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## The New Torah

**The Torah: The Five Books of Moses.** A New Translation of the Holy Scriptures according to the Masoretic Text: First Section. Jewish Publication Society. Pp. 416. Buckram, \$5. Leather, \$10.

The mid-20th century will undoubtedly go down in history as one of the great ages of Bible translation. In addition to such adventurous private or semi-private versions as those of J. B. Phillips and Ronald Knox, both of which are now widely used, American Roman Catholics are completing their authoritative Confraternity Version and American non-Romans have their Revised Standard Version. English non-Romans have produced the New Testament section of their New English Bible and are hard at work on the Old Testament. Under these circumstances it is not to be expected that our Jewish friends would continue to be satisfied with the rather unimaginative translation which has been their standard since 1916.

We now have before us in *The Torah* the first fruits of the work of a committee appointed by the Jewish Publication Society, under the chairmanship of Prof. H. M. Orlinsky of Hebrew Union College-Jewish Institute of Religion, to produce a translation of the Hebrew Old Testament which would be in modern English and would also take advantage of the discoveries of contemporary scholarship with respect to the text, language, and background of the Bible. Unlike the Revised Standard Version, this new version represents a complete break with the tradition of the King James translators, although it adheres closely to the order and sense of the Hebrew text and makes no attempt to emulate the radically paraphrastic style of the New English Bible. While it is extremely difficult to make valid esthetic judgments in regard to the English style of new versions of the Bible, where the subject matter is so familiar and the phrasing of older version so insistent in one's ears, it seems safe to say that the style of the new Jewish version is simple, dignified, generally unobtrusive, and has a pleasing natural rhythm. The book is attractively printed, in an unusually clear and beautiful type face.

Adverse criticism is likely to be aroused less by the English style of the translation than by its innovations in the interpretation of the Hebrew text, which are often more daring than those of the RSV. Already there are rumblings of revolt in some Orthodox Jewish groups against such renderings as that of Gen. 1:1-3, which now becomes a single sentence the first clause of which reads, "When God began to create . . ." and in which "the spirit of God" is transformed into "a wind from God." In both instances the new

version follows the RSV margin and probably represents the majority opinion of modern scholars. It is obvious, though, that a change which seems to eliminate, by a stroke of the pen, both the work of the Divine Spirit in Creation and the doctrine of *creatio ex nihilo* is not going to pass unchallenged in traditionalist Jewish circles.

Few of the other changes, of course, have such far-reaching significance. Just a few of them may be noted: In Gen. 1:17 "good and evil" becomes "good and bad" (thus making it possible to interpret the forbidden "knowledge" as relating to esthetic discrimination rather than the awakening of conscience). Following a hint from Akkadian, "sin couches" (Gen. 4:7) becomes, intriguingly, "sin is the demon." In Gen. 12:2, "in thee shall all the families of the earth be blessed" is translated, "all the families of the earth shall bless themselves by you" (as in the RSV), reading the Hebrew verb as a reflexive instead of a passive. The famous *crux interpretationis* "until Shiloh come" in Gen. 49:10 is eliminated by reading, "so that tribute shall come to him." Changes in the wording of the Decalogue are of particular interest: "jealous God" becomes "impassioned God"; the "thousands" who love God become "the thousandth generation"; to take the Lord's name "in vain" is understood to mean "swear falsely"; "thou shalt not kill" is rendered (as in the Prayer Book) "you shall not murder."

Problems of space make it impossible to give further examples, but these are enough to show that Orlinsky and his committee have done a remarkable job, approaching the traditional text in a spirit which is both scholarly and imaginative. Their work will evoke the respect of scholars everywhere and it is to be hoped that it will also stimulate the interest and arouse the enthusiasm of the general reader.

ROBERT C. DENTAN, Ph.D.

*The Rev. Dr. Dentan is professor of Old Testament, General Theological Seminary, and a member of the Revised Standard Version Committee of the National Council of Churches.*

## Books Received

**WHEN YOU MARRY.** Revised for Older Teens. By Evelyn M. Duvall (co-author of syndicated daily column, "Let's Explore Your Mind") and Reuben Hill (director of Minnesota Family Study Center, Minneapolis). Associated Press, October 15, 1962. \$4.95. "From first date to parenthood." A practical guide, but clergy recommending it will probably want to supplement it, especially the section on interfaith marriages.

**God Who Redeems.** Perspectives in Biblical Theology. By Dr. Eric H. Wahlstrom, guest professor, Pacific Lutheran Seminary. Muhlenberg Press, October 15, 1962. Pp. 198. \$4.

**THE BIBLE BOOK BY BOOK.** By Stephen Usherwood. Illustrated by Anthony and Geoffrey Harper. Purpose, authorship, contents, and background of each book, in outline form, usually with facing page of informative and colorful illustration. Norton, November 30, 1962. Pp. 93. \$5.95.



**MUSIC AND RECORDS**

by the Rev. Lewis M. Kirby, Jr.

**A Bargain!**

**HANDEL: Messiah.** Jennifer Vyvyan, soprano; Norma Proctor, contralto; George Maran, tenor; Owen Brannigan, bass; London Philharmonic Choir and Orchestra; Sir Adrian Boult, conductor. 3 — Richmond, BA 43002, \$5.94.

First of all, this is not a new recording. Rather, it is a re-recording of one of the best versions ever released. I would call Boult's reading a moderate one, somewhere between Scherchen's "baroque" conception and Beecham's modern, newly orchestrated creation. Boult's chorus is large in the best English tradition of singing the *Messiah*. Handel's chorus was no doubt much smaller. He uses a harpsichord, not cymbals, triangles, and such other items found in Beecham's reading. There are not any excesses of ornamentation in Miss Vyvyan's performances.

While not quite up to today's standards, the recorded sound is still very respectable. It would seem that even vintage London sound is superior to the engineering jobs by many other labels. This is really a bargain!

**Recital From England**

**The Organ of University College, Oxford.** John Webster, organist. (Import) Delyse, ECB 3160, \$5.95; stereo, Delyse, DS 6060, \$6.95.

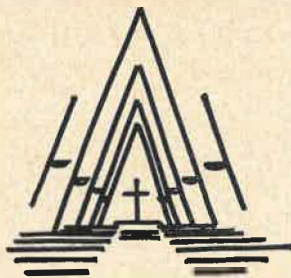
*Contents:*

- Chorale Preludes . . . . . Bach
  - (a) In Dulci Jubilo
  - (b) Das Alte Jahr Vergangen Ist
  - (c) In Dir Ist Freude
  - (d) O Mensch Bewein Dein Sünde Gross
  - (e) Heut' Triumphret Gottes Sohn
- Prelude and Fugue in F Minor . . . . . Bach
- Voluntary in G . . . . . Purcell
- Voluntary in D Minor . . . . . Anon.
- Voluntary in E Minor . . . . . Stanley
- Voluntary in D ("Echo") . . . . . James
- Voluntary in G . . . . . Walond

From England comes this recital by John Webster, organist of the University College, Oxford, and of the University Church of St. Mary the Virgin.

Of the five *Chorale Preludes* all but the first are included in the *Orgelbüchlein*, the "Little Organ Book," a collection of 46 such pieces dealing with the themes of the Church seasons. In *Dulci Jubilo*, though contained in this collection, is here performed in a different setting. The *Prelude and Fugue in F Minor* has breadth and dignity. The second side is given over to five "Voluntaries," all dating from the late 17th and 18th centuries. Especially interesting is the *Voluntary in E Minor*

March 3, 1963



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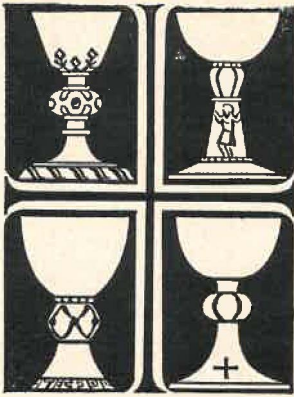
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by the blind organist-composer, John Stanley. It features the "cornet" stop, a mixture of real power. The second movement of the Walond piece also utilizes this stop.

Mr. Webster's performances are articulate. They are at times on the dry side. The organ was built in 1866 by J. W. Walker and Son, and redesigned and rebuilt by the same firm in 1955. No doubt this renovation had a lot to do with its present excellent tonal properties.

Technically, the sound is quite good. None of the intricacies are muddled. To my ear, the stereo version of no great advantage in comparison to the monaural version.

## Spirited Reading

**BACH: Magnificat in D Major.** Soloists; the Schola Cantorum; the New York Philharmonic; Leonard Bernstein, conductor. Columbia, ML 5775, \$4.98; stereo, Columbia, MS 6375, \$5.98.

The *Magnificat* was one of the several portions of the Latin liturgy retained for use in Luther's Church in Bach's day. It could either be sung at Christmas or on July 2d, the Feast of the Visitation. Originally written in E-flat, it was first performed in St. Thomas' Church, Leipzig, in 1723. That early version included several numbers which traditionally were sung with the *Magnificat* at Christmas. Bach later changed the key to the present D major, did away with the extra numbers, and assigned its use specifically to the Visitation commemoration.

The *Magnificat* is a relatively brief, terse composition of great variety. It is scored for two sopranos, alto, tenor, bass, chorus, and orchestra. Bernstein has chosen to employ a countertenor, Russell Oberlin, in place of a female alto voice. The soloists are all quite adequate. One new name, to me at least, appears in one of the soprano parts — Lee Venora. Her performance here would indicate a very bright future for her. The Schola Cantorum sings with precision and is matched by some fine playing by the Philharmonic. Altogether, Dr. Bernstein leads the assembled forces in a spirited and altogether delightful reading of this great score.

My review copy had a few too many surface clicks and pops, but other than this fault (which is probably only on my copy) Columbia has provided good sound. The stereo adds immeasurably to the feeling of spaciousness and depth.

## ANGLICAN CYCLE OF PRAYER

March

3. Bristol, England
4. British Columbia, Canada
5. British Honduras, Central America
6. Bunbury, Australia
7. Calcutta, India and Pakistan
8. Caledonia, Canada
9. Calgary, Canada

# The Living Church

Volume 146

Established 1878

Number 9

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

## STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Ray C. Wentworth, news editor. Alice Kelley, book editor. Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

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## THINGS TO COME

March

3. First Sunday in Lent
6. Ember Day
8. Ember Day
9. Ember Day
10. Second Sunday in Lent
13. Northern Indiana convention to elect a coadjutor, St. James' Cathedral, South Bend, Ind.
17. Third Sunday in Lent
24. Fourth Sunday in Lent
25. The Annunciation
31. Passion Sunday

April

7. Palm Sunday
8. Monday before Easter
9. Tuesday before Easter
10. Wednesday before Easter
11. Maundy Thursday
12. Good Friday
13. Easter Even
14. Easter Day

**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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The Living Church



# 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.

## Happy Sequel

In your issue of January 27th you were kind enough to publish a plea on behalf of a Cuban Episcopal family in Miami, comprising a widow and two children, whom Fr. Salvador and I were most anxious to see in happier surroundings at the earliest possible date.

I am glad to be able to say that quite unexpectedly a last-minute offer of sponsorship made it possible to place the family on our recent "Bishops' Flight" into Newark [L.C., February 3d and 24th] and they are now very contentedly settled in this corner of New Jersey.

Both Fr. Salvador and I, and the widow herself, are deeply grateful for the enquiries which we have received from different parts of the country, all of which have been individually acknowledged.

(Rev.) D. ALLAN EASTON  
World relief chairman for the  
diocese of Newark  
Rector, St. Paul's Church

Wood-Ridge, N. J.

## Psalms Are Scripture

The reviewer of the *Gelineau Psalter* [L.C., January 20th] feels that these psalms cannot be used because the translation is not one of the authorized translations. No doubt this would be true of their use in the daily offices but surely they can be used as introits and graduals at the Eucharist, or at the offertory. If these psalms do not qualify as "a hymn or anthem in the words of Holy Scripture," neither do many of the anthems now in use throughout the Church. And surely it is those parishes where the Eucharist is the chief act of worship that most need a way to restore the corporate use of the psalms. In fact, these psalms are already in use in some parishes of the Episcopal Church.

(Rev.) CHRISTOPHER L. WEBBER  
Rector, Christ Church  
Lynbrook, N. Y.

## Chicken and Chips

In a recent session of my confirmation class, speaking in reference to loyalty, I said, "Peter's example after the arrest of Jesus was significant. He chickened out when the chips were down."

After the class one of the members spoke to me: "Remember what you said last Sunday about the need for Bible revision? You said, 'Each generation has its own peculiar way of expressing itself that is often unintelligible to future generations.' Suppose someone made notes on what you said here tonight. Then suppose someone happened to come across the notes in a hundred years or so. Just imagine him puzzling through this line: 'Peter chickened out when the chips were down!'"

(Rev.) ELDRED JOHNSTON  
Rector, St. Mark's Church  
Columbus, Ohio

March 3, 1963

## Amen

A hearty "Amen!" to the letter in your February 3d issue from the Rev. Roy Pettway! It should be a starter for some honest-re-thinking by those who allow themselves to be duped by false prophets who seek to lead our souls astray. What do they know — or care — about the true character of a parish or God's poor? I should like every member of my parish to read Fr. Pettway's letter as an encouragement to avoid the watered-down, confusing doctrines which sometimes are served up in the Church press.

(Rev.) T. V. MORRISON  
Rector, St. Paul's Church  
Newport News, Va.

It was great to read in your January 13th edition the letters to the editor on the subject of tithing, coming out of the dioceses of Georgia, Florida, and California.

The Rev. Roy Pettway, Miss Lillian G. Stafford, and attorney Philip M. Jelley presented this subject beautifully. We in the diocese of Maryland are taking a good hard look at this, too. For many years "proportionate giving" has been our basic concept for Christian giving. Many of us are now taking a look at this whole subject of Christian stewardship as a "way of life." If we accept completely that everything does come from God (and who would say it doesn't?) we have to begin to think in terms of what per cent should be returned to Him for the continuance of His work and in grateful thankfulness for His gifts.

I hope others will speak to this subject from time to time through THE LIVING CHURCH. How about it — Idaho, Southern Virginia, Massachusetts, and Michigan? They tell us you, too, are doing great things in Christian stewardship.

FRED C. WRIGHT, JR.  
Hagerstown, Md.

## Reprint Request

In the last few days I have had four inquiries (one from Alaska) as to whether reprints of the article, "Servants of the Altar" [L.C., February 3d] will be available.

HELEN T. LORING  
(Mrs. Richard T. Loring)  
President, National Association  
of diocesan Altar Guilds  
Brookline, Mass.

**Editor's comment:** If enough requests for "Servants of the Altar" are received, reprints will be made available at 12¢ per single copy; 11¢ for 25 copies or more; and 10¢ for 100 or more copies.

## ACU CYCLE OF PRAYER

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

### March

3. Church of St. John the Baptist, Dunkirk, N. Y.
4. St. Mary's Convent, Peck-kill, N. Y.
5. Church of the Redeemer, Pelham, N. Y.
6. St. Michael's, Orlando, Fla.
7. St. Clement's, Harvey, Ill.
8. St. Thomas' House, Denton, Texas
9. Cathedral of All Saints, Albany, N. Y.; St. Paul's, Portland, Ore.; All Saints', Lakeland, Fla.

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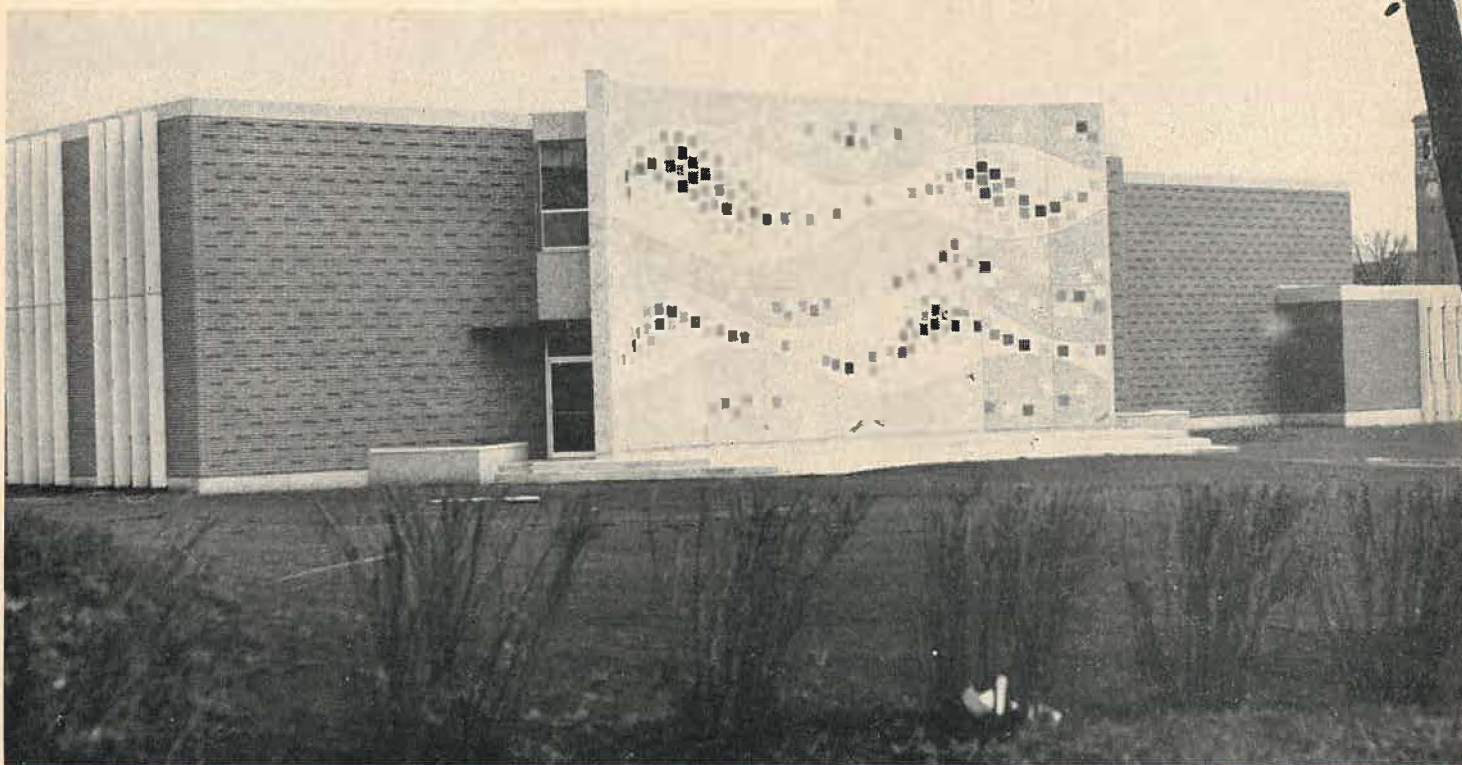
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O Blest Creator of the light,  
Who makest day with radiance bright,  
'Twas Thou Who o'er the forming earth  
Didst give the golden light its birth;

Who, joining eve with morning ray,  
Didst bid them bear the name of day;  
Again the darkness gathers o'er;  
Thy pitying succour we implore.

O let us not by guilt oppress'd  
Stray from the way of life and rest;  
Lest thinking but the thought of time  
We bind our souls in chains of crime.

An interesting feature of the new music education building on the campus of the State College of Iowa is the band shell, located on the south end of the structure. The face of the shell is a design done in concrete and mosaic. The design is inspired by Gregorian chant.

The hymn at the left is usually considered to have been written by Gregory I. Notes of this hymn appear above [upper left-hand corner of the picture].

Dr. David Delafield of the college's art department designed the mural to capture the spirit of the music. The notes encased in the concrete of the mural denote no special individual chant, nor are they intended to represent music completely.

Dr. Delafield's wife is president of the Churchwomen of St. Luke's Church, Cedar Falls, Iowa.



# The Living Church

For 84 Years:

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

First Sunday in Lent  
March 3, 1963

## CHURCH UNION

### Prayers and Publicity

Presiding Bishop Lichtenberger has asked Episcopal churches to offer special prayers on Sunday, March 17th, for the Consultation on Church Union, the second session of which is to be held in Oberlin, Ohio, March 19th to 21st.

The first session of the Consultation, which was held last year at the College of Preachers, Washington, D. C. [L.C., April 22, 1962], was attended by representatives of the Episcopal Church, the Methodist Church, the United Presbyterian Church, and the United Church of Christ. Two more Churches have agreed to attend this month's session: the International Convention of Christian Churches (Disciples of Christ), and the Evangelical United Brethren Church. The Polish National Catholic Church also has been invited to participate, but has not yet acted on the invitation.

The Consultation is exploring the possibility of forming a united Church, "truly Catholic, truly Reformed, and truly Evangelical."

Dr. Everett C. Parker, director of communication for the United Church of Christ, recently asked the Consultation to reverse its policy of holding closed meetings, and to admit reporters and invited guests to its sessions. He said, according to Religious News Service, that if the members of the Church bodies affected are not kept informed concerning the talks, they cannot be expected to support action taken by the Consultation.

Church leaders, said Dr. Parker, have "sadly misjudged the temper of American Protestantism if they think they can go off alone and develop a plan of Church unity, or, worse still, decide that no such plan is possible . . . and be supported by their constituencies." He asked, "Even in a Christian gathering, without impartial observers being present to evaluate what goes on, how can reporters or the people to whom they report be sure that a spokesman is reflecting accurately what is being said by the people. . . ?"

"No member of our [United Church of Christ] delegation has anything to say to the other Communions that he would not prefer to say in the presence of every one of our . . . members, and there is nothing he will hear that he would not want them to hear."

March 3, 1963



Bertha Corbin, who has been called "the great lady of Liberia," stands at one of the charts she will use in teaching English literacy in Sierra Leone. Three decades of voluntary missionary service in Liberia are behind her.

## MISSIONARIES

### Return to Africa

A few weeks ago, a Negro grandmother — a Churchwoman, in her 60s — left the United States to begin her second career as a missionary in Africa. This time she went under the sponsorship of World Literacy Evangelism, to set up a literacy training center in Sierra Leone for west Africa. In her earlier career, she was, with her late husband, an unofficial lay missionary in Liberia, co-founder of an Episcopal church and an elementary school, all without assistance from outside Liberia. Her Liberian work encompassed 32 years.

The earlier missionary career of Mrs. William Corbin (Bertha Corbin) came to an end seven years ago, when, according to the Warren County (Pa.) *Observer*, the printing plant of a newspaper she edited was wrecked, and she was imprisoned by the Liberian government. According to the *Observer*, the Liberian paper, the *Independent*, was an organ of opposition to the Liberian government. Upon request from the U.S. Department of State, says the *Observer*, Bertha Corbin was released after five months' imprisonment.

Mrs. Corbin and her husband founded St. Augustine's Church, Kakata, Liberia,

in 1937, under the direction of the late Bishop Kroll of Liberia. They also founded the Samuel D. Ferguson School there, an independent private school covering kindergarten through the first four grades.

At St. Augustine's, said the *Observer*, the Corbins "alternated as lay readers and delivered the messages in the Sunday services. They [baptized], buried the dead — likewise they scrubbed floors and made repairs — in fact, did everything but administer the sacraments, which were given when visiting Episcopal priests came to conduct services. It was a particular pride of their St. Augustine's Episcopal Church in Kakata, Liberia, that it had made contributions toward world missions of the Episcopal Church."

For a time, the Corbins supported the mission by operating a bakery. Mr. Corbin learned the baker's trade by correspondence. Mrs. Corbin has pointed out that, by buying the bakery's products, many Muslims helped support the Episcopal mission.

Mrs. Corbin was a delegate to the Triennial of the Woman's Auxiliary at its meeting in Philadelphia in 1946.

What has she been doing during these past seven years in the U.S.? For a while she was on the staff of St. Martha's House, Philadelphia, an institution of the diocese of Pennsylvania. Later she was house-mother at a girls' school.

She says it was chiefly lack of a sponsor that kept her in the United States so long.

Bertha Corbin was given a send-off party on January 25th at St. Mary's Church, Ardmore, Pa.

## WASHINGTON

### Ten Vacancies

During its second year, the College of Church Musicians at the Washington Cathedral will admit ten fellows to graduate study for the academic year 1963-1964, according to an announcement by the Very Rev. Francis B. Sayre, Jr., dean of the cathedral.

Each musician will be granted a fellowship award to cover the annual \$1,500 tuition fee. During the college's first year there were seven fellows from all parts of the country, some of whom will continue their training for a second year.

At the college individual training is



offered in liturgics, plainsong, hymnody, Anglican chant, anthem repertory, and music for services of Morning Prayer, Evensong, and Holy Communion. The college brings together teachers and fellows to work and live in close community with the Church.

"Applicants are accepted regardless of nationality, race, or religious faith," Dean Sayre said. "Candidates are expected to be organists and choir directors who are seriously interested in the art of Church music and have exceptional talent for this vocation."

Dr. Leo Sowerby, director of the college, has expressed great enthusiasm for the quality of work carried out by students and faculty of the school. Dr. Sowerby formerly was organist and choir director at St. James' Cathedral, Chicago. He was the winner of a Pulitzer prize for choral work in 1946.

Application forms and information on admission requirements may be obtained by writing to the College of Church Musicians, 3507 Woodley Road, N.W., Washington 16, D. C. Applications for 1963-1964 must be received by April 22d. Auditions and interviews for admission will be scheduled in Washington on May 30th.

## **SOUTHEAST ASIA**

### **Out of Many Nations**

Bishops representing the eight dioceses and missionary districts of the Council of the Church of Southeast Asia — a regional group — met in Hong Kong, February 4th to 8th, under the chairmanship of the Bishop of Rangoon, the Rt. Rev. Victor G. Shearburn.

The bishops, together with clerical and lay delegates (who did not attend this meeting), compose the regional Council, which was formed last year to deal with problems common to the various dioceses of the area [L.C., March 11, 1962]. The Church units represented include the missionary districts of the Philippines and Taiwan, of the American Church; the diocese of Rangoon, of the Church of India, Pakistan, Burma, and Ceylon; the dioceses of Singapore and Malaya, Korea, Jesselton, and Kuching — all missionary bishoprics under the Archbishop of Canterbury (Jesselton and Kuching together formerly made up the old diocese of Borneo); and the diocese of Hong Kong and Macao, part of the Holy Catholic Church of China (Chung Hua Sheng Kung Hui), now "detached" from that Church but, under the trusteeship of the Archbishop of Canterbury, faithful to the Constitution and Canons of the Chinese Church.

Two new bishops were welcomed at the meeting: the Rt. Rev. David Howard Nicholas Allenby, who was chosen Bishop of Kuching last year [L.C., September 16, 1962], and the Rt. Rev. Edward G. Loñgid, who was consecrated Suffragan Bishop of the Philippines last month [L.C.,

February 24th]. Observers at the meeting included Bishop Gibson of Virginia; the Rev. Joseph G. Moore, executive officer of Presiding Bishop Lichtenberger's Strategic Advisory Committee; and the Rt. Rev. Bartolome Remegio, representing the Supreme Bishop of the Philippine Independent Church.

The bishops decided, subject to ratification by the entire Council, to assume the trusteeship of the Constitution and Canons of the Holy Catholic Church in China for the diocese of Hong Kong and Macao, after appropriate authorization from the Archbishop of Canterbury and the diocese itself.

Other topics discussed by the bishops included strengthening the Church's life and witness among the Chinese of the dispersion; inter-Church activity and national councils of Churches; the role and function of deaconesses; the Holy Communion in ecumenical context; and Christian ministry and manpower.

Bishop Ogilby of the Philippines is secretary of the bishops' group.

## **MICHIGAN**

### **The Non-Detroit Convention**

The annual convention of the diocese of Michigan was held in Bay City, Mich., on February 13th. It was the first convention to be held outside Detroit in 34 years.

The convention voted to return to Detroit in 1964, but there are plans to take it to other cities in the diocese in future years, as the Bay City meeting was



considered a real step forward in widening the scope of the diocesan programs and in promoting better understanding among the parishes and missions.

At a dinner after the convention, Bishop Enrich of Michigan praised the "policy of the convention with its checks and balances," calling the system a wonderful balance of authority and freedom.

He said that, under the system, "authority comes first — the authority of Christ. Then comes freedom — freedom for responsibility, freedom for the true mission of the Church. Freedom without Christ is freedom without responsibility."

At the dinner, Bishop Crowley, Suffragan of Michigan, presented an award to Miss Wihla Hutson for 40 years of service to the diocese. She is secretary to the executive secretary of the diocese.

The convention admitted two missions to parish status; St. Stephen's Church, Birmingham, and St. George's Church, Milford. It also admitted a new mission, St. Mark's Church, Bridgeport.

Under a new "sector plan" worked up by Suffragan Bishop DeWitt, Bishop Em-

rich named new deans of convocations. The sector plan applies to the Detroit metropolitan area. The new deans there are: the Rev. John E. Lee, the Rev. John Slater, the Rev. Walter Fry, the Rev. William Logan, the Rev. Henri Stines, the Rev. John Shufelt, and the Rev. Wilbur R. Schutz.

Other new deans and their convocations: the Rev. Richard P. Jennings, Blue Water; the Rev. James McLaren, Flint River Valley; the Rev. William Hall, Saginaw Valley; the Rev. Gilbert A. Runkel, Jr., Northern; the Rev. Fred Brownell, Southwest; the Rev. Richard W. Ingalls, Huron Valley; and the Rev. Derwent A. Suthers, Capital. The new deans were installed at a pre-convention service of Evensong, on February 12th. Bishop Craine of Indianapolis was the preacher.

The convention:

✓ Adopted a diocesan expense budget for 1963 in the amount of \$159,800, of which \$140,000 is to be assessed on the parishes and missions, and a missionary extension program budget of \$559,910, including \$305,400 for the general Church. The executive council of the diocese was authorized to increase the missionary budget during the year if an increase is warranted and additional income is assured.

✓ Pushed for legislative activity to prohibit discrimination in housing, as another step in the fight for racial equality. Convention asked Governor George Romney of Michigan to support legislation to see that all citizens have freedom of choice in housing, "regardless of race, religion, color, or national origin."

✓ Referred to the diocesan department of Christian social relations a resolution opposing legislation pending in the state legislature favoring Sunday sale of liquor.

✓ Approved establishment of a diocesan commission on Christian worship and life, consisting of the bishops in the diocese, six presbyters, and six laymen.

✓ Adopted a new major medical plan for clergy and full-time lay workers, which includes improvements in hospitalization benefits.

**ELECTIONS.** Standing committee: Rev. Franklin Bennett; Charles Barth, Jr. Executive council: clergy, Gerald O'Grady, Carl Sayers, Yung Hsuan Chou; laity, Donald Thurber, Mrs. George Edwards, Trevor Hall. Deputies to General Convention: clerical, Charles Braidwood, Allan Ramsay, Gordon Jones, C. George Widdfield; lay, William Walker, Frederic Besimer, Frederic Glover, Jr., Harley F. Copp. Alternates to General Convention: clerical, Henri Stines, Hugh White, William Logan, John S'antlebury; lay, Edward Cushman, Charles Crouse, Albert Heustis, David Dickson.

## **CANADA**

### **Climate: Warmer**

Roman Catholic Bishop Remi De Roo of Victoria personally presented his gift to Archbishop Harold E. Sexton, Metropolitan of British Columbia (Anglican Church of Canada), on the recent 50th anniversary of the archbishop's ordination.

The gift — a combination clock and barometer — was presented during a reception at the Anglican archbishop's home. Queen Elizabeth's representative



in British Columbia, Lt. Gov. George Pearkes, also attended the gathering.

Archbishop Sexton, 74, is a native of Adelaide, South Australia. He was a parish priest in Australia and England before being consecrated in 1935. [RNS]

## CALIFORNIA

### Support to Match Needs

Delegates to the annual convention of the diocese of California, held in San Francisco's Grace Cathedral late in January, approved a budget of \$799,906 for operation during 1963. They also adopted a resolution pledging support to the hopes of Bishop Pike of California for a greatly expanded stewardship effort in the year to come, to match Church needs in the fast-expanding San Francisco Bay area.

**ELECTIONS.** Standing committee: Rev. Lesley Wilder. Rev. Richard Byfield; Richard Archer. Diocesan council: clergy, Thomas Bogard, John Duddington, Alanson Higbie, Harvey Buck; laity, William Brownell, Herbert Ward, Mrs. Theodore Worley. Deputies to General Convention: clerical, C. Julian Bartlett, Sherman Johnson, Lesley Wilder, John Haverland; lay, Philip Adams, Robert Arnold, Howard Freeman, George Livermore. Alternates to General Convention: clerical, Richard Byfield, Darby Betts, John Wyatt, David Hill; lay, John Galaher, Reeves Cross, Arthur Farwell, Philip Dalton. Delegates to provincial synod: clerical, David Forbes, John Ashby II, Warren Debnham, Trevor Hoy; lay, Edmund Burr, Howard Freeman, Herbert Ward.

## PUBLIC AFFAIRS

### Viewpoint

An Episcopal priest said recently that federal court decisions "ordering various schools around the country to admit Negroes are destroying our American system of government."

The Rev. James P. Dees, rector of Trinity Church, Statesville, N. C., and president of North Carolina Defenders of State Rights, Inc., said, "These judicial decrees violated the rights specifically reserved to the various states of the union by the Constitution."

In handing down the decisions, he said, "certain judges were destroying the system of separation of powers placed in the Constitution by the framers of that document by usurping law-making authority expressly designated to the legislative branch of the government." [RNS]

## WEST INDIES

### Background for Problems

The Rev. E. Wilson Carlile (former chief secretary of the English Church Army and grandson of Church Army founder Prebendary Wilson Carlile) now vicar of St. Peter's Church, Leicester, England, is visiting the Caribbean islands to learn about the background of some of his parishioners. About one third of St. Peter's parishioners reportedly have migrated from the islands.

Fr. Carlile's intent is to enter as far

as possible into the Church life of the islands, so that he will be better equipped to handle the problems of his people.

He says he spends more than a third of his time ministering to people from the West Indies, and that he hopes his visits to the dioceses of Jamaica and Antigua will help him understand the problems more clearly. Fr. Carlile's parish is a multi-racial one, where he hopes "members from all countries represented . . . may find a spiritual home. I do not delude myself. It is no easy task. The harder I work at it, the more I am aware of the obstacles."

## PENNSYLVANIA

### Parish Brain

"Along with the roster of hundreds of parishioners who assist in the worship of God by serving on our altar guilds, as acolytes, choristers, or readers, or who assist in the teaching of the Word in Church school, or those who assist in spreading the Gospel through the printed page by helping with Trinity Press," began an item in the latest *Trinity Chimes* from Trinity Church, Ambler, Pa. — in addition to these, the paper said, "there is a new category of service open to volunteer workers at Trinity. . . . This is the group now being formed to receive training as operators for our new computer."

To explain the use of the new device, the parish paper pointed out:

"We obviously do not need a computer either to count our parish money or people! But, as other parishes join us in the use of our 'computer center' for the Episcopal Church, we estimate that a few hours' weekly work with this high-speed automated data processing equipment will save thousands of man- and woman-hours for our fellow Christians in acting as careful stewards of the Lord's business, and — incidentally — help us use the talents of our people to reduce the parish debt.

"The 'computer center' is . . . part of the rented equipment of Trinity Press."

## TEXAS

### Lone Star Council

by the Rev. JAMES L. CONSIDINE, Jr.

The council of the diocese of Texas met in Galveston, February 7th to 9th, in what may be the most misunderstood gathering in the 114-year history of the first foreign missionary jurisdiction of the Church.\* The impression of council actions which greeted me upon my return home seemed at considerable variance to the actions as I witnessed them. We had a "bad press." Is this because the Church, meeting in council, is not understandable, or does the fault lie with the news media?

Bishop Hines of Texas addressed the delegates at the opening service. He said:

\*Texas, second largest of the United States, once was an independent country. The territory has since been divided into five ecclesiastical jurisdictions.

"The whole earthly order of things has changed, and never again can return to what they were in the past. Let us take care that we do not sleep through this revolution. . . . For — if we are what our tradition claims for us — sons of the most high God by faith in Christ Jesus — we are the revolution."

He spoke out against the kind of book censorship plaguing this area. "The ruthless rooting out from libraries of literary works just because they contain four-letter words . . . is as devoid of imagination as it is fraught with stupidity. This is not to support authors of smutty books, but rather to guarantee legitimate freedoms of the creative artist and author. . . . The Church would do well to encourage and provide for young people, in cooperation with parents, a program of education in the Christian meanings of sex, together with its divinely ordained and profoundly beautiful responsibilities. . . ."

The previous council had authorized the study of the possibility of allowing women the opportunity to serve on vestries and as delegates to council. Bishop



Hines said that he hoped council would make the necessary changes in the canons to bring about this change. Council decisively voted down every attempt to permit the election of women, in spite of the bishop's support.

Last year's council instructed the board of trustees of St. Luke's Hospital (a 300-bed facility located in the Medical Center in Houston) to report to this council its plans for the complete racial integration of the hospital. Integration had been ordered several years earlier but the board had not carried out the wish of council. In his address, the bishop supported the board's proposal, as given in the report, "not because it coincides with my thinking about this very important matter, but because I believe it to have been arrived at honestly and openly by men who take their trusteeship seriously, and who have the hospital's present and future [welfare] at heart."

The board's report provided for full integration by January 1, 1966. An amendment was offered changing the effective date to January 1, 1964. After considerable debate, the amendment lost by a standing vote of 208 to 201, all alternate delegates having been cleared

*Continued on page 15*



# Tongues at Yale

by Jo-ann Price

Religious News Reporter, New York *Herald-Tribune*

Sophisticated Yale University has become the latest setting for the "speaking in tongues" phenomenon.

Since September, some 20 Yale students have reported to their chaplain that they have experienced glossolalia, as the "tongues" faculty is known.

The reaction of chaplains, roommates, faculty members, relatives, and friends of the young people has been to advise patience and caution. A few outsiders have been concerned about what has happened to their tongues-speaking, but intelligent, friends.

The "tongues" phenomenon at Yale is part of a nationwide manifestation. Within the last two and a half years, it has spread in the ranks of U.S. historic, main-line Churches.

Early this February, Religious News Service reported many mid-west Lutheran pastors and laymen had experienced it. And in mid-October, 1962, a special American Lutheran Church committee said tongues-speaking Christians should not be forbidden from the practice. But it advised against pressures being brought on others in congregations to experience the phenomenon, too.\*

One of the Yale men, Robert V. Morris,

\*In the Episcopal Church, the first public attention to focus on the phenomenon in recent times came in 1960, when it became known that several of the members of a parish in the diocese of Los Angeles had become practitioners [L.C., July 10, 1960]. Among other places where the phenomenon came to public notice was the diocese of Chicago, where a commission appointed by Bishop Burrill of Chicago warned against "separatism, irrationality and emotional excess," and a contemporary fondness for the new and "sometimes for the bizarre"; and recommended that the exercise of the phenomenon "in no way intrude itself into the regular worship and work of the Church so as to disturb the order and peace thereof."

The commission also recommended that practitioners "avoid occasion for giving offense to the Church" by suggesting a superiority over non-practitioners, that "the exercise of the gift be guarded . . . so as to protect both the faithful and the weak from the dangers of irrationality and emotional excess," that practitioners "consult regularly with their pastors," and that "groups of people who exercise this gift under the auspices of any minister of this Church . . . report regularly to the bishop" through that minister.

The commission recognized that such a phenomenon may be the work of the Holy Spirit in renewing the Church, and advised the exercise of charity, but pointed out that "in anything like 'spiritual speaking,' which wells up from the mysterious depths of our humanity, where in so many forms primal evil wrestles with the urgency of redemptive good, there is always a most serious danger of delusion, and even of diabolic deception." The Church, the commission said, must "protect the faithful from any possible incursion of the irrational or pathological forces which prey upon the depths of our nature" [L.C., January 1, 1961].

21, an Episcopalian from Detroit, estimated that between 2,000 and 10,000 Episcopalians had received the "baptism of the Holy Spirit" and spoken with tongues.

So concerned was the House of Bishops that it said in a statement on "new movements in the Church" last fall that Episcopalians should be "generous, and charitably critical" toward those who say they have had the "tongues" experience [L.C., November 18, 1962].

The bishops urged those who have spoken in "tongues" against "self-righteousness, divisiveness, one-sidedness and exaggeration." They noted that the Church, as a spiritual home, is "spacious."

"Speaking in [or with] tongues" is something modern Scripture scholars have not diagnosed with black-and-white certainty. It is recorded as a common phenomenon in New Testament times. In Acts 2:4 one reads how, on the day of Pentecost, the Apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Scholars still puzzle over what occurred, verbally, at Pentecost.

St. Paul, who took the manifestation very seriously as one of the "lesser" gifts, and spoke in tongues himself, attested that the custom was widespread at Corinth. But the inability of those possessing the faculty to disclose the meaning of what they said led him to view it with some suspicion and to contrast it with the gift of prophecy [I Corinthians 14].

In modern times, the phenomenon has been linked to the Pentecostal Churches. That it has spilled over into the more traditional, and liturgical, Churches of this country is regarded by many Church leaders as perhaps reflecting a need for revitalizing historic Christian structures.

What happens when "tongues" occur in the unlikely, and modest, setting of the Bible-oriented Inter-Varsity Christian Fellowship of Yale? Who are the students

and how do their spiritual advisors feel about the whole thing?

For two and a half days, five of the young people involved spoke freely and feelingly to a reporter of their experience, their efforts to make it meaningful in their own lives, and the sometimes painful attempt to relate it to Church life in a non-Church atmosphere. How do you explain "tongues," say, to a track teammate?

Just as honestly, five of Yale's eleven chaplains — two of them withholding identification—spoke of the human dilemma of the pastor to a diverse, intellectually powerful student body. Can the chaplain go to one of the 10 p.m. Sunday meetings in Branford Chapel, where "speaking in tongues" has occurred, without appearing to endorse the movement? Is the movement itself a kind of rebellion against traditional Church structures which he, as chaplain, symbolizes on campus?

During the interviews, one sensed great good will, as well as soul-searching, by all concerned.

All five of the students questioned have good scholastic records. Three plan to go



**Robert Morris:** "It makes one more aware of the Real Presence."

on into the Presbyterian ministry, one into the Episcopal priesthood, and the fifth, a sophomore, is undecided about the ministry. There is some denomination-switching in the young men's backgrounds, generally from a fundamentalist type membership into Presbyterian or Episcopal discipline.

They are friendly with the Roman Catholic group on campus. One among the score of "tongues" speakers is a Roman Catholic and a daily communicant at St. Thomas More chapel.

Some of the five interviewed are deacons in the University Church and active in religious-sponsored hospital, slum, or social work in New Haven. One gave up participation in the track team to devote more time to the Inter-Varsity Christian Fellowship.

As an Episcopalian, Robert Morris said his "tongues" experience of the Holy Spirit indicated a charismatic renewal of the Church.

"Tongues, healing, and other gifts of the Holy Spirit are sacramental occurrences," he said. "They are no less sacramental than Baptism is. They are outward and visible signs of inward spiritual grace."

Photos, pp. 10 and 11, by Jo-ann Price.



Robert is president of the Inter-Varsity Christian Fellowship and vice chairman of the University Chapel deacons. He plans to apply for admission to General Theological Seminary in New York. He regards the "tongues" phenomenon as leading him to an appreciation of the "richness of my Church." He feels it is also a potential source of spiritual help to priests engaged in inner-city Church work, upon which he has tentatively set his sights as a future clergyman.

"To me," the blond Yale senior said, "this experience of the Holy Spirit enriches a person's understanding and encounter with the Sacraments, particularly the Eucharist, because it makes one more aware of the Real Presence."

Last summer, Robert began investigating "speaking in tongues," divine healing, and allied manifestations. Testimonies in the magazine, *Trinity*, published by the Blessed Trinity Society of Van Nuys, Calif., spurred the interest. Returning to Yale in the fall, he discovered several friends also were aroused by accounts of gifts of the Holy Spirit.

Robert wrote the magazine on September 25, 1962, to ask it to recommend someone to speak to the group. "We need someone acceptable both to the academic community and 'respectable' Churchmen, and filled with the Holy Spirit," the request said.

The result was a visit to Yale in October by the Rev. Harald Bredesen, ordained a Lutheran minister, who is pastor of First Reformed Church, Mount Vernon, N. Y. Now on leave from his parish for a year, Mr. Bredesen is on the board of directors of the Blessed Trinity Society and is supported by it in a traveling assignment as planner of charismatic "Christian Advances" on university campuses.

Within two weeks after his talk to the Inter-Varsity Christian Fellowship, several of the Yale men experienced "tongues." Mr. Bredesen wrote in the Christmastide issue of *Trinity* that "this little group at Yale has experienced a breakthrough by God."

David Fischer, 24, of Los Angeles, who was graduated Phi Beta Kappa and *Summa Cum Laude* from Stanford University, is now on a one-year Danforth Foundation internship at Yale. One of the key men in the "tongues" group, he is studying the campus ministry before returning for his final year at Princeton Theological



**David Fischer:** "The deeper aspects of my heart are articulated in praise to God."

March 3, 1953

Seminary and ordination into the Presbyterian ministry.

Asked to describe the manifestation, he described it as a "rather objective," apparently unemotional, experience. "It isn't a trance-like experience in which you lose consciousness, or anything like that," he said.

David noted that the phenomenon "can be exercised at will by an individual Christian, alone, in his private meditations or in prayer groups" but "it is a misconception to say that you don't understand mentally what you are saying, and that therefore it is useless."

"My personal analysis of the value of this is the way the deeper aspects of my heart are articulated in praise to God," he said. "To me, the perspective on this begins with the risen Christ pouring the Holy Spirit upon the Church."

Both David and Robert depicted the sounds as sometimes verbalized, sometimes muttering, and sometimes a kind of major-chord rhythmic singing. Some of the verbalizations seem to be recognizable as Swedish or German. Mr. Bredesen impressed the group with an account of his



**David Wills:** Pentecostal-type gifts such as tongues are "breaking down denominational lines among Protestants."

speaking Coptic Egyptian suddenly to an astounded Egyptian girl.

In the early stages, the young men spoke simultaneously. Now they tend to individualized speaking and intercessory prayers for specific people.

One problem, David noted, is that no one of the group has yet received a "dependable" gift of interpretation, to pass the message, which sounds like gibberish to an outsider, on to the group.

However, he said, several prophecies have been relayed to the students. He described these as generally in the first person, often pictorial, with biblical messages in language similar to the advice which St. Paul gave to the Apostles of the early Church.

Both David and another Inter-Varsity member, Walter Wright, 19, a sophomore, of Monrovia, Calif., said that about a week after the first "tongues" experience, the group gathered in Robert Morris's room in Saybrook College.

"We had been meeting in private," Walter, a tall, smiling young man related. "A sentence kept coming to my mind, and suddenly I said it: 'Be ye witnesses to my people.' The fellows were as surprised as



**Walter Wright:** "I was directed to prepare myself."

I was. We decided, wisely, to talk to the chaplains and to make an effort not to offend by lack of information."

Walter described "tongues" as giving him insight into the patterns of his life.

Always keen on athletics, he quit the Yale track team last fall because of his religious experience. "I'm not quite clear, myself," he recalled. "I've participated in athletics actively all my life and I love it. After our experience here, I felt that time is a gift and that in the context of the Christian faith there was something for which I was responsible — a role. I don't yet know what this is to be. Track took 10 hours a week, but I was directed to prepare myself. It's an open-ended — something — which I'm going to be given as a responsibility."

Walter noted that four leaders of the movement will leave Yale next year. Some one will "have to fill the vacuum." When Walter left the team, as a promising broad jumper, "one friend was concerned — he thought I was in a state of psychological deterioration."

David W. Wills, 21, who grew up with Walter in Monrovia and was graduated last June from Yale, expressed the view that pentecostal-type gifts such as tongues are "breaking down denominational lines among Protestants." David Wills is also headed for Princeton and the Presbyterian ministry. He is a Carnegie Teaching Fellow in history at Yale.

"I hope," he said, "the experience has awakened us to the need of the fullness of the Church, and that it can be harnessed in the ecumenical movement." But it "should not be a substitute for the full prayer life," he added.

"Tongues" has been a sign God has given to us to do the task of renewal and reunion," commented Donald Edwards, 20, of Tulsa, Okla., vice moderator of the Westminster Foundation and member of the executive board of the Inter-Varsity Christian Fellowship. A junior, Donald plans to go into the Presbyterian ministry after studies at Princeton Theological Seminary.

The "tongues" phenomenon, he said, first brought "very deep joy" followed by a "crushing" sense of responsibility for people in "the world about us." As with all the students questioned, Donald encountered an "open" attitude on the part

*Continued on page 19*



*Too many people admire*

# JOHN WESLEY

*for the wrong things, says the author*

by James Lufkin



James Lufkin

*Mr. Lufkin, his wife, and five children, are active members of St. Mary's Church, St. Paul, Minn. He taught English at a midwestern university and at present is a writer for a company which manufactures control systems for spacecrafts.*

Most Anglicans have all but forgotten John Wesley, and of those Methodists who do remember, all too many admire him for the wrong things. But he was probably the greatest preacher, and certainly the greatest evangelist, the Church of England ever had, and he was no sectarian. He made a plea for Christian unity that deserves to be heard again today.

The mention of Wesley's name now calls up a number of different images. We hear him identified as "the founder of the Methodist Church," or as "a great reformer," or "a great pioneer missionary to America," or "that great hymn writer," or even "a great teacher of children." Was he all of these, or any of them?

First of all, let us consider his reputation as "founder of the Methodist Church." Crediting John Wesley with this distinction is something like accusing George III or Lord North of "founding" the American Republic. "I never had any design," he said less than two years before his death, "of separating from the Church

[of England]. I have no such design now. I do, and will do, all that is in my power to prevent such an event. . . . I live and die a member of the Church of England, and . . . none, who regard my judgment or advice, will ever separate from it." Much earlier, in middle age, he said in his sermon, "On Schism," "I am now, and have been from my youth, a member and a minister of the Church of England. And I have no desire or design to separate from it, until my soul separates from my body." In fact, the separation of his movement was brought about almost literally over John Wesley's dead body.

What of John Wesley's reputation as a reformer? It is not justified. Except for an early and courageous stand against slavery, he accepted the social and political institutions of his day almost without question, and he cannot be seriously compared with Luther, or Calvin, who preceded him by 200 years and who fought to change the very constitution of the Church. He believed, incidentally, that democracy was both practically and mor-





John Wesley  
A powerful voice and plain language.\*

ally wrong, and he was opposed to the American Colonies' struggle for independence.

His mission to America, which he undertook when he was 33 but before he experienced his "conversion" at Aldersgate, was a pitiful failure and deserves to be forgotten. He reported that the Indians were incorrigible, and he became involved in a love affair which he managed so badly that it created — in spite of the fact that he apparently did nothing that was morally reprehensible — a public scandal that drove him out of the Colonies and back to England.

His reputation today as a hymn writer is not simply the result of confusion with his brother Charles; he actually did write a few hymns, although the two that appear in the American Episcopal Hymnal are merely translations, and he may have edited a great many more. But it was Charles who wrote the famous hymns. The Hymnal 1940 includes 17 of Charles' hymns, some of which are indeed great: "Come, thou long-expected Jesus," "Hark! the herald angels sing," "Christ, whose glory fills the skies," and, "Love Divine, all loves excelling."

Finally, there is the persistently recurring image of John Wesley as the "great teacher of children." The September, 1962, issue of the Methodist national magazine, *Together*, features an article quoting him at length in this imaginary capacity. The fact is that in an age that was notoriously cruel and indifferent to children, John Wesley was singularly un-inspired in this respect. He found nothing wrong with a system that exploited small children by working them 12 and 14 hours a day in factories, under the harshest imaginable discipline. Brought up himself in

a country parsonage by a mother who taught children even before they could talk to "fear the rod and cry softly," he drew up a method of education which would deny them all play and not allow them to cry at all. "No educator," says the *Dictionary of National Biography*, "ever had a worse system with children." This may be an exaggeration, but it would be hard to prove it so.

What is worth remembering about John Wesley is that he took the Word of God to hundreds of thousands of people who had seldom or never seen the inside of a church, riding nearly 5,000 miles a year and preaching 15 sermons a week for 50 years to do it, that he spoke with great conviction and tremendous effect, and that he developed and guided a great missionary movement until it had nearly 500 preachers and 114,000 members in Great Britain and America. And, as Anglicans, we need to remind ourselves that it was John Wesley's personal example, even more than the work of the Methodist movement, that inspired the Evangelical Revival in the Church of England.

In spite of the Reformation and the subsequent triumph of the Established Church, England in the 18th century was much less Christian than it had been in the Middle Ages. Wesley and his close friends and all his early followers were ordained clergymen of the Church of England, but they saw that their Church was not reaching a vast part of the population. They worked very much like missionaries in a heathen country. They were accused of emotional spell-binding ("enthusiasm," it was called) and of over-emphasizing a few simple truths. They pleaded guilty, in effect, and went on.

Wesley preached (by necessity at first, when church doors began to be closed to him, and soon by preference) in the open air. Even this was denounced by the orthodox as improper until it was pointed out that there was a fair precedent, after all, in the Sermon on the Mount.

He had a powerful voice and used the plainest possible language. Walter Scott said his style was "vastly too colloquial" — a reproach that becomes quite a compliment when we consider that most of his audiences were largely illiterate and that his own erudition was such that he habitually conversed in Latin with his brother Charles.

He had the gift of moving his hearers as only the greatest evangelists have had, and he frequently held the attention of huge audiences.

At the age of 78, John Wesley recorded in his *Journal* that he had just preached to 22 or 23 thousand people near a town in Cornwall.

Although the texts of many of Wesley's academic or town sermons have been preserved, we have little record of his field sermons. But the effect they had on his hearers is now history. He soon learned to restrain the emotional displays in his

congregations that brought discredit on the movement at first, but his faith carried great conviction and he spoke directly to men's hearts.

Even in church services, where he addressed people who were presumably familiar with the Gospel, both his message and his manner were in sharp contrast to the cold, intellectual reasonableness of the Latitudinarian priests who dominated the Church at that time. His most insistent recurring theme was God's love for man, and man's need to love both God and his fellow man. He put religion back into men's hearts.

The Anglican Church historian, Henry Wakeman, in a brilliant analysis of Wesley's character and achievement, compares him at length with St. Francis of Assisi. Nearly five centuries apart, both ministered to "the poor, the unlearned, the neglected"; both preached simple, forceful sermons and did their best work in the open rather than at formal services; both experienced "the sneer of the worldly . . . the dread of the orderly, the dislike of the parish clergy, the timidity of the bishops . . ." and both achieved "the revival of personal religion in a coarse and profligate age through the instrumentality of a society." Both, finally, were powerfully individual personalities, working within a large and powerful Church to which both remained fundamentally loyal. But the followers of St. Francis remained in the Church, and those of John Wesley could not.

From the Anglican point of view, the departure of the Methodists, which began shortly before and was completed shortly after Wesley's death in 1791, must be regarded as tragic. Twelve million Methodists are now outside of the Anglican Communion, and the bonds that the two groups have in common are much greater than their differences. But Wesley saw the separation coming, and his view of it deserves to be better understood.

What must have puzzled many loyal but sympathetic Anglicans of Wesley's day was the apparent disparity between his pleading and preaching *against* separation and the specific acts which made it "inevitable." The growing Methodist movement in America needed ordained priests. Like the parent movement at home, it was reaching multitudes who were not reached by the established organization, and it needed to minister to them. No bishop, not even those, like Exeter, with whom he was on very good terms personally, would ordain priests for Wesley's movement. He therefore ordained his own. He sent two "superintendants," Asbury and Coke, to serve, for all practical purposes, as bishops. To the Establishment, this was the end. And it was the end — of a long and bitter process of estrangement, begun over 40 years earlier when some Methodists were denied Communion because they were Methodists.

*Continued on page 19*

\*Portrait of John Wesley is a copy, by a 19th-century Philadelphia engraver, of the oil painting by John Jackson.



## Head and Heart

A great Anglican, who — against his own will — became the founding father of one of the greatest schisms within Anglicanism, is the subject of a most interesting article in this issue by James Lufkin [page 12]. John Wesley's religion of the heart both brought new life into the Church of England and led to the creation of a separate Church body, the Methodists, who although they remained a relatively small group in England, became one of the largest Protestant denominations in the U.S.A.

The moving passage with which the article ends, offering the loving heart in total disregard of doctrinal and sacramental differences, seems to us to exemplify both the strengths and the weakness of Wesley's outlook. Because of it, millions who knew little or nothing of Christ were brought within the fellowship of the Gospel. And because of it, these millions are separated from other millions of followers of the same Lord.

Intellectual and ecclesiastical structures cannot be dispensed with in the name of love, even though they are lifeless forms unless they are the dwelling place of love. It takes both the head and the heart to make a whole man, and it takes both to make a whole Church. God grant that, as the spiritual descendants of these movements converse with each other in our own times, they may find a way to Catholic and Evangelical wholeness without losing the values they have maintained in separation.

## The Spirit and the Body

Speaking with tongues is in the news again, as the report beginning on page 10 shows. Religious bodies in which this phenomenon is a normal element of the religious life, such as the Assemblies of God, distinguish between two types of experience, both of which have the same external manifestation.

The first, and most important, is the "infilling with the Spirit" or "baptism with the Spirit." Like the sacrament of Confirmation in the Catholic tradition, this is regarded by Pentecostals as a once-in-a-lifetime thing, not entirely necessary to salvation, yet to be sought and expected as a spiritual step for everyone. Speaking with tongues is the "initial physical evidence" of this infilling, and the fruits of holy living and love of God and man are expected to follow.

The "gift of tongues," as a continuing endowment of individuals, on the other hand is, like the gift of interpretation or of prophecy or of healing, a special charisma not given to everyone. Thus, St. Paul's "Do all possess gifts of healing? Do all speak with tongues?" is understood as referring to the continuing gift, which some

possess and some do not. Pentecostals believe that every New Testament reference to the receiving of the Holy Ghost is to be understood as implying that the "initial physical evidence" of speaking with tongues took place.

The determinative evidence of God's work in the individual, as our Lord reminds us more than once, is the Christian character exhibited in his life. "By their fruits ye shall know them." St. Paul says a good deal about tongues and other charismata in I Corinthians 12 and 14. And the great chapter on love, I Corinthians 13, is an integral part of the discussion. It is a "more excellent way" than any special spiritual endowment; unless a man has love, all his charismatic gifts, indeed all his faith and almsgiving, are worthless. The same could also be said of Baptism and of Confirmation, of prayer and Bible-reading, for there is no saving act of God in relation to man which cannot be rejected by the unconverted and loveless heart.

In the New Testament, although we would not assume that every instance of the giving of the Spirit was accompanied by a speaking with tongues, it is clear that the two things did come together on many occasions. The fact that something had happened to those who received the gift was shown by this or by some other external sign.

But the Church very soon arrived at a conviction that the apostolic laying on of hands (or anointing) with prayer was all the evidence needed to show that the event was occurring; and that no evidence, not even the moving of mountains, would suffice to show that he who had received the gift would continue to grow in faith and hope and charity.

When, in I Corinthians 12: 3, St. Paul says, "Therefore I want you to understand that no one speaking by the Spirit of God ever says, 'Jesus be cursed,' and no one can say 'Jesus is Lord' except by the Holy Spirit," it seems to us that the inference for later generations is that confession of Jesus Christ as Lord and Saviour is an act of the Spirit which gives as much, and as good, evidence of His presence as any charismatic manifestation.

Therefore we cannot agree with our Pentecostal friends that speaking with tongues is the necessary evidence of the gift of the Spirit, and we believe that St. Paul's remarks in the same chapter about the one body of the Church and several Spirit-given ministries therein — beginning with the apostolate — need to be meditated upon as equally vital elements in the Spirit-filled life of the one body.

Nevertheless, we cannot believe that God means nothing by this resurgence in our time of pentecostal experiences. The sheer *awareness* of the Spirit which was so characteristic of the first-century Church has been sadly lacking in Christendom for many generations. Nothing exhibits this more, in our estimation, than an effort undertaken in good faith to overcome it: the addressing of prayers to the Spirit by those who feel that to address all our prayers to the Father or the Son is in some way to neglect the Third Person of the Trinity. The Spirit is in us, and when we pray, we pray with His voice. The only prayers anciently addressed by the Church to the Spirit are invocations: "Come, Holy Spirit." When He comes to us, He takes us in a real way up into the fellow-



ship of the Trinity and speaks through us to the Father and the Son.

If our minds are blocked against saying this in English, perhaps some of us have to say it in an unknown tongue! For our part, with St. Paul, we would say, "Nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue."

The experiences at Yale are a part of the whole picture. One may psychologize or rationalize them — feeling, perhaps, that students in a first-class university have unfairly confused the image of pentecostalism as a religious exercise of simple rural folk. But psychologizing and rationalizing — and even theologizing — are merely human means of reflecting upon what God is doing in history. What He does is not dependent upon what men think of it.

It is of interest that the "main-line Churches" are, by and large, not taking the hostile attitude toward the phenomenon that they did a generation ago. Perhaps this is due, in some measure, to a difference in the atti-

tude of those who have the experiences. There may be less pride and imperiousness on both sides.

The Churches of America — including the Episcopal Church — need the vivid awareness of the Spirit which characterizes those who practice speaking with tongues. They need the love, joy, and peace which are the fruit of the Spirit, together with patience, kindness, goodness, faithfulness, gentleness, self-control. Against all these, as St. Paul says, there is no law.

But there is another aspect of the work of the Spirit — "the unity of the Spirit in the bond of peace," as the Epistle to the Ephesians puts it. Those who have the one Spirit are united in one body with one Lord, one faith, and one Baptism. Perhaps the most conspicuous activity of the Lord in relation to His Church today is the way in which He is drawing it into unity. And this indeed may require a fresh outpouring of the gifts of the Spirit, so that the unity of the Church may not be mere human togetherness, but the *koinonia*, the something-in-commonness, of those who by one Spirit confess one Lord.

## NEWS

*Continued from page 9*

from the voting areas. After the amendment was defeated, the report of the board was adopted (after two recounts) by a vote of 244 to 163.

The council authorized all boards of trustees of diocesan institutions to proceed with desegregation without presenting their plans to council for prior approval. Delegates tabled a motion to accept invitations for future councils only to those cities where non-segregated facilities would be available for all delegates.

In other actions, the council:

✓ Approved setting up a funds appeal for \$125,000 to mark next year's 125th anniversary of the founding of Christ Church, Matagorda. Of this amount, \$50,000 would go to the National Council toward the cost of the new headquarters building.

✓ After beating down several amendments, approved inclusion in the 1964 missionary quota budget of up to \$100,000 for the amortization of indebtedness already incurred in the purchase of sites and building of buildings for advance mission work in the diocese.

✓ Approved for 1963 a diocesan assessment budget of \$162,900 and a missionary quota budget of \$621,441.

✓ Adopted a new canon establishing the William Temple Foundation at the University of Texas Medical Center in Galveston. According to the Rev. E. A. Vastyan, who has been ministering in this area since 1960, this is "a new ministry working in a way not before attempted with the medical community. . . . It will attempt to bridge the gap between medicine and Church."

✓ Authorized the executive board of the diocese to investigate the possibilities of inviting the General Convention of 1970, and instructed the board to report back to the next council. Bishop Hines said, "It is my feeling that General Convention has a date to keep with the Church in the southwest, and in this diocese in particular."

✓ Defeated an attempt to amend canons to require a two-thirds majority vote of council before allowing a parish or mission delinquent in all or part of its assigned quota to vote on the adoption of a new quota budget. A vote "by orders" was called for. The proposed amendment failed in the clerical order by an exact split (61-61). A two-thirds majority would have been necessary.

✓ Entered into a "companion diocese" relationship with the diocese of Nyasaland, whose bishop, the Rt. Rev. Donald Arden, was speaker at the annual banquet.

✓ Admitted as a parish St. Matthew's Church, Austin. Admitted as missions St. James' Church, Beaumont; All Saints' Church, Bridge City; St. Columba's Church, Houston; and the Church of the Good Shepherd, Humble.

**ELECTIONS.** Standing committee: Rev. J. Thomas Bagby; Ralph Spence. Executive board: Rev. John Desel, Rev. Charles Dobbins; Tom Moore, Jr., Caldwell McFadden, Stephen Gallagher. Delegate; to provincial synod: clerical, Lawrence Brown, Stanley Hauerer, Charles Wyatt-Brown, Albert Etling; lay, J. W. Kilpatrick, Philip Masquelette, Frank Speary, R. Tyson.

### PHILIPPINES

## Three Who Contributed

The annual convocation of the Philippine Episcopal Church was held at the Cathedral of St. Mary and St. John, Quezon City, on January 30th and 31st. Some 70 clerical and 60 lay delegates attended.

The theme of the convocation address of Bishop Ogilby of the Philippines was, "The Difference that Christ Makes." The bishop paid tribute to three men who had made significant contributions to the life of the Church during the past year: The Very Rev. Wayland S. Mandell, dean of Philippine Independent Church affairs for the Presiding Bishop; Dr. Channing Lefebvre, director of music at the cathedral, who has given his services during the past

eighteen months (having retired from active work in the United States); and the Rt. Rev. Edward G. Longid, who was consecrated as Suffragan Bishop in the Philippines on February 2d [see L.C., February 24th].

The bishop charged the convocation to consider the following: participation in the National Council of Churches in the Philippines; the development into parishes by more missions; the encouragement of "bold and ingenious" community projects assumed and sustained by local personnel; the sending of a second Filipino missionary priest to the diocese of Jesselton for work in the North Borneo Interior Mission; greater local support on the part of the congregations and institutions; more activity on the part of the laity.

In answer to the bishop's charge, a resolution was passed regarding the participation of the Philippine Episcopal Church in the National Council of Churches in the Philippines. The resolution (in part) reads:

"Resolved, that the convocation endorses the constitution and by-laws of the National Council of Churches in the Philippines and hereby enters into membership in that organization."

The need of a Church-owned college or university was discussed. The convocation expressed the opinion that such an institution was essential to the development of the Episcopal and Independent Churches. However, the bishop pointed out that, contrary to the belief of some, a college in Quezon City has not been purchased by the Philippine Episcopal Church. [At its fall, 1962, meeting, the National Council approved in principle, subject to the action of the Bishop of the Philippines, the purchase of Capitol City College jointly with the Philippine Inde-



pendent Church. See L.C., December 16, 1962.]

The Rev. Henry Kiley, a graduate student at General Theological Seminary, was appointed the district's clerical delegate to the Anglican Congress, and Mr. Resurrección Boteñan, director of mission schools in the Bontoc area, was elected by the convocation as lay delegate.

## INTERCHURCH

### Five Views of Rome

"An Anglican's Impression of the Vatican Council and Roman Catholicism," "Conciliar Protestantism Looks at Conciliar Catholicism," "An Orthodox Priest Considers the Vatican Council and Roman Catholicism," "A Calvinistic Impression of Roman Catholicism," and "A Rabbi's Impression of the Vatican Council and Roman Catholicism" are the titles, in order, of five lectures scheduled for the Loyola University Ecumenical Forum in Chicago. The lectures were slated for the University Center, Rush and Pearson Streets.

The Rev. Reginald H. Fuller, professor of New Testament literature and languages at Seabury-Western Theological Seminary, was to give the first lecture at 8:00 p.m., on February 25th. Other lecturers (in order), with the dates of their lectures, are:

- ✓ March 11th, Dr. Howard Schomer, president of Chicago Theological Seminary.
- ✓ March 18th, the Rev. John Hondras, pastor of St. Andrew's Greek Orthodox Church, Chicago.
- ✓ April 8th, Dr. Joseph Harontunian, professor of systematic theology at the University of Chicago Divinity School.
- ✓ April 22d, Rabbi David Polish, of Beth Emet Synagogue, Evanston, Ill.

The 45-minute lectures are open to the public, and are to be followed by discussion periods.

## CHRISTIAN SOCIAL RELATIONS

### Alternatives

The Harris County (Texas) government has retained an Episcopal clergyman to counsel young people applying for marriage licenses, particularly those applicants who wish "quick" licenses because they are pregnant. (Harris County includes the city of Houston.)

The counselor is the Rev. Hartsell H. Gray, Jr. He will work out of the office of a county judge.

"Most of the young people seeking quick marriage licenses need guidance," Mr. Gray said. "Because of their economic status and [other reasons], they have never had access to this guidance.

"My job will be to explain to them the alternatives to a forced marriage and [its] probable result."

[RNS]

## NCC

### Guest List

The names of the 16 leading Russian Christians scheduled to visit this country for three weeks in March have been announced by the National Council of Churches, host to the guest delegation.

Heading the Russian Orthodox Church's 10-member group will be Archbishop Nicodim of Jaroslavl and Rostov, president of the Moscow Patriarchate's Department of External Church Affairs.

The other six visitors will be representatives of the Georgian Orthodox Church, Armenian Church, Evangelical Lutheran Churches of Estonia and Latvia, and the Union of Evangelical Christians (Baptists).

The March visit is the second to be made by Russian religious leaders in a series of exchanges started in March, 1956, when the National Council sent a group to the USSR.

That first visit was returned in June of the same year by a comparable delegation from Russia. In 1962, another NCC delegation went to Russia and during that time arrangements were made for the coming visit to this country. [RNS]

## WESTERN NEW YORK

### Urban Increase

The diocese of Western New York's annual convention, meeting in St. Paul's Cathedral, Buffalo, February 4th to 5th, heard reports concerning the plans for observing the 125th anniversary of the diocese, May 12, 1963, at a service in War Memorial Auditorium, Buffalo. The Very Rev. George F. O'Pray, chairman of the anniversary committee, announced that the Presiding Bishop will be the preacher at the service and that a dinner honoring Bishop Scaife of Western New York on the 15th anniversary of his consecration and the 25th anniversary of his ordination to the priesthood will be held after the service.

The February meeting of the convention marked a shift from its usual May date. The change was a result of action taken at the 1962 convention as a part of the voluntary stewardship program. Under this program the quota system has been abandoned and voluntary pledges to the support of the diocese and national Church are taking its place. Bishop Scaife reported that the voluntary pledges for 1963 total approximately \$310,000, a slight increase over the amount received under the 1962 quota system. The budget for 1963 adopted by the convention included an \$8,000 increase in the asking of the national Church, which necessitated a corresponding reduction in diocesan expenditures.

The only new item in diocesan expenditures was the inclusion of St. Augustine's Center, Buffalo, an urban neighborhood

experimental project staffed by the Church Army under the diocesan department of missions.

This new work has been in existence for six months, financed from sources outside the budget, and is seeking to renew the Church's ministry in an urban neighborhood where the parish church was closed two years ago.

The convention adopted a resolution opposing capital punishment and advocated the "imprisonment and rehabilitation of individuals convicted of capital crimes," rather than their execution.

ELECTIONS. Standing committee: Very Rev. L. Russell Foster; Melvin Elliott. Deputies to General Convention: clerical, Henry Krusen, George O'Pray, John Wilkinson, H. Dimmick Baldy; lay, Melvin Elliott, Arthur Foote, Fred Fielding, Edward Chamberlain.

## COMMUNICATIONS

### Coming: Another Dozen

In Atlanta, Ga., this month, the board of trustees of the Episcopal Radio-TV Foundation adopted a budget of \$451,600 for 1963. This is about four times last year's budget.

According to Mrs. Caroline Rakestraw, executive director of the foundation, the increase includes funds for producing 12 films in the foundation's "One Reach One" series. The first film of the series, "Track 13," was well received.

The board also adopted the name, "The Parish of the Air," for use by the foundation in promoting its work. Episcopalians throughout the country will be invited to become supporting members.

Churchman LeRoy Collins, former governor of Florida and now president of the National Association of Broadcasters, and a member of the board of trustees, addressed the board, stressing the importance of communications of all kinds to the relationships of peoples throughout the world.

Bishop Jones of Louisiana was re-elected chairman of the board.

## LONG ISLAND

### Amity in Amityville

When, because the parish was in the middle of an expansion and building campaign, and the old tower had been leveled, the Angelus could no longer be rung at St. Martin's Roman Catholic Church, Amityville, Long Island, N. Y., recently, the rector at the local Episcopal church suggested that the bell at his church be used instead, *pro tempore*.

The suggestion was accepted, so the Rev. Bayard H. Goodwin, rector of St. Mary's Church, Amityville, made provision for the sexton of St. Martin's to enter St. Mary's and ring the bell there.

Sometimes, according to the *Tablet*, publication of the Roman Catholic archdiocese of Brooklyn, Fr. Goodwin fills in for the sexton.



Progress Report

Ravaged by fire two years ago [L.C., March 12, 1961], St. Thomas' Church, Neenah-Menasha, Wis., is completing its building program. The new church stands on the dividing line between the cities of Neenah and Menasha. Rector of the parish is the Rev. Thomas K. Chaffee, Jr.

In keeping with a recommendation of the parish's building committee that the new nave, "while it need not be of the same or similar materials nor of the same design as the present structure, should blend with and complement the existing structures," the fire-damaged nave, of traditional design, is being retained and restored as a chapel. The new nave, adjoining it, is of modern but complementary design.

Plans drawn by the architect provide for seating for a total of about 500 persons — 350 in the nave, 50 to 75 in the chapel, and 25 to 35 in the choir. The architect based his plans on a study of parish needs conducted by the building committee.

"The design of a church brings into play a completely different set of values and requirements from those that face the architect in his usual practice," commented Harry Weese, of Chicago, architect for the project.

"The very nature of a church is that it be set apart from secular buildings. While it must obviously be comfortable and even functional as to acoustics, circulation, and working arrangements, its basic value is symbolic and unworldly. It must convey a solemn mood, bringing to bear on the congregation a sense of consecration to its higher purposes. . . . A church cannot be

a copy, not an affectation. Its rationale must be basic, its space dynamic, its structure truly expressed, and its materials honest."

Estimated cost of the rebuilding program is \$366,625, including \$24,545 for additional land, \$11,000 for furnishings, and \$38,320 for the organ. The choir and organ are being placed above and behind the congregation, and a mothers' room is being provided, from which mothers caring for small children can see and hear the service.

Other features of the church include an excavated basement to provide rooms for the Church school; a library; and three parish offices.

CIPBC

New: Nandyal and Karachi

At its meeting last month, the General Council of the Church of India, Pakistan, Burma, and Ceylon gave final approval for the establishment of two new dioceses

and took first steps toward formation of a third.

New in the CIPBC are the dioceses of Nandyal, in India, and Karachi, in Pakistan. First Bishop of Nandyal is to be the Ven. Clement W. Venkataramiah, archdeacon of Bombay. The Rt. Rev. Chandu Ray, assistant bishop of the Lahore diocese, is to be the first Karachi diocesan.

The proposed new diocese, which is to be the 19th in the CIPBC, is to encompass the Andaman and Nicobar Islands.

Confronted with the fact that a scheme for Church union in North India and Pakistan is a dead letter, so far as the Anglican Church is concerned, since the plan failed to win approval of two-thirds of the Anglican dioceses involved, the Council appointed delegates to the negotiating committee and passed these resolutions (as reported in the newsletter of the Bishop of Lahore, Dr. Laurence Woolmer):

Recognizing the large measure of agreement already reached in the plan for Church union, and realizing that it is not possible for the dioceses of North India and Pakistan to go forward together on the basis of that plan in its present form, the General Council urges a continuation of negotiations as soon as possible with such of the negotiating Churches as are willing to do so, with a view to clarification of the plan and removing obstacles to its acceptance, or if necessary considering other methods which may give greater promise under the leading of the Holy Spirit.

While still hoping that the negotiations asked for . . . may secure such modifications of the plan of union as would enable all the dioceses of North India and Pakistan to move together in the direction of union, the General Council, seeing,

- (1) that the united Churches of India and Pakistan are to be separate though in full communion with each other;
- (2) that the plan of Church union received general approval from the General Council of January, 1960 . . . and that the opinion of the Lambeth Conference of 1958 was generally favorable, and

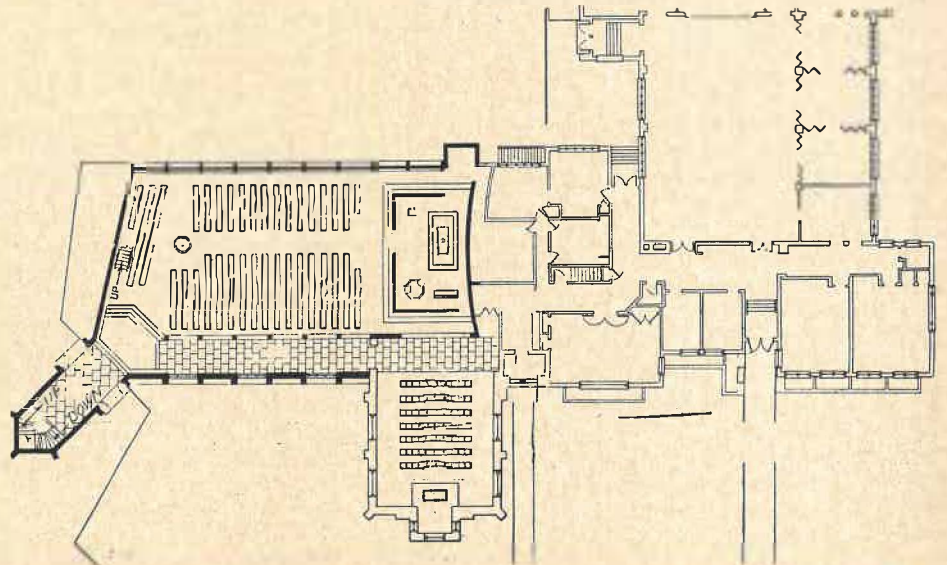
BELOW: Architect's model of the new church.



Ronald Phelps

ABOVE: Two cranes set the spire in place at St. Thomas'. The 105-foot, 10-ton, copper-sheathed tower was fabricated in Fond du Lac, Wis., and shipped on a trailer to the church site.

RIGHT: Floor plan. The old church becomes the new chapel (bottom).





that the differing replies received from the Provinces of the Anglican Communion included the favorable reply of the Convocation of Canterbury;

- (3) that, although a favorable vote of two-thirds of the dioceses of the Province has not been secured, yet the diocese of Lahore . . . has voted almost unanimously in favor of the plan;
- (4) that other Churches in West Pakistan seem ready to go forward into union;
- (5) that there are special circumstances prevailing in West Pakistan;

[the Council] approves of the dioceses of Lahore and Karachi entering into union with such other Churches in West Pakistan as are willing to unite on the basis of the plan of Church Union in North India and Pakistan . . . and would allow them to depart from

the Province to do so. This permission shall include the diocese of Dacca if it so desires.

As it is hoped that further negotiations will secure the removal of some of the difficulties in the plan and grounds of criticism of it, the General Council in giving this permission urges the dioceses of Pakistan that they should give to these negotiations and their fruit their full attention.

The General Council respectfully requests the metropolitan to send this proposal to the dioceses of the Province with the direction that they should consider whether, in the light of the proposal and the circumstances set out above, they can give general approval to the plan as a sufficient basis for union for the dioceses of Pakistan. If approval is given by the requisite majority of diocesan councils, the proposal shall come up for a second reading at the next General Council.

## THE ARTS

### Oil the Typewriters

Offering a first prize of \$200 and a second prize of \$100, the fine arts division of California Western University is sponsoring a religious playwriting contest. The contest is for plays of one to one and one-half hours playing time, which are geared to adult or teen-age audiences and have not previously been published or professionally produced.

The deadline for entrants is May 1, 1963. Copies of the contest rules may be obtained from the Division of Fine Arts, California Western University, 3902 Lomaland Drive, San Diego 6, Calif.

## Diary of a Vestryman

by Bill Andrews

### Unprofitable Servant

(fiction)

February 27, 1963. For six months, I've done little for my Church except worship God on Sundays and labor for Bishop Loomis on the financial campaign to finance a downtown altar in Metropolis.

I've even missed services at St. Martha's, Oakburg, about one Sunday a month, when I had speaking dates in other parishes. When I did get to vestry meetings, I didn't know enough about what was going on to contribute much to the discussions.

Last month three things happened to change the pattern of my Church life:

(1) The financial campaign went over the top — \$322,000 on a quota of \$275,000. Bishop Loomis treated us to a victory dinner at Oberst's Restaurant, where, over Pilsener and *Sauerbraten* we rejoiced in the fulfillment of our hopes. At the end of the dinner, Bishop Loomis rose to thank us and congratulate us. "But," he said, "this is only beginning. Now we have to find space and men, and we have to let the downtown working population know we are here. It will take even more work than the financial campaign." I left in a mood of eager expectancy, wondering what big task the bishop would assign me to next.

(2) A week later, I found out his plans for me. He invited me to lunch with him (hamburgers and bad pie sent from a nearby restaurant to his desk at Diocesan House). When we had thrown the sandwich wrappings into the wastebasket and returned the mustard jar to the vertical file cabinet, he looked at me with a wry expression. Then he asked, "After six months' work with me, how do you like working at diocesan affairs?" I said I liked it. Then he asked, "Frankly, have you come out of this campaign with any respect for my judgment?" I delivered myself of an enthusiastic and perfectly sin-

cere appraisal of his many talents. "You took our enthusiasm and directed it to realizable and practical goals," I said. "Then you kept us going when we were tempted to slack off. These are the things that take leadership ability — and you have it, sir." He replied at once, "I'm glad you respect my judgment. I have another job I want you to take on for me." I had expected this, and I waited to learn of what new assignment he had in mind. He went on, "I want you to go back to being a good junior warden at St. Martha's. Your senior warden and your rector are snapping at my heels about stealing you for diocesan work. That doesn't bother me. The fact is that I needed you to get the downtown altar established and financed. I don't particularly need you for the job of getting its program going. But I do need more strength in the vestry of St. Martha's. The economy party is getting out of hand. Somebody has to remind them that it wasn't enough to build a new church. That church has to come alive and justify the heavy financial investment in it." I was hurt. "It seems to me, bishop, that you're just soft-soaping me. What you are really doing is firing me from your volunteer staff. Why?" The bishop leaned back, looking at me sadly. For the first time in all my acquaintanceship with him, I saw that he was looking at me with a pastor's eyes, rather than the eyes of a promoter and organizer. "My son," he said, "your pride is showing. You think I don't appreciate you. You think your labors entitle you to special consideration. You are wrong on both counts. I know better than you do how much your work was needed in the campaign. But in this business of Christian discipleship, nobody builds up any credit balances. None of us — campaign chairmen, or vestrymen, or priests, or bishops. When you get home tonight, you might look up Luke 17:10.\* Where I need you, and where

\*Luke 17:10 reads: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

you need to be is back in the heart of parish life." "Yes, sir," I said.

(3) At the parish annual meeting two weeks ago, there were overt expressions of discontent. The parish budget is up thirteen per cent over last year, and pledges are up only seven per cent. The senior warden and every-member-canvass chairman delivered strong appeals for increased giving. The president of the Men's Club and two former vestrymen countered with complaints against the diocesan quota and parochial "extravagance." The meeting dragged out to a weary and inconclusive close.

Last night the rector, the senior warden, the treasurer, and I sat late in the parish house conference room talking about cutting the budget to income for '63, and about ways of making similar cuts unnecessary in '64.

The discussion was too much involved with organization and salesmanship for my taste, and I finally said so. "What we need," I said, "is not better committees but changed hearts." The rector said, "Amen"; the senior warden said, "But we have to be realistic"; and the treasurer said, "I can't pay bills with pious hopes."

I asked the rector if he had any suggestions, and Fr. Carter shook his head. The senior warden said, "Let's face it; we're over-extended. Until the building fund pledges are paid off, we can't expect any improvement in giving."

"I can't accept that," I said. "There must be something we can do."

"What?" asked the treasurer.

"I don't know," I said. "But let's give it some thought and get together next week and see if we don't come up with a plan."

The others agreed unenthusiastically. If that next meeting is to be any more productive, I suspect I'm going to have to come up with some answers. Meantime, every time I go by our beautiful new church building, I wonder whether we really built to the glory of God or merely constructed a millstone to hang around our necks!



## YALE

Continued from page 11

of his relatives and his girl friend, whom he plans to marry next summer.

Nearly all the Yale chaplains have run into the "tongues" manifestation, partly because Inter-Varsity has no full-time minister. The only one who has attended the group's worship is the Rev. William Sloane Coffin, Jr., Yale University's chaplain, who is a consultant to the Peace Corps. Mr. Coffin is pastor of the Church of Christ in Yale University.

[The Rev. Kenneth R. Coleman is Episcopal chaplain at the university].

"They're not a way-out group," Mr. Coffin said. "They are intelligent, good students and have been involved in social concerns of the Church."

"This is an emotional release," he added, "and an emotional release can be a very good thing, particularly at an age which is an emotional age. I don't find myself getting very excited about it. These students are almost all Church-oriented, in a healthy context, and they are theologically quite literate."

Mr. Coffin observed that "the academic grind is so great these days, the emotions are pretty well repressed. Courses are longer. More students go on to graduate school. So you have panty raids and telephone booths. There is a need to express your emotions, and I think it's a very natural sort of thing."

Both Mr. Coffin and the Rev. David M. Byers, his associate chaplain, stressed a need among the students for authentication of their beliefs in an age when many people want "a little extra proof" of religious experience. "This [speaking] is better than agreeing your way through college," Mr. Coffin observed.

Along these lines, Mr. Byers noted that most of the 8,000 students at Yale are "somewhat anti-Church" because the Church is "neither radical enough for them, nor simple enough for them." Students "want to be clear," and they "want authentication."

He criticized Mr. Bredesen and *Trinity* magazine for using the name "Yale" and indicating that one of the boys, David Wills, was a full-time member of the Yale faculty.

Mr. Byers sensed, he said, "a kind of anti-mainline clericalism" in the students in the group who perhaps may say they feel "more spiritual" than the chaplains because of the students' own "subjectively defined category of a 'full Christian'."

This separatist attitude was discussed by a number of the chaplains. They viewed it as a kind of ambivalence. The young men have sought out the chaplains, but at the same time they may be hostile to the structure and religious practices the chaplains represent.

The students' use of "archaic language" was seen by Mr. Byers as creating difficulties on the sophisticated Yale campus.



Jo-ann Priece

"There are enough people who go around thinking religion is ridiculous and medieval without that," he said.

In his campus role, he went on, every chaplain has to be "critical but not negative" and act with "understanding" and with "tentative but sympathetic skepticism," in the face of a manifestation such as "tongues."

The phenomenon has puzzled some of the clergymen. "There are so many things I don't understand," one chaplain confided anonymously. "For instance, I don't understand how this ['baptism of the Holy Spirit'] differs from Baptism with water, where we do receive the Holy Spirit. . . ."

Said another: "I see this as a rebellion against the father image, against the organization of the Church, against the intellectual life. How do you get away from high-powered intellectualism? You just babble."

Yale men, a chaplain said, are too intelligent for regular beatnik, poetry-reading, espresso coffee sessions. The "tongues" is a Yale-type fad indicating, in his view, that "tradition has begun to pall on the young person who wants to be free."

"Different people have different pilgrimages," commented the Rev. Robert M. Russell, Jr., Presbyterian chaplain "and I can see no reason why [tongues] cannot happen in our own time and generation. I'm not one to deride this, although I'd have some real perplexities if this became a secret society."

"These boys have tried to 'relate.' I don't think we've encouraged, nor have we discouraged, them. We need to be mindful that the Spirit of God works in different ways and not to feel this is the only way, or let them feel that it is."

Mr. Russell described the phenomenon as "a little like falling in love — where you say — 'Nobody falls in love the way I do.'"



**Mr. Coffin:** "This speaking is better than agreeing your way through college."

## WESLEY

Continued from page 13

In Wesley's view, all Methodists were Anglicans first. They were supposed to be communicants, and they did their work as Methodists in addition to their duties as Anglicans. As for the apostolic succession, he accepted it with respect, but he saw nothing essential about it. In his *Minutes of the [Methodist National] Conference of 1747*, he said that the bishop-priest-deacon organization that was developed in the age of the Apostles was excellent, but the notion that it "should obtain in all Churches throughout all ages," was not to be found in Scripture and that to consider that form of government essential would be to put all the foreign reformed Churches beyond the pale of the Church of Christ — "a consequence full of shocking absurdity."

John Wesley must have known that this view of Church government was irreconcilable, ultimately, with that of a hierarchy that was notoriously unwilling to compromise, even on much smaller matters. But he never wavered in his determination to spread the Gospel, and his greatest service to Christianity was an eloquently explicit denial of sectarianism and a continuous reaffirmation of his belief that the essence of Christianity was love of God and neighbor. And if he were alive to take part in the ecumenical discussions of today, he could do little to improve on what he said 200 years ago in his sermon on the Catholic spirit:

[I say,] "Give me thy hand." I do not mean, "Be of my opinion." You need not; I do not expect or desire it. Neither do I mean, "I will be of your opinion." I cannot. . . . Keep your opinion; I mine; and that as steadily as ever. You need not endeavour to come over to me, or bring me over to you. I do not desire you to dispute these points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other; only "give me thy hand."

I do not mean, "Embrace my modes of worship;" or, that I will embrace yours. . . . Hold you fast that which you believe is most acceptable to God, and I will do the same. I believe the episcopal form of Church government to be scriptural and apostolical. If you think the presbyterian or independent is better, think so still, and act accordingly. I believe infants ought to be baptized. . . . If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me that [formal] prayers are of excellent use, particularly in [large] congregations. If you judge extemporary prayer to be of more use, act suitably to your own judgment. My sentiment is . . . that I ought to eat bread and drink wine, as a memorial of my dying Master; however, if you are not convinced of this, act according to the light you have. I have no desire to dispute with you one moment, upon any of the preceding heads. Let all these smaller points stand aside. Let them never come into sight. "If thy heart is as my heart," if thou lovest God and all mankind, I ask no more: "give me thy hand."



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## Armed Forces

Chaplain (Captain) John R. McGrory, Jr., formerly addressed at Elgin Air Force Base in Florida, may now be addressed at 36 Shalimar Dr., Shalimar, Fla.

## Resignations

The Rev. Dr. George I. Hiller, rector of Trinity Church, Miami, Fla., will retire on June 1. He was recently honored on the 30th anniversary of his service to Trinity Church.

Dr. Hiller faced a debt of \$185,000 when he came to Trinity Church during the depression. The debt has been liquidated, and in recent years a parish house costing \$135,000 has been completed and paid for. Refurbishing of the church is now in progress.

The Rev. Albert P. Neilson is no longer vicar of the Church of St. Clare of Assisi, Ann Arbor, Mich. He will attend the University of Michigan and serve as a volunteer assistant at St. Andrew's Parish, Ann Arbor.

## Ordinations

### Priests

Alabama — On January 29, the Rev. Joseph L. Nutt.

Idaho — On December 19, the Rev. H. T. Knight.

Michigan — On January 24, the Rev. Richard E. Shinn; January 26, the Rev. William C. Hamm; January 30, the Rev. Robert E. Morrison; February 1, the Rev. John E. Blewett; February 8, the Rev.

James B. Hempstead and the Rev. George W. Tuma; February 9, the Rev. Edward N. Schneider.

Northwest Texas — On December 19, the Rev. Terence E. Kelsay, vicar, St. James' Mission, Monahans.

South Carolina — On December 11, the Rev. George L. