

The Living CHURCH

September 27, 1964

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Pages 10 and 11:

The Abuse of the Diaconate

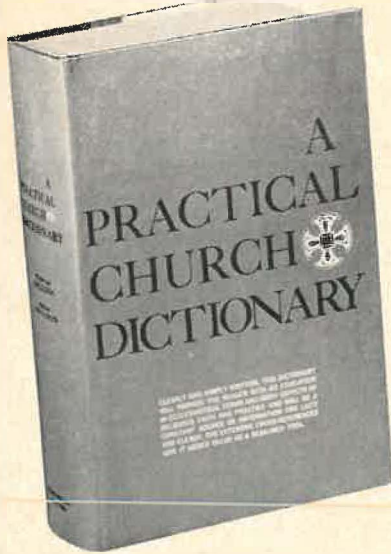
Page 12:

An Invitation to St. Louis

Mr. Strohm: "At 3:30 p.m.
twice a week, he blows
a very loud whistle" [page 9].



HOW MANY RELIGIOUS TERMS CONFUSE YOU?



Compiled by
JAMES M. MALLOCH, D.D.
 Late Dean of St. James Cathedral,
 Fresno, Calif.

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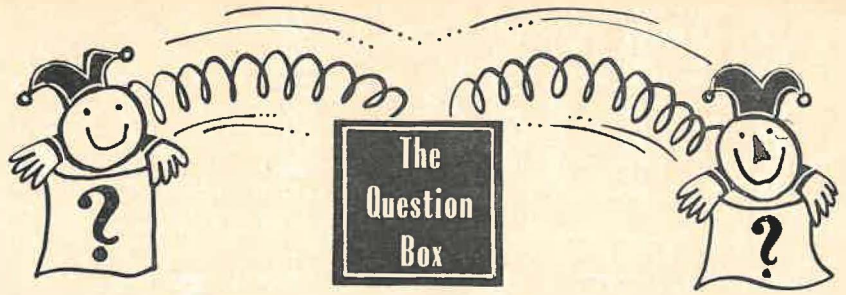
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The Question Box

Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We do not promise to answer every question submitted.

however, these candles are understood to represent Christ as the light of the world.

? ? ?

As I have visited Anglican churches in many places, I note that in most instances the altar candles are lit, first the Epistle side, then the Gospel side. Why should the Epistle candle take precedence over the Gospel? It seems sensible to me that since proclaiming of the Gospel was first, that candle should first be lit. From the Gospel the Epistle gets its light. Then, in snuffing the flames, the Epistle should be approached first, I think, because it is temporal - "Here endeth the Epistle"; the Gospel, being eternal, continues to shed forth its light beyond time.

Recently I visited a church where the celebrant read the Epistle and the Gospel facing the altar rather than the people. This doesn't make sense to me. The acoustics were bad anyway, and I couldn't understand him. Is there any reason for this practice?

Our questioner makes a good case for his practice, which reverses the conventional order of lighting and extinguishing the altar candles. We see no reason why he should not do it his way, so long as it is meaningful to him—and to his parishioners.

The practice was once quite common, but it seems to be dying out. It resulted from imitation of the old Roman practice. When in the Roman Catholic Mass the Epistle and the Gospel were read only in Latin, which could not be understood by the laity anyway, it seemed natural enough to read them facing the altar. The Roman Catholic clergy now face the people to read the propers in the vernacular. To answer the question directly: We know of no good reason whatever for reading the propers facing the altar in an Episcopal church. We can think of one conceivable exception: a church whose acoustical properties are such that the celebrant is actually better heard when he faces the altar. This is conceivable now when a microphone can be placed near the altar.

? ? ?

So far as we can ascertain, this matter has no important doctrinal or liturgical history. We suspect that the conventional order got established simply to meet a practical need: The candles have to be lit, and later to be extinguished, and there might as well be a normal routine. Why, then, from right to left for the lighting and from left to right for the extinguishing? Well, that is the "movement" of the Eucharist—the reading of the Epistle from the (worshiper's) right, then the movement of the celebrant and of the altar book to the other side; and, at the end, the movement back. This might explain how the conventional practice got started—by simply falling in with this general movement.

Last May you printed a photograph in which three bishops appeared, wearing some vestments which appear to be cottas. Since when are cottas proper episcopal attire? Another thing in the picture puzzled me: One bishop was wearing a cope, and his attending clergy were holding his cope open. What is the purpose of this practice - if any?

The cotta is a form of surplice; the surplice may properly be worn by all clergy—even bishops.

Our questioner sees the two Eucharistic candles as the Epistle and the Gospel candles, which is certainly legitimate and a helpful teaching device. More generally,

The cope-bearers, in the sanctuary or in procession, hold the cope open so that the wearer of the cope is unencumbered in whatever he is doing. Such is their practical function. Inevitably this makes them, symbolically, honorary attendants of the bishop.

The Living Church

Volume 149 Established 1878 Number 13

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

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FEATURES

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THINGS TO COME

September

- 27. Eighteenth Sunday after Trinity
- 29. St. Michael and All Angels
 Consecration of the Rev. C. Kilmer Myers, Suffragan Bishop-elect of the diocese of Michigan.
 Consecration of the Rev. Robert C. Rusack, Suffragan Bishop-elect of diocese of Los Angeles.

October

- 1. Consecration of the Very Rev. George Rhys Selway, Bishop-elect of Northern Michigan.
- 4. Nineteenth Sunday after Trinity
- 9. National Council meeting, Sheraton-Jefferson Hotel, St. Louis
- 10. Opening service, General Convention, St. Louis, Mo.
- 11. Twentieth Sunday after Trinity
 General Convention, St. Louis, to 23d
 Triennial Meeting, Women of the Church, St. Louis, to 23d
- 18. St. Luke (Twenty-first Sunday after Trinity)
- 25. Twenty-second Sunday after Trinity
- 28. St. Simon and St. Jude

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.

Plea

Any parish with 50 years or more of history will echo the sentiments of these words.

At least five letters a month cross my secretary's desk asking for copies of baptismal records, information about an ancestor, or a letter of transfer.

Since our records extend back to the early part of the 19th century, most requests of this nature consume at least two hours of valuable clerical time. Perhaps others will write to support the following request and possibly you will wish to reinforce the same in an occasional editorial.

May we not urge that all requests for information involving parish records should include an approximate birth date and, in the case of females, the maiden name?

Thank you.

(Rev.) H. WARD JACKSON
 Rector, Church of the Ascension
 Frankfort, Ky.

Our Apologies

I admit being somewhat flattered by being named chairman of the Joint Commission on Approaches to Unity, but I would like to point out that this Commission has, in the past several years, prospered under the able chairmanship of Bishop Gibson of Virginia.

(Rt. Rev.) WILLIAM H. BRADY
 Bishop of Fond du Lac

Fond du Lac, Wis.

Editor's comment: When a semicolon changes places with a comma, an organization may not recognize itself.

Welcome Mat at 815

May I say, "Amen," to "The Situation at 815" (layman from the New York diocese, August 30th issue)? In July, my wife and I found no welcome mat spread out at this address on Second Avenue, and, as another of your correspondents recently remarked, my collar didn't seem to help any either. Naturally, some questions arose in our minds because of this treatment, and we wondered especially why the people at 815 had bothered to advertise nationally so often that anyone coming to New York this summer would be assured of a cordial welcome?

(Rev.) ROBERT L. SEEKINS, JR.
 Rector, Trinity Church
 Lansingburgh, Troy, N. Y.

As a laywoman from Western Kansas visiting the Episcopal Church Center for the first time, I wish to say that my experience was quite different from that of Mr. New York Layman [L.C., August 30th]. The taxi driver who successfully maneuvered me from Eighth Avenue down 42d Street to its intersection with Second Avenue, where he could not make a left turn, told me as I left the cab, "Your church is just a block up the street."

Indeed, I felt that it really was *my* church when I entered the Center. The receptionist

greeted me as if he had been looking for me and directed me at once to the offices of the persons I especially wished to call on—Miss Lindvall of CPC and Miss Renee of the Daughters of the King, with both of whom I had carried on a rather impersonal correspondence for a number of years. Both women made the westerner feel very much at home.

As to business efficiency, I cannot speak with authority or confidence, but I recall no jams of postal carts on elevators. I saw much evidence of business activity and much courtesy withal. Give the administrators a little more time! Possibly they do need a bit more orientation of procedures. It seemed to me that things were clicking admirably.

The gentleman who took me for a tour of the building was most solicitous in showing me about. We looked in at conference rooms, the library, and the Presiding Bishop's offices; at the latter place, the secretary gave me the privilege of taking greetings to the Rt. Rev. Arnold M. Lewis, the beloved Bishop of Western Kansas.

The gentleman in charge of the bookstore invited me to browse there to my heart's content, answered all of my inquiries with sincere concern and great patience, and offered to send my few purchases to Kansas with as much attention as if I had bought a carload of reading material.

The chapel a place for sightseers only! No, I cannot agree. Besides, I think that the contemporary windows and murals need interpretation. I attended Holy Communion at noon and didn't feel that I was in an art museum. No sightseeing hum interrupted.

I left the Center feeling very proud of it. It is lovely without being at all ostentatious, beautifully planned and adequately equipped for service. I think that the Episcopal public is entitled to know that at least one lay person was favorably impressed by 815.

(Miss) RUTH ROGERS

Larned, Kan.

In the Interest of Accuracy

Continuous and wide publicity has been given this cathedral church at Prince Rupert, B. C., regarding a "great outpouring of God's spirit upon the people in St. Andrew's Cathedral." For a full year now the story has been published in different forms in several U.S.A. religious magazines, and the latest enquiry as to its authenticity reached us last week from New Zealand, where an article has been widely distributed in the pages of *Evangelical News* under the title, "Anglican Dean Now Speaks in Other Tongues!"

In the interests of accuracy it should be stated that this title is incorrect, since the author is not now a dean, nor is he working under Anglican auspices. Of the two clergy responsible for introducing the charismatic movement into the Caledonia diocese, neither is now working in Canada, nor are any of the clergy in the diocese involved in the movement.

The basic error of the movement as it found expression here was its insistence upon "speaking in tongues" as a sign of mature Christian faith, along with the implication those who do not do so are "missing something" and are less than fully Christian. A small group under the former dean's guidance began meeting privately, since it was made clear by the bishop that while no one could be denied his private devotions, the practice of speaking in tongues was not to

be used in the church. The effect of a small group, within the larger context of the parish family, claiming a particular knowledge of the truth, accompanied by a particular authenticating sign, was to create division. The parish became split and troubled, was progressively less able to manage financially, and found itself not free to make forward progress. This situation inevitably led to the resignation of the former dean, who has since recorded his experiences in articles published in several magazines.

This statement will, we hope, serve to correct any wrong impressions which have been given. It will also add some backing to those dioceses both in Canada and the U.S.A. which have issued warnings about the matter of speaking in tongues. Much division and emotional upset may be avoided if those of us who have cause to know the facts and have seen some of the results are prepared to say so—and say them as publicly as those who speak on behalf of the movement. We already have much to wrestle with as the 20th-century Church seeks to interpret historic Christianity in terms relevant to a drastically changing world. To emphasize glossolalia as an essential part of Christian experience will not only spread doubt and disunity, but will lead us away from the real task of the Church today. It anyone is interested in what was a real “outpouring of God’s spirit” upon the people of a cathedral, may I suggest reading *Fire in Coventry*, by Stephen Verney (pub. Hodder & Stoughton). I do not question the sincerity of those who have sought for a more real and living faith through the charismatic movement. But I do say the reality of the outpouring of the Holy Spirit can be known without the danger—indeed, the certainty—of the division caused by an insistence upon one “sign” as a *sine qua non* of Christian experience.

