

The Living Church

September 4, 1966

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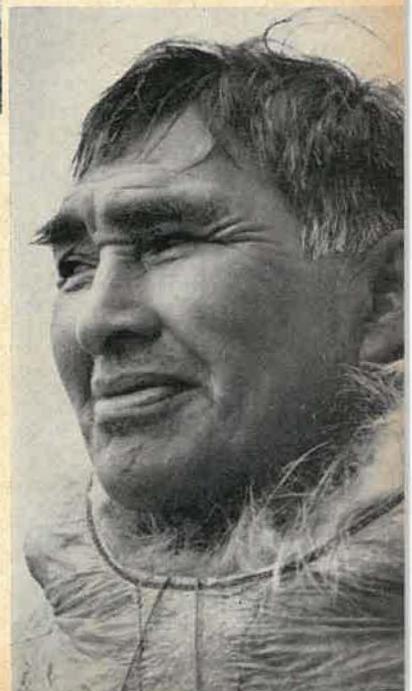
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Coming Next Week

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

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THINGS TO COME

September

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11. Fourteenth Sunday after Trinity
12. John Henry Hobart, B.
13. Cyprian, B.M.
14. Exaltation of the Holy Cross
16. Ninian, B.
18. Fifteenth Sunday after Trinity

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

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LETTERS

Most letters are abridged by the editors.

Changes for Annual

Changes for the 1967 *Episcopal Church Annual* not already reported should be received in this office before October 10th. Please report only changes that will be effective on or before January 1, 1967. All addresses must contain number and street, (or P. O. Box), city, state, and zip code.

CLIFFORD P. MOREHOUSE, L.L.D.
Editor

14 E. 41st St.
New York, N. Y. 10017.

A World-like Church

Observers within and without the Church have long noticed that the world is being influenced very little by any of our multitudinous sects or denominations. Changes in policy, moves toward unity or ecumenicity, organizational shake-ups, and the rearrangement of theological concepts, seem in no way to awaken the lethargy of modern men.

Again and again there are recurring references toward "the simple gospel" implying that everything is too complicated. But no one whom I have heard has ever suggested that perhaps the Church has tried to become so attractive to the world that it has become very much like it.

Basically the world looks upon success in terms of money. In many ways the Church has followed. From the time of the early Popes the Church has been a powerful organization and has flaunted its elegance in massive structures, preferential posts, and lives or salaries which denote superiority of achievement and the ability to administer.

If the Church is different and believes in the example of Jesus, who constantly spoke of servanthood, how can it really touch the lives of men when many of those who guide it lean toward display and away from the simplicity of His life? A servant ministry from top to bottom could conceivably bring the range of people into a new focus.

Might there not be enough incentive for the minister of the Gospel, who wants to serve, and is really dedicated, to do so with only the hope of a living wage for his entire ministry? This would be a radical departure from the norm and might at least put the Christian religion in a vastly different light: in the world but not of it.

I can envisage a clergyman, even if he has ability, going on to all the high offices of the Church and still being content with the wage that would meet the costs of living in modesty. It would be refreshing to see a uniform salary in all Churches for moderators, superintendents, bishops, (missionary or otherwise), and ministers, without regard to the size of the congregation or mission. Of course, different locations would dictate the general scale: it probably costs more to live in New York City than in Florida. However, the rule would hold: all clergy, bishops, and missionary clergy to receive the same in a given area. Dedication would be the criterion.

The thought of a minister dedicated to fulfilling the "servant" idea proclaimed by the Gospel could revolutionize a moribund Church and give a respect now lost because it tries to compete with the world.

I am convinced that many more people

would be inclined to follow Jesus if they saw all of their leaders practicing what they preached; that is, living and comporting themselves in the simplest way possible, with and without the Church, more like the simple Galilean.

(The Rev.) ROBERT S. LAMBERT, D.D.
Rector, Church of the Ascension
Clearwater, Fla.

Clarification of Deductions

There is a news item [L.C., July 31st] about tax deductions which is almost certain to be misleading to your readers. It suggests that the Internal Revenue Service has under consideration the question of whether a deduction for the gift of a deferred interest in tangible personal property should be limited to 20 percent or 30 percent of the adjusted gross income of the donor.

This is not the case. In fact, for some years the Internal Revenue Code has outlawed *all* deductions for gifts of deferred interest in tangible personal property, allowing the deduction only when the gift was completed. This applied to the widespread practice of donating objects of art to a museum, retaining life use of these objects. This permitted the donor to sit at home and look at his paintings and currently obtain a large tax deduction. This was knocked out in 1964. However, the deductions for a deferred gift of real property, i.e. land or buildings or intangible personal property, e.g. stocks, bonds, patents, copyrights, and the like, are still allowed. It is these gifts that the contest is addressed to as to whether or not they will be limited to 20 percent or 30 percent.

It would be unfortunate if a donor made a gift up to 20 percent of his adjusted gross income of a tangible personal property on a deferred basis, expecting to get a tax deduction.

GUSTAVE SIMONS
Attorney at Law

New York City

Mary Magdalene's Past

After having read the lay reader's sermon for Trinity Sunday for 1966 by the Rev. Edmund B. Partridge, Associate Director, General Division of Laymen's Work of the Executive Council, I can echo his title "Ye Gods."

He repeats in it one of the oldest slanders of a dubious Church tradition when he says "All we *know* of Mary Magdalene was that before she met Christ, she was a prostitute." On what basis do we so definitely know this—only the misidentification of Mary Magdalene out of whom was driven seven devils (evidently she had quite a serious mental disorder), with an unnamed woman of the streets. There is no basis at all for this identification; it is an old slander and one that should be corrected rather than being continued through the lay reader's sermon service of the Executive Council of our Church.

(The Rev.) THOMAS S. HULME
Rector, Grace Church
Cedar Rapids, Iowa

Theological Education

I am impressed by the editorial "How Important Is God?" by the Rev. Karl G. Layer. [L.C., July 24th] Judging from the multiplication of "Nicodemus Night Schools"

in the Church, the author is right when he says that some of our bishops regard seminaries as totally unnecessary.

Our laity believe and expect that without exception, clergy will be and are, trained properly in, as Fr. Layer puts it, "those places designed for that purpose—the seminaries of the Church." It is virtually impossible to explain the matter of "reading for orders" to lay people without having the ministry of the Church lowered in their eyes. Often when this matter comes up and laity find out that a man may be ordained with virtually no formal theological training, they feel somewhat cheated by their Church.

I for one would like to know just what is the percentage of men in Holy Orders who have been instructed for their various offices elsewhere than in the seminaries of

the Church. I am afraid that the figures would be shocking.

This is a serious problem and one that is discussed only in hushed tones in many parts of the Church. THE LIVING CHURCH is to be commended for its honest and forthright editorial.

(The Rev.) JOHN H. GOODROW
Rector, St. John's Church
Mt. Pleasant, Mich.

Nothing is so deadening to the divine as an habitual dealing with the outsides of holy things. — George Macdonald (1824-1905)

The College Calendar



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The Living Church

September 4, 1966
Thirteenth Sunday after Trinity

For 87 Years:

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

COCU

A.M.E. Zion Church Joins

The Consultation on Church Union has grown to nine Churches now that the board of the African Methodist Episcopal Zion Church has voted to change its status from observer-consultant to participant as a member of the Consultation.

The A.M.E.Z. Church, which is an independent body dating back to 1796, lists 770,000 members in 4,083 churches, with 2,400 ordained clergy in 12 regional areas. Currently the Church is in conversation with the Christian Methodist Episcopal Church and the African Methodist Episcopal Church relative to the possible merger of these three large independent Churches.

SPRINGFIELD

Expanded Facilities

A recent pledge to the campaign toward enlarging the facilities of the Chapel of St. John the Divine, Champaign, Ill., has brought the present total near \$500,000. This amount assures the completion of the chapel which stands today as uncompleted as it was when opened for services in October 1927.

A new Canterbury House is in the general plan, for the six room house which serves as the House and the chaplain's residence is far from adequate to accommodate the numerous classes and meetings held there.

The work of the Episcopal Church was

inaugurated at the university in 1910 when the Rev. Fred Poland was appointed chaplain, which was the first full time chaplaincy of the Church ministering to a state university. The Rev. Frederick Arvedson is the present chaplain.

CONNECTICUT

Camping for Older Adults

Summer camping for older adults most of whom are on modest budgets is becoming more and more a part of the program of dealing with the retirement years. Incarnation Camp at Ivoryton, Conn., is just such a place with its Vacation Lodge which operates for five two-week sessions. The lodge is a part of a 600 acre spread of land and the mile-long Bushy Hill Lake district.

There are few rules and those are often broken, for flexibility seems to be the first rule. There are rest periods for those who want to rest, and the others are asked to be quiet, even though they are busy. There are volunteer jobs for those who wish to help a bit, and there are a few classes though none required. The Rev. Boyce M. Bennett, who directs activities at the Lodge, conducts chapel services.

The camp is sponsored by nine Episcopal churches in New York City, one in Scarsdale, and the Girls' Friendly Society of the Diocese of New York.

NEW YORK

"What Will Be the Future?"

Worshippers at St. Clement's, a theater-

type church on Manhattan's West Side, were given more than a "word picture" of South African apartheid August 13th. Woven into the Eucharist, replacing the sermon, was an entire slide show by William O. Johnston, 42, president of the Episcopal Churchmen for South Africa, and one of two American members of the Order of Simon of Cyrene of the Church of the Province of South Africa.

Mr. Johnston termed the situation in South Africa as "worsening" and observed that Americans "still have a long way to go before we can get the full impact of this horror" as it besets the consciences of Churchpeople.

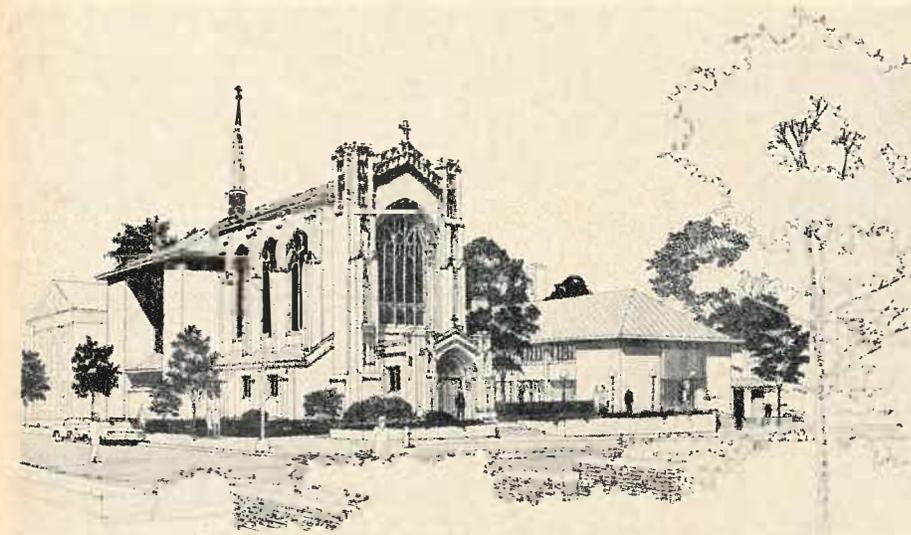
Projecting a color slide of a racially mixed Church group seated in stadium-like bleachers, and photographed last year, the layman commented that such a festival would "probably be forbidden" at present because of restrictions against interracial gatherings. "Government laws are getting closer and closer to the inside of the Church itself," he noted.

Mr. Johnston enumerated instances of other strictures: the daughter of a retired Anglican bishop officially banned from socializing because of her liberal views; the chaplain of an Anglican student federation group falsely accused by officials of supplying funds and supplies to the Communist party and/or the African National Congress; and similar incidents.

It is "not true," the speaker observed, to say that Anglicans and Roman Catholics have exclusively among Christians taken a stand against government policies. Here, Mr. Johnston showed a photograph of the Rev. Beyers Naudee, an anti-apartheid Dutch Reformed clergyman—excluded from his own Communion—who heads the Christian Institute of South Africa.

The recent election of the Rev. Alpheus H. Zulu [L.C., August 28th], the first black African bishop in the South African Church, is an act which is "certain to cause consternation and fury in the capital, dismay among whites who don't want to rock the boat, but great joy among the younger clergy—black and white," Mr. Johnston said. "He has been humiliated, dishonored, and stomped on by his own government," Johnston continued of Bishop Zulu, "yet one segment of the Church has made him the bishop. This is one of the hopeful signs of renewal in this dreadful situation."

Showing a picture of African children on the silver screen above the altar, Mr.



Proposed expansion for the Canterbury facilities in Champaign



Jo-ann Price

Eucharist and slides at St. Clement's

Johnston quoted Nelson Mandela, imprisoned head of the African National Congress, and added: "One of the great things in conscience we must face is what will be the future of these young people."

MISSOURI

Riverfront Church Center

Organization of the Riverfront Church Center in St. Louis, which was announced several months ago, is now a reality and the building is expected to be completed and occupied before the end of 1966.

Sparked by the Rt. Rev. George L. Cadigan, Bishop of Missouri, and the local Presbytery of the United Presbyterian Church, four other Churches have joined in sponsoring the organization. These include the Disciples Council of Greater St. Louis, the Missouri Conference of the United Church of Christ, the Presbytery of St. Louis of the Presbyterian Church, U. S., and Third Baptist Church, a dual-aligned congregation. The six consider themselves only an organizing nucleus and have invited others to join.

The Riverfront Church Center is the corporate name of the body which will lease for twenty years a contemporary chapel being erected as part of a vast housing development just a few blocks from the Mississippi River, overlooking the famous Gateway Arch. It is expected that upwards of 4,500 persons will occupy the apartments comprising the Mansion House development. Approximately 100,000 persons are employed in business establishments and offices within walking distance of the center. The national Park Service estimates that more than 3 million visitors per year will come into the area to see the arch and the Jefferson National Expansion Memorial and its visitors'

center. Not all these persons will visit the Church Center. But the prospect has caused the six bodies to join themselves together to attempt to carry on a ministry to all whom the center will reach.

Several ideas have presented themselves as possibilities for the ministry: ecumenical dialogue, ministry to residents in the apartments, ministry to the downtown St. Louis business community, theological forums for a technological age, counselling services, "coffee house" programs, art exhibits, and musical concerts.

The actual chapel itself is small, seating perhaps a few more than 100 persons at any one time. On a lower level will be a meeting room, office space, and a small kitchen. Erected of steel, glass, plastic, and stone, the chapel will itself be an attraction to the many visitors.

OKLAHOMA

Whirlwind Mission

A vacation Church school for the Whirlwind Mission of the Holy Family, Watonga, Okla., was held the first four days in August, in the local Presbyterian Church. The vicar of Holy Family, the Rev. Vern Jones, was assisted by nine adults and youths from two parishes in the Diocese of Oklahoma.

The mission has no property in the town of 3700 people, 500 of whom are Cheyenne Indians, even though it was started in 1897. It was abandoned in 1917, but in 1961 Fr. Jones, vicar of St. John's, Woodward, resumed the work in Watonga, and holds a monthly Eucharist in various homes and public buildings, for 53 members of the Church. He is also able to make a visitation twice a month.

Housing for the boys was provided by a parishioner, and the girls stayed in a motel. The expenses for the school were

met by the diocesan department of missions and by parishioners of St. Andrew the Apostle, Rocky Hill, Conn., as part of its MRI program.

A fund of \$1,300 has been established by the Indians who hope that the sum will soon be large enough to purchase property so that a church and center may be built. Fr. Jones, who lives 75 miles from Watonga, said that a resident priest is still the greatest need.

TENNESSEE

Foster on the Philippines

By ISABEL BAUMGARTNER

"So few of the world's people have so much, and so many have so little; this imbalance simply cannot continue. Look at all this land, with no people." So said the Rev. W. Roland Foster, Ph.D., for the past fourteen years professor of Church history at St. Andrew's Seminary in Manila, P. I.

"The average Filipino family makes do with an income equal to \$70 a year," he said in Johnson City, Tenn., where he was visiting en route to his new faculty post at Nashotah House. "And they consider themselves lucky if they have three bowls of rice a day, for food." The extreme poverty of the severely over-populated Philippines means that dollars go far. Only \$35 or \$40 a year sends a child to elementary or high school, and \$135 supports an unmarried seminarian for a year, he estimated.

He expressed concern about two phases of U. S.-Philippine assistance: the first was structures—not buildings, but organizational ways. "The Church has sometimes exported systems that work perfectly well in the States, but are not only

Continued on page 13



In Missouri: a Riverfront Church Center



"A village of 350 Eskimo people, all Episcopalians. . ."

The most remote part of the family of the Episcopal Church on the North American continent is St. Thomas' Mission, Point Hope, Alaska. Here is a village of 350 Eskimo people, all Episcopalians, situated on a sandspit extending 25 miles west into the Arctic Ocean exactly 167 miles north of the Arctic Circle.

The spiritual foundations which have become a bulwark of the Christian faith were laid by a medical doctor from Delaware, John B. Driggs, who was landed from a United States Coast Guard cutter on this lonely arctic shore in the summer of 1890, knowing that he would be cut off from the outside world for a year amid a strange and somewhat hostile pagan people, hardly any of whom spoke his language. However, through his eighteen years of heroic and devoted service—but mostly through his loving Christian witness—the whole community was con-

verted from paganism, and the vitality of a living Christian organism was unleashed.

Only eight clergy have served St. Thomas' Church in its 76-year history. Three died in the arctic (two are buried there); two others, the present Bishop of Alaska and the present chaplain at Princeton University, began their ministries in this part of the family of the Church. They would be the first to say that they received spiritually far more than they ever gave by the power of the Holy Spirit which emanates from this whole community of Episcopalians, a rather unique entity in our world where the community and the Church are entirely one and inseparable.

The ministry of the laity is no new concept in St. Thomas' Church. From the very beginning when Dr. Driggs brought the Gospel of Jesus Christ, this congregation itself has shared in its mission. The good doctor's first contacts with

the community were through a day school which the mission maintained until 1924. His own mentor, teacher, and example was the faithful first interpreter, Ooyuggah (or Sam Rock as his name was anglicized), who taught the teacher the rudiments of the Eskimo language so that he might teach his people the living truths of the Christian faith.

Through the years the congregational worship has been the hearthstone of the rugged strength that characterizes the life of this mission in the arctic. The enthusiasm of the singing and the congregational responses vividly illustrate that to the people of Tigara (the primitive Eskimo name for Point Hope) worship is not the sole sphere of the priest. Laymen have worked, too, from the early years as teachers in the day school and as interpreters (and translators) in the Church services, as teachers in the Sunday school, and in maintaining the fabric of the mission and church; but, most of all, witnessing, not only in their own village but in outlying areas, to the power of the Christian faith. Through their example and witness others who had not heard of the Christian faith were brought into the family of the Church.

Until recent years the Tigara people were nomads, living away from the village for long periods of time. This does not mean that they ever went away from the Church, though. In practically all the trapping igloos (not snow houses, but made of sod) as families scattered up and down the coast, regular services were held by some member of the family on the Lord's Day, often falteringly and hardly Prayer Bookish, but truly from the heart and surely recognized as such by our Heavenly Father.

One of the features of the worship at

Lighthouse

of the Lord

St.

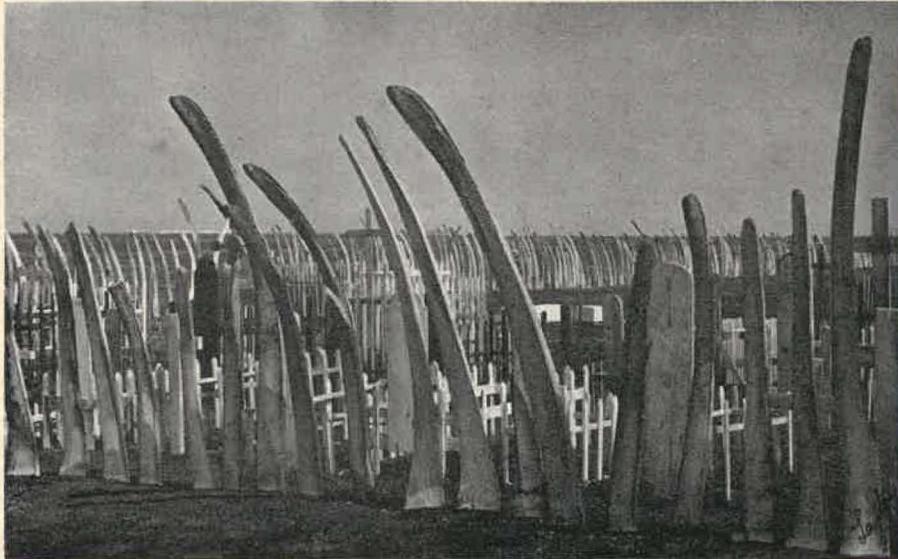
Point

Thomas'

Hope, Alaska



A trapping igloo: not of snow, but of sod.



Whale ribs surround the graveyard outside St. Thomas' Mission.

A Distinguished Congregation

By The Rt. Rev. William J. Gordon, D.D.

The Bishop of Alaska

Point Hope for nearly fifty years has been the lay service held each Sunday afternoon, led by one of the members of the congregation. This leader usually takes a text and speaks briefly on it or comments on the sermon preached by the priest that morning, leads in extemporaneous prayer, and suggests a hymn that the congregation might sing. This is usually followed by similar sharing by other members of the congregation—illustrations of God's blessings during the week, requests for prayers for the needs of the community, as well as words of encouragement to those who may be facing testings such as hunger or sickness. Obviously a good part of the lay vitality of the mission comes from this service. Very often the Sunday sermon is analyzed in Eskimo (fortunately for the priest!). Other lay activities are village prayer groups led by lay people in various homes during the week. Likewise many work parties are held to maintain the buildings of the mission.

An outstanding example of this was the 1400 hours given in labor by members of the congregation as they prepared for the remarkable diamond jubilee, the 75th anniversary of the mission that was celebrated on July 3-4, 1965. This was a joint celebration of the beginnings of the teaching of the Christian faith and the beginnings of education north of the Arctic Circle. The year 1890 marked the pioneering efforts of three missions of the Episcopal, Presbyterian, and Congregational Churches in the arctic simultaneously. The outstanding feature of this celebration was the coming of the Presiding Bishop along with the Governor of Alaska, the Area Director of the Bureau of Indian Affairs, and more than 100 other

Continued on page 11

Distinguished Congregations 1966

If everybody in your town belonged to your Episcopal parish, how happy all would be! Maybe. "Everybody" means simply everybody, goats no less than sheep. Point Hope, Alaska, is a village of 350 Eskimo people located 167 miles north of the Arctic Circle, and they all belong to St. Thomas' Mission. We hope you will read Bishop Gordon's story (page 6 of this issue) of this most truly "distinguished congregation" which is the winner of our 1966 award for missions.

In fairness to some splendidly fruitful missions in the continental United States, which were in competition with the all-Eskimo mission for the award, it should be borne in mind that Christians living together under such adverse conditions have a certain spiritual advantage: it is easier for them to put first things first in their discipleship, simply because this is often a necessity for survival. But we believe that when Churchpeople in more comfortable posts read the story of this mission which is a true lighthouse of the Lord in the Far North they will agree that the faithful soldiers of Christ up there on the arctic coast show forth the glory they receive.

It strikes us that these Christians who say grace over a walrus before dressing it, and repeat the Lord's Prayer before going home from a dance, have something to teach their brethren everywhere about the sanctification of the secular—or doing all things to the glory of God.

Principles of Church Union IV

The authors of *Principles** have had the unenviable task of trying to draft a statement about creed, ministry, and sacraments which will be acceptable to as many Christians as possible, and especially to members of the eight Churches actively engaged in the Consultation. It is important to note what these Churches are, other than the Episcopal: United Presbyterian, Presbyterian Church U.S.A., Methodist, United Church of Christ, Evangelical United Brethren, African M.E. Church, and Disciples of Christ. Every one of these bodies, with the exception of the two Methodist groups, is a product of the Reformed tradition—not Catholic, and not Lutheran, but Reformed. The Methodist bodies

**Principles of Church Union*. Forward Movement Publications, 25 cents.

stem from the eighteenth-century Wesleyan schism from the Church of England. They have abandoned the Catholic ministry of the Anglican Communion in both practice and principle; that is, they no longer maintain the episcopal ministry in apostolic succession, nor do they believe in the necessity for that ministry. Their present polity and doctrine of the ministry is indistinguishable from that of the Reformed bodies.

It is important further to note the membership statistics of the Churches involved in the Consultation. In round-number figures, the aggregate membership of the participating Churches other than the Episcopal is 20,646,000; the membership of the Episcopal Church, 3,336,000. Episcopalians are outnumbered by six to one.

This means, quite simply and patently, that if ever the Churches in the Consultation unite on the basis of the Principles now before us, the understanding of the ministry which is held by Christians of the Reformed tradition will overwhelmingly prevail; and the difference between the Catholic and Reformed concepts of the ministry is radical and profound.

