jewish traditions and faith which leads them to a more profound understanding of their own religion. This book will do much to help them in this way.

J. R. BROWN

*Fr. Brown has made a special study of early Judaism; his Temple and Sacrifice in Rabbinic Judaism was published recently by Seabury-Western [see below].*

## God's Ancient People

**Christians and Jews.** By James R. Brown. Forward Movement Publications. Pp. 16.

**Temple and Sacrifice in Rabbinic Judaism.** By James R. Brown. The Winslow Lectures, 1963. Seabury-Western. Pp. 31. Paper, \$1.

Two writings by James R. Brown, the associate professor of Old Testament and Hebrew at Nashotah House, are concerned with the Jewish people. Each, in its own field, forms a valuable contribution.

The lay Churchman will find *Christians and Jews* of value in dispelling many a persistent prejudice against God's ancient people, and will learn to regard them as separated brethren to be won for their Messiah (and ours) by the loving understanding of Christians. This is a second edition of the booklet.

*Temple and Sacrifice in Rabbinic Judaism* moves on the level of technical biblical scholarship. Fr. Brown, from a thorough knowledge of rabbinical literature all too rare among Christian scholars, effectively disposes of the common error that the Temple and its observances had become a meaningless addendum to the Judaism of the first century A.D. He shows how highly the Temple was valued, and how its destruction in 70 A.D. was felt as a grievous loss, even though the later rabbis were able to concentrate on the study of the Law and other good works as moral equivalents of the sacrificial cultus.

C. J. DE CATANZARO

*Dr. de Catanzaro is professor of Old Testament and Semitic Languages at Seabury-Western.*

## The Servant Church

**The New Creation as Metropolis.** By Gibson Winter. Macmillan. Pp. 151. \$3.95.

What rhyme or reason lies behind the confused and driving complexity and growth of the modern metropolis? Can God see any pattern even latently there? How can the Church find and execute its task?

Gibson Winter, best known for his brilliant *Suburban Captivity of the Church*, now turns, in *The New Creation as Metropolis*, to a serious consideration of the theology of the Church's vocation in metropolis.

He states that the history of the shape of the Church has been in three great phases: the cultic society, the confessing fellowship, and now the prophetic fellowship.

The first two were, in a sense, institution-centered, but now the task of the Church is to be the servant of the world through acting out of a prophetic vocation by the layman. This "proclamation takes the form of theological reflection in a secularized world."

The author demands and foresees a laity theologically trained as never before, and able to work out their theology and its application in the existential situation within which each finds himself. The clergy's role is to be resource persons for such a laity.

The book is full of sociological insights:

"When one contrasts pietism with servanthood in our day, one projects an opposition between a piety that is rooted in the individualistic values appropriate to the frontier and the public responsibility of servanthood

which is called for in the metropolitan struggle. The calling of the Church is obscured whenever appeal is made to this frontier piety."

This is a radical and stimulating book. I feel the author downgrades the Church as organism — when, if not in the cultic society or confessing fellowship, can the laity find strength? He acknowledges this in passing but would do well to elaborate more fully upon it. I also question why this theology is peculiar to metropolis — is it not appropriate for all the modern world? Again, the author could say that the two are almost coterminous, at least in the U.S.A.

The danger of Dr. Winter's concept of the servant Church is that the Church will be lost and the focus, the strength, and the cutting edge lost too in the process of serving. However, if these dangers are borne in mind, the book points the way toward a rebirth of the Church. I hope it will awaken a deep reappraisal of our task and begin a dialogue on our concept of the Church. Without a violent change in our goal-concept and a conscious metamorphosis of our method the swirl of the new age will overwhelm the Church and God will have to use other instruments to effect His New Creation.

PAUL MOORE, JR.

*Dean Moore of Christ Church Cathedral, Indianapolis, Ind., has extensive experience in urban work and social relations.*

## Books Received

**THE HISTORICAL JESUS.** By Heinz Zahrnt. "What we can know about the life of Jesus. A lively and readable account of one of the great religious debates of the 20th century." Harper & Row. Pp. 159. \$3.50.

**THE BIBLE AND THE CHURCH.** An Approach to Scripture. By Samuel Terrien. Westminster Guides to the Bible Series. Pp. 95. \$1.50.

**CREEDS AND CONFESSIONS.** From the Reformation to the Modern Church. By Erik Routley. Westminster. Pp. 158. \$3.50.

**STUDIES IN NEW TESTAMENT ETHICS.** By William Lillie. Westminster. Pp. 189. \$3.95.

**TO PREACH THE GOSPEL.** By Paul Hitz, C.S.S.R. Sheed & Ward. Pp. 209. \$3.95.

**THE PASTOR AND HIS PEOPLE.** "A book that brings new insights to the minister's meaningful work with his flock." By the Rev. Dr. Edgar N. Jackson. Introduction by James A. Knight, M.D., associate professor of psychiatry at Tulane. Channel Press. Pp. 224. \$3.50.

**THE AXIS AND THE RIM.** The Quest for Reality in a Modern Setting. By Arthur W. Osborn. Nelson. Pp. 203. \$5.

**TOWARDS A UNIFIED FAITH.** By A. K. Esterer. Philosophical Library. Pp. 102. \$3.75.

## Booklets Received

**HYMN WRITERS OF THE CHRISTIAN CHURCH.** Brief biographies, most of which are illustrated with portraits of authors of great hymns. By Mildred C. Whittemore. Whittemore Associates. Pp. 65. 60¢ each; \$6 a dozen.

**THE PROPHETS AND THE PROBLEMS OF LIFE.** A Discussion Unit for High School Ages and Young Adults. Revised edition. By Sidney A. Weston, Ph.D. Whittemore Associates. Pp. 96. 75¢

# The Living Church

Fifteenth Sunday after Trinity  
September 22, 1963

For 84 Years:

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

## PENNSYLVANIA

### Assistance Approved

The convention of the diocese of Pennsylvania, meeting on September 9th, approved a request by Bishop Armstrong of Pennsylvania for the election of a coadjutor. Date of the election has not yet been set.

The September 9th meeting was a reconvening of the convention, which met earlier this year [L.C., July 28th]. Action on the coadjutor question was delayed in view of the impending retirement of the Rt. Rev. Oliver J. Hart, then Bishop of Pennsylvania.

## IDAHO

### Lightning Strikes — The Town Pitches In

by PEGGY SHELDON

In the early morning hours of September 10th there was a severe lightning storm in southern Idaho that set fire to the Episcopal church in Shoshone. The storm was the worst in the memory of longtime residents of Shoshone. Lightning was flashing, not in occasional bolts, but in many places at once, and the sound of the thunder was simultaneous with the lightning flashes.

One terrific bolt struck the bell atop Christ Church, jumped to the electrical system in the building, and set fire to the roof. The Rev. John Fowlow Tulk, vicar, notified the fire department and ran into the church to carry out the reserved sacrament and the communion silver. Because electricity was out over much of the town, the community's fire siren was unable to work, so the fire chief and Fr. Tulk roused the firemen and some church members by telephone. The sheriff drove through town with his siren wailing to awaken townspeople.

The Shoshone Volunteer Fire Department responded quickly and prevented the total destruction of the church, keeping the damage confined to the roof. At least 200 other townspeople came to help, and help they did. "The thing that amazed me," said Fr. Tulk, "is that with no previous organization, everything was

very orderly and efficient. Things were systematically handed out of the burning church and placed on the grass. Vestments were placed in cars as fast as they were brought out, to keep them out of the pouring rain, and everything else that was brought out was transferred immediately to the protection of nearby buildings, so that by the time the last items were brought out of the church, nothing was left standing around outside."

Everyone helped. Small children went around picking up books that had been dropped, and stacked them on the porch of the vicarage. "The teen-age boys were really great," said Fr. Tulk. "They, and the men, were basically the ones inside the church, working while flames licked at the ceiling. There was no smoke inside, so we could work without that danger."

When it seemed there was danger of the roof collapsing, the removing of items from the church was stopped until after the fire was put out. Then when the fire was out, all the pews were taken from the church. Women went home to bring back rags, with which they quickly wiped off soot and water from the pews, so there was no damage to them. One lady, a member of the Baptist church, brewed pots of coffee for the firemen and other volunteer workers.

At fire's end, the damage was assessed: The roof was completely burned off; two stained glass windows were broken, including one memorial window over the altar; the book of memorials and almost all hymn books and prayer books were ruined by water; the font, lectern, and organ were all badly water stained and will have to be refinished, but there was no apparent damage to the organ.

Also, at fire's end, there was only a foot and a half of water left in the town's water tank. Some 10,000 gallons of water were pumped on the burning church.

Work of restoration started almost at once. The women cancelled a potluck dinner to spend the time cleaning up the church. The evening after the fire the church-sponsored Boy Scout troop met to clear up the debris around the grounds. In two days, the bishop's committee met to determine the type of roof to be built, and on the third day after the fire, work was begun on the new roof, with estimated completion in one month. The loss was insured.

The Methodist congregation of Shoshone offered the Episcopalians the use of their building; and the Masons also offered the use of the ground floor of their building. As the Masonic Hall is adjacent to the property of Christ Church, their building will be used for services and then the Episcopal parish hall can still be used for Church school classes.

Fr. Tulk is still voicing his praise for the trained efficiency of the fire department, and the untrained efficiency of all those others who helped save so many of the furnishings of Christ Church.

## SEMINARIES

### Seminary Elects Dean

The Rev. Richard L. Rising, 43, rector of St. John's Church, Williamstown, Mass., has been elected dean of the Episcopal Theological Seminary of the Caribbean.

In making the announcement this month, Bishop Bentley, chairman of the



Mr. Rising: New dean in the Caribbean.

seminary's board of trustees and head of the National Council's Overseas Department, said that Mr. Rising is expected to assume his new duties in November. He was elected at a special meeting of the board in Miami, Fla., on August 30th. Mr. Rising has served St. John's since 1960. Earlier, he was a missionary in the Philippines for about five years. During

Mrs. Sheldon, LIVING CHURCH correspondent in Idaho, is the wife of the Rev. Morgan S. Sheldon, vicar of the Church of the Redeemer, Sabnon.

his first three years there, he was priest-in-charge of All Saints' Mission in Bon-toc. The following five months he was acting rector of the Church of the Holy Trinity in Manila. From 1958-1960 he was dean of the Cathedral of St. Mary and St. John there. He is a graduate of Williams College, and obtained the M.A. degree in 1949 from Harvard University and the S.T.B. degree three years later from the Episcopal Theological School. Following his ordination in 1952, he was assistant rector at Christ Church, Cincinnati, Ohio, until 1955, when he went to the Philippines.

#### **CHURCH ARMY**

### **Priests May Remain**

Church Army officers who become priests now may retain their commissions even after they are ordained, according to a resolution passed at the 1963 general staff conference of the Church Army in the USA, held last month at the society's headquarters in Brooklyn, N. Y.

In another resolution, the staff members voted to allow Church Army sisters to retain their commissions after marriage to men not in the society.

Keynote speaker for the meeting, attended by more than 60 people, was the Rev. James G. Jones, founder of St. Leonard's House in Chicago. He emphasized the need for active laymen in the Church, and added, "I am thrilled at the opportunity to see this group of dedicated lay men and women and to discover how well they represent a cross section of the entire body of laity in the Episcopal Church. I feel that every Episcopalian should know about the outstanding work being accomplished by so few for the sake of all in our Church."

#### **EPISCOPAL CHURCH FOUNDATION**

### **Vice President Named**

W. Nelson Bump, 57, of New Canaan, Conn., has been named executive vice president of the Episcopal Church Foundation, according to the Most Rev. Arthur Lichtenberger, Presiding Bishop. He replaces Robert D. Jordan, who has been put in charge of raising the million dollars needed to complete the financing of the new Episcopal Church Center in New York City [L.C., May 12th].

Mr. Bump, whose appointment was effective August 26th, is responsible for managing the foundation, which obtains funds for capital needs of the Episcopal Church and the expansion of its work over and above the national Church's budget. The foundation has raised nearly \$5,000,000 and has helped in building churches throughout the United States. It is now placing emphasis on Church educational programs.

Mr. Bump has most recently served as an aviation consultant, and has headed a small manufacturing company in New



Mr. Bump: Foundation's new executive.

Canaan. From 1929 until 1960 Mr. Bump was associated with American Airlines. He was regional vice president in New England until 1955 when he became head of the company's largest regional headquarters

Mr. Bump is currently on the boards of the National Travelers Aid Association, Marlboro College, Marlboro, Vt., and the Antique Auto Museum in Brookline, Mass. He has served as a vestryman of Christ Church, Cambridge, Mass., and has recently been active in St. Mark's Church, New Canaan.

#### **MICHIGAN**

### **"One Way or Another"**

Bishop Emrich of Michigan was named chairman of a new committee, formed September 4th by some of Detroit's business, civic, labor, and religious leaders to promote equal opportunities in education, employment, housing, and public accommodations.

Called the "Citizens Committee for Equal Opportunity," its purpose is "to mobilize the broadest possible support in the community in dealing with the practical day-to-day responsibilities" of bringing equal opportunities to all citizens.

In addition to acting as chairman of the 46-member executive committee of the organization, Bishop Emrich also heads a steering committee which includes Walter P. Reuther, United Auto Workers president; Richard Cross, chairman of the Detroit Commission on Community Relations and board chairman of American Motors Corp.; Edward M. Turner, president of the Detroit Branch of the National Association for the Advancement of Colored People; the Most Rev. John F. Dearden, Roman Catholic Archbishop of Detroit; Rabbi Morris Adler, of Congregation Shaarey Zedek; and Dr. G. Merrill Lenox, executive director of the Detroit Council of Churches.

Bishop Emrich said the group was formed because of the nation's critical situation on the whole question of the struggle for equal opportunities. "We stand in a period in the nation where we are going one way or another and we can't rely strictly on laws or government," he remarked.

#### **ORTHODOX**

### **Backward Step**

The Synod of the Orthodox Church in Greece has announced it will do all it can to prevent the holding of a pan-Orthodox conference, scheduled to take place on September 29th on the Isle of Rhodes to decide whether the Orthodox Churches should be represented at the Second Vatican Council when its second session opens.

Summoned by His All-Holiness Athenagoras I, Ecumenical Patriarch, who has a primacy of honor among the Orthodox patriarchs, the Rhodes gathering is also scheduled to decide whether the Orthodox Churches should hold unity talks with the Vatican.

The Holy Synod acted after His Beatitude Chrysostom, Archbishop of Athens and Primate of All Greece, sent telegrams to the 55 Greek metropolitans asking them if they were in favor of the Rhodes conference taking place. According to the latest information, he received negative replies from 43 of the metropolitans.

Meanwhile, the PanHellenic Orthodox Union, headed by Archimandrite Charalambos Vassilopoulos, issued a statement warning that the Rhodes meetings could lead "to a split in Orthodoxy and bring us into contact with the papists, who are treacherously working for the enslavement of the Orthodox Church."

The Holy Synod served notice that three of its members would call on Greek Premier Panayotis Pipinelis to "demand cancellation of the Rhodes meeting as dangerous both to Orthodoxy and the nation."

According to observers in Greece, if the current situation persists, only the Russian, Bulgarian, Romanian, and Serbian Churches and the Orthodox Church in Cyprus would meet at Rhodes, and any decision taken there would bind merely a minority of Orthodoxy. [RNS]

#### **MUSIC**

### **Fourth Province Music Conference**

The annual Fourth Province Church Music Conference was held at DuBose Conference Center, Monteagle, Tenn., in July. Attending the conference were 63 organists, choirmasters, and choristers from 18 states. The courses of study at the conference covered a wide range of subjects, dealing with the selection and

performance of Church music for the liturgy of the Prayer Book.

To date, 917 church musicians have attended 13 such conferences. They have come from 50 dioceses of the Church. The conference is sponsored by Bishop Vander Horst of Tennessee and a committee representing each diocese of the fourth province and the diocese of Arkansas, appointed by their respective bishops.

## Centennial: Horatio Parker

In connection with observances by Yale University of the centennial of the birth of composer Horatio Parker, the Cathedral of St. John the Divine, New York City, will feature music by the composer at Evensong on September 29th.

Horatio Parker's Magnificat and Nunc Dimittis in E-flat will be used, and the two anthems, also by him, will be "To Whom Then" and "Now Sinks the Sun," according to Alec Wyton, organist and choirmaster at the cathedral. The service will be preceded by organ music written by Mr. Parker.

During his career, the late Mr. Parker was organist at St. Luke's Church, Brooklyn, N. Y., St. Andrew's School, Harlem, Trinity Church, New York City, and Trinity Church, Boston. His edition of the Episcopal hymnal of 1903, says Mr. Wyton, is regarded by many as the best of the five musical settings of that book. He was a member of the Hymnal Commission of 1916.

Hymns in the Hymnal 1940 composed by Horatio Parker include these tunes: "Parker" (No. 63, second tune), "Pixham" (No. 150), "Garden City" (No. 175 — Mr. Parker taught for a time at the Cathedral School in Garden City, Long Island, N. Y.), "Jubilate" (No. 350, first tune), and "Mount Zion" (No. 390).

## VERMONT

### Prayer before School

A practice of holding 10-minute interdenominational services each morning for public school students is being tried among Protestant churches in Montpelier, Vt.

The practice was started by the Rev. Albert W. Anderson, rector of Christ Church, after the Vermont Board of Education issued a directive to local school officials to comply with the U.S. Supreme Court ban on Bible reading and prayer in public schools.

Pastors of Methodist and Baptist churches have announced they also will start pre-school services periods, children have been urged in Church schools to attend the morning services, and parents have been asked from pulpits to encourage their children's attendance.

On recommendation of the Montpelier School Board, most public school teachers are including a brief silent meditation period in morning exercises. [RNS]

## COLORADO

### Project Motorboat

The young people of Calvary Church, Golden, Colo., are going to buy a boat for a mission priest in New Guinea, according to the *Colorado Episcopalian*, publication of the diocese of Colorado.

Recipient of the \$1,500 being raised by the young people — by mowing lawns, weeding gardens, painting houses, and such — will be the Rev. Edward William Moncrieff Kelly, a priest of the Church of England, who is in charge of a mission station in Papua. He is a cousin of the Rev. Bruce P. Moncrieff, rector of Calvary Church.

Fr. Kelly now does much of his traveling on foot.

## ON THE ROAD

### Mountain Move

From the "company town" of Tahawus to Newcomb, N. Y. — St. Barbara's Church made the trip with the rest of the town last month.

The hamlet of Tahawus, a community entirely owned by the National Lead Company, was found to rest over a large deposit of titanium, so it had to go. The company's open pit titanium mine already had been extended to within a short distance of the town. So the company bought the site of "Winebrook Hills" in the Adirondack mountain town of Newcomb, and packed the entire town of Tahawus the 10 miles to its new home. The community will no longer be a company town. Homes are being sold to their occupants.

St. Barbara's [see cover], one of six associated missions in the south Adirondack region of the diocese of Albany, was the first building to be moved. The trip took two and one-half hours — power lines and other obstructions had been relocated ahead of time.

St. Barbara's and the other associated missions are served by a team ministry of three priests: the Rev. D. Delos Wampler (priest-in-charge of the missions), the Rev. Donald L. Davis, and the Rev. George N. Sayles.

### Moving Day in Melbourne

After a 70-year rest, the oldest church in Melbourne, Fla., resumed its travels on September 5th.

This was the original building of Holy Trinity Church there, which has been unused since 1959, when a new, much larger church was built to care for the people moving into the area around Cape Canaveral. The old church now stands beside the new one, where it will serve as a chapel and furnish extra classrooms for the overflow of Sunday school children.

To make the move from the site where it had stood for so many years, the old church was dismantled into two sections.

The stained-glass windows were removed, as well as the front and side porches and the bell tower. These were reinstalled at the new site.

The move had been postponed several times because of difficulties involving utility lines. During the move, lines were temporarily disconnected, as the church moved slowly through the main thoroughfares of the city. Even the traffic lights had to be raised. Police assisted in controlling the tie-ups in traffic. The church was so wide it took up both sides of the street and cars had to be re-directed to other areas. Onlookers lined the sidewalks to see the odd sight of a church on wheels.

The \$5,000 needed for the move was raised by the Episcopal Churchwomen of Holy Trinity, who sponsored a two-piano recital in 1959 and a choral concert by the "Singing Peers" of St. Peter's School, Peekskill, N. Y., in 1961. Individual parishioners also contributed.

This is not the first time the old building has been moved. It was built (in 1886) originally as a small church on Crane Creek, and the parishioners had to come to services by boat. When the railroad came to Melbourne in 1898 some of the parishioners, realizing the town would grow rapidly in the area near the railroad, decided to move the church to a more accessible and central location. It was dismantled, loaded on barges and floated across the creek. Then it was transported by wagon to a site between the railroad and U.S. Highway 1, where it remained until this month. Several additions were made through the years to enlarge the church until it was capable of seating about 120 people. The new church holds 450.

Holy Trinity is now a parish numbering 1,500, most of whom are employed in some phase of the missile industry. The Very Rev. Alexander Boyer is the rector, and is dean of the Daytona deanery. The Rev. William F. Hays is head of the parish day school.

## THE LIVING CHURCH RELIEF FUND

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

### St. Michael's International School (for children), Japan

Previously acknowledged in 1963 .....	\$290.00
C.V.B., New York City .....	10.00
	<b>\$300.00</b>

### Cathedral Boarding School for Boys, Lebombo, South Africa

H.F., Schenectady, N. Y. ....	\$ 5.00
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### Presiding Bishop's Fund for World Relief

Previously acknowledged in 1963 .....	\$140.00
C.R., Milwaukee .....	100.00
B.N., New York City .....	25.00
M.N., Sarasota, Fla. ....	5.00

**\$270.00**



## Little World

Pope Paul VI celebrated Mass early this month in Gezano, Italy, a village made up largely of Communists, according to Religious News Service. Members of the municipal council, headed by the mayor, attended the Mass. All are Communists.

In a homily, the Pope urged members of the congregation to try to be good Christians. "You are children of God, and are tied to the Roman Catholic Church," he said.

## Liverpool to Westminster

Pope Paul VI has named the Most Rev. John Carmel Heenan, Roman Catholic Archbishop of Liverpool and a member of the Vatican Secretariat for Promoting Christian Unity, to succeed the late William Cardinal Godfrey as Archbishop of Westminster, senior Roman archiepiscopal see in England.

Among the first to congratulate Archbishop Heenan was the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, who hailed him as "my old friend" and said the new Archbishop of Westminster would have the prayers of Anglicans throughout the country. "It is my great hope," said Archbishop Ramsey, "that our Churches may together bring home to the people the claim of God's love and righteousness."

In a personal statement, the Roman archbishop said: "In both the religious and the social sense, I shall strive to promote the cause of unity. Part of my work at Westminster will be to continue the coöperation which is growing." He continued:

"But what I have seen during my six years in Liverpool is a growing friendliness between the [Roman] Catholics and the rest of the community. They have accepted me as one of their own. I have enjoyed specially close friendships with the Anglican Bishop of Liverpool [the Rt. Rev. Clifford A. Martin] and Free Church leaders there."

Immediately after his enthronement in Liverpool in 1957, Archbishop Heenan, then 52, hailed the non-Roman Catholics of Liverpool as "members of my family," and asked for the prayers of "all who believe in God." The same year, the archbishop was party to a demonstration of interChurch goodwill which took place during a theological congress at Oxford.

## ACU CYCLE OF PRAYER

September

22. Christ Church, Riverdale-on-Hudson, N. Y.
23. Grace, Lake Providence, La.
24. St. Peter's, Woodbury Heights, N. J.
25. The Rev. Donald C. Stuart, Winter Park, Fla.; Madison Chapter A.C.U., Madison, Wis.
26. St. Mark's, North Bellmore, N. Y.
27. Convent of St. Helena, Versailles, Ky.
28. St. Michael's Monastery, St. Andrews, Tenn.

September 22, 1963



Fr. Myers: Chicago is his clinic.

Archbishop Heenan was chairman and Dr. Ramsey, then Archbishop of York, was the speaker. The two solved the question of protocol and precedence by approaching the platform simultaneously, bowing to each other before taking their seats. [RNS]

## LOUISIANA

### Blessing on the Bayou

The annual blessing of shrimp boats of St. Andrew's Church, Bayou du Large, La., took place last month. The Rev. William C. Acosta, rector of the Church of the Annunciation, New Orleans, celebrated the Eucharist, the Rev. George Pardington, rector of St. Matthew's Church, Houma, read the Epistle, and the Rev. Joseph Beckman, rector of Trinity Church, Morgan City, preached.

Captains of the boats were blessed and given medals to attach to the boats. Prize for the best decorated boat went to the *St. Peter*.

## FOND DU LAC

### Replacement

Construction has begun on the new Grafton Hall, next to St. Paul's Cathedral, Fond du Lac, Wis. The new building will house the offices of the diocese of Fond du Lac, a conference room, and a fireproof archives room.

The new Grafton Hall is on the site of the old Grafton Hall, a girls' school which operated for many years. When, two years ago, the building was found to be beyond repair, it was torn down. Its replacement is being given as a memorial by the Roddis family of Marshfield, Wis.

Grafton Hall — the new as the old — bears the name of the late Rt. Rev. Charles Chapman Grafton, second Bishop of Fond du Lac.

## Beyond Coöperation

"An ecumenical effort on a new level," is the way the Rev. C. Kilmer Myers, former vicar of the Chapel of the Intercession, Trinity Parish, New York City, describes the Urban Training Center for Christian Missions in Chicago, of which he became director on September 1st.

In his new work, Fr. Myers, who is known for his devotion to assisting troubled young people (he is the author of *Light the Dark Streets*), will undertake to "train clergy and laity how to function in the ministry of the clergy to the city." Churches coöperating in the initial development of the program include the Episcopal Church, the Presbyterian Church, the Church of the Brethren, the United Church of Christ, the Lutheran Church — Missouri Synod, the Augustana Lutheran Church, the United Lutheran Church, the American Lutheran Church, the Disciples of Christ, the Church of God (Anderson, Ind.), the American Baptist Church, and the Reformed Church in America.

In an interview with THE LIVING CHURCH, Fr. Myers said that the center "goes beyond mere coöperation between urban boards. It mixes clergy of many different traditions in a center which will try to use the strength of all those Church traditions."

The idea for the new center, said Fr. Myers, "grew out of the increasing conviction that non-Roman Christianity has miserably failed in the cities of America." The center will be headquarters for study and demonstration, for reflection and involvement, for implementing the relationship between the Gospel and urban culture, he said. It is to be a "demonstration school, an urban laboratory," concerned for injecting the Christian way of life into the urban community so that the Church may fill its rightful role in this vast segment of contemporary life.

Studies, demonstrations, and experiments in renewal are to be conducted with stress on developing hypotheses, creative hunches, techniques, and conceptual tools that may be shared with all denominations, according to Fr. Myers. Students, interns, and on-the-job trainees would be exposed to urban life in the context of the Christian faith, becoming more knowledgeable, sensitive, committed, disciplined, and active Christian urbanites.

The center will try to present to clergymen and laymen substantive information about the metropolis in such areas as planning, renewal, the arts and media of communication, and the mechanics and economics of city life. Assistance is to be provided in learning the techniques of critical analysis. Stimulation and guidance are to be provided for a variety of dialogues between active churchgoers and those who presently have no affiliation

New York City was the point of departure for many Episcopalians who participated in the "march on Washington for jobs and freedom" late last month [L.C., September 15th]. Clergymen and laymen from many churches in the area gathered at the Cathedral of St. John the Divine before leaving for Washington early on August 28th. Coffee and doughnuts were served at the cathedral.

RIGHT: The Rev. John Gill (at left), rector of the Church of St. Edward the Martyr, New York City, arrives on the scene.

BELOW: The Rev. Sidney Lanier, vicar of St. Clement's Church, New York City, chats with Bishop Wetmore, Suffragan of New York.