(Very Rev.) E. G. FLAGG
St. Andrew’s Cathedral

Prince Rupert, B. C.

Mascall Pro

Please refer to the Rev. Sterling Rayburn’s letter in the August 30th issue of THE LIVING CHURCH, relative to those in England and this country who “knock” the writings of the Rev. Dr. E. L. Mascall.

During the period January-June of this year, I took some courses at King’s College, University of London, and read theology under Dr. Mascall. I did not realize that he was under attack, but if he is I fear for the future of the Church. Are these “knockers” aware that Dr. Mascall is a top-flight mathematician as well as a theologian? Are they familiar with his *Christian Theology and Natural Science*, *Grace and Glory*, *Words and Images*, all masterpieces?

Are they familiar with his scrupulous fairness to all new theological thought and his uncanny ability to point out the holes in some of the arguments and the soft spots in some of the conclusions? Even such “best-sellers” as Dr. Robinson’s *Honest to God* and Canon Rhymes’ *No New Morality* were treated courteously by him, a great achievement in itself, in my opinion.

Who are these “knockers”? Perhaps the answer for them would be to attend King’s College for a term and enroll in a class under Dr. Mascall. It would be a privilege, I can assure them.

(Rev.) HUGH E. REPLOGLE
Assistant, St. Paul’s Church

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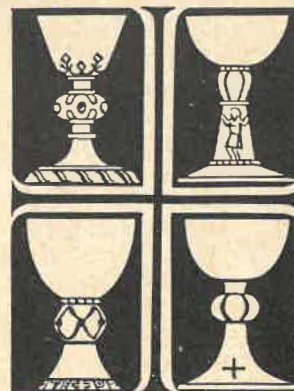
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DISASTERS

Dora's Damage

The historic Church of Our Saviour, in Mandarin, Fla., to which Harriet Beecher Stowe belonged, was completely destroyed by Hurricane Dora. Several other churches in the area suffered minor wind and water damage, among them St. Paul's-by-the-Sea at Jacksonville Beach, and St. Mary's, Green Cove Springs.

Residents of Resthaven Home for Older Women, an Episcopal institution at St. Augustine, were evacuated at the time of the storm, but were able to return to their home later.

The Rt. Rev. Albert R. Stuart, Bishop of Georgia, reports that Dora did no damage to any church buildings in his diocese.

ALBANY

New Religious Order

The Rt. Rev. Allen W. Brown, Bishop of Albany, invested a new order of Episcopal nuns—the Community of Divine Praise—on September 8th, in ceremonies at All Saints' Cathedral, Albany.

The new sisters are enclosed contemplatives living for the present under a modified rule until a permanent convent is found for them. Their temporary headquarters are in the diocesan house, a combination residence and office building used by the diocese.

The new sisters, three in number, attend the Eucharist and recite daily Morning and Evening Prayer in the Albany cathedral, located across the street from their convent. They recite the lesser hours privately from the Monastic Diurnal.

The average age of the new nuns is 28. Sister Mary Michael, named by Bishop Brown to be the acting administrator of the community, is a former nurse. Sister Mary Monica, daughter of a Presbyterian clergyman, is a former advertising copywriter. Sister Mary Barbara was a college student.

The founding of an enclosed contemplative sisterhood, associated in the great rule of the Order of the Holy Cross, was first conceived by the Rev. Karl Tiedemann, who is a member of the Order of the Holy Cross, at West Park, N. Y. He discussed the matter with Bishop Brown and an experiment in the religious life

was launched at Camelot, an estate owned by the Albany diocese, near Lake Placid, some three years ago. The results of this experiment were inconclusive and Sister Mary Michael entered the novitiate of the Sisters of the Holy Nativity at Fond du Lac, Wis.

Through Fr. Tiedemann, Sister Mary Michael was put in touch with the two other aspirants, and the Order went into residence in Albany late in August. At the clothing, all three women became novices in the Community of Divine Praise. The novitiate will last two years.

An organization known as the Friends of the Community has been founded in the diocese, and the sisters will soon seek associates and oblates throughout the Church to join them in their work of prayer.

In addition to their prayers, which include diocesan and Church-wide intercessions, the sisters will manufacture altar breads and do ecclesiastical embroidery.

The name of the new order was suggested by the Rev. Vincent Pottle, now chaplain of the Sisters of St. Anne, Kingston, N. Y., and formerly vice-dean of the Philadelphia Divinity School. The Sisters of St. Anne were the last order of Episco-

pal nuns to be active in the diocese of Albany. They formerly administered the Child's Hospital.

The occasion of the investiture of the three new novices was the second time an order of nuns has been founded in All Saints' Cathedral. In 1873, the Rt. Rev. William C. Doane invested the Sisterhood of the Holy Child Jesus, an order which is now defunct.

MARYLAND

Chaplain Drowns

The Rev. Merrill A. Stevens, Episcopal chaplain at the University of Maryland, drowned on September 5th, after saving his son, Leigh, 7, who fell from a fast-moving sloop in Chesapeake Bay near Queenstown, Md. Fr. Stevens was reported to have jumped after his son while another son turned the boat around to pick up the two. Fr. Stevens reached Leigh, helped him on board, and then disappeared in the water. The accident occurred at the mouth of the Chester River on the last day of a two-week boating vacation.

Fr. Stevens was born in Milford, Conn.,

Sister Mary Barbara (left), Sister Mary Monica, and Sister Mary Michael as they addressed invitations to the formal clothing of the Community of Divine Praise.



in 1920. He received the B.A. degree from the University of Florida in 1943, and the B.D. degree from the University of the South in 1950. He was ordained to the priesthood in 1951, and served as priest in charge of St. Luke's Church, Live Oak, and St. Mary's Church, Madison, Fla., from 1950 to 1953. From 1953 to 1957, he was rector of Holy Innocents' Church, Auburn, Ala., and then served as priest in charge of the Church of the Resurrection, Phenix City, Ala., until 1960, when he became chaplain at the Maryland university. During the time he served the Auburn and Phenix City churches, he also was chaplain to Episcopal students at Auburn University.

Fr. Stevens is survived by his wife, the former Walli G. Loops; a daughter, Cristel, 14; Leigh; twin sons, Michael and Richard, 17; and a son, Timothy, 10.

EPISCOPATE

Date Set

The Rev. Robert C. Rusack, formerly rector of St. Augustine-by-the-Sea, Santa Monica, Calif., will be consecrated Suffragan Bishop of Los Angeles by the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, in St. Paul's Cathedral, on September 29th.

Fr. Rusack was elected suffragan bishop at a special meeting of the diocesan convention held June 10th [L.C., June 28th]. He succeeds the Rt. Rev. Ivol I. Curtis, who is now the Bishop of Olympia.

Dean to Be Consecrated

The Very Rev. George Rhys Selway, Bishop-elect of Northern Michigan, will be consecrated on October 1st.

Consecration ceremonies will be held in St. Paul's Church, Marquette, Mich. Chief consecrator will be the Rt. Rev. John P. Craine, Bishop of Indianapolis. Co-consecrators will be the Rt. Rev. Joseph S. M. Harte, Bishop of Arizona, and the Rt. Rev. Herman R. Page, retired Bishop of Northern Michigan.

Prior to Bishop-elect Selway's election to the episcopate [L.C., June 28th], he was dean of Trinity Cathedral in Phoenix, Ariz., for five years.

PUBLIC AFFAIRS

"Central to Our Faith"

The National Council is supplying leadership to the four dioceses in California in an effort to defeat "Proposition 14" [see box], a proposed amendment to California's state constitution, which would repeal the state's fair housing law. The Rev. Arthur Walmsley, executive director of the Department of Christian Social Relations' Division of Christian Citizenship, will serve as coördinator in the Church's effort to defeat the proposition.

The Rt. Rev. Arthur Lichtenberger,

Presiding Bishop, in a statement referring to the amendment in the September issue of *Church and Race* said: "Equal treatment before the law transcends state politics. It is more basic than a federal civil rights law. . . . For us as Christians,



the matter is central to our faith. For when God in Jesus Christ reconciled all men to Himself, He gave us a pattern and a calling: to love one another as He loved us. Neighbor love is an essential of the Christian's loving response to the God who gave Himself on the cross for all mankind." *Church and Race* is a monthly magazine published by National Council's Department of Christian Social Relations. More than 125,000 copies of the periodical are being distributed throughout the nation, as part of the Church's voter-education program on the controversial amendment.

In the same publication, California's four bishops (the Rt. Rev. James Pike, Bishop of San Francisco; the Rt. Rev. Sumner Walters, Bishop of San Joaquin; the Rt. Rev. Clarence R. Haden, Jr., Bishop of Sacramento; and the Rt. Rev. Eric F. Bloy, Bishop of Los Angeles) condemned the amendment as "morally wrong" and said that if it is ratified at the polls on November 3d, it would "give property rights precedence over human rights."

The bishops' concern centers around the alleged immorality of a law that

would, in effect, legalize segregated housing throughout the nation's most populous state. Though proponents of the measure claim their only concern is the "sacred right" of property owners, they have been charged with erecting a smokescreen for racial and religious discrimination in housing.

The Dean Denounces

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, denounced both Republican and Democratic presidential candidates in a sermon on September 13th.

Describing the plight of American citizens watching the two party conventions, the dean said that "we beheld a pair of gatherings at the summit of political power, each of which was completely dominated by a single man—the one, a man of dangerous ignorance and devastating uncertainty; the other, a man whose public house is splendid in its every appearance, but whose private lack of ethic must inevitably introduce termites at the very foundation. The electorate of this mighty nation is left homeless, then, by such a pair of nominees. It knows not where to turn. Our people are in a great dilemma. . . . We stare fascinated at the forces that have produced such a sterile choice for us: frustration and a federation of hostilities in one party; and, in the other, behind a goodly facade, only a cynical manipulation of power."

He went on to say that "it's awfully hard to discern [God's] grace in the public life," but that "this is not the fault of any of our so-called leaders, for they but only reflect what they so cannily perceive to be the preoccupation of every single one of us. Few eyes are lifted in this nation to a nobler purpose than selfish

Proposition 14

The People of the State of California do enact the following constitutional amendment to be added as Section 26 of Article I of the Constitution of the State of California:

Neither the State nor any subdivision or agency thereof shall deny, limit or abridge, directly or indirectly, the right of any person, who is willing or desires to sell, lease or rent any part or all of his real property, to decline to sell, lease or rent such property to such person or persons as he, in his absolute discretion, chooses.

"Person" includes individuals, partnerships, corporations and other legal entities and their agents or representatives but does not include the State or any subdivision thereof with respect to the sale, lease or rental of property owned by it.

"Real property" consists of any interest in real property of any kind or quality, present or future, irrespective

of how obtained or financed, which is used, designed, constructed, zoned or otherwise devoted to or limited for residential purposes whether as a single family dwelling or as a dwelling for two or more persons or families living together or independently of each other.

This Article shall not apply to the obtaining of property by eminent domain pursuant to Article I, Section 14 and 14½ of this Constitution, nor to the renting or providing of any accommodations for lodging purposes by a hotel, motel or other similar public places engaged in furnishing lodging to transient guests.