Anglicans loyal to Prayer Book teaching and to the unflinching practice of the Anglican Churches are committed to the Catholic view of the ministry. This includes the episcopate in apostolic succession, the disparity of the orders of bishop, priest, and deacon; and the priestly ministry of the offering of the Eucharistic sacrifice and the pronouncement of absolution and blessing in God's Name. The true Anglican position is made clear enough in the famous *Letter to all Christian People*, addressed by the Archbishops of Canterbury and York to the Pope in 1897, in answer to the papal bull *Apostolicae Curae*. There may be some Churchmen who are willing to jettison this apostolic ministry for the sake of union with those who have never believed in it and have commonly denounced it as a creation of the Devil in those "Dark Ages" when presumably he got so much of his creative work done. But we hope, trust, and deeply believe that this is not at all the mind and will of most Episcopalians.

In *Principles* the term "priest" is not mentioned as an acceptable synonym for "presbyter," but "elder" is. In the united Church, then, the ministers under the rank of bishops are to be presbyters, or, if you prefer, elders, but not priests. Who can reasonably doubt that the term "priest" is being dropped because it is anathema to Christians who adhere to the Reformed idea of the presbyterate? And who can reasonably suppose that in the united Church, as proposed by the Consultation, the priestly understanding of the ministry would prevail? Implicit throughout the *Principles* is the democratic premise that the will of the majority ought to be final. We don't challenge the validity of that principle—in the state. But it has no proper applicability to such questions as must be faced and answered by Christians separated by differences of doctrine, worship, and order. Liberal Protestants tend strongly to make a Christian principle out of majority-rule. If ever they get down to serious ecumenical negotiations with the Roman Catholic Church they had better re-think this proposition very thoroughly, if they don't want to be simply annihilated by majority rule.

Taking candidly into account the several defects in *Principles* as seen from the Anglican point of view, we

feel that we can only register our protest against this proposal and express our strong misgivings about what could well result from the Episcopal Church's incorporation into the proposed united Church. This very effort to reduce division would probably produce another schism. The substitutions and subtractions which Episcopalians would be required to accept, in the united Church as adumbrated in *Principles*, are all in the realm of conscience and not in the category of expediency. How many Churchmen, statistically or proportionately, would feel constrained by conscience to stay out of this "union" we have no way of knowing; but there would be some, and, as we said earlier, we reject the principle of majority-rule as inapplicable to this kind of decision.

It is essential that separated brethren in Christ should penitently confess their sin of separation, and should pray and strive for godly union. But it is equally essential that no Christian man (or Church) should jettison what he believes to be God's truth and God's will for His people, simply for the sake of being agreeable to those of another mind.

We have put forth our views as frankly and clearly as we could, in the hope that others—both those who agree and those who do not—will be encouraged to enter into this discussion while the matter is in the discussion stage.

(Conclusion)

BOOKS

Adolescent Freedom and Responsibility. A Guide to Sexual Maturity. By **Gerald J. Taylor, M.D.** Exposition Press. Pp. 68. \$3.50.

Adolescent Freedom and Responsibility is a straightforward description of the physical and emotional changes taking place in the adolescent years. It is written for young people but has practical value for clergy, parents, and teachers. The style is direct, as in a face-to-face conversation, anticipating the questions most adolescents ask to have answered.

Dr. Gerald J. Taylor sets his teaching against the background of man growing up in a world in which religion and psychiatry can offer interpretations which are in harmony. Man is seen as co-creator with God, and mature sexuality as a high form of expression in the context of marriage and family, not merely as irresponsible "self-expression." The adolescent is led to see how the acceptance of responsibility is an affirmation, a way of life and growth. The way for this understanding has been cleared by a forthright discussion of normal rebellion and its causes.

Some will question the author's definition of "soul" as emotions, since man is a unity of body, mind, and spirit, and "soul" for many has come to mean "man in totality." The spiritual self should not be separated from the whole person. Also, although this implication is later clarified, one has to read beyond such statements

as (p. 56) "Religion labels unreasonable behavior 'sin;' psychiatry labels it 'neurosis.'" Later they are described as related to one another, but not synonymous.

We look forward to forthcoming books for which this is preparation, where the theological framework continues to be developed with some emphasis on the grace that comes through Christian worship and life, through which the adolescent can meet the demands so clearly described. This small book contains enough material for several periods of study and discussion, or could be read with profit by a single reader.

DORA P. CHAPLIN, S.T.D.

General Seminary

✦ ✦ ✦ ✦

Man In Community. Edit. by **Egbert de Vries.** Association Press. Pp. 382. \$5.50.

Man In Community is one of four volumes which constitute a series on "The Church and Society," an effort under the sponsorship of the World Council of Churches, to rethink Christian social responsibility.

"There are five types of leucotomy: through surgery, through drugs, through alcohol and other addictions, through society, and through organized religion," according to a Hindu surgeon quoted by Dr. Erna Hoch in her chapter of this 21 chapter compendium. "That is to say," Dr. Hoch comments, "there are other situations and agents, besides an operation, which successfully blind man from

Rapport

The human encounter
Is a kiln of exchange.
Friendship is communion
And love in which
Charity is the white heat of
Sharing.

R. de Golikov Bozarth

To the Clergy

Do you have any young people from your parish going to college this fall? Do you want the Church on campus to try to reach them and minister to them while they are there? If the answer to the first question is affirmative we are sure that it's ditto to the second. In this issue you will find a special listing of *Church Work Near Colleges*. Nothing helps a student chaplain more than to get the word about a new student from the rector. If you do this right away you can check it off and get on to the other chores of the fall steam-up.

seeing, and which paralyze him in his essential task of becoming himself, of responsibly carrying out all his potentialities."

The international and inter-disciplinary authorship provides a comprehensive and stimulating treatment of the situation and task of man, and the Christian's particular responsibility therein. This reviewer felt as though he'd been sitting in on an inter-departmental seminar, and a rather good seminar at that.

Some of the "papers" are obviously better than others, though the overall quality is amazingly high. It would be a poor soul indeed who couldn't find something in this embrasive work which provided interest as well as illumination.

(The Rev.) DONALD G. STAUFFER

St. Andrew's Church
College Park, Md.

✦ ✦ ✦ ✦

On the Boundary. By **Paul Tillich.** Scribner's. Pp. 104. \$3.95.

On the Boundary is Paul Tillich's final work. It is not wholly new, for it is the rewriting of part one of *The Interpretation of History*; but it is its present relevance that makes its appearance at this very time so important.

Although the English-speaking reader finds the rich background of German philosophy and theology is truly a *terra incognita*, it is this unknown material which is so significant for the understanding of Tillich. The thing which is usually

forgotten is that he is a follower of the nineteenth-century philosophy of Schelling. It is that special type of dialectical philosophy—he follows what is called the later Schelling—which makes it possible for Tillich to stand between two seemingly antithetical movements and accept elements from both of them. Thus he can use the worlds of both theology and philosophy, realism and idealism, essentialism and existentialism, metaphysics and phenomenology, and the religious and the secular.

Paul Tillich does stand in the very middle of our age with his thought mediating between the many contemporary movements with skill and competence. He can use much of the Marxist's thought, that of the existentialists, of the Freudians, and yet be neither a Marxist nor a doctrinaire existentialist nor a Freudian. He proves himself in *On the Boundary* to be what he wished to be, a modern man using all the great modern thought movements as part of his own philosophical and theological synthesis.

In every important respect Paul Tillich is basically a Lutheran, but a modern Lutheran. His contacts with historical Christianity are those of thought movements rather than meaning drawn from the historic Jesus of Nazareth. Tillich is concerned with guilt, with original sin, with justification and *kairos*, but not with the Word made Flesh. To the incarnational theologian, Tillich seems to be a

mere philosopher without a theology of revelation, but to one grounded in German nineteenth-century theology he is in fact a theologian concerned as he is with the Lutheran doctrines of the depravity of man and of justification by faith.

JOHN S. MARSHALL Ph.D.
The University of the South
Sewanee, Tenn.

* * * *

Christian Beliefs and Anti-Semitism. By Charles Y. Glock and Rodney Stark. Harper & Row. Pp. 266. \$8.50.

Fostered by certain Christian teachings, the ancient picture of Jews as deicides and cursed outsiders remains widespread in contemporary America, according to University of California sociologists Charles Y. Glock and Rodney Stark.

Their report, *Christian Beliefs and Anti-Semitism*, from the university's Survey Research Center, is the first of a series in a five-year study of anti-Semitism in the U. S. made possible through a \$500,000 grant by B'nai B'rith's Anti-Defamation League.

Startled by the gap between official Church positions and anti-Semitic opinions of California Protestant, Anglican, and Roman Catholic Church members uncovered by their survey, and a testing of it on a national sample, Glock and Stark appeal for a thorough restudy of Christian education as it presents history

and doctrines, and in how it treats of anti-Semitism as such.

The authors explore the nature of orthodoxy and particularism, as well as the historic and current religious images of the Jew from crucifier to left-leaning draft-dodger. After investigating anti-Semitic beliefs, feelings, and actions, they issue their appeal to the Churches to halt the process of hostility.

Suppositions are supported with charts giving the breakdown on the answers to their questionnaire from some 3,000 Church members on the west side of San Francisco Bay. The National Opinion Research Center conducted interviews with 1,976 persons among the national adult population, covering major items that were in the questionnaire answered by the Church members.

Some thought-provoking, random conclusions from the study include:

—Fundamentalists, for example Southern Baptists and the Missouri Synod Lutherans who literally accept St. Matthew's account of the Jews calling for the blood of Jesus, had the highest percentage of agreement to the question that the reason Jews have so much trouble is that God is punishing them.

—The traditional image of the Jews as having overruled Pilate for questionable and even evil motives remains.

—There seems to be a certain self-righteousness attached to having been born a Christian. Those who believe they hold the true faith tend to discredit those outside it.

—Not even a rampant anti-Semite considers himself a bigot.

—Many see Jews as egocentric, touchy, avaricious, exclusive. This tendency increases among persons who grew up in Europe.

—Some feel that Jews are more loyal to Israel than to the United States.

—A third of all interviewed thought Jews tend to get better jobs than Christians.

—There is a single, coherent, negative picture of Jews, rather than a wide variety of views held independently.

—Comparing the plight of the Jews, as a minority group, with that of the Negroes, the authors have determined that the Jews have lacked the mainspring of poverty to push their drive against injustice. They ask what kind of anti-Semitic backlash there would be if Jews began staging sit-ins at country clubs.

The reader of this book receives a bonus in the appendices which detail the methods used to conduct the survey, the technical problems involved, as well as copies of the questionnaire and related correspondence.

R. D. IRWIN
Church of the Holy Trinity
West Palm Beach, Fla.

Booknotes

By Karl G. Layer

New Testament Greek Workbook. By James A. Walther. University of Chicago Press. Pp. xxvi, 208 paper. \$4.50. This workbook is based on the complete text

Continued on page 14

A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares—who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

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CONGREGATION

Continued from page 7

visitors. Only the outstanding work and cooperation of the congregation itself made it possible to carry out this stupendous undertaking in this extremely remote spot on the North American continent.

Several times for a year or more the village has been without the service of a resident priest. Almost uniquely in the Church, the activity of the mission, except for the sacraments, has been carried on without interruption by the 12-man church council. This activity includes two services on Sunday and one on Wednesday evening, the Sunday school, and also the maintenance and operation of the church and other mission buildings.

The ministry of the laity is ultimately known by what it means in human life, so hear the story of the young seminarian serving the mission one summer who shot a walrus and immediately set to cutting it up and was brought up short by his

Eskimo companion with the words, "First we must thank God." Or witness a successful whaling crew paddling their skin oomiak near the edge of the arctic ice three or four miles off shore, towing a thirty-ton bowhead whale in their wake, a whale which means life for the community in the winter months to come. Here we see the relationship of the Christian faith and love of God as all bow their heads as the omalik (whaling captain) steps out in his sealskin boots on the ice; his first act to thank God for His bounty.

Where else but in Point Hope could you go to a community dance, a celebration shared by all, young and old alike, even to enjoying all the modern teenage innovations that are called dances, and when the time comes to close all the assemblage stand, bow their heads, and repeat the Lord's Prayer and the Grace before going out into the 24-hour summer daylight or the nearly 24-hour winter darkness?

The people at Point Hope still live largely off the animals of the sea—seals, walrus, polar bears, oogruk, whales. To sustain themselves and their families, the men must venture out on the ice of the Arctic Ocean to open water whenever it is possible to do so, even during the dark months of December and January when the sun barely peeks above the horizon. Finding one's way home in the darkness of the arctic night from the white sea to a white sandpit fifteen feet above sea level is extremely difficult even for an Eskimo born and raised in the arctic.

One of the tasks of the priest at Point Hope in the past has been maintaining a lighthouse, directed by the Coast Guard, primarily to guide dog teams. This light sends out its gleam fifteen or twenty miles over the arctic ice. When the men of the community see this light in the darkness, they know that home is where the light is, and they are guided to it even though they must work hard to reach the safety of this guiding light.

The light of the Gospel has been shining at Tigara for 76 years. The family at Point Hope has seen and followed, and now they willingly bear the light too as a guide to neighbors and others who are seeking, as they have sought, the light of Jesus Christ in this world.

At the present time several of our Eskimo leaders are seeking further training, looking toward ordination, that they may serve their own people as trained sacramental leaders. This will be a vital and wonderful step forward in this great part of the Church family. They will be the ordained ministers of the Church of the future. For this we thank God, and even more so, we thank Him for the ministry of the men and women, boys and girls, who, ignited by the spark of the faith of John B. Driggs in 1890, have looked to the living God and followed Him in the demanding life they live almost on the roof of the world.

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 15

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

ARIZONA

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

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
 The Rev. J. H. Burt, r; the Rev. T. Lynberg, chap.
 Sun 8, 9:10, 11; College Group at Winnett Hall Tues noon; at Church Sun 7

FRESNO STATE & CITY COLLEGES
CANTERBURY CENTER 4545 E. Sierra Madre, #H
 The Rev. John M. Wilcox, chap.
 Full Canterbury program as anno each semester

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hilgard Ave., L.A. 90024
 The Rev. Nicholas B. Phelps, chap.
 HC, MP, EP daily; full-time chaplaincy

WHITTIER COLLEGE Whittier
ST. MATTHIAS 146 So. Washington Ave.
 Rev. Messrs. A. E. Jenkins, A. L. Young, J. B. Grasso
 Sun 8, 9, 10, 11; Canterbury Wed 7 and 5

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
 The Rev. James A. Mills, chap. & assoc r
 Wed 5:15 HC Shove Chapel. Canterbury activities

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

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
 The Rev. Horace A. Lycett, chap.
 Sun & daily Eucharist; full-time chaplaincy

COLORADO WOMAN'S COLLEGE Denver
SAINT LUKE'S 13th & Poplar
 The Rev. R. Dudley Bruce, r; the Rev. P. M. Snider c
 Midweek Eucharist, on campus, in term. Canterbury activities

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHURCH 2425 Pennsylvania
BISHOP INGLEY STUDENT CENTER "
 The Rev. A. B. Patterson, Jr., r & chap.
 Sun & daily Eu, vespers; full-time chaplaincy

CONNECTICUT

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

DISTRICT OF COLUMBIA

THE AMERICAN UNIVERSITY Washington
 The Rev. Earl H. Brill, chap.
 Sun 8:30 HC Kay Center; full time chaplaincy.
 Ecumenical Program

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 1st St., N.W.
 The Rev. H. Albion Ferrell, chap.
 HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Mon 7:30

FLORIDA

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

UNIVERSITY OF MIAMI Coral Gables
VENERABLE BEDE On Campus
 HEu Sun 9:30; Mon & Fri 5:45; Tues & Thurs 12:10; Wed 7:30. MP & EP daily; C Sat 5

UNIVERSITY OF SOUTH FLORIDA Tampa
Episcopal University Center
 The Rev. A. G. Noble, D.D., chap.
 Sun 9, 10:30; weekdays as anno

GEORGIA

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
 The Rev. George W. DeGraff, r & chap.
 Sun 7:30, 10; weekdays as announced

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. Frederick Phinney, r
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

SOUTHERN ILLINOIS UNIVERSITY
ST. ANDREW'S 404 W. Mill St., Carbondale
 Rev. A. W. Hillestad, r; the Rev. C. F. Doyle, chap.
 Sun 8, 9, 10:45; Canterbury Assoc. 6:30; Weekday Masses Mon 8, Tues 7, Wed 7 & 12, Thurs 7, Fri 9:30, Sat 8; Greater Feasts 5:15; EP daily 5:15

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

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 408 E. Kirkwood
 The Rev. W. A. Eddy, r; the Rev. A. S. Lloyd, chap.
 Sun 8, 9:30, 11, 4:30 Eu; Wed 7:15 HC; Thurs 9:15 MP & HC. Tel 336-4466

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

MARYLAND (Cont'd)

WASHINGTON COLLEGE Chestertown
EMMANUEL Cross & High Sts.
 The Rev. R. T. Hollett, r; the Rev. B. R. Stanton, Jr., ass't
 Sun 8, 9:30, 11; Canterbury Assoc.

MASSACHUSETTS

MOUNT HOLYOKE COLLEGE South Hadley
ALL SAINTS'
 The Rev. Maurice A. Kidder, r & chap.
 Eleanor F. (Mrs. Edward) Shirley, college worker
 Sun 8, 10:30; Thurs 7:15; Lawrence House Fri 5:30

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S 206 W. Maple
 The Rev. John H. Goodrow, r & chap.
 Sun 8, 9, 11; Wed 7; Fri 12:10 (noon)

UNIVERSITY OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 330 Maynard
 The Rev. Daniel Burke; the Rev. Martin Bell, chaps.
 Andrew Fiddler, Seminary intern.
 Services to be announced

ST. ANDREW'S 306 N. Division
 Sun 8, 9, 11, 7; Tues 10; Wed 7; Fri 12:10

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 The Rev. G. Russell Hatton, chap.
 Sun 10 MP & HC, 12:00 HC; Daily MP, EP, HC

MONTANA

UNIVERSITY OF MONTANA Missoula
HOLY SPIRIT PARISH 130 S. 6th St. E.
 The Rev. Claude C. Boydston, r;
 The Rev. Harry R. Walrath, chap. & assoc. r
 Sun 8, 9:15, 11, Wed 7 & 10; EP daily 5:30

NEW JERSEY

RIDER COLLEGE Trenton
TRINITY CATHEDRAL W. State & Overbrook Ave.
 The Rev. Canon Gary Y. Canion, chap.
 Sun 7:30, 8:30, 9:30, 11
 J. Goodner Gill Chapel: Sun 11:45

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL 5 Mine St.
 The Rev. C. A. Lambelet, Ph.D., Episcopal chap.
 Sun 10, 6; Tues, Thurs, Fri 7

NEW YORK

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
 The Rev. John D. Cannon, chap. of the Univ; the Rev. William F. Starr, adviser to Episcopal students
 Sun HC 8:30, 12:15, MP 11; Weekdays HC 5:10 Tues, 12:10 Fri, EP 5:10 Thurs

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
 Clergy: Hugh McCandless, Alanson B. Houghton, Lee Belford, Charles Patterson, Christopher Senyonjo
 Sun 8, 9:30, 11; Thurs 11, 6:30

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3d & State Sts.
 The Rev. Canon Frederick E. Thalmann, r

UNION COLLEGE Schenectady
ST. GEORGE'S N. Ferry St.
 The Rev. Darwin Kirby, r; the Rev. Richard W. Turner, the Rev. Thomas T. Parke

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
 The Rev. Anthony P. Treasure, r
 Sun 8, 10, 5:30; Tues, Wed, Fri 7; Thurs 10, Sat 8:30; C 10-11

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, chap.
 Sun 9:15 HC; Wed 7:10 HC; Thurs 5:15 HC

PENNSYLVANIA

BRYN MAWR COLLEGE and HAVERFORD COLLEGE
GOOD SHEPHERD Lancaster Ave., Rosemont
 The Rev. James H. Cupit, Jr., r
 Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC

WILKES COLLEGE, KING'S COLLEGE COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
 The Rev. Burke Rivers, r; the Rev. M. W. Edwards, chap., the Rev. H. J. Pease, ass't
 Sun 8, 11; Wed. 7:30 College Coffee House

SOUTH CAROLINA

CONVERSE and WOFFORD COLLEGES
ADVENT Advent St., Spartanburg
 The Rev. Capers Satterlee, D.D., the Rev. Paul Pritchett
 Sun 8, 9:45, 11:15

STATE and CLAFLIN COLLEGES
ST. PAUL'S 186 Watson St., Orangeburg
 The Rev. Rupert F. Taylor, p-in-c
 HC 8:45; Cant. Cl. 15; Ep. Chwmn 25; EYC 35, 4

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
Barth House, St. Theodore's Chapel 409 Patterson
 The Rev. E. L. Hoover, chap.
 Sun HC 10, EP 6; weekdays as announced

UNIVERSITY OF TENNESSEE Knoxville
Episcopal Chapel & Tyson House Center
 824 Melrose Pl.
 HC Sun 9, 11; Mon, Wed, Fri 7; Tues 5:10; Fri 12 Noon; Major HD 5:10; EP Sun 6:30, Mon, Wed, Thurs, Fri 5:10

VANDERBILT UNIVERSITY Nashville
ST. AUGUSTINE'S 200-24th Ave., So.
 The Rev. Robert E. Wilcox, Episcopal chap.

TEXAS

AUSTIN COLLEGE Sherman
ST. STEPHEN'S 401 S. Crockett
 The Very Rev. W. Tate Young, r
 Sun HC 8 & 10

SOUTHERN METHODIST UNIVERSITY Dallas
CANTERBURY HOUSE and ST. ALBAN'S CHAPEL
 3308 Daniels
 The Rev. M. Gayland Pool, full-time chap.
 Sun HC 9:30, 11; MP, HC & EP daily. Canterbury Association Sun 6

SOUTHWEST TEXAS STATE COLLEGE
ST. MARK'S 124 E. Woods, San Marcos
 The Rev. Carl Eugene Jennings, r & chap.
 Sun 8, 9:30, 11; Wed 7, 10

TARLETON STATE COLLEGE Stephenville
ST. LUKE'S and CANTERBURY HOUSE
 1141 W. Sloan
 The Rev. James W. Garrard, r
 Sun HC & Ser 10; 6:30 college group; 3d Tues College Corporate Communion

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
 The Rev. A. Stringer, r
 Sun 7:30, 11; Weekdays as announced

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
 The 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
 The Rev. McAlister C. Marshall, r & chap.
 Sun 8, 9:30, 11; Mon 5, Wed 7; HD 7 & 10

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
EPISCOPAL CAMPUS MINISTRY
 4205 — 15th Ave., N.E.
 Rev. F. A. Schilling, Rev. A. A. Cramer, chaps.

WISCONSIN

ALL MILWAUKEE Universities and Colleges International Student House
ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
 The Rev. Canon John W. Riegel, provost
 Sun 8, 10, EP & B 7:30; Daily Eu 7, EP 5:30; C Sat 4:30-5, 8-8:30

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. Harold O. Martin, r, the Rev. Donald D. Cole, student chap.
 Sun 8, 9:15, 11; Daily 12:10; Thurs 9:30

CARROLL COLLEGE Waukesha
ST. MATTHIAS' N. East & Main St.
 The Rev. Maxwell Brown, r
 Sun MP 7:45, HC 8, 9:15, 11

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
 The Rev. R. E. Ortmyer, r; the Rev. C. R. Lewis
 Sun 8, 9:15; 11; Weekdays as announced

RIPON COLLEGE Ripon
ST. PETER'S 217 Houston St.
 The Rev. R. J. C. Brown, r
 Sun 7:30, 10; Daily 7

STATE UNIVERSITY AT PLATTEVILLE
HOLY TRINITY Chestnut & Market
 The Rev. Paul Brisbane, r
 Sun 9; Holy Days 5:15

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
 The Rev. Paul K. Abel, chap., the Rev. C. A. Thompson, ass't
 Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory; St. Bede Oratory
 3216 N. Downer Ave.
 The Rev. Canon John W. Riegel, chap.

This Directory is published

in all

January and September issues.

Write Advertising Manager

for the low rates and other details.

NEWS

Continued from page 5

difficult to adapt to Filipino culture but also more costly than need be; and secondly, he urged that the Church send, in addition to money, "men of top competence. The Church in many lands needs more persons, lay as well as clerical, with top-grade skills, to share and teach."

Sometimes large sums must go into efforts that would be cheaper here, he said, using as an example the building of libraries. "If you're going to offer twentieth-century education, you must have top-quality libraries. And in the Philippine climate libraries must be air-conditioned or the books mold and mildew and are eaten by bookworms." As the person largely responsible for the recent development at St. Andrew's of one of the islands' finest theological libraries, Fr. Foster knows whereof he speaks.

The professor sees the 1958 concordat of intercommunion between the Episcopal Church (and other Anglicans) and the



Philippine Independent Church as highly significant because it made the Church, for the first time, a national rather than a regional body. Gains from the concordat have been reciprocal, Fr. Foster pointed out. "Their numbers, at least 1,500,000 compared with our 57,000 baptized persons, have added significant strength. And our seminary, for one thing, has become vital to the PIC, who were without means of offering training to men called to Holy Orders. St. Andrew's entrance requirements are stringent, by Philippine standards: a high school diploma with at least an 80 percent average, the ability to provide at least partial self-support, and the willingness to complete six years of study, two in liberal arts, four in theological subjects."

"What forms of ministry," he queries, "will prove most suitable in the Philip-pines' Malay-influenced Eastern culture? The Church is looking for answers there, the same as here in our pilot dioceses. And it won't necessarily follow that the pattern of parish-with-full-time-professional-priest will be it. Now and in the future, the best-qualified lay and clerical leaders are as vital in Sagada as in Tracy City, Tenn."

The Living Church Development Program

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

Previously acknowledged\$11,527.23
 Receipts Nos. 7146-7189, Aug. 16-23 641.75

\$12,168.98

CLASSIFIED

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

LINENS AND VESTMENTS

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

ASSISTANT for exciting rural parish near large eastern metropolitan area. Will direct active community-wide youth program. Complete resumé and references. Reply Box P-396.*

FEMALE SECRETARY WANTED for midwest boarding school. Reply Box M-390.*

WOMEN TEACHERS WANTED: History, biology, physical education, grade school; also house-mother. Episcopal boarding school in midwest. Reply Box M-389.*

POSITIONS WANTED

BUSINESS MANAGER, experienced to relieve rector of non-priestly duties, seeks to relocate by January 1, 1967. Resumé sent on request. Reply to Box F-400.*

PRIEST, age 44, fifth year present parish, desires change; seventeen years parish experience, Marine Chaplain, four children. Reply Box R-397.*

PRIEST 43, MA MS Degrees, married, 2 children, capable administrator, preacher and counselor; desires correspondence with vestry of a parish with growth potential or educational unit. Reply Box R-403.*

PRIEST-MUSICIAN, 31, married, 2 children, 6 years parish experience, extensive experience as organist-choirmaster, seeks full time curacy with special responsibility for ministry of music. Reply Box K-401.*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

BOOKNOTES

Continued from page 10

of the Gospel of John. It starts off with a helpful (and for many students, necessary) discussion of the fundamentals of the English language, and then proceeds to Greek grammar, using illustrations from the Gospel. Diagrams and pictures are also used in this inductive method manual.

In Holy Marriage. By **George E. Sweazey.** Harper and Row. Pp. xii, 114. \$2.95. This is a marital guide designed for both married people and those who are looking toward marriage. The author, a Presbyterian minister, stresses the centrality of religion and the Church in a successful marriage. The teaching is sound and does not get carried away with much of the pseudo-psychology prominent today.

You Can Understand the Bible. By **John R. Link.** Judson. Pp. 224. \$4.75. Despite a rather unfortunate title, this

book is really quite sound and reflects modern scholarship. The author, quite rightly, contends that an understanding of the Bible comes largely through a critical approach to the text. The reader is shown the library which is the Bible in terms of authors, historical circumstances, and purposes. The author is an educator and a Baptist minister.

The Bishop. By **Alan Lake Chidsey.** Gulf. Pp. 230. \$5.95. The life story of the late Rt. Rev. Clinton Simon Quin, Bishop of Texas.

A Serious Call to a Devout and Holy Life. By **William Law.** Eerdmans. Pp. xx, 313 paper. \$1.95. Here is a paper reprint of Law's devotional classic. In this day of many definitions of what it means and how to be a Christian in the world, *A Serious Call* should be required reading for every Churchman. There are footnotes by Geoffrey Bromley which serve to explain to the non-expert some of the author's allusions and concepts.

PEOPLE and places

Appointments Accepted

The Rev. **Charles Allen,** former rector of St. Mark's, Gastonia, N. C., is rector of Grace Church (Cedar Run), Casanova, Va.

The Rev. **Richard A. Bamforth,** former rector of Holy Cross, Poplar Bluff, Mo., is rector of St. Mary's, Rockport, Mass. Address: Box 299 (01965).

The Rev. **Ralph A. Banks, Jr.,** former chaplain and instructor at St. Andrew's School, St. Andrew's, Tenn., is curate at St. Philip's, 1142 Coral Way, Coral Gables, Fla. 33134.

The Rev. **Benjamin F. Binkley,** former priest in charge of Trinity Church, Winchester, Tenn., is rector of Good Shepherd, 5337 Jacksboro Pike, Knoxville, Tenn.

The Rev. **Donald C. Blavier,** former rector of All Saints', San Benito, and priest in charge of St. Andrew's, Port Isabel, Texas, is rector of Christ Church, Temple, Texas.

The Rev. **Lee S. Block,** formerly in charge of Ascension Church, Refugio, Texas, is rector of All Saints', San Benito, Texas. Address: Box 1948 (78586).

The Rev. **Robert M. Caldwell, Jr.,** former vicar of St. Francis', Bushnell, Fla., is vicar of St. Cecilia's, Tampa, Fla. Address: Box 193, Rt. 3 (33619).

The Rev. **Richard Cockrell,** former assistant at St. Andrew's, Ann Arbor, Mich., is rector of Good Shepherd, 155 Wyllys St., Hartford, Conn.

The Rev. **H. Edwin Caudhill,** former rector of St. David's, Oklahoma City, Okla., is rector of All Saints', 2606 S.W. Parkway, Wichita Falls, Texas 76308.

The Rev. **Stuart K. Frane,** former assistant to the dean of St. Peter's Pro-Cathedral, Helena, Mont., is rector of Christ Church, St. Helen's, Ore. Address: 185 S. 8th St. (97051).

The Rev. **William C. Hamm,** former vicar of St. Mark's, Bridgeport, Mich., is vicar of St. John's, 16222 Falk Rd., Holly, Mich. 48442.

The Rev. **James R. Harkins,** former chaplain of St. Michael's House and Convent of the Transfiguration, and vicar of St. Michael's Church, Ponce, P. R., is vicar of the Church of Sts. Peter and Paul, Bayamón, Puerto Rico. Address: Calle Clavel R-1, Lomas Verdes, Bayamón, P. R. 00619.

The Rev. **Albert H. Hatch,** former assistant rector of St. James', Marietta, Ga., is rector of St. Timothy's, 630 Mississippi Ave., Signal Mountain, Tenn.

The Rev. **William M. Hawley,** former rector of Holy Trinity, Oxford, Ohio, is Episcopal chaplain at the University of Cincinnati, Cincinnati, Ohio.

The Rev. **William H. Hethcock,** former rector of St. Luke's, Durham, N. C., is assistant director of program for the Diocese of North Carolina. Address: Box 17025, Raleigh, N. C. 27609.

The Rev. **Howard McK. Hickey,** former rector of St. Thaddeus', Aiken, S. C., is rector of Holy Trinity, Greensboro, N. C. Address: Box 6247 (27405).

The Rev. **John M. Hill,** formerly in charge of St. Anne's, Walled Lake, Mich., is assistant at St. Michael's, 1325 Champaign St., Lincoln Park, Mich. 48146.

The Rev. **John T. P. Jackson,** former curate at St. Barnabas', Falmouth, Mass., is assistant at St. Edward the Martyr, and instructor in English at the Casady School, Oklahoma City, Okla. Address: 1202 Larchmont Lane (73116).

The Rev. **Leland S. Jamieson,** former assistant director of program for the Diocese of North Carolina, is a graduate assistant at the Psychological Laboratory, Wesleyan University. Address: 274 Pine St., Middletown, Conn. 06457.

The Rev. **Edward A. Johnstone,** former assistant at the Church of the Epiphany, Detroit, Mich., is the assistant at St. James', Grosse Ile, Mich. Address: Box 85 (48138).

The Rev. **Maurice Kaser,** former rector of St. Peter's by the Lake, Montague, Mich., is assistant and chaplain to the academic community, Calvary Parish, 123 S. Ninth St., Columbia, Mo. 65201.

The Rev. **Frank C. Knebel,** former vicar of St. Matthew's, Chandler, Ariz., is vicar of St. Timothy's, Gridley, and Grace Mission, Wheatland, Calif. Address: 312 Sycamore, Gridley, Calif. 95948.

The Rev. **Thomas S. Knox,** former assistant at St. Philip's, Coral Gables, Fla., is rector of St. Luke's, Caribou, Maine. Address: 365 Main St. (04736).

The Rev. **A. D. Lewis III,** former curate at Grace Church, Hammond, La., is rector of St. Paul's, 3d and Hazel, Newport, Ark. 72112.

The Rev. **David W. McClurken,** former executive secretary of the radio and television division of the Executive Council, is associate executive director and director of broadcast operations of the NCC's broadcasting and film commission. Address: 21 Wolf Rd., Croton-on-Hudson, N. Y.

The Rev. **Frederick A. McDonald,** formerly at St. Augustine's, Wiesbaden, Germany, is provincial officer to the Province of Central America. Prior to the appointment he attended a four-week session of the Business Council for International Understanding at the American University, Washington, D. C. Address: Box 183, Lusaka, Zambia, Africa.

The Rev. **W. Joe Moore,** priest in charge of St. Francis', Norris, Tenn., is also in charge of St.

Alban's, Clinton, Tenn. Address: Box 34, Norris, Tenn. 37828.

The Rev. Carl W. F. Moyer, former assistant at St. Philip's in the Hills, Tucson, Ariz., is rector of St. Paul's, Gladwin, Mich. Address: 3891 M-61, Gladwin (48624).

The Rev. Richard C. Nevius, fellow and tutor at the General Seminary, has been named chaplain and instructor in theology at St. Stephen's School, Rome, Italy. Address: 21 Via Pietro Paulo Rubens, Rome.

The Rev. David B. Nickerson, former rector of St. Titus', Durham, N. C., is director of the Southern Field Service ministry working in conjunction with ESCRU. Address: c/o ESCRU, 5 Forsythe St. N.W., Atlanta, Ga. 30303.

The Rev. Richard N. Ottaway, formerly with the chaplaincy in Winston-Salem, N. C., is director of the Interdenominational Center for the Study of Industry, Winston-Salem, N. C. Address: 330 Anita Dr. (27104).

The Rev. Lawrence R. Prast, former assistant at St. Paul's, Great Neck, L. I., N. Y., is assistant at Heavenly Rest and Beloved Disciple, New York. Address: 2 E. 90th St. (10028).

The Rev. John W. Riegel, formerly in charge of Emmanuel Church, Pittsburgh, Pa., is senior canon at All Saints' Cathedral, Milwaukee, Wis., and provost of Armitage House. Address: Armitage House, 1221 N. Marshall St. (53202).

The Rev. Charles W. Scott, former associate rector of Christ Church, Bronxville, N. Y., is acting chaplain of Hobart College, Geneva, N. Y. 14456.

The Rev. John R. Smucker III, former vicar of St. Barnabas', Chelsea, Mich., and diocesan director of work with the deaf, is executive director of the Michigan Association for the Deaf, Flint, Mich. Address: 5330 Mocer Lane, Flint, Mich. 48507.

The Rev. Frank B. Stevenson, former assistant at St. Edward's, Columbus, Ohio, is a missionary in the Diocese of Zambia, Central Africa, remaining canonically resident in the Diocese of Southern Ohio.

The Rev. William E. Stott, former associate rector of Good Shepherd, Rosemont, Pa., is rector of the Church of the Advent, Cape May, N. J. Address: 1006 Maryland Ave. (08204).

The Rev. Claud A. Thompson, former assistant at All Saints', Appleton, Wis., and Episcopal chaplain to students at Lawrence College, is assistant chaplain at St. Francis House, Madison, Wis., and a doctoral candidate at the University of Wisconsin. Address: 1001 University Ave. (53715).

The Rev. James O. Walker, Jr., former rector of St. Peter's-by-the-Sea, Charleston Heights, S. C., is with the Industrial Counseling Service, Greensboro, N. C.

The Rev. James W. Watkins, former vicar of St. Bartholomew's Mission, Poway, Calif., is assistant to the rector of St. James-by-the-Sea, La Jolla, Calif., and in charge of Christian education and youth work. Address: 5634 Waverly Ave. (92037).

The Rev. Stephen E. Weissman, former assistant at St. Edward's, Columbus, Ohio, is assistant at St. Philip's, 166 Woodland Ave., Columbus, Ohio.

The Rev. Roland J. Whitmire, Jr., former rector of the Church of the Redeemer, Shelby, N. C., is chaplain to students at Clemson University, Clemson, S. C.

The Rev. Harold J. Wilson, former teacher at Grace Church School, New York, is assistant chaplain to Episcopal students at the University of Pennsylvania, and associate rector of St. Mary's, Hamilton Village, Philadelphia, Pa. Address: 3601 Locust St. (19104).

The Rev. Richard G. Younge, former rector of St. Augustine's, Oakland, Calif., is Episcopal chaplain to San Jose State College, San Jose, Calif. Address: Campus Christian Center, 300 S. Tenth St. (95112).

New Addresses

The Rev. Edward P. Allen, 2201 Anniversary Lane, Newport Beach, Calif. 92660.

The Rev. Philip G. Clarke, Jr., Box 23, Seneca, S. C. 29678.

The Rev. J. Seymour Flinn, 49 Park Ave., Old Greenwich, Conn. 06870.

The Rev. Daniel M. Munn, Medical College of Georgia, Eugene Talmadge Memorial Hospital, University Place, Augusta, Ga.

The Rev. Charles S. Tyler, 262 Crescent St., Northampton, Mass. 01060.

Armed Forces

Chap. (Lt. JG) Thomas D. Bond, CHC, USNR, PHIBRON # FIVE, FPO San Francisco, Calif. 96601.

Chap. (Capt.) Walter D. Edwards, Apt. 301, 5500 N. Morgan St., Alexandria, Va. 22312.

Chap. (Capt.) Jon M. Lindenauer, HHC, 196th Lt Inf Bde, APO San Francisco, Calif. 96256.

Chap. (Maj.) Homer S. Vanture, Office of the Post Chaplain, Ft. Polk, La. 71459.

Living Church Correspondents

Indianapolis—Mr. Samuel Stone, Public Affairs Director, Diocese of Indianapolis, 2847 N. Meridian St., Indianapolis, Ind. 46208, is the new correspondent for the diocese.

North Dakota—The Rev. A. E. Smith, St. George's, 514 Mandan St., Bismarck, N. D., is the new correspondent for the district.

Marriages

The Rev. Charles W. McQueen and Mrs. McQueen of Delray Beach, Fla., announce the marriage of their daughter, Gwendolyn Yvonne to Mr. Raymond Douglas Brewer, in St. Stephen's Cathedral, Portland, Ore., August 13th. Fr. McQueen teaches in Delray Beach and attends Stetson University.

Ordinations

Priests

Dallas—The Rev. Guy Randolph Usher (son of the Rev. Guy S. Usher), vicar of Annunciation, Lewisville, and St. Lawrence's, Grapevine, Tex., address, 1015 Lakeland, Lewisville, Texas.

Deacons

Chicago—Howard Douglas Peckenpaugh, curate at St. David's, Glenview, Ill., address, 2408 Glenview Rd. (60025).

Eastern Oregon—William H. Powell and Dirk T. Rinehart.

West Texas—Byron Gray Crocker, assistant at Church of the Advent, 104 W. Elizabeth St., Brownsville, Texas 78520; Michael McKean Davis, assistant at the Church of the Epiphany, 206 N. Third St., Kingsville, Texas 78363 and chaplain to faculty and students at Texas College of Arts and Industries; and Joseph Gilbert Rogers, in charge of Grace Church, Llano, and St. Luke's, San Saba, Texas, address, Box 973, Llano, Texas 78643.

Perpetual Deacons

Milwaukee—John J. McDermott, assisting at St. Timothy's, 90th St. and Capitol Dr., Milwaukee, Wis.

Retirement

The Rev. A. Ronald Merrix, former chaplain at the Medical College of Virginia, and rector of the Monumental Church, Richmond, Va., retired July 31st. Address: 1221 Brookland Parkway, Richmond, Va. 23227.

THE EPISCOPAL CHURCH
WELCOMES YOU

EVERYWHERE
(SEE LIST BELOW)

GO TO CHURCH THIS SUMMER!

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. Weltzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fall St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 10; Daily 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

Continued on next page

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hof, 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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

CORAL GABLES, FLA.

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

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Oro
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 10 MP & Ser (HC 1S)

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP & HC 7:30; Wed HU & HC 10; Fri C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD 10 & 6; C Sat 4:30

HOLLY HILL (DAYTONA BEACH), FLA.

HOLY CHILD 1445 Flomich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The 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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wobosh
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

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

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30; C as posted

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

The Living Church

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC 7:30 ex Fri 9:30

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (6 HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Weekdays HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10; EP Tues & Thurs 5:45 Church open daily for prayer

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; The Rev. L. G. Woppler, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9, 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6 C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30



ST. GEORGE'S CHURCH
Schenectady, New York

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

RESURRECTION 115 East 74th St.
Rev. Leopold Damosch, r; the Rev. C. O. Moore, c;
Sun Mass 8, 10 (Sung), 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St
The Rev. Bernard C. Newman, S.T.D., acting r
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The 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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The 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.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, & 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

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r; The Rev. Richard W. Turner, The Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

PHILADELPHIA, PA.

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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8 & 10; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The 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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Verv Rev. Sturgis Lee Riddle, D.D., dean;
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (English)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. P. R. Williams; the Rev. K. H. Pinneo
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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