William Griffith

with or dependence upon the Church in their daily lives as urbanites. It will provide a clinical training experience for all participants, and, while it will involve principally people from the Chicago area, it will try to serve a training function for people from all over North America and elsewhere.

The center is not to be "academic," says Fr. Myers. The city of Chicago will be used as a clinic, he says, and "anyone who comes to the center has to be involved in the city of Chicago."

A variety of short-term and semester length courses will be offered, according to present plans. There will be three semesters a year. Special conferences and short-term non-resident courses also will be available. A visiting lecturer will reside at the center each semester. In addition, faculty from the seminaries and universities in the Chicago area will supplement the resident faculty.

#### WEST MISSOURI

### Missionaries from Missouri

They had to change their destination, but two young men from Christ Church, St. Joseph, Mo., left this summer for 10 months of work in Africa.

Originally, the two had intended to work in the diocese of Damaraland, Southwest Africa, under the Rt. Rev. Robert H. Mize [L.C., December 2, 1962]. But the South African govern-



William Griffith

ment refused to grant visas to 20-year-old Dward Moore, Jr., and his cousin, Arthur Moore, also 20. So when the Bishop of Nyasaland, Central Africa (the Rt. Rev. Donald S. Arden), preached at Christ Church last March and told of the needs in his diocese, it was decided that the two young men would go there. They will supervise construction work.

The parochial missionary project started when the women of the parish decided to send a young man to Africa, and then found themselves with two applicants on their hands. They decided to send both.

Dward Moore is the son of the Rev. Dward Moore, a member of the staff at Christ Church, and Mrs. Moore; Arthur Moore is the son of Mr. and Mrs. Raymond H. Moore. Both young men are juniors in college, and both are acolytes and members of the choir at Christ Church.

#### LAYMEN

### Boys' Town Award

William R. Dorr, an Episcopalian and a retired church musician, was honored recently with the Boys' Town Medal of St. Cecilia.

Roman Catholic Archbishop Gerald T. Bergan of Omaha presented the award to Mr. Dorr for his "untiring devotion to the apostolate of music for worship in a variety of Christian Communion." A citation accompanying the award said that "we are richer for his frequent association" with Roman Catholic worship.

Mr. Dorr, who was active in Church music work for 55 years, now lives in retirement at Santa Barbara, Calif.

Boys' Town officials pointed out that the Episcopal musician had assisted the community for boys for a quarter of a century. They noted that "his excellent St. Luke's Episcopal Choir [Long Beach, Calif.] had provided the sound tracks" for two major motion pictures featuring Boys' Town. [RNS]

#### INTERCHURCH

### Another Bridge?

A top-ranking Orthodox expert on pan-Christian affairs said recently that the Orthodox Church is close to the Roman Catholic Church in many points of doctrine, but very close to the Protestant Churches in spirit and feeling.

As such, this "third force of Christianity" has a definite role to play in today's ecumenical age, indicated Greek Orthodox Archbishop Chrysostomos of Myra. Archbishop Chrysostomos spoke at the 12th annual International Conference of the Greek Orthodox Youth of America (GOYA) last month in Pittsburgh.

Archbishop Chrysostomos, who spoke in Greek, first traced the progress of "Greek Orthodoxy and the Ecumenical Movement." He placed particular emphasis on Orthodoxy's growing commitment to, and influence in, the World Council of Churches. (He is a member of the WCC's Central Committee, and represents the Ecumenical Patriarchate of Istanbul.)

"The Protestant Reformation," he said in explaining the rapid growth of Protestant-Orthodox relations in recent years, "was not only a reformation but an estrangement.

"Our Protestant brethren cannot help but feel that something now is missing in their own ecclesiastical life. After four centuries of estrangement, there are many sides of the Christian life in which they have no experience. Orthodoxy has that experience."

Roman Catholic Bishop John J. Wright of Pittsburgh, addressing the young people, said that "the sympathy between Orthodoxy and [Roman] Catholicism is greater today than it has been in centuries."

Bishop Wright was reportedly the first Roman Catholic bishop ever invited to address the group. He characterized the invitation as being "in the warm spirit of the springtime now refreshing the whole of Christendom."

In his talk he detailed the bonds which unite the Roman and Orthodox Churches in spite of "superficial difficulties often associated with secular history, often sad history, rather than with solid theology." He pointed out that Christendom is "greatly indebted" to the early Greek

#### The Living Church Development Program

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

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The Living Church



An invitation "in the warm spirit of springtime now refreshing . . . Christendom."\*\*

RNS

Fathers whose understanding and definition of doctrines — like that of the Virgin Mother of God, or *Theotokos* — unites Roman Catholics and Orthodox in many common traditions of faith and cult. [RNS]

## LITERATURE

### Recommended

In compliance with a plea from the Presiding Bishop for Churchmen to be well-informed on racial matters, the National Council has compiled a list of 25 books which represent a broad cross section of research, study, and thought on the Negro in American society today. Most are available — at little expense — in paperback and may be obtained from either local book stores or libraries across the country. For all clergy and laity, they are a recommended starting point for increased understanding between races:

**Forbidden Neighbors.** By Charles Abrams. A record of the particular problems of several minority groups in the U.S. with regard to housing. Harper and Row, \$5.

**Race: Challenge To Religion.** Edited by Matthew Ahmann. Timely essays given at the first National Conference on Religion and Race, held January 14th, in Chicago. Regnery, \$1.65.

**The Fire Next Time.** By James Baldwin. Two long essays which call upon all Americans to achieve maturity in racial matters [L.C., August 18th]. Dial, \$3.50.

**Nobody Knows My Name.** By James Baldwin. Essays on what it means to be a Negro in America. Dell, \$.50.

**The Desegregated Heart: A Virginian's Stand in Time of Transition.** By Sarah Patton Boyle. "A daughter of the Old

South" shares with great insight and Christian compassion her personal odyssey in race relations. Morrow, \$5.

**The Anatomy Of A Revolution.** By Craine Brinton. An eminent historian dissects the process of revolution from an historical and sociological viewpoint. Vantage, \$1.45.

**The Negro In American Culture.** By Margaret Just Butcher. A unique record of what Negroes have accomplished in and for America. Mentor, \$.75.

**Race And Renewal Of The Church.** By Will D. Campbell. A Christian minister discusses both the failures and achievements of the Church and frankly states what he feels the proper posture of the Church should be in regard to race relations. Westminster, \$1.25.

**Stride Toward Freedom.** By Martin Luther King. The story of the now historic boycott in Montgomery, 1955. Contains Dr. King's views and methods of non-violence based on the ideas of Jesus and the methods of Gandhi. Ballantine, \$.50.

**The South And The Southerner.** By Ralph McGill. Editor of the *Atlanta Constitution* tells of one man's gradual, hard-won understanding of the South, its proud tradition, and its terrible legacy — and of the reformation which is necessary. Little, Brown, \$5.

**Discrimination.** Edited by Wallace Mendelson. The extent of racial discrimina-

\*Bishop Wright of Pittsburgh (first row, right) with clergy and laymen of the Greek Orthodox Church, at the 12th annual conference of GOYA. Seated with Bishop Wright are (from left) Bishop Theodosius of Pittsburgh, and Archbishop Chrysostomos. Standing (from left): Peter Stamos, national chairman of GOYA; Ernest A. Villas, director of the Department of Laity for the Greek [Orthodox] Archdiocese of North and South America; and the Rev. Basil Gregory, dean of St. Nicholas' Greek Orthodox Cathedral, Pittsburgh.

tion in major areas of U.S. life today is carefully delineated in Mendelson's resume of the U.S. Commission on Civil Rights' report. Spectrum, \$1.95.

**The American Dilemma: The Negro Problem in Modern Democracy.** By Gunnar Myrdal. A comprehensive study of the Negro in the U.S. Harper and Row, \$7.50.

**The Negro In America.** By Arnold Rose. An authorized condensation of Gunnar Myrdal's monumental and still relevant study of Negro-white relations. Beacon Press, \$1.95.

**The People That Walk In Darkness.** By J. Schulte Nordholt. A complete history of the Negro people in America from 1600 to the present, including biographical sketches. Ballantine, \$.75.

**The Strange Career Of Jim Crow.** By C. Vann Woodward. "A concise and interesting account of segregation which carries the full authority of this distinguished historian's careful scholarship." Theodore Gill, *Christian Century*. Dover, \$1.50.

**The Negro Revolt.** By Louis Lomax. A timely work depicting the determination of one-tenth of a nation to secure equal rights. Examines the various techniques used. Signet, \$.75.

**The Mind Of The South.** By W. J. Cash. A Southerner writes penetratingly on the origins and reasons for the Southern point of view. Anchor, \$1.25.

**Slums And Suburbs.** By James B. Conant. The noted educator compares and contrasts two totally different neighborhoods and the public schools which serve them. McGraw, \$1.95.

**The Southern Heritage.** By James McBride Dabbs. "This study of the south's dilemma provides an historical background and a blueprint for the future that represents a state of mind neither radical nor conservative." Virginia Kirkus' Service. Knopf, \$.4.

**Black Like Me.** By John Howard Griffin. A white journalist disguised as a Negro writes of a nightmare experience living as a Negro in the deep south. Dell, \$.50.

**The Other America.** By Michael Harrington. A description of the 50 million poor in America, despite today's affluent society, without adequate housing, education, and medical care. Macmillan, \$4.

**The Racial Problem In Christian Perspective.** By Kyle Haselden. Moving from historical background to present, the author, managing editor of *Christian Century*, shows what the situation is and what perplexed individuals and churches can do about it. Harper and Row, \$3.50.

**The Strength To Love.** By Martin Luther

*Continued on page 17*

# The First Every Member Canvass

As we  
look  
forward  
to our  
EMC,  
we might  
look back  
to St. Paul's  
CPSJ



St. Paul:  
A contribution  
for the  
Mother  
Church.

by the Rev. Francis C. Lightbourn, S.T.M.

Librarian, Seabury-Western Theological Seminary,  
Evanston, Ill.

Believe it or not, there is an Every Member Canvass in the Bible. It was promoted by St. Paul among his Greek-speaking congregations, and it had for its object the raising of a contribution for the Mother Church in Jerusalem.

In this connection we need to bear in mind an important set of facts. Christianity was at the outset a Jewish movement. Its first adherents were Jews, and its center was Jerusalem, the center of the Jewish religion. It was only gradually, after a few years, that non-Jews came to be accepted for membership in the Christian Church. In opening the door to them, St. Paul was a pioneer. Before long he had founded a number of congregations composed, in part at least, of non-Jews, in various cities of the Greek-speaking world.

It seems as though Jewish Christians had been having a hard time financially. So St. Paul launched a fund drive among

his Gentile congregations for the benefit of the Jewish Christians. He called it the CPSJ — or rather that is what we might call it by putting together the initial letters of the expression he uses, “contribution for the poor saints [i.e., “poor Christians”] which are at Jerusalem” (Romans 15:26).

Let us look at some of the promotional literature of this first Every Member Canvass:

“Now concerning the collection for saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you [see, he almost calls it an Every Member Canvass — “let every one of you”] lay by him in store, as God hath prospered him, that there be no gatherings when I come [St. Paul wants them to get busy and complete the canvass]. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem

[it is tempting to call these men the canvassers, and they may well have had something to do with rounding up the collections; anyway, Paul is making it a very democratic affair — “whomsoever ye shall approve by your letters, them will I send”]. And if it be meet that I go also, they shall go with me [again the democratic procedure].”

This is taken from St. Paul's first Epistle to the Corinthians (I Corinthians 16: 1ff). In II Corinthians he refers to the matter again. What he says there is rather long to quote, but it may be found in chapters 8 and 9, especially in chapter 9. This latter (II Corinthians 9) has been called by one modern commentator “the perfect textbook of Christian money-raising” (W. K. Lowther Clarke, *Concise Bible Commentary*, p. 856). Yet in this chapter St. Paul doesn't mention money at all. He talks instead of the motives of Christian giving — how it reflects the generosity of God, how it builds up and nurtures within the giver a spirit of generosity, which redounds to his own benefit.

There are three things that we might think of in regard to this early Every Member Canvass as we look forward to this year's EMC:

1) It is a missionary offering. It is for the poor Christians of Jerusalem. It is for work outside of the local congregations of the contributors. In fact it might be argued — indeed it has been argued — that we are not really giving until we give to causes outside our own parish. What we contribute to our own parish is for the maintenance of an institution from which we benefit; it's not much more than paying our bills. Giving begins when we go beyond our parish and help the work of the Church somewhere else; when we enthusiastically support the Church's program in the diocese, the nation, and the world. Only when we see Christianity as a world movement do we begin to see it in its divine intention.

2) Giving, says St. Paul, should be in proportion as God has blessed us. With how many of us does our giving bear a recognizable proportion to the blessing we enjoy? Or do we merely tip God and His Church?

3) Giving is an expression of thanksgiving. The very last words of St. Paul's textbook on Christian giving are: “Thanks be to God for his unspeakable gift” — or, as we should perhaps prefer to say, “for his inexpressible gift.” In some manuals of devotion these words are recommended as a silent prayer just after making one's Communion. Certainly this is a legitimate use of them. But in their original context they are of much wider import. All that we have is from God, being an expression of His own nature, which is to give. And our giving to Him, and to His Church, will be generous in proportion as our hearts are truly thankful.

Rather than a one-shot Christmas production,

the Sunday school department of Trinity Church

Troy, Ohio, branched out into a series of chancel

plays, which brought comments and suggestions

## Drama by the Sunday School

by Joanne Duke Gamblee

In looking back over this year of experimenting with drama in the Sunday school department I don't know whether to blame or thank the angels.

The angel population for the Christmas play, made up of kindergartners and pre-kindergartners all dressed up in white with gold wings and halos, had grown so much over the years that when they were "on" they overran the chancel and completely filled the first three pews. Naturally, they stole the show from Mary, Joseph, the animals, and the shepherds, who might as well have folded their tents and quietly stolen away. They had been completely upstaged.

But our reasons for branching out into a series of plays over the Church year, rather than herding the whole Sunday school into a one-shot Christmas production, can't be blamed entirely on the heavenly hosts.

We often talked at teachers' meetings about how ineffective the Christmas play had become. We each had our own area of dissatisfaction. Mainly, the youngsters were going through the motions like good little automatons on the day of the play but rehearsals were bedlam — enough to reduce any healthy teacher to a quivering mass. We did this because it had *always* been done, but what meaning did it hold for anyone?

And as teachers, we were feeling an increasing rebellion over lumping all the emphasis on one season. We directed most of the Sunday school's attention to Christmas, some to Easter, and paid little heed to the other important feast days such as Epiphany, Ascensiontide, and Whitsunday. They had become also-rans.

This emphasis on Christmas, to which we added with a party after the pageant, was missing the point of the real meaning of Jesus Christ in the minds of the children. Stripped down to portraying the joy of Jesus' coming, acting out the Nativity story should begin to give the proper impact. This, then, could be followed with acting out other aspects of His life.

Out of this rumination came the idea for a series of short plays. These would interrupt the family service and be presented to the congregation from the chancel.

Each of the plays would highlight part of the life of Jesus. They would be scheduled to correspond with the main seasons of our Christian calendar and would be presented by individual classes.

Even though chancel plays are one of the most ancient forms of teaching and entertaining, going back to medieval times, it was completely untried and experimental for us. We had no precedent.

Most of our scripts came from *A Man Called Jesus* by J. B. Phillips, a book of 26 short plays written for the BBC in England. We also used *The New Testament in Modern English* by J. B. Phillips, the Revised Standard Version of Bible, and our imaginations.

*A Man Called Jesus* has good ideas for characterization and is worth consulting for ideas for plays. But the stilted language is not what we wanted, although we used it. As the head of our drama committee said, "The words in the script don't reach out to people. We didn't have time to do any rewriting. It was enough just to get the classes to perform. I'm wondering if the congregation didn't

groan toward the end of the year when another chancel play was announced. They like to see the children act but the lines are so stilted no one can really feel any empathy."

As the Church year unfolded and each playlet was given at its appropriate time, it became clear we needed someone who knew how to persuade the children to speak slowly and loudly, who knew how to use lighting for the most dramatic effect, and who could iron out the problems of casting and costumes. Some of the plays were effective and others just missed.

Each teacher was responsible for his class's production and some took to it and some didn't. The pressure of rehearsal time was an especial hardship for the men teachers. Whether dramatically inclined or not (mostly not, and I'm at the head of *that* list), we struggled through rehearsals and worried our way through performances. We all like to give orders and wave our arms but we knew we needed someone with drama know-how. A director is no guarantee for a polished performance but it would be ridiculous to continue without some one person responsible for weaving whole cloth out of each separate thread.

A director, working with the individual teacher, would give continuity to the program. It would be up to him and his committee to decide on such things as how many plays per year. As one teacher suggested, "Have about four each year and change the plays. This might help us keep out of the rut we found ourselves

*Continued on page 18*

# EDITORIAL

## Room for Tongues

Since speaking in tongues in the major Churches has not appeared as the subject of articles in newspapers or the larger secular magazines of late, Church-people might be tempted to think that that phase is over. We strongly suspect that the average Churchman would *like* to think that it is over. But this week we have reminders that the issue is still very much alive.

The June 3d issue of the *Newsletter* of St. Mark's Church, Van Nuys, Calif., contains a message from the clergy of the parish, which begins, "For over a year now, your pastors have examined prayerfully the practice of 'speaking in tongues,'" and ends, "We require all persons who insist on learning 'to speak in tongues,' or practice it, to desist — or exclude themselves from responsible church positions involving our young people."

The warning, however, was not issued as an answer to any controversy in the parish, the Rev. Lowell B. McDowell, rector, tells us. He says that there is no trouble, and that glossolalia is not presently a problem, but that it was thought wise by the three priests of the parish to take a stand before any controversy did arise. Three years ago, under a previous rector, the parish achieved national publicity because of the presence of the practice [L.C., July 10, 1960].

In addition to news of St. Mark's Church, this week we received two letters in the same day's mail, one from a different diocese in California, and the other from Ohio. Both are from practicers of glossolalia.

One writer asked questions:

"Why have I become unwelcome in the home of my childhood? Why did you cast me out, and then condemn me for going? . . . Why have I been excluded from your altar rails? How did this happen? Did you excommunicate me? Yes, subtly, but surely from your hearts and selves, and openly with your lips and letters. . . ."

"My story," says the writer of the letter, "is the story of a group of God-hungry Christians cast adrift in the Episcopal Church. . . . We are not an isolated case. There are many more. Numbers have already been forced from your fellowship. Many of these know God in a special and dynamic way. What are you doing to yourselves? Why are you letting this happen? Why haven't you room for us?"

### Possible Answer

The answer to that last question may possibly lie within the attitude of the second letter, which asks:

"Has the Church gotten so far away from Jesus Christ and *His Gospel*, that even Christians don't recognize the *true manifestation*, when they see and hear it?! [emphasis is the writer's]. ". . . When one repents and becomes a Christian in his heart," says the writer, "and believes in the Holy Ghost Baptism and asks God for it in faith, God fills him and the evidence has always been and shall always be: the Holy Ghost speaks through man in 'Divers Tongues'!!! Some claim to have the Fullness, but if the Holy Ghost has not spoken through them in 'Divers Tongues,' they have *not* the *full Baptism!*"

Both writers are Episcopalians, and we naturally

assume that both are sincere in their questions. We do ask, however, that they, and others who have their questions, give credit for sincerity to those who do not express or experience their religion in the same way that they do. And herein, perhaps, is the chief source of the grief and misery that seems to accompany the movement to glossolalia when it hits an ordinary parish.

A friend of ours used to cluck sympathetically at outbursts at the stagnation or misguidedness evidenced in a parish and say soothingly, "Oh, well, the only thing wrong with the Church is that it's made up of people."

The parish is made up of people — and certainly some of them are stodgy and some are stuffed shirts and some are downright evil and all are sinners. Unfortunately, it is of the nature of religious man that he lets the devil make what use he can of experiences that come from God. And it seems to be a corollary of religious experience that the one who has it tends to look with pity or judgment or anger at those who have not had that same experience. This is a phenomenon a great deal older than the Pharisees (who are so often misjudged as insincere, when for the most part their sins were ones of a very sincere pride).

Indeed, the equivalent of speaking with tongues is an older thing than the early Church, and we strongly suspect that it, among other things, has been the means of feeling "holier-than-thou" to many men of many ages.

### The Heresy of Necessity

Fr. McDowell, rector of St. Mark's, Van Nuys, told THE LIVING CHURCH that he feels that glossolalia "becomes heretical when it involves belief that it is a necessary part of the Christian religion." And even if they do not say this in so many words, he said, so often the people who practice glossolalia *act* as if it were true.

Certainly it must be admitted that the members of a nice comfortable parish are likely to be made uncomfortable by what is strange and different, by what they do not understand. And sometimes their mistrust of what is different will be expressed in very unChristlike ways. But we will not buy the theory that all apparently comfortable Churchmen are *ipso facto* despicable hypocrites and thoroughly unChristian. And if those who speak with tongues have the fullness of the Holy Ghost working within them, we cannot conceive that this would not be evidenced at least in large part in charity and humility which would be winsome and attractive to those who love the Lord, as many Churchpeople really do.

If the writer of the first letter has been effectually excommunicated by her fellow-Churchmen, it may well be because they are the "club," rather than the Body of Christ, that she suggests they are. But it may also be that they "have no room for" her because she leaves them no room to be the Church according to the dictates of their own consciences and according to the teaching that they have received and the Church has given over the centuries.

Who can judge, but Christ? Yet He Himself has given a means by which to measure the spirits, and it seems to us that we have seen many more figs among those trees where the gift of the Holy Ghost has been the *management* of that unruly member, the tongue — the ability to be silent, the ability to give an account of

the faith that was in them, the ability to convey the message of salvation through the medium of known language to deafened ears. These things, too, are gifts of the Spirit and signs of sanctity — and we think that they are far more necessary to a perilous and hungering world than outpourings of the Spirit or of spirits that cannot be understood by those who hear them.

Certainly there should be room in any parish for those whose religious experience includes speaking in tongues — room in love and friendship and inclusion in the parish's life, room for them to receive the sacraments in peace and fellowship with those who share the same altar rail. They should be accorded the guidance and pastoral care of the parish clergy.

But those who feel that they have received the gift of tongues must equally allow room for others to be at home and at work in their parish life according to the accepted teachings of the Church. They should accept pastoral guidance and care just as much as any other parishioners.

It is Baptism and the Holy Communion which the Church has claimed and taught to be necessary to salva-

tion, and the long record of the manifestations of the grace of God in His saints gives no indication that glossolalia is necessary to the most compelling witness or the most blazing and brilliant sainthood. The history of the Church is full of the sinfulness of man and the divisiveness of pride, usually on both sides of any question. But it is also full of the power of the Holy Ghost, working through men to bring to the world the benefits of the saving Incarnation and Life and Death and Resurrection of the Son of God. Historically we do not find that the gift of tongues was necessary to the effectual working of that power.

Always there must be room in the Church — for the Kingdom of God is broad indeed — for those whose acceptance of Christ's salvation and of God's love is experienced and expressed in ways strange to other Christians. But the Church must remain the Church, and her claims must remain the same, and nothing — certainly nothing which might well depend on the temperament or training of the individual — must be claimed as necessary to the fullness of belonging to Christ but what the Church has always found to be so.

## ASSESSMENT IN RETROSPECT:

### a delegate's look at the WCC Faith and Order Conference

by the Rev. Edward R. Hardy, Ph.D., Th.D., S.T.D.

The Fourth World Conference on Faith and Order is now history, and one may begin to look at it in the context of the series of which it is a part.

Lausanne in 1927 and Edinburgh ten years later were largely devoted to what is now being called "comparative ecclesiology," the preliminary process of noting the points of agreement and disagreement in different Christian traditions. The Lund Conference of 1952 proposed for the future a different approach, from the center outwards rather than from the circumference in; and in the ten years thereafter the study commissions on Christ and the Church, Tradition and Traditions, Worship, and Institutionalism tried to look at these important areas from the point of view of our common life in Christ.

The Montreal reports may be less neat and polished than some previous ones. But this apparent failure is in fact the sign of real success. Montreal began the process of passing beyond comparative ecclesiology to the more profound task of working out a common ecumenical theology.

In detail the more obviously successful sections were those whose discussions were closest to the material of the preparatory reports, Section II on Tradition

and Section IV on Worship. The latter drew up for submission to the Central Committee of the World Council a suggested revision of the Lund rules for Communion at ecumenical gatherings, the main point of which is to bring into ecumenical conferences some services which have been rather on the edge. Besides a Communion service at which all can be invited to receive, they should also share in the liturgy of some Church which cannot extend such an invitation. And note that provision is made for those who are accustomed to frequent or daily Communion. The section included in its suggestions the proposal that the Eucharist should receive for the next ten years the detailed study which has been given to Baptism for the last ten.

Section I, on Christ and the Church, was largely controlled by the anxiety of some New Testament scholars to emphasize life in the Church as union with the suffering Christ, avoiding the suggestion of too easy a triumph.

Significant in this area was the public meeting on the Church in the New Testament at which Prof. Käsemann of Tübingen and Fr. Brown of St. Mary's Seminary, Baltimore, spoke. Each noted a common unity through divergent forms; their emphases were different, but the convergence notable. Section III on the Ministry could not get beyond general

principles in the light of which specific problems could be discussed, and Section V was mainly involved in the expression of unity in the local congregation.

A common note in all sections was the stress on looking to the world as well as to the ecclesiastical sphere, and the insistence that divisions of race, class, or nationality are incompatible with our oneness in Christ.

The increased representation at the conference, which might have been expected to have made its work harder, actually assisted it. The presence of Russian and other east European Orthodox gave that group an increased solidarity, which may be one reason why no separate Orthodox statement was found necessary; and the Roman Catholic observers took a real part in the section discussions, thus completing the spectrum of the Christian world. It remains only to mention the conspicuous public occasions which proclaimed to the world, or at least to the city of Montreal, the importance of the very fact of the World Conference as well as of its work. The ecumenical rally which packed the auditorium of the (Roman Catholic) University of Montreal was a Protestant-Anglican-Orthodox-Roman devotional program, highlighted by Cardinal Léger's address on our unity in Baptism and Eucharist; and the closing service in Christ Church Cathedral, for which the conference allowed itself after its labors one of the variegated processions dear to photographers, was suitably opened with a meditation by W. A. Visser 't Hooft on the Peace of God, and dismissed with the blessing of the Primate of All Canada.

One ventures to look on Montreal as a real achievement, and even more as a significant beginning.

Dr. Hardy is professor of Church history at Berkeley Divinity School, New Haven, Conn.

## Mutual Responsibility

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

The Anglican summer in Canada was an astonishing adventure, by any standard. Statistically alone, it was impressive; in breadth of representation it was more so; in depth, still more so. Never before in human history have so many Anglicans, from so many nations on every continent, been together in such responsible, thoughtful, un-sentimental conversation. It would indeed have been lamentable if the gain from all this had not been comparable to the energy, money, time, and devotion which made it possible. Personally I believe the gain was a gift of God much greater than could ever have been planned or deserved.

How does one measure this? Least of all, I should suppose, in the words of addresses or reports, by which I do not mean to scorn such things but only to say what anyone would know, that words are, in such cases, usually only vessels within which far greater gifts are given. They became the framework of a deep comradeship which will change the face of the Anglican Communion more than any of us can possibly measure.

### Knowledge and Understanding

So with the prayers, the Holy Communion, the conversations in the lobbies, the meals shared, the special meetings and all the rest of the daily fare of those weeks. We know one another better; we understand one another's situation better; we have a deeper awareness of how God is leading us and so giving us unity in Him. The ferment of all these things, I believe, is of God and is of the most profound significance — not merely for the future of the Anglican Communion but for the whole Body, if we are faithful in our obedience to Him.

No doubt the most radical gift is the summons of the Primates and Metropolitan to "Mutual Responsibility and Interdependence in the Body of Christ." This slim document — if the relationships and duties it calls for are seen and obeyed — no doubt holds the secret of the "rebirth of the Anglican Communion" of which it speaks. But again, the words are only vessels, "outward and visible signs," if one may so use a great phrase of the Catechism.

For one thing, what words could de-

scribe something nobody has ever really seen or known? The document begins with a harmless little proposition. It says that for two weeks the representatives and heads of the Anglican Churches met, talked together, explored their present circumstances, and decided that, great as the needs of money and manpower are, it would be wrong to stop there. "What those needs prove is not our poverty. They prove that the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation."

Not our poverty? Not all would agree to that. Parishes struggling to repair old churches or build new ones, priests trying to do the work of three men, missionary societies wrestling with apparently stationary incomes — not our poverty? Our incredulity cannot be satisfied with even a primatial decree; we must see for ourselves what the new "ideas," the new "pictures" will do. Therefore the document is not an appeal for gigantic new funds or more volunteers. It asks in these respects only for an interim emergency blood-transfusion; and it places its major emphasis on the ideas, the pictures.

What ideas, what pictures? Well, start with "mission." What happens when, as the Primates ask, we "examine rigorously the senses in which we use the word 'mission' as describing something we do for somebody else"? Here each Church will very likely make its own discoveries. If what we are talking about is our response to what God is now doing, then "mission" involves all people and all nations and all Churches, and there is suddenly a new depth in the way we see what every congregation is, anywhere in the world, and what every Christian's duty is. "Younger" Churches, sometimes long-dependent financially on others, may gain a new insight into the "missionary" tasks of "older" Churches. And "older" ones, often accustomed to think of "missionary" funds and personnel as a kind of gratuity out of what is left over when major responsibilities at home are met, may disturbingly see the unity of the world's life and of God's action in a totally new light.

Or take "giving" and "receiving," two words we used to use to describe two kinds of Churches — those with a sur-

plus, and those with a need. Suppose there aren't two such kinds of Churches, or nations, or cultures. Suppose we had to face the fact that everybody has needs — even the oldest and strongest of nations and Churches — and everybody has resources — even the youngest and weakest. What does the Church that has a surplus of money and manpower need? What does the struggling little minority Church in Asia or Africa have to give?

Bishop Goto of Tokyo, speaking about this, said, "Formerly a giver and receiver faced each other, each preoccupied with the reactions of each to the other, each ashamed, both with anxious eyes fastened on the gift. Now we are released from this, for we are to stand hand in hand facing one great missionary task. . . . Where before, some of us felt we had no gifts because we were confronting those whom we thought had everything, now we shall discover that all have gifts that are needed, and in giving, shall receive."

### New Life

Can anyone now see clearly what the new ideas and pictures will be, and what they will cost in terms of new, more humble, more expectant partnership? Of course the answer is no, for what we are summoned to is nothing less than a new life. As each Church begins "a radical study of its own obedience to mission," as we "seek the way to receive as well as to give," as we "test and evaluate every activity . . . by the test of mission and of service to others," we will be moving forward into an unexplored country. I believe with all my heart that God has long since been calling us to this. I think we have been disturbed by Him long before this, in our restlessness about our religiosity, in our discontent with our overseas missions, in our rebelliousness at the conventional images of the Church and what it believes and what it is supposed to be.

Indeed, we have been disturbed by God in far greater ways than these — mostly in the way He has seemed to move so far ahead of us in history, almost as if He were angry with us and determined to use other forces and other peoples, "hired razors" as Isaiah called them. It is not surprising that there are many who question whether the Church understands our world at all, or whether there is enough resilience and imagination in the Church to keep up with God. I do not question these things myself, for I believe the Church is very young, and it is not ours but God's, to shake and reform as He wills. But it is essential that we understand God's disturbing, awakening action for what it is. He is "able of these stones to raise up children unto Abraham." Therefore it behooves us to attend to the disturbance, to hear, to obey, to follow — even into a new life which our poor words cannot possibly describe.



# NEWS

Continued from page 11

**King.** A leader expresses his deep convictions that lie behind his prophetic words and courageous actions. Harper and Row. \$3.50.

**Christians In Racial Crisis.** By Pettigrew and Campbell. Two social scientists report the results of their study of the ministry in Little Rock and describe the contributions made by organized religion and its ordained leaders. Public Affairs, \$3.50.

**Killers Of The Dream.** By Lillian Smith. This is the autobiography of a southerner and an analysis of the south. Doubleday-Anchor, \$.95.

## YOUNG PEOPLE

### Camp at Home

A United Foundation settlement house and two Episcopal churches in Detroit joined forces this summer in a project to bring some of the fun, recreation, and growth of camp experiences to children within the inner city. The children are of many Churches and races.

The "East-Side Camp at Home" for children within the ages of five to twelve was held during July at St. Mary's Episcopal Church and the Episcopal Church of the Messiah.

The program was directed by the Franklin Settlement, one of Detroit's community service centers. Miss Julia Spenny, supervisor from the settlement, had under her a staff of young people (Lutheran, Presbyterian, Methodist, Roman Catholic, Mohammedan, and Episcopal volunteers and trainees) who worked together to bring summer activities, such as swimming, arts and crafts, music,

dancing, movies, field trips, discussion groups, etc., to the 120 children who attended the camp-at-home each day.

Although held in church buildings and underwritten financially by the Episcopal East-Side Convocation churches, the camp-at-home was not considered a Bible school.

"Most Bible schools are half-day only and for a two-week period. We feel the full day schedule for a month is the minimum time necessary for a real summer-camp experience," said the Rev. Fred Jansen, coördinator of the project.

"We feel that our East-Side Camp is a living demonstration of church and social service agency coöperation to meet a common need," said Miss Spenny. "This way, we make contact with many people otherwise unknown to either the church or the social agency."


A small tuition fee paid by the parents of the children attending the camp covered less than half the cost of the project. A special appeal to the Episcopal churches of the east side, as well as to other interested individuals and service groups, gave the project enough money to cover the rest of the expenses. The camp ran from 9:00 a.m. until 3:30 p.m. every week-day. Children brought sack lunches and were served a beverage.

"Both the children coming to the camp and the volunteers working with them need to have a better grasp of the community needs," said the Rev. J. B. Weathersby, of St. Mary's. "We hope this camp can help in the development of young people's character and moral values; they need both to live in the present-day world."

Miss Mary Lou LeMieux, a senior student at Marygrove College, directed the program for the camp-at-home at Messiah Church, and Sister Hilda Manson, of the Church Army, directed the program at St. Mary's.



East Side Camp: Coöperation to meet a common need.



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**AROUND THE CHURCH**

The Rev. S. Michael Yasutake, rector of the Church of St. Raphael the Archangel, Oak Lawn, Ill., has been appointed **executive secretary for college work of the fifth province.**

The former executive secretary of the diocese of Chicago's department of Christian social relations, he was to assume his new duties this month.

Chaplain **Winfield Scott Bennett**, who is stationed in Korea, was recently **promoted to Major.** He also received the Army Commendation Medal for his work while at Ft. Lewis, from September, 1960, to June, 1963.

The Rev. **Leonard Redlawn**, chaplain assigned to the Rhode Island State Medical Center and the Adult Correctional Institutions, has been elected **national president of the American Correctional Chaplains Association** at the annual meeting held recently in Portland, Ore. Fr. Redlawn has represented the diocese of Rhode Island as full-time chaplain at the Medical Center for the past several years.

The Rev. **Christian A. Hovde** has been appointed **director of the Bishop Anderson Foundation** by Bishop Burrill of Chicago, effective this month.

Dr. Hovde was formerly vicar of St. John's Chapel, Englewood, N. J., and assistant professor of anatomy at Seton Hall College of Medicine. Before his ordination to the priesthood in 1959 he was assistant professor of anatomy at Columbia College of Physicians and Surgeons. His articles on anatomy and the physiology of the central nervous system have appeared in scientific journals.

The original **St. Michael's Church, Boise, Idaho**, was moved for the second time, in July. The 97-year-old church, moved and renamed Christ Chapel, has now been moved to the Boise Junior College campus, where it will be put into non-denominational use. The church, Boise's first, will be restored and a non-profit corporation has taken over and will maintain it as a historic building.

Two new Church-operated grade schools have been opened this month in the Maricopa county area in Arizona. **All Saints' Church, Phoenix**, has kindergarten through third grade while the **Church of the Epiphany, Tempe**, began with classes through the fourth grade. The only other Church school in the diocese is at St. Michael and All Angels' Church, Tucson, with classes through the sixth grade.

**DRAMA**

*Continued from page 13*

in with the Christmas pageant."

This suggestion may well be one that will be heeded. We were ambitious in scheduling nine plays. As it turned out, only seven were presented and it is likely we'll not even try that many next year.

Since the plays in Phillips' book are geared to radio, there are no suggestions to help with costuming, lights, or props. Our Christmas pageant costumes and choir robes cropped up in every chancel play and really earned their closet keep last year. Lighting and props were simply eliminated. The plays lasted no longer than eight minutes.

We chose "Boyhood of Jesus," acted by the fifth grade; "Temptation of Jesus," acted by senior boys; "Lord's Prayer," junior boys; "Last Supper," Trinity Teens; "Ascensiontide," seventh-grade boys; "Gift of the Holy Spirit," sixth and eighth grades. Because the book has no plays of Jesus' life prior to "The Boyhood of Jesus," we had to put together from other sources the first three plays to begin the Church year: "The Annunciation" for the First Sunday in Advent, "The Nativity" for the Sunday before Christmas, and "The Wise Men" for Epiphany Sunday.

Most of the original writing was in the form of prologues and epilogues. These explanations set the scene in modern terms, refreshed memories about events leading up to the action, or explained the symbolism of an event.

My class of seven girls was assigned first play, "The Annunciation." We took the action and dialogue out of Luke 1:26-55, and wrote the rest ourselves. Because there were only three speaking parts, Mary, Elizabeth, and Gabriel, the rest were readers. They set the scenes and explained the transitions. Sometimes two spoke, sometimes one, and sometimes all together, thus:

**1ST PAIR:** We invite your imaginations to take you back in history to the land of Palestine during the reign of Caesar Augustus, one thousand nine hundred sixty years ago.

**2ND PAIR:** Think of the sun-baked, hilly country of Galilee, for this is where a wonderful and strange meeting took place between an angel and a young woman.

**SOLO:** Today we call this meeting the annunciation. Annunciation means announcement.

**SOLO:** The angel was Gabriel,  
**SOLO:** the young woman was Mary,  
**ALL:** and the announcement was that Mary was chosen by God to be the Mother of His Son.

**1ST PAIR:** Gabriel was sent from God to Nazareth, a town in Galilee, to Mary, who was engaged to a man called Joseph.

**SOLO:** The angel entered her room and said: [Action from *The New Testament in Modern English*, Luke 1:28-38].

**ALL:** After the angel left, Mary hurried off to the hillside town in Judea where her

cousins Zacharias and Elizabeth lived. She went into their house and greeted her cousins. She told Elizabeth about her visit from the angel. Elizabeth was filled with the Holy Spirit as she exclaimed:

[Elizabeth's speech from *The New Testament in Modern English*, Luke 1:42-45.]

After Elizabeth's speech, they went directly into the Magnificat. We used the familiar wording from the Prayer Book rather than Phillips' translation. It, too, was divided so it had a choral reading effect. They ended by turning to the altar, saying the Gloria Patri, turning back to the congregation, and then filing out.

For the Nativity play we used the customary passages from Luke 2:1-20 out of the RSV, interspersing the action with Christmas hymns. It hardly seems neces-



Jesus' final blessing to the disciples after His reappearance to them in Galilee, as it was portrayed by seventh-grade boys at Ascensiontide.

sary to go into detail, for what Church school has not marshalled its forces for this one dramatic thrust? The play was short. We hoped its brevity carried the emphasis we sought.

The Epiphany play was the other half of the former Christmas play. The teacher worked out the script using the *Story of the Bible* by Bowie as a resource. The preface by the reader came from *Christmas Tales and Legends of Many Lands* combined with a paragraph from an article in the January, 1963, *Findings*, "Let Us Go Forth in Peace," by Jane Buchanan. After this explanation of how Epiphany emphasizes our involvement with what happened at Christmas, the scene was set at Herod's Court. The action and dialogue were taken from the Bible, Matthew 2:1-14.

Starting with "The Boyhood of Jesus" the plays came, word for word, from

*A Man Called Jesus*. This one was our pre-Lent choice. It involved a great amount of memorization for Joseph and Mary and, unfortunately, they could not be heard. The congregation also missed a lot that went on. Too much of the action was on the floor or near it. Neither a prologue nor an epilogue was used.

"The Temptation of Jesus" was given by three senior boys and, we feel, was the most effective of all. The moderator (who happened to be the rector's son) set the stage by talking very informally to the congregation. He explained they had elected to perform in modern dress because the theme of the play, learning to resist temptation, is still an important lesson. As a matter of fact, the boys had talked of rewriting the script so it, too, would be modern, possibly centering it around the racial issue, but they didn't have the time. The "devil" and "Jesus" were seated in the congregation and came forward when introduced. They wisely kept it simple, and this made it dramatic.

"The Lord's Prayer" and "The Last Supper" were cancelled. We were sorry about the latter because we felt that might have been one of the best. Both classes were of teenagers and they said they were just too involved otherwise. In another year, with more advance planning, this could be overcome.

"The Ascension" and "The Gift of the Holy Spirit" were presented on the proper Sundays and each included an original prologue and epilogue.

It is difficult to know or measure how much benefit the children themselves received from the plays. In fact, if we put too much stock in their ho-hum attitude we might be too discouraged to continue. Most of the youngsters just plain haven't been alive long enough to make any telling analysis. The criticisms of "we couldn't see" and "we couldn't hear" can be dealt with.

One class — the sophomores — did come through with an analysis, albeit negative. They called the plays amateurish and boring. They did say, however, they thought their own presentation (the Nativity) was pretty fair.

One teacher, in a discussion of the worth of the whole program said, "An occasional chancel play is O.K., but I'm inclined to feel this informal type of teaching tool is much better suited to the classroom, where the real meanings can be discussed and all those present can engage actively in the experience. To me, spontaneous role-playing is infinitely more beneficial to everyone in the group."

Another teacher justified the continuance of the plays when she said, "It will be a long time before these youngsters realize the full significance of their part in these chancel plays. There is pride of accomplishment if the job is well done and there is praise. The feeling of having been (or being) a definite part of their church will be the most significant result.

And this may be the bond that causes the college student to continue as a church-goer when others lag."

We feel we are holding an unfinished picture. We're looking at the broad strokes of a sketch and are waiting for the detail lines and artful shadings of the final drawing. It will be completed when the scripts are forceful and employ as few people as possible, and when a director is available to take care of costumes, teach voice projection, and work on staging and lighting.

Reaction to the over-all program from the rector, the Sunday school superintendent, and parents has been favorable. In the words of our rector, "By the processes of projection and identification, each role player has a learning experience that he cannot obtain by merely learning about an event. In other words, it seems to me that the outstanding value of this teaching technique lies in the fact it makes contemporary a historic event of the past."

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# CHURCH SERVICES NEAR COLLEGES

Refer to key on page 24

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

## DIocese of Colorado Division of College Work

**UNIVERSITY OF COLORADO** Boulder  
**ST. AIDAN'S CHAPEL** 2425 Pennsylvania St.  
Rev. A. B. Patterson, Jr., chap.  
Sun & daily Eucharist; full-time chaplaincy

**COLORADO SCHOOL OF MINES** Golden  
**CALVARY** 1320 Arapahoe  
Rev. Bruce P. Moncrieff, chap. & r  
Sun & daily Eucharist

**COLORADO STATE COLLEGE** Greeley  
**THE CANTERBURY HOUSE** 1865 10th Ave.  
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, asst.  
Daily Eucharist 7 in term; chaplaincy

**COLORADO STATE UNIVERSITY, Ft. Collins**  
**ST. PAUL'S CHAPEL** 1208 W. Elizabeth St.  
Rev. C. F. Coverley, chap.  
Eu daily Mon through Thurs 6:30; Sun 7:30, 9 & 11

**COLORADO WOMAN'S COLLEGE** Denver  
**ST. LUKE'S** 13th & Poplar  
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c  
Midweek Eucharist, on campus, in term. Canterbury activities

**ST. LUKE'S HOSPITAL SCHOOL OF NURSING** Denver  
601 East 19th Ave.  
Rev. Robert L. Evans, chap.  
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

**SOUTHERN COLORADO STATE COLLEGE** Pueblo

**CHAPEL OF ST. PETER THE APOSTLE**  
3801 Thatcher Ave.  
Rev. Donald R. Van Splinter, v

**UNITED STATES AIR ACADEMY** Colorado Springs

**ST. MICHAEL'S CHAPEL**  
Rev. Desmond O'Connell, v  
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

**WESTERN STATE COLLEGE** Gunnison  
**GOOD SAMARITAN** 307 W. Virginia Ave.  
Rev. Robert J. Babb, v  
Canterbury House 221 N. Teller St.

**UNIVERSITY OF DENVER** Denver  
**EVANS CHAPEL**  
Wed Eu 7

## DIocese of Dallas Division of College Work

**ARLINGTON STATE COLLEGE** Arlington  
**ST. ANSELM OF CANTERBURY HOUSE** 300 W. Third St.  
Rev. George E. Luck, Jr., chap.  
H Eu Mon & Wed 12:15; Tues 12:30; Fri 7;  
EP Mon-Fri 5

**AUSTIN COLLEGE** Sherman  
**ST. STEPHEN'S** 401 S. Crockett  
Very Rev. W. Tate Young, r

**EAST TEXAS STATE COLLEGE** Commerce  
**EPIPHANY and CANTERBURY HOUSE** 2300 Neal  
Rev. Rodney W. Jarchow, v

**NORTH TEXAS STATE UNIVERSITY and TEXAS WOMAN'S UNIVERSITY** Denton  
**ST. THOMAS OF CANTERBURY HOUSE and CHAPEL** 1519 W. Hickory St.  
Rev. Emmett M. Waits, chap.  
Sun MP & H Eu 8, Ev & Canterbury Association meeting 6; MP & H Eu Mon-Fri 7; EP Mon-Fri 5:15. Confirmation classes & Canterbury forums throughout the academic year.

**SOUTHERN METHODIST UNIVERSITY** Dallas  
**CANTERBURY HOUSE and ST. ALBAN'S CHAPEL** 3308 Daniels  
Rev. John A. Messinger, chap.  
Sun H Eu 9:30 & 11 (1S), MP & Ser 11 (2d, 3d & 4th S), Canterbury Association meeting Sun 7; MP 6:40, H Eu 7 Mon-Fri; MP 7:10, H Eu 7:30 Sat; EP 5 Mon-Sat

**TARLETON STATE COLLEGE** Stephenville  
**ST. LUKE'S and CANTERBURY HOUSE** 1141 W. Sloan  
Rev. James W. Garrard, v

**TEXAS CHRISTIAN UNIVERSITY** Fort Worth  
**ST. EDWARD THE CONFESSOR HOUSE and CHAPEL** 2715 Cockrell  
Rev. Gordon Miltenberger, chap.  
Daily MP, H Eu & EP; full-time chaplaincy

## DIocese of Milwaukee Department of College Work

**BELOIT COLLEGE** Beloit  
**ST. PAUL'S** 212 W. Grand  
Rev. Joseph E. Mazza  
Sun 7:30, 9, 10:30; Fri 7; Tues & Thurs 5 EP

**CARROLL COLLEGE** Waukesha  
**ST. MATTHIAS** 925 N. East Ave.  
Very Rev. Bernard G. Buley  
Sun 8, 9:30, 11, 7 EP; Tues 6; Wed 7:30; Thurs 9:30

**MARQUETTE UNIVERSITY** Milwaukee  
**ST. JAMES** 833 W. Wisconsin Ave.  
Rev. Alan P. Smith  
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

**MILTON COLLEGE** Milton  
**HOLY TRINITY** 409 Court, Janesville  
Rev. Ronald E. Ortmyer  
Sun 8, 9:15, 11; Thurs 9

**WHITEWATER STATE COLLEGE**  
**ST. LUKE'S** Church and Center, Whitewater  
Rev. Robert W. Wise  
Sun 8, 9:30 HC

**WISCONSIN STATE COLLEGE AND INSTITUTE OF TECHNOLOGY** Platteville  
**HOLY TRINITY** Chestnut and Market  
Rev. C. Lee Gilbertson  
Sun 9; Wed 7; others as anno

**UNIVERSITY OF WISCONSIN** Madison  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
Rev. Gerald White  
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

**UNIVERSITY OF WISCONSIN** Milwaukee  
**EPISCOPAL CAMPUS RECTORY** 3216 N. Downer Ave.  
Rev. George Bersch, chap.  
Daily 9 MP, 12 HC, 3 EP

## DIocese of Northern California Division of College Work

**UNIVERSITY OF CALIFORNIA** Davis  
**ST. MARTIN'S** 640 Hawthorne Lane  
Rev. William G. Burrill, v & chap.  
Sun 8, 9:15, 11; Wed 9:30; Thurs 7; Daily EP 5:15; Canterbury Sun 5:30

**CHICO STATE COLLEGE** Chico  
**ST. JOHN'S** Third and Salem Sts.  
Rev. Robert Gould, r & chap.  
Sun 7:30, 9, 11, 7 Student EP; Fri 10; Student Eu Thurs 11:30

**HUMBOLDT STATE COLLEGE** Arcata  
**ST. ALBAN'S** 1675 Chester Ave.  
Rev. Alan Chalfant, r & chap.  
Sun 8, 10:30

**SACRAMENTO STATE COLLEGE** Sacramento  
**TRINITY CATHEDRAL CHURCH** 2620 Capitol Ave.  
Rev. Malcolm E. McClenaghan, v  
Sun 8, 9, 11, 7; Fellowship Group 7:30; Canterbury Tues HC 6:30; meets on campus Tues 1

## DIocese of Western Michigan Department of College Work

**ALBION COLLEGE** Albion  
**ST. JAMES** 119 W. Erie St.  
Rev. R. McDougall, r & chap.  
Sun 8 & 9 HC, 11 MP & Ser, 7 EP; Canterbury meeting 6

**CENTRAL MICHIGAN UNIVERSITY** Mt. Pleasant  
**ST. JOHN'S** Maple at Washington  
Rev. John Goodrow, r & chap.  
Sun 8, 9, 11, Canterbury 6:30 1 & 3d S; Wed 7 HC; 4:30 HC 2d & 4th Thurs college chapel

**FERRIS STATE COLLEGE** Big Rapids  
**ST. ANDREW'S** 323 State St.  
Rev. K. G. Davis, r & chap.  
Sun 8, 9:30 HC; 11 Cho Service; Canterbury 5

**GRAND RAPIDS JR. COLLEGE**  
**GRAND VALLEY STATE COLLEGE**  
**CALVIN COLLEGE** Grand Rapids  
**ST. MARK'S CATHEDRAL** 134 N. Division  
Very Rev. G. D. Hardman, dean; Rev. Wm. Greer, chap.  
Sun 8 HC, 11 HC 1S; Tues, Fri, HD 12; Thurs 7:30 HC

**HOPE COLLEGE** Holland  
**GRACE** 555 Michigan  
Rev. Wm. Warner, r & chap.  
Sun 7:30, 9 HC, 11 HC 1S

**OLIVET COLLEGE** Olivet  
**TRINITY, Marshall; ST. JOHN'S, Charlotte**  
Rev. Sam West; Rev. V. Anderson  
HC 7 every other Wed college chapel

**WESTERN MICHIGAN UNIVERSITY**  
**KALAMAZOO COLLEGE**  
**BRONSON SCHOOL OF NURSING**  
**ST. LUKE'S** 247 W. Lovell St., Kalamazoo  
Rev. J. C. Holt, r; Rev. J. Cottrell, chap.  
Sun 8, 9 HC; 11 HC 1S, Canterbury 5:30 St. Luke's Parish House, 8 EP; Wed, Thurs HC 7 on campuses

Other Colleges in  
Alphabetical Order by States  
on following pages

This Directory is published  
in all  
January and September issues.  
Write Advertising Manager  
for the low rates and other details.

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## ALABAMA

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

## 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

**CALIF. 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 2d & 4th S

**CALIFORNIA STATE POLYTECHNIC COLLEGE** San Luis Obispo  
ST. STEPHEN'S 1344 Nipomo St.  
Rev. Thomas H. F. Masson, college chap., 222 Chaplin Lane (near campus) 805-543-8133  
Sun 8, 9:30, 11

**LOS ANGELES CITY COLLEGE**  
TRINITY CHURCH 650 N. Berendo St., L.A. 4  
Rev. John A. Sanford, r  
Sun 9, 9:15, 11; Thurs HC 10:30

**OCCIDENTAL COLLEGE** Los Angeles  
ST. BARNABAS' Eagle Rock, Los Angeles  
Rev. Carroll C. Barbour, r  
Sun 8, 10, 7:30; C Sat 8; HC Services every Thurs on campus, 7

**SAN JOSE STATE COLLEGE**  
**SAN JOSE CITY COLLEGE** San Jose  
TRINITY 81 N. 2d St.  
Sun 8, 9:25, 11; Wed 7:30; HD 10:30  
Christian Center 300 So. 10th St.  
EP Sun 5:30; HC Thurs 6:30

**STANFORD UNIVERSITY** Palo Alto  
ST. ANSELM'S CHAPEL 1176 Emerson St.  
Rev. John W. Duddington, chap.  
Sun 8 (at All Saints', Palo Alto); 7:30; Tues 12:10; Fri 5:15; HD 7; full-time chaplaincy and Canterbury program

## CONNECTICUT

**UNITED STATES COAST GUARD**  
**CONNECTICUT COLLEGE**  
**MITCHELL COLLEGE**  
ST. JAMES' New London  
Paul D. Wilbur, r; H. K. Maybury, ass't  
Sun 8, 9:15, 11; Thurs 11

## DISTRICT OF COLUMBIA

**HOWARD UNIVERSITY** Washington  
CANTERBURY HOUSE 2333 First St., N.W.  
Rev. H. Albion Ferrell, chap.  
HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Wed 7:30

## FLORIDA

**UNIVERSITY OF SOUTH FLORIDA** Tampa  
EPISCOPAL CHURCH CENTER  
Rev. A. G. Noble, D.D., chap.

## GEORGIA

**EMORY UNIVERSITY** Atlanta  
EPISCOPAL CHAPLAINCY, Room 117, Alumni Memorial Building, P.O. Box M  
Rev. Robert H. Manning, chap.  
Eu 5 Sun through Fri, Noon Sat; Canterbury Club Sun 6

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

September 22, 1963

## ILLINOIS

**ILLINOIS INSTITUTE OF TECHNOLOGY**  
CHAPEL OF ST. SAVIOUR (Campus) Chicago  
Rev. Stephen B. Barnwell, Ph.D., chap.  
Sun 11 HC; Daily MP, HC, EP

**KNOX COLLEGE** Galesburg  
GRACE Prairie & Tompkins  
Rev. George W. DeGraff, r & chap.  
Sun 7:30, 9, 11

**MONMOUTH COLLEGE** Monmouth  
TRINITY N. 2d & E. Archer  
Sun 9:30

**SOUTHERN ILLINOIS UNIVERSITY**  
ST. ANDREW'S, 404 W. Mill St. Carbondale  
Ven. W. J. Harris, r; Rev. F. L. Norman, ass't  
Sun 8, 9, 10:45; Canterbury Assoc. 6; EP daily 5:15; Weekday Masses Mon Noon, Tues 7, Wed 5:15; Thurs 7, Fri 10

**UNIVERSITY OF CHICAGO** Chicago  
EPISCOPAL CHURCH at the University of Chicago  
Rev. John W. Pyle, D.D.; Rev. J. Michael Porteus, M.A.  
Bond Chapel on Campus, Sun 9:30; Sung Eu Wed, Fri, 7:30; Thurs 11:30 HC; Wed 5:05 EP  
Brent House, 5540 S. Woodlawn, Sun 7 EP

**UNIVERSITY OF ILLINOIS** Champaign-Urbana  
ST. JOHN THE DIVINE Champaign  
Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, asst  
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury; Daily: MP, HC, EP

## INDIANA

**HANOVER COLLEGE** Hanover  
CHRIST CHURCH 506 Mulberry, Madison  
Rev. Charles Edward Ford, r  
Sun 8, 10:30; Wed 7, 12:15; Fri 9; HD 7, 12:15

## LOUISIANA

**TULANE UNIVERSITY and NEWCOMB COLLEGE** New Orleans  
CHAPEL OF THE HOLY SPIRIT 1100 Broadway  
Rev. W. Donald George, chap.; Rev. Ralph A. Banks, Jr., asst. chap.  
Sun 7:30, 9:30, 11:30, 5:30; HC 7 Mon, Wed, Fri; Also 12 Wed; 7:45 Tues, Thurs, Sat; EP Daily 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  
Episcopal Church Center 2 Garden St.  
Rev. William J. Schneider, chap.

**LOWELL TECHNOLOGICAL INSTITUTE**  
**LOWELL STATE TEACHERS' COLLEGE**  
ST. ANNE'S Merrimack St., Lowell  
Rev. Francis B. Downs, r; Rev. H. H. Choquette, asst.  
Sun 8, 9:15, 11; Wed 7:15

**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

**UNIVERSITY OF MICHIGAN** Ann Arbor  
ST. ANDREW'S 306 N. Division  
Rev. Lester L. Dobyms, chap.  
Rev. Robert H. Hauer, assoc.  
Sun 8, 9, 11, 7; Tues 10:15; Wed 7; Fri 12:10

## MINNESOTA

**CARLETON and ST. OLAF COLLEGES** Northfield  
ALL SAINTS'  
Rev. Donald C. Field, r and chap.  
8 HC, 11 MP (ex 1st & 3rd) HC

## NEW JERSEY

**PRINCETON UNIVERSITY** Princeton  
EPISCOPAL CHURCH at Princeton University  
53 University Place  
Rev. Rowland Cox, chap.  
Univ. Chapel: Sun 9; HC Tues, Wed, Thurs 8

**RUTGERS-COLLEGE OF SOUTH JERSEY**  
ST. PAUL'S 422 Market St., Camden  
Rev. Jos. T. Hammond, chap.

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

**TRENTON STATE COLLEGE**  
**RIDER COLLEGE**  
**TRENTON JUNIOR COLLEGE** Trenton  
TRINITY CATHEDRAL W. State St. & Overbrook Ave.  
Very Rev. Lloyd G. Chattin, dean & chap. to Episcopal Students  
Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; Wed. 10; HD 6:30 & 7:30

## NEW YORK

**BARD COLLEGE** Annandale-on-Hudson  
BARD COLLEGE CHAPEL  
Rev. Frederick Q. Shafer, chap. & prof. of rel  
Sun 11 Sung Eu; Wed 7:30 HC, 6:30 EP

**COLUMBIA-BARNARD** New York, N. Y.  
ST. PAUL'S CHAPEL on campus  
Rev. John M. Krumm, Ph.D., S.T.D., Chaplain of the University; Rev. John D. Cannon, Adviser to Episcopal students  
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri

**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; Rev. J. C. Danforth  
Sun 8, 9:30, 11, 7; Wed 7:20; Thurs 11

**CORTLAND COLLEGE (NYSUCC)** Cortland  
GRACE 13 Court St.  
Rev. Robert H. Larkin, r and chap.  
Sun 7:45, 9:15, 11:00

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

**UNION UNIVERSITY COLLEGES at Albany**  
Rev. Canon E. T. H. Williams, chap. (full time)  
Sun Eu in Med. Center Chapel 7:30; Cafeteria conversations daily — Law, Med., Pharm.

**VASSAR COLLEGE** Poughkeepsie  
CHRIST CHURCH 105 Academy St.  
Rev. R. Rhys Williams, r and chap.  
8 HC, 10 MP & HC

## NORTH CAROLINA

**DUKE UNIVERSITY** Durham  
EPISCOPAL UNIVERSITY CENTER  
Rev. W. Robert Mill, chap.  
Sun 9:30 HC; Wed 7:10, 5:30 (HC)

Continued on next page

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## OHIO

### CASE INSTITUTE OF TECHNOLOGY and WESTERN RESERVE UNIVERSITY

Cleveland

Rev. George Lee, chap.  
Offices: Student Christian Union, 11205 Euclid  
Ave., Chaplain's House, 1645 E. 115th St.

### KENYON COLLEGE

Gambier

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

### WITTENBERG UNIVERSITY

Springfield

ANTIOCH COLLEGE

Yellow Springs

CHRIST CHURCH 409 E. High, Springfield,  
Rev. George A. Marshall, r  
Sun 8, 10; HD 7

## PENNSYLVANIA

### HAVERFORD COLLEGE

Haverford

ST. MARY'S 36 Ardmore Ave., Ardmore  
Sun 8, 9:30, 11

### PENN STATE UNIVERSITY

State College

ST. ANDREW'S 208 W. Foster Ave.  
Rev. J. R. Whitney, r; Rev. W. T. Stevenson, assoc, r;  
Rev. R. C. Martin, Episcopal chaplain  
Sun 7:45, 9, 10:45, 6:30; Wed 7; Daily EP 7:15.  
Eisenhower Chapel: Mon & Thurs 4; Tues & Fri 8;  
Wed 9

## RHODE ISLAND

### BROWN UNIVERSITY, PEMBROKE COL- LEGE, RHODE ISLAND SCHOOL OF DESIGN, BRYANT COLLEGE

Providence

EPISCOPAL COLLEGE CHURCH 114 George St.  
Rev. Canon John Crocker, Jr., chap.; Miss Judith A.  
Speyer, assoc.  
Sun 11:15, College Eu & Ser; HC Wed 7; Thurs 7:30

### UNIVERSITY OF RHODE ISLAND

Kingston

ST. AUGUSTINE'S CHAPEL and CANTERBURY  
HOUSE Lower College Rd.  
Rev. Everett H. Greene, chap.

## SOUTH DAKOTA

### SOUTH DAKOTA STATE COLLEGE

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

### UNIVERSITY OF SOUTH DAKOTA

ST. PAUL'S 10 Linden Ave., Vermillion  
Rev. Robert D. Crawford, chap.  
Sun 8, 11; Canterbury Club 5:30

## TEXAS

### RICE UNIVERSITY

Houston

TEXAS MEDICAL CENTER  
COLLEGIATE CHAPEL OF ST. BEDE  
AUTRY HOUSE 6265 So. Main  
Rev. Lane Denson, chap.  
Sun HC 10; Wed HC 7; Mon thru Fri 5:15

## VIRGINIA

### HAMPTON INSTITUTE

Hampton

ST. CYPRIAN'S, Kecoughton Sq., 55 E. Tyler 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

### MARY BALDWIN COLLEGE

Staunton

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

### RANDOLPH-MACON COLLEGE

Ashland

ST. JAMES THE LESS  
Rev. McAllister C. Marshall, r & c  
Sun 8, 10, 6; Wed 7; HD 7 & 10

# PEOPLE and places

## Appointments Accepted

The Rev. Fleetwood J. Albrecht, formerly in charge of St. Matthew's Church, Fort Motte, S. C., and the Church of the Epiphany, Eutawville, is now rector of the Church of the Good Shepherd, Montague Ave., North Charleston, S. C.

The Rev. John W. Arrington III, formerly priest in charge of St. Matthew's Church, Spartanburg, S. C., and Calvary Church, Glenn Springs, is now rector of Holy Trinity Church, Clemson, S. C. Church: Box 108, Clemson; personal mail: Box 149. (The Rev. G. Milton Crum, Jr. will continue on the staff of Holy Trinity Church with primary responsibility as chaplain to Episcopal students at Clemson College.)

The Rev. William M. Bayle, formerly rector of St. Paul's Church, Kittanning, Pa., will on October 6 become rector of the Church of the Transfiguration, Buffalo, N. Y.

The Rev. Michael R. Becker, formerly at Holy Cross Monastery, West Park, N. Y., is now rector of Christ Church, Chippewa Falls, Wis., and vicar of St. Simeon's Mission, Chippewa Falls. Address: 620 Bay St.

The Rev. Edwin L. Bigelow, formerly vicar of St. James' Church, Grafton, N. D., and St. Peter's, Park River, is now Episcopal chaplain at the University of North Dakota, Grand Forks, and vicar of St. Luke's Church, Walshville. Address: 2924 University Ave., Grand Forks.

The Rev. Geoffrey L. Brice, formerly rector of Grace Church, Scottsville, N. Y., is now associate rector of St. John's Church, Royal Oak, Mich.

The Rev. Donald F. Burr, formerly assistant at St. Michael's on the Heights, Worcester, Mass., is now rector of St. Andrew's Church, Belmont, Mass. Address: 24 Marlboro St., Belmont, Mass., 02178.

The Rev. Thomas L. Cartwright, formerly priest in charge of St. Martin's Church, Lancaster, Texas, has for several months been an assistant on the staff of St. Matthew's Cathedral, Dallas, Texas.

The Rev. Philip C. Cato, formerly curate at Holy Comforter Church, Charlotte, N. C., is now chaplain to Episcopal students at North Carolina State College, Raleigh, N. C.

The Rev. Richard P. Constantinos, vicar of Christ Church, Stanhope, N. J., is now also vicar of St. Joseph's Chapel, Lake Lackawanna.

The Rev. B. Shepard Crim, formerly a chaplain in the U. S. Navy, is now vicar of All Saints' Church, Houghton Lake, Mich. Address: Box 446, Houghton Lake.

The Rev. John F. Davidson, formerly assistant at St. George's Church, E. Sixteenth St., New York City, is now master at Lenox School, Lenox, Mass.

The Rev. Calvin H. Elliott, formerly rector of St. Matthias' Church, Clermont, Fla., is now vicar of St. Andrew's in the Pines, Pinedale, Wyo., serving the area around Pinedale. Address: Pinedale, Wyo.

The Rev. William P. Erwin, formerly resident canon and music director of St. John's Cathedral, Jacksonville, Fla., is now priest in charge of St. Mary's Church, Green Cove Springs, Fla. Address: 405 St. John's Ave., Green Cove Springs.

The Rev. Lawrence M. Fenwick, formerly a chaplain at Tyndall Air Force Base, Fla., is now assistant at St. Paul's Church, Jacksonville, Fla. Address: 5536 Atlantic Blvd., Jacksonville 7.

The Rev. Sheldon Flory, formerly rector of St. Margaret's Church, Belfast, Maine, is now rector of Trinity Church, Geneva, N. Y. Address: 520 S. Main St.

The Rev. William E. Foley, formerly assistant at St. George's Church, E. Sixteenth St., New York City, is now serving the Church of the Good Shepherd, Waban, Newton, Mass. Rectory: 1692 Beacon St., Waban.

The Rev. William J. Frankhuizen, formerly vicar of St. Giles' Church, Moraga, Calif., is now assistant at St. Matthew's Church, Pacific Palisades, Calif. Address: Box 37.

The Very Rev. Henry L. Fullerton, formerly rector of St. Dunstan's Church, Mineola, Texas, is now rector of St. Christopher's Church, Dallas, Texas. Formerly dean of the eastern deanery of the diocese of Dallas, he will now be dean of the deanery covering the city of Dallas.

The Rev. David S. Gray, who has been a research fellow at Yale Divinity School for the past aca-

ademic year, is now vicar of St. Stephen's Church, Westboro, Mass. Address: 4 West End Ave., Westboro, Mass., 01581.

The Rev. Robert S. Hall, formerly curate at All Saints' Church, Charlotte Amalie, St. Thomas, V. I., is now vicar of St. Andrew's Church, Farmers Branch, Texas.

The Rev. James A. Hardison, formerly assistant at All Saints' Church, Jacksonville, Fla., is now rector of the Church of the Holy Comforter, Tallahassee, Fla. Address: 1500 Miccosukee Rd.

The Rev. George E. Harper, formerly priest in charge of St. Cyprian's Church, Pensacola, Fla., is now in charge of St. Cyprian's Church, St. Augustine, Fla., and St. Mary's, Palatka. Address: P. O. East Palatka, Fla.

The Rev. John D. Harrison, formerly assistant at Grace Church, Glendora, Calif., is now rector of St. Mark's Church, Upland, Calif. Address: 630 N. Euclid.

The Rev. Aubrey E. Hastings, formerly associate rector of Christ Church, Warren, Ohio, is now Episcopal chaplain at Kent State University, Kent, Ohio. Address: 308 E. Summit St.

The Rev. Bertram N. Herlong, formerly in charge of St. Jude's Church, Valparaiso, Fla., and the Church of the Epiphany, Crestview, is now canon pastor of St. John's Cathedral, Jacksonville, Fla. Address: 406 Shields Pl., Jacksonville 2.

The Rev. Donald W. Holly, formerly locum tenens at St. Paul's Church, Oakland, Calif., has for some time been rector of St. James' Church, Fremont, Calif. Address: Box 457, Fremont.

The Rev. LeRoy Hughes, perpetual deacon on the staff of Emmanuel Church, Webster Groves, Mo., for the past two years, is now living in Dallas, Texas, and serving on the archdeacon's staff of the diocese. The Rev. Mr. Hughes is an architect and was transferred to Dallas by his company.

The Rev. W. Robert Insko, formerly executive director of the department of Christian education of the diocese of Tennessee, will on October 1 become rector of the Church of the Advent, Nashville, Tenn., and Episcopal chaplain to the George Peabody College for Teachers. Address: 1200 Seventeenth Ave. S., Nashville 12.

The Rev. Leland S. Jamieson, formerly assistant rector at St. Michael's Church, Raleigh, N. C., is now assistant director of program for the diocese of North Carolina. Address: 802 Hillsboro St., Raleigh.

The Rev. Robert Jaques, formerly assistant at Mount Calvary Church, Baltimore, Md., is now bishop's vicar with the Associated Episcopal Churches, a new appointment in southwest Baltimore with duties at All Saints', Holy Cross, and St. John's Churches.

The Rev. William S. Kingman, who was formerly a student at Berkeley Divinity School, New Haven, Conn., has for several months been curate at All Saints' Church, Rochester, N. Y. Address: 5182 St. Paul Blvd., Rochester 17.

The Rev. Laurence Larson, a 1963 graduate of Nashotah House, has been appointed to serve a new mission in Rochelle, Ill., St. Jude's. Services are currently being held in the Masonic temple. The Rev. Mr. Larson is also assistant to the chaplain of the Canterbury Club at Northern Illinois University in DeKalb. Address: St. Jude's Mission, 1111 Tenth Ave., Rochelle.

The Rev. James G. Long, Jr., formerly vicar of St. George's Church, Seattle, Wash., is now canon pastor of St. Andrew's Cathedral, Honolulu. Address: 44 Robinson Lane, Honolulu 14, Hawaii.

The Rev. James H. MacConnell, formerly headmaster of St. Michael's Episcopal Day School, Savannah, Ga., and secretary of the diocese of Georgia, is now rector of St. Michael's Church, Chickasaw, Ala. All correspondence for the secretary of the diocese of Georgia should now be addressed: Secretary of diocese of Georgia, 611 E. Bay St., Savannah, Ga. (This is the diocesan office.)

The Rev. Ernest MacEachern, vicar of Grace Church, Randolph, N. Y., is now also dean of the Cattaraugus deanery of the diocese of Western New York.

The Rev. Alfred R. Malone, formerly rector of St. John's Church, Mason City, Iowa, is now vicar of the Episcopal mission in Bettendorf, Iowa. Address: 11 Oak Lane, Davenport, Iowa.

The Rev. Ronald W. McBride, formerly vicar of the Church of the Transfiguration, Towaco, N. J., is now chaplain of the Institutional Chaplaincy

Service, Philadelphia. Address: 225 S. Third St., Philadelphia 6.

The Rev. E. Cannon McCreary, formerly chaplain resident of the Medical College Hospital, Richmond, Va., is now chaplain to institutions of the diocese of Upper South Carolina. Address: Box 1809, Columbia, S. C.

The Rev. Leon R. McDougall, formerly curate at Grace Memorial Church, Portland, Ore., is now curate at St. Mark's Church, Portland, Ore. Address: N. W. Twentieth and Marshall, Portland.

The Rev. William D. McLean III, formerly curate at the Church of the Mediator, Chicago, is now vicar of St. Michael's Church, Racine, Wis. Address: 4701 N. Erie St., Racine, Wis.; residence: 1440 S. Main St., Apt. 7.

The Rev. Ronald S. Morissey, formerly rector of St. Mary's Church, Salamanca, N. Y., will on October 1 become rector of St. Margaret's Church, Belfast, Maine.

The Rev. George B. Oakes, formerly rector of All Saints' Church, Sterling, Colo., is now vicar of St. Luke's Church, Westcliffe, Colo.

The Rev. Warren S. Outerbridge, formerly curate at the Church of the Advent, Kenmore, N. Y., is now vicar of St. Barnabas' Church, Franklinville, N. Y., and St. John's, Ellicottville. Address: 22 Chestnut St., Franklinville.

The Rev. Donis Dean Patterson, formerly rector of St. Andrew's Church, Washington Court House, Ohio, is now rector of St. Mark's Church, Venice, Fla.

The Rev. Mr. Patterson has been active in Southern Ohio in many diocesan departments. An Army line officer in Korea and reserve officer, he serves two weeks of each year at the Pentagon. He is also an Eagle Scout and has been active as district chairman for the Boy Scouts.

The Rev. M. Gayland Pool, formerly curate at St. Mary's Church, Big Spring, Texas, and vicar of St. John's Church, Lamesa, is now assistant chaplain at St. Mark's School of Texas and curate at St. Luke's Church, Dallas, Texas. Address: St. Mark's School of Texas, 10600 Preston Rd., Dallas 30.

The Rev. Richard L. Powers, Jr., formerly vicar of Emmanuel Church, Winchendon, Mass., is now assistant rector of St. Michael's on the Heights, Worcester, Mass. Address: 36 Eunice Ave., Worcester 6.

The Rev. Charles H. Ricker, formerly assistant at the Church of the Ascension, Clearwater, Fla., is now vicar of the Church of St. John the Divine, Ruskin, Fla. His mail should still be sent to 5517 Nutmeg Ave., Sarasota, Fla., 33581.

The Rev. Robert D. Schenkel, Jr., formerly assistant at Christ Church, Baltimore, Md., is now associate rector. Address: 1225 Winston Ave., Baltimore 12.

The Rev. Lawrence A. Schuster, formerly assistant at Bethesda Church, Saratoga Springs, N. Y., is now rector of Trinity Church, Fredonia, N. Y. Address: 402 Temple St., Fredonia, 14063.

The Rev. Francis Parke Smith, Jr., formerly assistant at St. Mark's Church, Houston, Texas, is now assistant at St. Luke's Church, Prescott, Ariz. Address: 114 S. Marina St.

The Rev. Richard Byron Smith, formerly rector of St. John's Church, Bellevue-Dayton, Ky., is now assistant at Christ Church, Warren, Ohio. Address: Christ Church, Box 86, Warren.

The Rev. John Curtis Stone, formerly deacon at Camp Wade Mecum, Westfield, in the diocese of North Carolina, is now in charge of St. Andrew's Mission, Haw River, N. C.

The Rev. William E. Stott, formerly rector of Christ Church, Trenton, N. J., is now associate rector of the Church of the Good Shepherd, Rosemont, Pa. Address: 1111 County Line Road, Bryn Mawr, Pa.

The Rev. John P. Talmage, who formerly served Holy Innocents' Church, Nashotah, Wis., Grace Church, Hartland, and St. Chad's, Okauchee, is now instructor in music at Nashotah House, Nashotah, Wis.

### Organists and Choirmasters

Mr. Albert Robinson is now organist and choir-master at St. Peter's Church, Philadelphia, with address at 319 Lombard St., Philadelphia 47. He worked for the past 11 years at St. Cornelius' Chapel, Trinity Parish, Governor's Island, N. Y.

### Women

Mrs. Charles B. Mitchell, formerly associate in Christian education for the diocese of Florida, is now director of Christian education at St. Paul's Church, Jacksonville, Fla.

### Births

The Rev. D. Stewart Alexy and Mrs. Alexy, of St. James' Church, Bradley Beach, N. J., announce the birth of their third child and second daughter, Mary Elizabeth, on July 22.

### Receptions

The Rev. Teodosio R. Garcia was received from the Roman Catholic Church as a deacon on August 7 in the diocese of West Texas. He is presently at the Episcopal Seminary of the Southwest, Austin, Texas.

The Rev. Daniel McHugh was received from the Roman Catholic Church as a deacon several months ago in the diocese of California.

### Other Changes

Kenyon College, Gambier, Ohio, recently announced the appointment of Mr. M. Edward Hunter as librarian of Colburn Library and Mr. Peter G. Edwards as director of news services and public relations.

Mr. Hunter was formerly at the Methodist Theological School in Delaware, Ohio, as assistant librarian; Mr. Edwards was with a public relations counseling firm in St. Louis, Mo.

### DEATHS

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

Edward Girard Bowden, vestryman emeritus of St. Paul's Church, Atlanta, Ga., died August 9th, at Hughes Spalding Pavilion, Atlanta, at the age of 82.

He was a graduate of St. Augustine's College, Raleigh, N. C., Walden University, and M'harry Medical College, Nashville, Tenn. He had practiced medicine for 52 years before semi-retirement in 1959. A devout Churchman, he was a generous donor to St. Stephen's Church, Griffin, Ga.; St. Paul's Church, Atlanta; St. Augustine's College, Raleigh, N. C., and the diocese of Atlanta. At the time of his death he was a member of the board of trustees of the Episcopal Church Center at Fort Valley State College, Fort Valley, Ga.

Dr. Bowden is survived by his wife, Elizabeth Allen Bowden; three sisters, Dr. Artemisia Bowden, Mrs. Frances B. Coleman, and Mrs. Minnie B. Cesar; and a brother, the Rev. Henry J. C. Bowden, Veteran's Hospital chaplain, Tuskegee, Ala.

Helen S. Reinheimer, widow of the late Rt. Rev. Bartel H. Reinheimer, former Bishop of Rochester, died August 21st, in Genesee Hospital, Rochester, after a short illness. She was 71.

Mrs. Reinheimer was a member of St. Paul's Church, its Arthur Mann Society, and a former member of the board of the Episcopal Home of Rochester, and the Rochester Maternal and Adoption Service, Inc. She was also a member of the Sixth Twig of General Hospital, the Acorn Society, the Colophon, a reading group, and the Roundabouts, a study group.

Surviving her are two sons: Frederick S. Reinheimer, of San Jose, Calif., and the Rev. John Reinheimer, rector of St. Mary's Church, Arlington, Va., and six grandchildren.

## CLASSIFIED

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

### CAUTION

**ROBBINS** — Caution is suggested in dealing with a man calling himself John Robbins, who sometimes gives his home as Hollywood, Fla., Columbia, S. C., or Charlotte, N. C. It is reported that he has a very convincing story of financial need. Further information from the Rev. John Allen Bruce, P.O. Box 6185, Charlotte 7, N. C.

### FOR SALE

**ALTAR BRASSES** to Your Order. Dossal Rods (ornamental brass or iron), Crosses, Crucifixes, Candlesticks, Candelabra, Sanctuary Lamps. Inquiries welcomed. David McClintock, 5124 Germantown Ave., Philadelphia, Pa.

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

**PIPE ORGAN**, late model 12-rank Wicks, two manuals, beautiful draw-knob console, being replaced by larger organ in Episcopal Church. Superb sound, new organ guarantee. Many Wicks organs are in Episcopal churches throughout the country and are giving excellent satisfaction. For specifications and price, write Frazee Organ Co., Inc., South Natick, Massachusetts.

### LINENS AND VESTMENTS

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

**HAND EMBROIDERED** Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

### POSITIONS OFFERED

**GRADE SCHOOL TEACHER** wanted at St. Mary's School for Indian Girls. Write: Headmaster, St. Mary's, Springfield, South Dakota.

**SEXTON** and wife needed for position open January first; 5-room Church apartment provided; satisfactory salary. Write: Rector, St. John's Church, 323 Wick Ave., Youngstown, Ohio.

**WANTED**, vicar for small mission in southeastern Ohio. Reply Box T-973.\*

**WISH LIVE-IN** companion-housekeeper to elderly lady partially incapacitated by arthritis. Weekly cleaning woman employed for heavy work. Pensioner or widow would welcome winter life in city and summer months at seaside. Further inquiries welcomed. Write to: Mrs. E. H. Appleton, 22 Benevolent St., Providence, Rhode Island.

### RETREATS

**RETREATS FOR MEN**, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

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

### CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

**THE LIVING CHURCH**  
407 East Michigan Street Milwaukee, Wis., 53202

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

### NOTICE TO SUBSCRIBERS

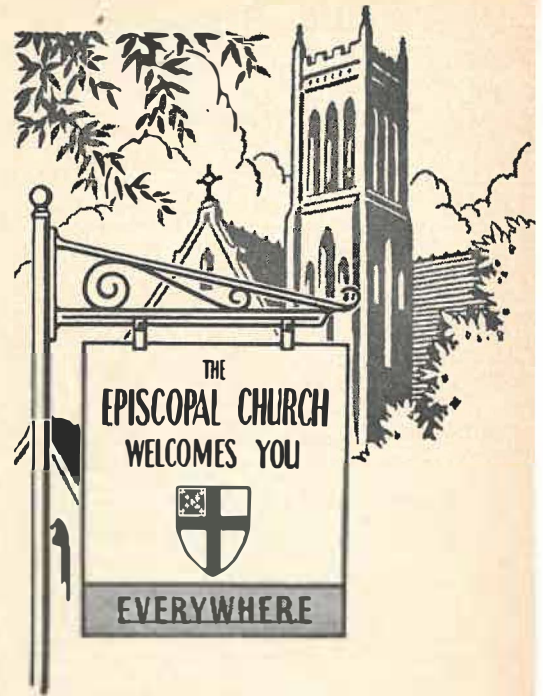
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**THE LIVING CHURCH**

# CHURCH DIRECTORY

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



## 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

## 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 (Sung), 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, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## SANTA MONICA, CALIF.

**ST. AUGUSTINE-BY-THE-SEA**  
1227 4th St. near Wilshire Blvd.  
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

## WASHINGTON, D. C.

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French  
Service 4, EP & Ser 7:30; Daily services at 12:10.  
Church open from 7 to 7.

## ST. PAUL'S

2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; C Sat 4-7

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

## 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. James D.  
Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

## ST. PETERSBURG BEACH, FLA.

**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
Rev. John F. Hamblin, Jr.; Rev. George P. Hunt-  
ington  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

## ATLANTA, GA.

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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; 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.

**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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Paul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

## MOUNT CALVARY

N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung  
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, High Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30; 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

## 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, Weekdays HC Tues 12:10; Wed &  
Saints' Days 8; Thurs 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; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillop, c  
Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30,  
Thurs 10; HD 7:30 & 10

## 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, 4-5, 7:30-8:30

## RESURRECTION

115 East 74th St.  
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 9, 11 (Sol); Daily 7:30 ex Sat; Wed &  
Sat 10; C Sat 5-6

## ST. THOMAS

5th Avenue & 53d Street  
Rev. Frederic 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  
Broadway & Wall St.  
**TRINITY**  
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 12:10 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; Int 1:05; C Fri 4:30-5:30 & by appt.  
Organ Recital Wed 12:30.

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

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Leslie J. A. Lang, 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 min-  
utes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

### ST. LUKE'S CHAPEL

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

### ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol  
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,  
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &  
Mass; EP daily 5

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,  
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 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 (Sol); Tues 7, Wed  
9:30, Fri 6, C by appt

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,  
Sat 12-1

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45, HC 9:30, 11, EP 6;  
Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

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