If any part or provision of this Article, or the application thereof to any person or circumstance, is held invalid, the remainder of the Article, including the application of such part or provision to other persons or circumstances, shall not be affected thereby and shall continue in full force and effect. To this end the provisions of this Article are severable.

gain. . . Little wonder that the political parties of our society reflect the emptiness of our faith, and the tinsel baubles by which we forever seek to disguise that lack of faith."

In response to inquiries, Bishop Creighton of Washington said, according to UPI, "I do not agree with the substance of the dean's sermon. Perhaps I have more confidence in the American people's ability to make wise political choices than the dean has. I would prefer to judge the candidates in the forthcoming election on the basis of their program for international peace and human rights and for the alleviation of human need rather than on the basis of questionable analyses of their personal characters."

QUOTAS

Payments Reported

Four of the eight provinces of the Episcopal Church had paid or overpaid their missionary quota to date by August 31st, according to the report of the National Council. Up to date on their payments were provinces I, IV, V, and VI; behind in their payments were provinces II, III, VII, and VIII. The 12 foreign missionary jurisdictions of the Church were somewhat behind in their payments, although several had overpaid. These were Central Brazil, Southern Brazil, Central America, Colombia, and the American Convocation in Europe.

Significant full payments or overpayments to date among the larger dioceses of the Church were made by the dioceses of Connecticut, Massachusetts, Virginia, Washington, South Florida, Michigan, Ohio, and Southern Ohio.

VATICAN COUNCIL

Dr. Shepherd Named

The Rev. Dr. Massey H. Shepherd, Jr., was named one of the five delegate-observers from the Anglican Communion to the third session of the Second Vatican Council, which convened September 14th in Rome.

The appointment of Dr. Shepherd, professor of liturgics at the Church Divinity School of the Pacific, Berkeley, Calif., was made by the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, in consultation with the Rt. Rev. Arthur Lichtenberger, Presiding Bishop.

Others named by the Archbishop of

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$18,062.76
Receipts Nos. 5873-5925, Sept. 10-16 546.00

\$18,608.76

Canterbury as Anglican observer-delegates to the meeting are: the Rt. Rev. John Moorman, Bishop of Ripon, who for the second consecutive year will lead the Anglican delegation; the Rev. Howard Root, of Emmanuel College, Cambridge University, England; the Rev. Eugene R. Fairweather, of Trinity College, the University of Toronto, Canada; and the Rev. Ernest John, of the Brotherhood of the Ascension, New Delhi, India.

Dr. Shepherd — scholar, author, and teacher — has been on the faculty of the Church Divinity School of the Pacific for the past 10 years. An authority on the Book of Common Prayer, he previously was professor of Church history and liturgics for 14 years at the Episcopal Theological School in Cambridge, Mass.

Since 1947, he has been a member of the Standing Liturgical Commission and, since 1949, president of the American Society of Church History. He also served for three years on the Commission on Ways of Worship of the World Council of Churches and has been a member of the editorial board of the *Anglican Theological Review*.

CHURCH OF ENGLAND

New Representative at Vatican

An Anglican priest currently serving as chaplain to the British embassy in Athens has been named the Church of England's representative at the Vatican. The Archbishop of Canterbury has announced that the Rev. John Findlow will succeed the Rev. Canon Bernard C. Pawley in the post which serves as liaison between the Vatican Secretariat for Promoting Christian Unity and the Anglican Council on Inter-Church Relations.

Fr. Findlow served for seven years in Rome as chaplain to the British embassy there. He is fluent in Italian, German, Greek, and Russian. He will take up his new post in January, and Canon Pawley will hold office during the course of the Second Vatican Council's third session.

[RNS]

DALLAS

Teacher Training

In the diocese of Dallas, training courses for Church school teachers will be conducted on a diocesan basis this fall. To be held in the seven deaneries, the classes will begin in the middle of September and continue once a month through May. All adults 18 years of age or over have been invited to enroll.

"One of the major purposes of the courses," said the Rev. William I. Cool, executive director of the education department of the diocese, "is to help create a corps of potential Church school teachers as well as give assistance to those already teaching."

AROUND THE CHURCH

Miss Florence Drinker, of Black Mountain, N. C., celebrated her 97th birthday on August 27th by attending a Eucharist at St. James' Church, Black Mountain, and a gathering of close friends at Dogwood Manor, where she now makes her home.

A native of Brooklyn, N. Y., Miss Drinker came to Western North Carolina many years ago to work with the late Rev. Rodney Rush Swope, rector of All Souls' Church. She spent three years at All Souls' doing educational work. Later she went to Holy Trinity Church in Brooklyn where she spent 18 years. She considers that work the most satisfying in her career.

Miss Rosalie Cameron is working at St. Barnabas House, New York, for one year, under the Apprenticeship Program. This program is designed to aid college graduates in reaching a vocational decision. She is encouraged in this work by the Episcopal Churchwomen of the diocese of North Dakota, and the Christian social relations committee, Gethsemane Cathedral, Fargo, N. D.

David Hackett, son of Mr. and Mrs. Coyt H. Hackett, of Yosemite National Park, Calif., was recently awarded a \$1,000 scholarship grant by the San Rafael Military Academy. He is a communicant of St. Andrew's Chapel, Mariposa, Calif., where he serves as an acolyte. His father is a ranger in Yosemite National Park and a lay reader.

"After 2,000 years we have at last isolated the unforgivable sin," reports the Rev. E. L. Hoover, Episcopal student chaplain at Memphis State University in Memphis, Tenn. A sign placed on his student center's parking lot reads: "PARKING BY PERMIT ONLY — TRESPASSERS NOT FORGIVEN."

The Rev. John F. Mangrum, rector of St. Mary's Church, Tampa, Fla., was given the Religious Award for being the clergyman who had done the most to combat alcoholism in Florida the past year. The award was made at the Raymond Buckler School for Alcohol Studies, conducted at the University of South Florida in August.

The Bishop Edwin Anderson Penick Memorial Home for the Aging was formally opened in Southern Pines, N. C., on September 12th, by the Rt. Rev. Richard H. Baker, Bishop of North Carolina, and by the Hon. Terry Sanford, Governor of North Carolina.

The main unit, which contains the Chapel of the Transfiguration, offices, infirmary, dining room, crafts department,

living and recreation areas, and space for 39 guests, was completed in April and has been called one of the finest facilities of its kind in the country. Apartments and cottages will be added in the near future.

The home, named for the sixth Bishop of North Carolina, was built as a result of a diocesan campaign two years ago. The 13-acre site was given by the family of James Boyd, the novelist.

"The Church's Total Ministry to the Aging," will be the theme of the first **National Conference on Aging**, to be held in Milwaukee, Wis., from September 30th to October 2d. Clergy, Christian social relations personnel, and board members and administrators of Church homes throughout the country are expected to attend the conference, sponsored by the National Council.

A panel of experts in the field of aging will discuss "The Church's National Goals," and Church-related homes in the Milwaukee area will be toured.

An Episcopal chaplain who served for four years as post chaplain at the U. S. Military Academy, West Point, N. Y., has been awarded an **Army Commendation Medal** (with Oak Leaf Cluster) for "meritorious service." He is Chaplain (Lt. Col.) **Gordon Hutchins, Jr.**, of New York.

An accompanying citation lauded Chaplain Hutchins for giving "unstintingly of his time, energy, and considerable talent to minister to the spiritual and to the physical needs of the West Point community, not only to his congregation but to people of all faiths who were in need of counsel, sympathy, advice, friendly understanding, and guidance."

Chaplain Hutchins recently ended his tenure as post chaplain at West Point to assume new duties as assistant post chaplain at the Nuremberg Military Post in Germany.

NCC

School for Administrators

A new plan to give top Church administrators the opportunity to pursue graduate courses in executive leadership comparable to similar programs of executive management accessible to leaders in education, business, industry, government, and other fields, was announced on September 12th, in New York City, by the National Council of Churches. A 19-man board was elected to guide the program, among members is Mr. Warren H. Turner, Jr., a vice-president of the National Council of the Episcopal Church.

An initial three-year program will be launched next summer. It will enroll 48 students and a faculty of six, in short-term summer courses at the graduate level, tailor-made to provide special in-service training at a university, yet to be named. Students will be senior executives of synods, associations, conferences, and dioceses, and executives of national, state, and local councils of Churches. The chief executives will be chosen first so that they can later provide an encouraging climate and incentive for their staff colleagues to enroll.

The second summer, the 48 students will return after intensive reading and directed study, and 48 new students will also be enrolled. The third-year program will be determined in light of experiences gained.

"This exciting new venture holds great promise for Church administrators," said the Rev. Dr. J. Quinter Miller, of New York, president of the board and associate general secretary for special services of the NCC. "There are some 10,000 of them throughout the country at whom the program is beamed. Church leaders have agreed that the present inadequacy of executive training is not one that can be corrected overnight. Therefore we envisage the current project as part of a long-range plan. Although it is tied to one institution at the onset, in its later stages it may be carried out in several or even on a regional basis."

The launching of the new program was made possible by a grant of \$129,700, by the Lilly Endowment, Inc., whose late director for religion, Dr. Harold Duling, began discussions with Church leaders several years ago on the need for such a program.

ECUMENICAL

News Even Here

Friendly relations between Anglicans and Roman Catholics in Quebec were highlighted recently when 37 Anglican bishops met at Montmorency House, a center run by the Dominican Order of the Roman Catholic Church. The bishops worshiped in St. Mary's Chapel, a little church which Anglicans turned over to the Dominicans in 1962. They were

guests of Roman Catholic Archbishop Maurice Roy of Quebec.

Concerning this event, a Canadian reader told **THE LIVING CHURCH**, "Such happenings would have been considered incredible 20 years ago, and I think it is news even in the United States!"

MUSIC

Gentleman with the Pince-nez

September 20th was the date set by St. Paul's Church-by-the-Lake, Chicago, to observe the 50th anniversary of its choir-master, Mr. Albert Johann Strohm [see cover]. On September 21st, friends and special guests were to honor Mr. Strohm at a dinner to be held at the parish house.

During the past 50 years, A. J. (as he is known in the parish) has trained more than 1,000 choirboys at St. Paul's. In an excerpt from *Advance* (diocesan magazine), December, 1962, Mary Buzard writes:

"At approximately 3:30 p.m. every Monday and Thursday, a small, gray-haired man blows a very loud whistle and some 16 to 18 boys will stop sliding down the banisters, throwing spitballs, and generally tormenting each other to follow the distinguished gentleman with the pince-nez to the second floor of the parish house for choir rehearsal."

Mr. Strohm helped edit the latest edition of the Hymnal, and is the only living choir-master from the diocese with a hymn in the Hymnal ("Brightest and best," No. 46, second tune).

Eight for the Third

The College of Church Musicians at Washington Cathedral marked the opening of its third year on September 14th, with the announcement of the admission of eight new students.

Dr. Leo Sowerby, director of music at the college, named the young musicians as being exceptionally qualified to pursue the rigorous course of study. Each student is granted a \$1,500 scholarship to cover the tuition fee.

The college, an integral part of the cathedral, offers specialized advance training in the field of church music. Applicants are accepted regardless of nationality, race, or religious faith.

The young men successfully completing the competitive examinations held last May at the cathedral include: Richard A. Darne, Falls Church, Va.; Zane W. Gordy, Boston, Mass.; Robert Anthony Lee, Takoma Park, Md.; John R. Fenstermaker, Indianapolis, Ind.; Daryl C. Kemmerer, Adamsburg, Pa.; James L. Parry, Pasadena, Calif.; Geoffrey Simon, Washington, D. C.; and David G. Sparkes, Akron, Ohio.

Returning as advanced students are Dale Krider, Robert Grogan, Charles Bradley, and John Cooper.



Chaplain Hutchins: Time, energy, and talent to all.

We have abused the diaconate and

THE DE

by the Rev.

Clifford E. Barry Nobes

It had been the dream of many years, and now at last the few Episcopal families in Centerville had gathered enough strength, and found sufficient financial support, to organize a mission congregation. The long abandoned Universalist Church had been rented for a pittance, the cobwebs of years had been brushed away, a serviceable chancel complete with altar had been constructed by volunteer labor, and under the direction of a devoted layreader services were being held every Sunday.

The bishop had beamed on the whole enterprise, and now at length he received the formal application of St. Mary's, Centerville, for status as an organized mission and for a resident clergyman.

In July he sent them their vicar. He was a newly ordained deacon, young, enthusiastic, personable, intelligent, devout, but wholly lacking in practical experience.

He did little but mark time until his ordination to the priesthood in mid-December. However, the people overlooked the lack of activity because "he is only a deacon and we'll just have to wait until he is a regular clergyman before we begin moving ahead."

By Easter, several of the founding families had moved over to the Presbyterian Church, or were travelling 25 miles into the county center each week. The young vicar had decided back in the winter that the usual run of parish guilds were too time-consuming, too clique-ish,

and too outmoded in this modern age, so he had in one fell swoop abolished the Friday Guild, the Evening Guild, St. Martha's Sewing Guild, and the Daughters of the King, none of which had been strong in this tiny struggling mission congregation, but all of which had claimed the loyal support of various individuals who had served in similar groups in other parishes. In the place of the several guilds, he had instituted a single, amorphous organization, which met only at 7 a.m. on Wednesday after the early mid-week celebration for further prayer. That is to say, it should have met at that hour, according to his plan, but actually so few people turned up that soon all pretense of meeting was abandoned.

By early May, St. Mary's was in default on its diocesan assessment, and had flatly refused to make any payments on its missionary quota. "We're a mission, aren't we? Wait until we pay our own way before we talk grandly about helping the fellows out west or over in the Philippines."

By September the mission disbanded, and the eager young man of a year before was marked in the diocese as the man who had killed what might have been a good church in Centerville.

It was then that his bishop suggested gently that he might do well to take a curacy in a large parish in a neighboring diocese, and after a spell of experience

Continued on page 15

The Rev. Clifford E. Barry Nobes, S.T.D., is rector of St. Paul's Church, Kansas City, Mo.

The Rev. Harold R. Brumbaum, Ph.D., is rector of Christ Church, Portola Valley, Calif.

A short-sighted policy can ruin the mission and the minister

CON

by the Rev.

Harold R. Brumbaum

The deacon went down to the cellar to pray, and there, so the college song goes, he stayed all day. Time was, too, that his absence would hardly have been felt upstairs, except perhaps by the Scout troop, the high-school group, and the Sunday-school staff—the *serious* business of the church going on apace, meanwhile, under the rector's able hand. As for the young man in the basement, he might aspire to move on in two or three years' time to a church of his own, now something of an authority on Sunday school, Boy Scouts, and the E.Y.C.

Perhaps instead of a curacy, the fledgling is given charge of a mission. Down he goes, then, the flush of seminary still upon him, heart aflutter, to the farther reaches of Canaan and a "perpetual mission" from which his predecessor has recently been promoted, or to a new suburban congregation as unpracticed as himself. Dispatched as the bishop's vicar with full responsibility to care for the household affairs of a Christian flock (hopefully, a patient one), he is directed to oversee the worship, education, finances, and pastoral needs of the Family of God, yet is expected to do so without experience, guidance, or the authority either to order the Family's business or to preside at the Family Meal; able to baptize, bury, and do precious little in between. Like a counter-boy suddenly put in charge of the drug store is the new deacon assigned to a mission church. Far

from looking to see the operation prosper, one can but pray that nobody gets the wrong pills.

If the recent emergence of the "perpetual deacon" has done nothing else, it should at least have roused the Church to decry the lot of his better-known cousin, the "pre-presbyteral" or "intern" deacon, of whom our seminaries produce nearly 500 a year. For unless and until our Ordinal is changed, the Episcopal Church will officially regard the diaconate as a probationary and "inferior" office from which a young man may look to graduate to "higher ministries" after a year of unexceptionable behavior, during which time he has miraculously become "perfect and well expert in Ecclesiastical Administration."¹ If this is actually what we mean the office to be, then it must be said that in practice we have abused the diaconate (and the deacon) and have done so, furthermore, to the detriment of the whole Church.

It is the height of optimism to expect the stated purposes of a diaconal year to be met by the means now usually employed. The seminaries, being academic institutions, not trade schools, can hardly be asked to provide the practical experience which the working ministry alone can offer. On the other hand, once in the field the seminary graduate often has nowhere to turn for systematic help in applying his course-notes to life and interpreting his daily experience. The building and raising of budgets, the running of the shop, the care of the sick of body and the troubled of soul—how far removed these seem from biblical studies and even from the course in practical theology.

Perhaps the best solution, one already employed, with adaptations, by some Protestant bodies, would provide ordination to the diaconate after two years of seminary and upon passing the limited examination schedule now permitted under "urgent circumstances"²; this to be followed by a year's internship in a parish, during which time the new deacon could do what any new curate presently

does; and that followed in turn by a final year of synthesis at the seminary with advancement to the priesthood upon graduation and the passing of the full battery of required examinations.³ Unfortunately, however, the adoption of this scheme must await prior changes in canon law: the reduction to one year of the normal time lapse between advancement to candidacy and ordination, and the narrowing in scope of the examinations now generally required of prospective deacons. It would also require sizable expense on the part of parish and diocesan administrations, for both would supposedly have to underwrite the costs of internship.

Barring this notable solution, which our canonical structures do not yet permit, the following measures are suggested for whatever merit they may have.

First, recognizing the unsuitability of placing unsupervised novices in missions, the diocesan authority might encourage the proliferation of *authentic* curacies and also establish means whereby the deacon can methodically move toward the ministerial "expertise" expected of him as a priest. The bishop might, for example, specifically commit each new deacon to the care of a seasoned presbyter, normally his rector, under whose guidance practical in-service training could be accomplished. For the sake of control and uniformity, selected reading lists might also be assigned in such "practical" areas of ministry as apologetics, ethics, administration, and pastoral care. And, since the rubric surely envisions some verification that the priest-apparent is indeed "perfect and well expert" in these matters, the board of examining chaplains could properly be asked to make this judgment.⁴

Static, holding-action mission stations, now often used as a training-ground for deacons, would doubtless be better served, whenever possible, by priests of advancing

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³ Canon 29, Section 1 (a). It may be noticed that this is a variant of the idea set forth in the article "The Office of Deacon" [L.C., October 20, 1963].

⁴ A policy allowed for under Canons 31, Section 2 and 29, Section 3 (c), and already in force in the diocese of California.

¹Book of Common Prayer, P. 535.

²Canon 29, Section 2 (a).

Of Men and Angels

Some 40 years ago that great theologian of the Episcopal Church, Dr. Francis J. Hall, made this comment in his *Dogmatic Theology*: "The doctrine of angels is either true or false. If it is false, it is a kind of belief which inevitably engenders superstition, by causing men to place dependence upon superhuman beings which have no place in divine government. If, however, the doctrine is true, and God has indeed created invisible spirits who are appointed to minister to the heirs of salvation (Heb. 1:14), the knowledge of angelic ministrations must afford comfort and courage in our efforts to escape from sin. The belief in angels has in fact been of the greatest practical help to multitudes of Christians in every age."

Dr. Hall's logic is sound. If we do not believe in angelic beings, we ought not to celebrate St. Michael and All Angels on September 29th, or on any other day. It won't do to say that this venerable festival should be kept because it is so venerable. It won't do to say that we should teach little children about the angels in the same way that we teach them about Santa Claus—as a pretty fable which they will soon outgrow. Such an attitude is a trifling with truth which can hardly be pleasing to the God of truth. Moreover, as Hall suggests, the doctrine of angels cannot be simply harmless. If it is true we need it. If it is false, it engenders superstition, and its perpetuation in the Church is a grave sin.

What is the doctrine? What says it? To sum it up in a sentence, the biblical and Catholic teaching is that God has created personal beings who are not, like us, physically corporeal, and who, like us, are created to love and to serve Him.

Is there something intrinsically absurd about this doctrine? Evidently many intelligent people today, Christians included, seem to think so. To the extent that we are capable of weighing this issue in terms of intrinsic possibility and plausibility we find ourselves coming up with the same answer every time we weigh it: It strikes us as overwhelmingly likely that such spiritual personal beings exist. Otherwise we should have to suppose that man is the highest creature in the hierarchy of created being. Reading our morning paper, and trying to read our own selves, we can only conclude that God could do better than this!

Dr. Hall notes that "the belief in angels has in fact been of the greatest practical help to multitudes of Christians in every age." This is indisputable. Of course, all that we need in the worst of our troubles is God Himself—His love and care. No army of angels or any other cloud of invisible but loving witnesses can do anything for us that God Himself cannot do. His angels do not add something to God's loving care; rather, they are agents, servants, of that love—His messengers who bring to us help from on high.

Many contemporary Christians feel that there is no longer any room for angels in a world so well under-

stood and thoroughly explored as ours is scientifically. One of the Soviet astronauts reports that when he was up in the heavens he didn't see any God. This proves absolutely nothing, of course, except that this young man had never been taught how Christians think about God's being. The same rule applies to the doctrine of angels. If, by definition, angels are the kind of beings who cannot be seen or touched by any of our human instruments of truth-seeking, there is no point in saying that we must settle this question scientifically. If angels



exist, we know it because they find us, not because we find them. Faithful Christians sweating blood in all their Gethsemanes have shared their Lord's experience of being somehow strengthened by angelic visitants. It is every bit as foolish to deny the reality of that experience as it is to argue about how many angels can dance on the point of a needle.

We celebrate St. Michael and All Angels this year in a gravely troubled time, a time of harsh strife and discord among men, races, and nations at home and abroad. One of the stanzas of one of our hymns (*The Hymnal 1940*, 123) may well be our special prayer:

Send thine archangel Michael to our succor:
Peacemaker blessed, may he banish from us
Striving and hatred, so that for the peaceful
All things may prosper.

You are invited!

All friends of THE LIVING CHURCH who will be attending General Convention or the Triennial Meeting of the Women of the Church are cordially invited to attend our Convention dinner, to be held in the Crystal Room of the Sheraton-Jefferson Hotel, St. Louis, Saturday, October 17th, at 6:30 p.m. Tickets are available while they last at \$5 each, and may be secured by order from the ticket committee of the 61st General Convention (1210 Locust St., St. Louis 3, Mo.). Tickets will not be mailed out, but will be kept for delivery to each person upon arrival in St. Louis.

Speakers at the dinner will be Messrs. Clifford P. Morehouse and Peter M. Day, former editors of THE LIVING CHURCH, and the Rev. Carroll E. Simcox, present editor.

Letter from London

Both the pundits and those who write articles in newspapers (and they are not always the same thing!) have been promising us the possibility of a great blow-up between Church and Parliament. It has not happened so far at least.

In the eyes of those who hoped for bloodshed the fuse on this occasion was to have been the Vesture of Ministers Measure which came before both the House of Lords and the House of Commons. The aim of this Measure is to bring the law about Anglican ceremonial into relation with the facts. Or perhaps it would be better to say that the aim was to clarify what the law really is. There are those who argue from the Act of Uniformity that vestments such as the chasuble are entirely proper. On the other hand there are those who argue that a Privy Council decision of 1877 which condemned the chasuble and permitted only a white surplice is the law.

The mind of the Church as a whole on the subject was very clearly indicated by an overwhelming vote that the Measure had in the Church Assembly. This, of course, was a time when, with a General Election forthcoming, M.P.s were particularly sensitive to what their constituents seem to think. Accordingly there came a great cry from the Protestant world suggesting that the Church of England was bound for Rome with all haste and to throw this Measure out was a way of getting onto the straight and narrow path of Protestant rectitude. Accordingly they began bombarding M.P.s with postcards, a completely legitimate democratic process but not always in the best interests. They were also able to draw up in their ranks some prominent names.

Anyway, for those whose nerves are being jangled with the tension of this story, perhaps we'd better come to the point. The Vesture Measure passed safely and serenely through both the House of Lords and the House of Commons. The House of Commons, in fact, cast 205 votes in its favor with only 23 against.

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

27. Qu'Appelle, Canada
28. Quebec, Canada
29. Quincy, U.S.A.
30. Rangoon, Burma

October

1. Relations with other Churches:
Roman, Orthodox, Protestant and Reformed
2. Rhode Island, U.S.A.
3. Ripon, England

What is the importance of these things? In one sense, relatively little, for the Measure does no more than recognize an existing position. On the other hand, there are two important things that follow from the passing of this Measure. The first is that the state no longer seems to want to control the Church in the way that it once did. The second is that, had the Measure *not* been passed, it would have proved a factor in precipitating a clash between Church and state in this country, and I think it may be truly said that there are very few people who want such a clash to happen. Dr. Ramsey, however, has made it reasonably clear that the Church must have at least the degree of freedom that the Church of Scotland (which is Presbyterian) has despite its relation with the state.



In this connection, a few recent headlines in clippings from foreign newspapers suggest that there is going to be gang warfare between Church and state in England. One gets the impression that Michael, 100th Archbishop of Canterbury and Primate of All England (preceding even the Prime Minister in protocol) is whetting an ecclesiastical axe and crying havoc.

For those who like sensation liberally laced with violence, we have to announce that this is not the case. Dr. Ramsey is indeed determined on several changes. But if we are any judge—and if the continuing story of English history is going to run true to form—these changes are going to happen almost imperceptibly, only the sum total of the process making a fairly major difference in English Church life.

The whole thing revolves around anti-establishmentarianism and all its cognates, beloved of crossword puzzle compilers. But how explain the "establishment" which lies at the heart of it?

Obviously Church and state relations are not what they are in your country. Nor, at the other extreme, are they like what goes on in Cyprus, where Archbishop Makarios is the state and the state is Archbishop Makarios. England has found a compromise and it has taken 1,500 years or more to do so. It is those 1,500 years and their character which are the trouble when it comes to definition, for they have been years of organic growth which, if one did not believe in the Holy Spirit, could only be described as haphazard. At *no* stage in its long history has any human ever rationally planned the *ecclesia Anglicana*. That title, by the way, goes back at least as far as William the Conqueror, so any suggestion that Henry VIII invented it to smokescreen his matrimonial activities is nonsense. Establishment in England has its roots at least as

far back as the Great Councils of the Norman kings. In those days most men who could read were in some form of ecclesiastical Orders, and Church and state could not possibly be the separate entities which we are able to visualize today.

When, therefore, in the English Reformation Henry VIII articulated his supremacy as the Chief Layman in ecclesiastical affairs he was not inventing anything new. And, naturally, as political power in England passed increasingly from King to Parliament, the influence of Parliament on ecclesiastical affairs increased.

As a result, today the Prime Minister has a final word in the election of English bishops; the Crown, as represented in the Privy Council has a final say in all matters of Church doctrine and discipline; and Parliament has a final say in any revision of the Prayer Book.

It is not easy to see what tangible advantages the Church gains in return. True, 26 English bishops sit in the House of Lords, but the House of Lords has little legislative significance against the Commons. The Church has a prescriptive right in all national services, yet the Church showed that it regards this as no jealously-to-be-guarded privilege when it invited the Moderator of the Church of Scotland to share in Elizabeth II's crowning. Only the Royal Family take precedence over the Archbishop of Canterbury at any social occasion, and this, by long usage, is reflected down through the parish system. In each English village the local parson gets an unwritten and quite indefinable status as the *persona* (the origin of the word parson) in that place.

What must be categorically stated is the fact that establishment does not bring the Church of England a single penny of financial support. And, as the 1928 Prayer Book fiasco indicated, it does give to Members of Parliament, frequently uninformed and sometimes totally bored by the subject, a dangerous freedom to incapacitate the delicately balanced judgments or even the unanimous mind of the Church of England.

It is precisely this which Dr. Ramsey has forthrightly condemned—regularly and consistently. And it must be firmly stated that there is no sign that Parliament as a whole wants to frustrate him.

Meanwhile the Church of England itself is increasingly preparing to run its own house. At present the machinery consists primarily of the Church Assembly and the Convocations. Created in 1919, the "Church Ass," its usual name, consists of the bishops and elected clergy and laity. It is the body which takes the final decisions and prepares them for submission to Parliament. However, it is

limited, since it cannot, for instance, issue any statement purporting to define the doctrine of the Church of England. This can be done only by the Convocations, which have no lay representation. Any measure touching doctrinal formulae or the services and ceremonies of the Church can be accepted or rejected by the Assembly only in the form in which it is finally proposed by the House of Bishops.

Towards an *aggiornamento* in this direction, a Commission has been set up to consider synodical government. Meanwhile, several revisions of such things as canon law are in the pipeline.

Alongside all this go other matters. There is a steady growth in the opinion that the Church must have a more acknowledged say in the election of its leaders, and that leading Roman and Free Church men should be elected to life membership of the House of Lords.

There are very few people in the Church of England anxious for disestablishment, if only because such would be to imply that England has formally rejected the Christian faith. Disestablishment is the last resort if the Church cannot order its life wholly in response to the leading of the Holy Spirit rather than in response to the whims of politicians. But English history suggests the English are adept at finding ways of avoiding the last resort.



Sidelight on the fresh gale blowing through Roman corridors is the follow-up from Cardinal Ottaviani on an interview printed in the Italian magazine *Vita*, which has been widely construed as a rebuke to Westminster's Archbishop Heenan. Recently, Dr. Heenan condemned both the birth control pill and also any suggestion that it would in due course be approved by the Vatican.

Cardinal Ottaviani, who is head of the Holy Office, in his interview advised cardinals and bishops not to attempt to define doctrine in matters so seriously and widely debated as the birth control pill.

In a letter to Archbishop Heenan, the Cardinal said he was only condemning new-fangled opinions and his interview had no connection at all with the English hierarchy.

All of which goes to show that the Vatican Council must be an extremely lively matter.



The Arab Evangelical Church Council has endorsed a statement over the signature of Anglican Bishop Najib Cuba'in opposing attempts by "Christian heads in the West" to absolve Jews of responsibility for the crucifixion of Christ on the grounds that any such absolution would constitute a departure from the Gospel.

Dewi Morgan

A Matter of Guilt

The Teaching of Contempt: Christian Roots of Anti-Semitism. By Jules Isaac. Translated by Helen Weaver. Holt, Rinehart & Winston. Pp. 154. \$4.

A biographical introduction concerning Jules Isaac, written by Claire Huchet Bishop, makes Isaac's *The Teaching of Contempt* all the more exciting. This man, who had never experienced anti-Semitism personally in the first 60 years of his life, was deposed from his position as Inspector General of Education for France when the Nazis succeeded in setting up the Vichy government in World War II. In 1953 his wife died in a death camp after sending him a note clandestinely, "Save yourself for your work; the world is waiting for it." The remainder of his life was to be devoted to eradicating the very roots of anti-Semitism, some of which, it has been freely confessed by all sensitive Christians, lie in the Christian world itself.

He does not believe that anti-Semitism can be tolerated by the Christian community, but he amasses considerable evidence that an essential Christian theological anti-Semitism has indeed been perniciously present across the years. He seeks to contradict these emphases, which have too often led to anti-Semitism, by presenting what he considers the right angle on alleged "providential punishment for the Crucifixion," alleged "degenerate Judaism at the time of Jesus," and alleged "deicide." One must assess his arguments carefully, but no one with Christian conscience ought to be unwilling to do so, considering the great guilt that rests upon the conscience of Christendom regarding this matter.

KENDIG BRUBAKER CULLY, Ph.D.

Dr. Cully, professor of Christian education for 10 years at Seabury-Western, now holds that chair in the non-denominational Biblical Seminary in New York. He is the editor of the Student's Book for *The Lord of Life: The Gospel According to St. Mark*, just published by Morehouse-Barlow. His wife, Iris V. Cully, wrote *The Teacher's Guide*.

A Divine Impatience

Father Joe: God's Man in London's East End. By Joseph Williamson. Abingdon. Pp. 207. \$3.95.

"Don't pass me by, Father," said the prostitute to the priest, who had not noticed her. He stopped and reassured her; an hour later at the vicarage she pressed a small packet of candy into his hand. Noting that she was near the gutter of poverty, he refused the gift and received a well-dressed cursing in return. Realizing his mistake, the priest accepted the gift and what he came to feel was a

commission from God to do all he could for prostitutes for the rest of his days. *Father Joe* is the record of Joseph Williamson's ministry, but more than this, it is the record of a man's experience in East London at the two ends of his life.

Born in Stepney over 60 years ago, the author knew poverty, disease, and incredible housing conditions from his earliest years. The famous Fr. Dolling was his vicar when he was a child, and we learn much of the life at St. Saviour's Poplar where Fr. Joe's vocation was fostered. After serving in the Army during World War I and many years in the priesthood, Fr. Joe returned to the London East End in 1952. The record of his fight against poor housing and the evils of prostitution and crowded tenements is often shocking but always forthright.

Joseph Williamson is a "salty Christian," an Anglican priest of whom we can all be proud, though one who was



often at odds with his superiors in the Church of England. In his sponsoring of "Church House," a hostel "escape hatch" for girls attempting to leave the "turf," and in his unconventional speech and his divine impatience with officialdom, Williamson reminds one often of some of his brethren in PECUSA.

FRANK V. H. CARTHY

Canon Carthy is rector of All Saints' Church, Indianapolis.

Books Received

A NEW EUROPE? Edited by Stephen R. Graubard. Houghton Mifflin. Pp. 691. \$8.50.

EXPLORING THE CHRISTIAN WORLD MIND. By David Wesley Soper. Philosophical Library. Pp. 193. \$5.

EXARCH LEONID FEODOROV. Bridgebuilder between Rome and Moscow. Kenedy. Pp. 247. \$4.95.

AS SOUNDING BRASS. By Alan T. Nolan. Houghton Mifflin. Pp. 243. \$3.95.

THE HOPE OF GLORY. By Dale Moody. Eerdmans. Pp. 300. \$4.95.

POLITICS AND CATHOLIC FREEDOM. By Garry Wills. Regnery. Pp. 302. \$5.95.

JESUS, SON OF JOSEPH. By Donald F. Robinson. Beacon. Pp. 216. \$4.95.

PIETY ALONG THE POTOMAC. Notes on Politics and Morals in the '50s. By William Lee Miller. Houghton Mifflin. Pp. 236. \$4.

LIVING PERSONALITIES OF THE OLD TESTAMENT. By Hagen Stack. Harper & Row. Pp. 145. Cloth, \$3.50. Paper, \$1.50.

BEST OF BOTH WORLDS. A Guide to Holiness in the Suburbs. By Bernard Basset, S.J. Academy Library Press. Pp. 150. \$3.75.

NOBES

Continued from page 10

there he would see what sort of vacancy might exist in his home diocese.

* * *

Change the names and the details and the dates and you have here an all too familiar story. It has happened in every diocese, and it will continue to happen as long as we behave as though graduation from seminary is all that is necessary to prepare a man who is offering his life to God and the Church for that most arduous of all human tasks, the pastoral ministry.

What seminary course teaches a student to tread softly in a home where love has been displaced by suspicion, discord, and hatred, where underneath the veneer of tolerance there is a seething volcano of bitterness, ready to erupt at the first heavy, misplaced footfall? What seminary course teaches a student to distinguish between the natural restlessness of the late adolescent and the imminent tragic rebellion against all parental authority? For that matter, what seminary course clearly teaches the student that there is a profound difference between a social call in the home of a parishioner and a pastoral call, or between a "drop-in" on a sick man at the hospital and a pastoral call on the same patient?

These things are learned not in courses but in contact with God's children in a parish situation.

If clergy in the pastoral ministry were adequately prepared to do their job, few of our people would be compelled to seek out the services of professional marriage counsellors or of psychologists when marital bliss becomes marital disharmony. The wise pastor can always bring to such situations that which the professional knows not of, the grace of God. But the pastor has become wise in his handling of explosive human situations not by reading books or by listening to lectures, not by being thrown as an inexperienced deacon into a vicarage far removed from a brother clergyman of deeper experience, but by working closely and attentively as apprentice to a pastor greyed by his exposure to human conflict and stooped from spending long hours on his knees in a darkened church while he communes with the Heavenly Father about the vicissitudes of His self-willed children.

No sane person would, except in dire emergency, prefer the medical ministrations of a newly graduated student, with all As in class-room work, over the services of a B or C student who has topped off his academic training with a long internship. The soul is far more fragile than the body. Who are we that we dare turn God's children over to the clumsy, though well-intentioned, hands of an inexperienced deacon or priest? And how dare we take these young men who want desperately to serve God well, and at the outset

of their ministry expose them to such situations that perhaps for them to come they will look back with regret to the bungling they knew not how to avoid.

The enactment of a single Canon would put a stop to the tragedy of taking men who, by and large, have a far better academic training for their life-work than those in any other Christian ministry, and pushing them into situations which are too difficult for them to handle.

We could legislate that no one will be entrusted with a solo ministry until he has served a two-year apprenticeship, or internship, under the direction of an experienced priest. Such a period of training would in most cases be received in large parish curacies, but it is conceivable that in some situations it might be better for a man to be in residence in a small parish or mission, but with pastoral oversight exercised by a more mature priest within an easily accessible distance. In such situations, it should be understood that the young man in residence is *not* in charge of the work, even though he is the only clergyman in residence.

It is easy to see why we have permitted our present method of clergy placement to grow up. In the past 25 years we have seen a drift of our society to early marriages. A large percentage of our candidates for Holy Orders are already married and raising families by the time they enter seminary. They eke out a living during their school years, and look forward eagerly to the day when they will be graduated and will be able to become rectors of suburban parishes at \$8,000 per annum. They must be concerned with the economics, because in many cases they have accumulated large debts in order to get their schooling.

So, from the point of view of the man, there is haste to get into a well-paying position.

When we consider how scantily supported are most diocesan missionary programs, we can see why a bishop would be willing to place a freshly ordained man, whose salary will necessarily be minimal until he gains some experience, into mission situations. But it is a short-sighted policy. It frequently ruins the mission and, what is worse, often ruins the minister. The young, enthusiastic, personable, intelligent, and devout deacon becomes disenchanted, because he does not know *how* to be a minister.

General Convention could address itself to no more important problem than this. When the Church's well-schooled clergy become well-trained pastors, many of the problems which are considered triennially will vanish.

We need to tell our candidates for Holy Orders that, like men who are devoting themselves to a career in medicine, they must expect to put in five years of preparation—not merely three. If we once take this step, ways of financing the internships will come to light. Have we the faith to initiate such a reform?

BRUMBAUM

Continued from page 11

years, men of wisdom no longer disposed to administer a parish of a thousand communicants and, their children grown, no longer needful or perhaps even desirous of a princely wage.

The other common sort of mission, the burgeoning suburban church, would again be better served by experienced clergy in their prime, counterparts to the "founding pastors" already employed with good success by some of our Protestant brethren. Nor would this practice be unfeasible once the Church, admitting that the laborer is worth his hire, removed the economic halter presently attached to such service. If, moreover, a factory-fresh deacon can be expected to return a \$5,000 investment in his salary, surely a proven man should be able to recoup half again as much.

Secondly, parishes and vestries should recognize that a curacy is intended to help the curate at least as much as the parish itself. Too often when it is proposed that a neophyte be added to the staff, the objection is raised that an experienced and more useful priest can be obtained for "practically the same money." No sensible employer expects to get full value from his trainees, at least for a time, and for a parish to do so is to miss the ultimate point. Rather it should welcome the chance to help a devoted and well-educated man develop his craft within a community of understanding and trust such as the parish church alone can provide.

If this plan is to succeed, of course, it must be mainly the rector's doing. He in particular should count on a year of giving as much as he gets. The curate should be encouraged to immerse himself in the full depths of parish life, not simply in the youth and Sunday-school programs or whatever the rector cares to dispense with, but in teaching, planning, and pastoral care. He should be asked to preach at least once a month, even though he does it badly—or even if a bit too well! Meeting with the curate regularly, the rector should help him evaluate his pastoral efforts, monitor his studies, and acquaint him with the full range of priestly skills. For at least a year, in short, the rector may find himself giving as many hours to the role of Father Gillespie as young Father Kildare is able to spare him from his other tasks.

With such a system as this in operation there is reason to suppose that the deacon's first year will be as fruitful to him as the Ordinal intends, and that he will gain the practical competence which it expects of him in his priesthood. Familiar with his job and its art, the deacon can move upstairs to the larger ministries to which he will be called—both he and his Church the better for what has gone before.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 20

COLLEGE students need to be remembered. 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.

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
Rev. W. Christian Koch, chap.
EVANS CHAPEL
Sun 7 HC; 9:30 Cho Eu; Wed 7 HC

DIocese OF MILWAUKEE DEPARTMENT OF COLLEGE WORK

BELOIT COLLEGE Beloit
ST. PAUL'S 212 W. Grand Ave.
Rev. Joseph E. Mazza, r

CARROLL COLLEGE Waukesha
ST. MATTHAIS' N. East & Main St.
Rev. Maxwell Brown, r

CARTHAGE COLLEGE Kenosha
ST. MATTHEW'S 5900 - 7th Ave.
Rev. Peter Stone, r; Rev. Neal H. Dow

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
Rev. Harold O. Martin, r
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, r

STATE UNIVERSITY AT PLATTEVILLE
HOLY TRINITY Chestnut & Market

STATE UNIVERSITY AT WHITEWATER
ST. LUKE'S Church & Center
Rev. Robert W. Wise, r

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Paul K. Abel, chap.
Sun 8, 10:30, 5:30 EP; Daily HC & EP

UNIVERSITY OF WISCONSIN Milwaukee
EPISCOPAL CAMPUS RECTORY 3216 N. Downer
Rev. Robert Brown, chap.

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.
The Rev. Albert O. Lott, chap.
Sun 8, 9, 11, 7; Fellowship Group 7:30; Canterbury Tues HC 6:30; meets on campus Tues 1

This Directory is published
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Write Advertising Manager

for the low rates and other details.

Other Colleges in
Alphabetical Order by States

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, Rev. Charles Carman, 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. Terry Lynberg, chap.
Sun 8, 9:15, 11, 7; College Group 2d & 4th Sun

CALIF. STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
Sun 8, 9:30, 11. — Tel. 543-7212

MILLS COLLEGE Oakland
ST. ANDREW'S 5201 Hillen Dr.
Rev. Robert Challinor, r
Sun 8, 9:30, 11; Wed 10:30 (7 on campus)

SAN JOSE STATE COLLEGE San Jose
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
CANTERBURY HOUSE 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8 (at All Saints' Church); 9 Breakfast & Program at Canterbury House; Tues 12:10; Fri 5:15; HD 7 (at Canterbury House); Thurs 12 noon at Stanford Woman's Club house; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hilgard Ave., L. A. 24
Rev. Nicholas B. Phelps, acting chap.
HC, MP, EP daily; full-time chaplaincy

CONNECTICUT

UNITED STATES COAST GUARD
CONNECTICUT COLLEGE
MITCHELL COLLEGE New London
ST. JAMES' Paul D. Wilbur, r; H. K. Maybury, ass't
Sun 8, 9:15, 11; Thurs 10

UNIVERSITY OF BRIDGEPORT Bridgeport
ST. JOHN'S Park & Fairfield Ave.
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.
Sun 8, 9, 11; services at Student Union as anno

UNIVERSITY OF CONNECTICUT
ST. MARK'S CHAPEL Storrs
Rev. Eugene C. Dixon, chap.
Sun 9:15, 11; daily 4:40; HD 7; Canterbury activities Sun 6:30

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

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 9, 11:15

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

ILLINOIS

KNOX COLLEGE Galesburg
GRACE CHURCH Prairie & Tompkins
Rev. George W. DeGraff, r & chap.
Sun 7:30, 10; weekdays as announced

MONMOUTH COLLEGE Monmouth
TRINITY N. 2d & E. Archer
Rev. James P. Barton, v & chap.
Sun 11; weekdays as announced

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
Rev. John W. Pyle, D.D.; Rev. Michael Porteus, M.A.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs 12 Noon HC; 5:05 EP
Brent House, 5540 S. Woodlawn: Wed 7:30 HC, Sun 7 EP
University Hospital (0.400) Fri 7:30 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, ass't
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury; Daily: MP, HC, EP

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 111 S. Grant
Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.
Sun 8, 9:30, 11

MAINE

UNIVERSITY OF MAINE Orono
CANTERBURY HOUSE
Rev. T. W. Lewis, chap.; Rev. A. P. Burnworth, ass't
Sun and daily Eucharist in term

MARYLAND

GOUCHER COLLEGE and TOWSON STATE COLLEGE Towson
TRINITY 120 Allegheny Ave.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't
Sun 8, 9:45, 11; Thurs 10:30

WASHINGTON COLLEGE Chestertown
EMMANUEL High St.
Rev. Robert T. Hollett, r & chap.
Sun 8, 9:30, 11; Canterbury Assoc.

MASSACHUSETTS

HARVARD and RADCLIFFE Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
Episcopal Church Center 2 Garden St.
Rev. William J. Schneider, chap.
Sun 8, 9:30, 11:15, 4

MASSACHUSETTS (cont'd)

LOWELL TECHNOLOGICAL INSTITUTE
LOWELL STATE TEACHERS' COLLEGE
ST. ANNE'S Merrimack St., Lowell
Rev. Francis B. Downs, r
Rev. H. H. Choquette, ass't
Sun 8, 9:15, 11; Wed 7:15

MOUNT HOLYOKE COLLEGE South Hadley
ALL SAINTS'
Rev. Maurice A. Kidder, v & 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. D. G. Burgoyne, 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
The Rev. Daniel Burke, chap.
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 & chap.
8 HC, 11 MP (ex 1st & 3d) HC

MISSOURI

UNIVERSITY OF MISSOURI AT ROLLA
CHRIST CHURCH 1000 Main St.
The Rev. Joseph W. Carlo, r
Sun H Eu 8, Family Service 9:30, MP 11 (2d & 4th), H Eu 11 (1st & 3d); Wed H Eu 7

NEBRASKA

MCCOOK COLLEGE McCook
ST. ALBAN'S 521 West First
Rev. Donald J. West
Sun HC 8, 10, EP 5; Tues 6 Canterbury Club

NEW JERSEY

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. Chaffin, Episcopal chap.
Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; HD 6:30

NEW YORK

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 5 Tues, 12 Fri

CORNELL MEDICAL SCHOOL
ROCKEFELLER INSTITUTE
N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Vincent Anderson, John Fletcher. Associates: Lea Belford, Philip Zabriskie, Carleton Sweetser, J. W. Murchison, Thomas Gibbs, John Danforth
Sun 8, 9:30, 11; Wed 7:20; Thurs 11

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

NEW YORK (cont'd)

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
Rev. Anthony P. Treasure, r
Sun 8 Low Mass, Family Mass & Ch Sch 9:30, Sung Mass 11; Tues, Wed & Fri 7 Low Mass; Sat 8:30 Low Mass, C 10-11

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

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
Rev. W. Robert Mill, chap.
Sun 9:15 HC; Wed 7:10 HC; Thurs 5:30 HC

OHIO

MIAMI UNIVERSITY
WESTERN COLLEGE FOR WOMEN Oxford
HOLY TRINITY Walnut & Poplar Sts.
Sun HC 8, MP 10 (HC 1st Sun); Wed HC 7, 4:30; College Club Fri 5-12

PENNSYLVANIA

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

CHATHAM COLLEGE Pittsburgh
CALVARY 315 Shady Ave.
Rev. John Baiz, r; Rev. D. C. Casto, chap.
Rev. Stewart Pierson, Rev. W. L. Sheppard
Sun 8, 9:15, 11; Thurs 5:30 HC at Chatham

WILKES COLLEGE, KING'S COLLEGE
COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
Rev. Burke Rivers, r; Rev. M. W. Edwards, chap.
Sun 8, 11; Canterbury Club

RHODE ISLAND

BROWN UNIVERSITY, PEMBROKE COLLEGE, 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

UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHAPEL and CANTERBURY HOUSE Lower College Rd.
Rev. Everett H. Greene, chap.

SOUTH CAROLINA

CONVERSE and WOFFORD COLLEGES
ADVENT Advent St., Spartanburg
Rev. Capers Satterlee, Rev. Paul Pritchardt
Sun 8, 10, 11:15

VIRGINIA

HAMPTON INSTITUTE Hampton
ST. CYPRIAN'S Kecoughton Sq., 55 E. Tyler St.
Rev. Walter D. Dennis, Rev. William R. Coats
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

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. McAlister C. Marshall, r & chap.
Sun 8, 10, 6; Wed 7; HD 7 & 10

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PEOPLE and places

Appointments Accepted

The Rev. Joseph T. Boulet, former rector, St. James', Greeneville, Tenn., is assistant, St. Stephen's, Oak Ridge, Tenn. Address: Box 356.

The Rev. Claude C. Boydston, former rector, St. Stephen's Church, San Luis Obispo, Calif., and sometime chaplain to Episcopalians at California Polytechnic State College, is rector, Holy Spirit Parish, Missoula, Mont. Address: 130 S. Sixth St. The Rev. Thomas W. Bennett, who was rector of Holy Spirit Parish from 1952-56, and is celebrating his 50th year as a priest, is now rector emeritus. Address: 900 University St., 6 J, Seattle, Wash.

The Rev. George C. Bower, former curate, Christ Church, Suffern, N. Y., is priest in charge, St. Simon's, Lawrenceburg, Tenn. Address: Box 294.

The Rev. Frederick S. Burford III, former minister in charge, St. Mark's Church, Rosenberg, Texas, is rector, All Saints', Galena Park, Texas. Address: 1710 Parkside, Box 484, Galena Park, Texas 77547.

The Rev. Robert Burger, former priest in charge, St. Andrew's, Port Angeles, Wash., is vicar, St. Paul's, Townsend, Wash. Address: 1020 Jefferson St.

The Rev. John E. Campbell, perpetual deacon, St. John's, Bala-Cynwyd, Pa. Address: 214 Strathmore Rd., Havertown, Pa. 19083.

The Rev. Jerry E. Carpenter, former chaplain, Episcopal Hospital, Philadelphia, is director of community services, Greater Philadelphia Council of Churches. Address: 4717 Larchwood Ave.

The Rev. George H. Cave, Jr., former vicar, St. Columba's, Marathon, Fla., is chaplain and master of religious studies, Berkeley Preparatory School, Tampa. Address: 825 South Dakota Ave., Tampa, Fla. 33606.

The Rev. John D. Clark is minister in charge, St. Luke the Beloved Physician, Bustleton, Philadelphia. Address: 1946 Welsh Rd., Philadelphia, Pa. 19115.

The Rev. S. Grayson Clary, former rector, St. Philip's Church, Charleston, S. C., is rector, St. John the Evangelist, St. Paul, Minn. Address: 60 S. Kent St.

The Rev. George W. Conklin, former rector of Church of Our Saviour, Pasco, Wash., is vicar, St. James' Church, Delake (Oceanlake), Ore. Address: Oceanlake, Ore. 97367.

The Rev. Alfred A. Cramer, former curate, St. Mark's Cathedral, Seattle, Wash., is vicar, St. Matthew's, Auburn, Wash. Address: 122 J St. Northeast, Auburn, Wash. 98002.

The Rev. Lawrence N. Crumb, former curate, St. John the Evangelist, Elkhart, Ind., is curate, St. John's, Lafayette, Ind. Address: 315 N. Sixth St.

The Rev. Harold W. Edmonson, former rector, Church of the Messiah, Gonzales, Texas, is the first rector of the new parish, St. Peter's, Rockport, Texas. Address: 412 N. Live Oak.

The Rev. George C. Estes, former rector, St. Patrick's, Falls Church, Va., is attending the Spanish Language Institute. Later he will be rector, Trinity Church, Cali, Colombia. Address Dec. 1: Apartado Aero 2391, Cali, Colombia.

The Rev. David W. C. Graham, former rector, Christ Church, Los Altos, Calif., is canon pastor, Grace Cathedral, San Francisco, Calif. Address: 1051 Taylor St.

The Rev. Edward M. Green, who has been on inactive status since his resignation as rector of St. James', Woodstock, Vt., is vicar, St. James' Church, Dover Plains, and priest in charge, St. Thomas', Amenia Union, N. Y. Address: c/o St. Thomas'.

The Rev. Henry L. Heath, former rector, Trinity Church, Atmore, Ala., and vicar, St. Anna's Mission, Atmore, and St. John's, Monroeville, Ala., is curate, Nativity Church, Huntsville. Address: Box 236, Huntsville, Ala. 35804.

The Rev. James W. Heilman, former rector, Trinity Church, Vineland, N. J., is associate rector, St. John's Church, Salem, N. J. Address: 62 Market St.

The Rev. Bernard J. Hellmann, former curate, Church of the Advent, Birmingham, Ala., is rector, St. Andrew's Church, Mobile. Address: Rt. 1, Box 626 P, Mobile, Ala. 36605.

The Rev. Robert D. Herzog, former rector, All Faithful Episcopal Church, Charlotte Hall, Md., is

assistant rector, St. Patrick's Church, Washington, D. C.

The Rev. Robert C. Hill, former rector, St. Luke's, Hollister, Calif., is assistant, St. Francis', San José, Calif. Address: 1205 Pine Ave., San José 25.

The Rev. Robert C. Hofmeister, former curate, St. Augustine's Church of the Covenant, Philadelphia, Pa., may be addressed c/o the Holy Cross Monastery, West Park, N. Y.

The Rev. John G. Holton, former rector, Christ Church, Mandan, and priest in charge, St. Matthew's, Linton, N. D., is assistant, Ascension Memorial Church, Ipswich, Mass. Address: 29 County St.

The Rev. Thomas M. Hutson, former priest in charge, Church of the Redeemer, Shelbyville, Tenn., is priest in charge, St. Paul's, Memphis, Tenn. Address: 1635 Georgian Dr.

The Rev. Hillyer B. Jackson, Jr., former vicar, St. Mark's, Hugo, and St. James', Antlers, Okla., is vicar, St. Mark's, Perry, and Ascension, Pawnee, Okla. Address: Box 507, Perry.

The Rev. Charles R. Jaekle, former associate professor of pastoral care, Episcopal Theological Seminary of the Southwest, Austin, Texas, is director of clinical training, Pastoral Institute, Washington, D. C. Address: 315 Martha's Rd., Alexandria, Va. 22307.

The Rev. Canon Thomas E. Jessett, former rector, St. Dunstan's Church of the Highlands, Seattle, Wash., is canon, Episcopal Community Relations, diocese of Olympia, Seattle, Wash. Address October 15: 1551 Tenth Ave. E., Seattle, Wash. 98102.

The Rev. Hollinshead T. Knight, former vicar, Trinity Church, Gooding; St. Barnabas', Wendell; and Grace Church, Glens Ferry, Idaho, is curate, St. Luke's Church, San Francisco. Address: 2155 Bay St., San Francisco, Calif. 94123.

The Rev. Harry I. Lauer, Jr., is curate, Messiah, DeKalb Pike, Gwynedd, Pa. 19436.

The Rev. John J. Lohmann, former priest in charge, Christ Church, Lexington, Ky., is priest in charge, Church of Our Saviour, Gallatin, Tenn., and its chapel in Hendersonville. Address: 704 Hartsville Pike, Gallatin, Tenn.

The Rev. Wesley B. Lucas, former priest in charge, St. George's Mission, Engelhard, N. C., is assistant rector, St. John's, Fayetteville, N. C. Address: 4910 Inverness Dr., Ashton Forest, Fayetteville.

The Rev. Albert H. MacKenzie, Jr., former rector, Grace Church, Alexandria, Va., is rector, St. Peter's Church, Gallipolis, Ohio.

The Rev. W. James Marner, former vicar, Christ Church, Anacortes, Wash., is associate to the rector, organist-choirmaster, and chaplain, St. Thomas Day School, St. Thomas' Church, Medina, Wash. Address: 2212 92d Ave., Bellevue, Wash. 98004.

The Rev. Richard Cornish Martin, former Episcopal chaplain, Pennsylvania State University, State College, Pa., is Episcopal chaplain, George Washington University. Address: 2424 K St. N.W., Washington, D. C. 20037.

The Rev. David R. Matlack, former rector, St. Michael's Church, Arlington, Va., is rector, St. Barnabas', Irvington-on-Hudson, N. Y.

The Rev. Thomas A. Meadows, who was ordained to the priesthood on May 5 by Bishop Sanders, and was deacon in training, Grace Church, Chattanooga, is rector, St. Paul's, Franklin, Tenn. Address: 510 S. Main St.

The Rev. Howard S. Meeks is curate, Holy Trinity, West Chester, Pa. Address: 17 W. Union St., West Chester, Pa. 19380.

The Rev. Robert H. New, former seminarian, Bexley Hall, is assistant, St. Paul's Church, Norwalk, Ohio. Address: 86 S. Linwood, Norwalk, Ohio 44857.

The Rev. Joe O'Steen, former assistant, Christ Church, Greenwich, Conn., is assistant, St. James the Less, Scarsdale, N. Y.

The Rev. John A. Phillips is curate, Church of the Advent, Kennet Square, Pa. Address: 251 N. Broad Ct., Kennet Square, Pa. 19348.

The Rev. David Walker Plumer, formerly of St. Nicholas', Quito, and St. Christopher's, Ancón, Ecuador, may be addressed c/o Episcopal Church, Box 1343, Cristobal, Canal Zone.

The Rev. John C. Powers, former vicar, St. Luke's

Church, Idabel, Okla., is vicar, St. Mary's Church, Edmond, Okla., and Episcopal chaplain, Central State College, Edmond, and Langston University, Langston, Okla. Address: 120 Burton Dr., Edmond, Okla. 73034.

The Rev. Lon M. Prunty, former rector, Epiphany Church, Oklahoma City, Okla., is rector, St. Andrew's, Basin-Greybull, Wyo. Address: Box 407, Basin; rectory, Greybull, Wyo.

The Rev. George C. L. Ross, former director of urban work, Calvary Church, Utica, N. Y., is rector, Grace Church, Freeport, Ill. Address: 10 S. Cherry Ave., Freeport, Ill. 61822.

The Rev. William L. Sanderson, Jr., former vicar, St. John's, Barranquilla, Colombia, is priest in charge of Spanish work in Barranquilla. Address: Apartado Aéreo 1445, Carrera 57 #70-42, Barranquilla, Colombia, S. A.

The Rev. Clifford Schane, assistant, St. James' Church, Lewisburg, W. Va., will become deacon in charge upon the retirement of the rector on Oct. 1.

The Rev. Henry S. Sizer, Jr., rector, St. Andrew's Church, Yonkers, N. Y., will be priest in charge, St. Luke's Mission, Hilton Head Island, S. C., on Oct. 1.

The Rev. Edwin E. Smith, former vicar, Church of the Holy Cross, Chicago, Ill., is chaplain, St. Augustine's College, Raleigh, N. C. Address: 804 Calloway Dr., Raleigh, N. C. 27610.

The Rev. Donald Snyder, former rector, St. Elizabeth's, Zephyrhills, Fla., is priest in charge, St. Thomas', Knoxville, Tenn. Address: 5401 N.W. Tiffany Rd., Knoxville, Tenn. 37912.

The Rev. Canon Kenneth M. Snyder, former executive director of stewardship, diocese of Dallas, is canon of evangelism and stewardship, diocese of Olympia. Address: 1551 E. Tenth Ave., Seattle, Wash. 98102.

The Rev. Fred R. Tiffany, canon pastor, Cathedral of St. John, Providence, R. I., will be rector, Grace Church, East Providence, on Oct. 1.

The Rev. Thomas S. Tisdale, former rector, Church of the Redeemer, Orangeburg, S. C., is canon pastor, Cathedral of St. Luke and St. Paul, Charleston, S. C. Address: 4 Ford Ct.

The Rev. William H. Wagner, Jr., assistant, St. Bartholomew's, New York, N. Y., will be rector, St. Mark's, Islip, Long Island, N. Y., on Oct. 1.

The Rev. James I. Walter, former curate, Church of the Nativity, Huntsville, Ala., has entered the graduate school, Auburn University, Auburn, Ala., to work toward a master's degree in psychology.

The Rev. Clifford S. Westhorp, former rector of All Saints' Church, Warwick, R. I., is editor of the *Rhode Island Churchman*. Address: 275 N. Main St., Providence 3, R. I. Fr. Westhorp succeeds the Rev. Canon Anthony R. Parshley, who retired from the active ministry in June.

The Rev. Donald Wiesner, former curate, Church of the Resurrection, Miami, Fla., is rector, St. Luke's, Katonah, N. Y. Address: 47 Sunrise Ave.

The Rev. C. Preston Wiles, rector, St. Mary's Church, Burlington, N. J., will be dean, St. Matthew's Cathedral, Dallas, Texas. Address Oct. 15: 5100 Ross, Dallas.

The Rev. John D. Wing, former chaplain to Episcopal students, New York University, is assistant, Christ Church, Georgetown, Washington, D. C.

The Rev. Bernard Young, former rector, St. Andrew's, Port Angeles, Wash., is vicar, St. Alban's, Edmonds, Wash. Address: 701 - 18th Ave. S.

Religious Orders

The Rt. Rev. William H. Brady received the vows of junior profession in the Sisterhood of the Holy Nativity, made by Sister Marianna. The service was held on August 18, in the convent chapel, Fond du Lac, Wis.

Retirement

The Rev. James E. Hayes, vicar of St. Raphael in the Valley, Benson, and of St. Paul's, Tombstone, Ariz., has retired for reasons of health. During his ministry, St. Paul's became a national monument. Also the Endicott Peabody Memorial Endowment fund was started to ensure that there will always be an Episcopal priest at St. Paul's. Dr. Peabody held the first services at St. Paul's in 1882.

The Rev. Harold L. Hinrichs, vicar of St. James' Church, Lewisburg, W. Va., will retire from the active ministry, for reasons of health, on October 1. He will continue to administer the sacraments until his assistant has been ordained to the priesthood. Address: Box 907, Lewisburg.

The Rev. William S. Stoney, former rector of Ascension, Hagood, and of Holy Cross, Stateburg, S. C., has retired after 41 years in the active ministry. His address is Box 217, Saluda, N. C.

Marriages

The Rev. Frank J. Terry and Miss Carolyn Frances King were married on June 27, in St. Paul's, Walla Walla, Wash. The Terrys' address is St. Vincent's Mission, Sinsuat Ave., Cotabato City, Mindanao, Philippines.

The Rev. Maurice J. Higgins and Mrs. Ann M. Brown were married in St. Peter's Church, Tulsa, Okla., on July 11. Fr. Higgins is vicar, St. Mark's, Hugo, St. Luke's, Idabel, and St. James', Antlers, Okla.

The Rev. Joseph K. Tsukamoto and Mrs. Tsukamoto announce the marriage of their daughter, Paula Tsukamoto, to Mr. Todd Isao Endo, a student at Harvard College. The wedding was held in St. Stephen and the Incarnation, Washington, D. C., on August 15. Fr. Tsukamoto is general missionary for the diocese of Los Angeles.

The Ven. Charles F. Rehkopf and Mrs. Rehkopf, St. Louis, Mo., announce the marriage of their elder daughter, Jeanne Elizabeth Rehkopf to Mr. Larry Doyle Cessna, a student at University of Kansas. The bride's father officiated at the ceremony on August 20, in St. Peter's Church, Ladue, St. Louis County.

Miss Elizabeth Carrington Johnston of Blacksburg, Va., and the Rev. C. Lloyd Lipscomb, assistant rector of St. Paul's, Winston-Salem, N. C., were married in Christ Church, Blacksburg, on August 22.

Mr. and Mrs. Jean K. Craft, Yakima, Wash., announce the marriage of their daughter, Kitty Kay Craft to Mr. Robert Alan Hasseries, Phoenix, Ariz., a senior seminarian at the Church Divinity School of the Pacific, on August 28, in St. Michael's, Yakima.

Armed Forces

Chap. (Lt. Comdr.) Hébert W. Bolles, chaplain of the U.S.N. Hospital, Chelsea, Mass. 02150. Address: 4 Mitchell Rd., Lynnfield, Mass. 01940.

DEATHS

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

Anne Douglas Beverly Byrd, wife of Senator Harry F. Byrd of Virginia, died of a heart attack at Rosemont, Va., on August 26th, at the age of 77. Mrs. Byrd had been an invalid for several years.

A native of Loudon County, Va., she moved at an early age to Winchester, and attended the Episcopal Female Institute in that city. She and Sen. Byrd were married in 1913.

Mrs. Byrd was an active member of Christ Church, Winchester, until her health began to fail. She is survived by her husband, one brother, three sons, and eight grandchildren.

E. Harrison King, former missionary to China and a member of St. Mark's Church, Van Nuys, Calif., died August 27th, in Van Nuys.

Professor King went to China in 1920 with his wife, the former Helen Gertrude MacRostie, and taught for many years at St. John's University, Shanghai, where he became professor of physics. He returned to this country before Pearl Harbor and served on the staff of the University of California at Los Angeles. After the death of his wife, Professor King in 1949 married Gladys M. Ross, who had also served in China as a nurse at St. Elizabeth's Hospital, in Shanghai. Upon his retirement in 1951, the Kings moved to Van Nuys.

Professor King's wife survives him.

William F. Toms, 64, attorney, and vestryman of Calvary Church, Fletcher, N. C., for 25 years, died September 4th, in an Asheville, N. C., hospital after a brief illness.

Mr. Toms, who practiced law in Asheville since 1928, had served Calvary Church as senior warden and as treasurer. For 10 years, he was business manager of the *Highland Churchman*, Western North Carolina diocesan paper. He was educated at Christ School, Arden, N. C., the University of North Carolina, and the Richmond, Va., law school.

He is survived by his widow; a daughter, Helen Elizabeth Toms; a son, John F. Toms; one brother and two sisters.

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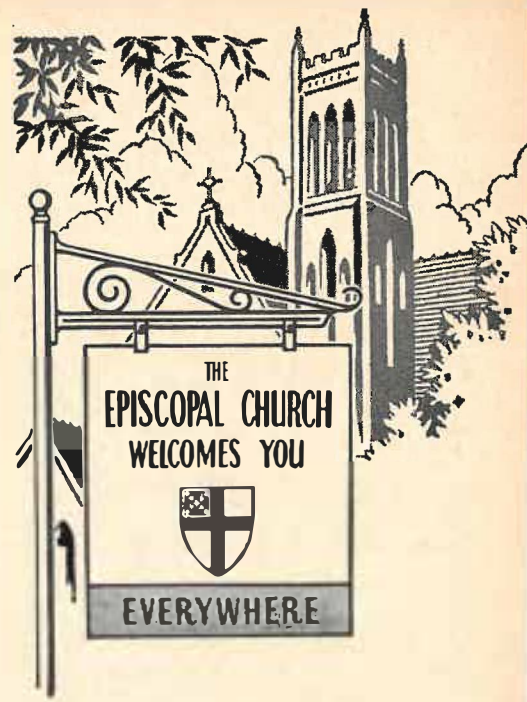
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 Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
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WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
 Rev. John C. Harper, r
 Sun HC 8, HC & Ser 9:15, MP & Ser 11, French Service 4, EP & Ser 5:30; Daily services 8:30, 12:10, 5:15. 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

ST. THOMAS 18th & Church Streets, N.W.
 Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues & HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
 Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

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, Fri & HD 10; C Sat 5

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 Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

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CATHEDRAL OF ST. JAMES Huron & Wabash (nearest Loop)
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 The Rev. W. W. S. Hohenschild, S.T.D., r-em
 Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

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 Rev. Tally H. Jarrett
 Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

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 Rev. Marlin L. Bowman, v
 Sun 8 HC (Said), 10 MP & HC (Sung)

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 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 5, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer

HEAVENLY REST

5th Ave. at 90th Street
 Sun HC 9 & 15, 11, MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r.
 87th Street, one block west of Broadway
 Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
 Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
 Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & 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 Damrosch, r; Rev. C. O. Moore, c; Rev. C. L. Udell, asst.
 Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
 Rev. Bernard C. Newman, S.T.D., v
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:10 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, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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. Jeffrey T. Cuffee, p-in-c
 Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
 Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
 Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. & 2d St.
 Rev. Canon Richard B. Townsend, r
 Sun HC 8, MP 11, 15 HC 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
 Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs, C Sat 5-6

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

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; 15, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.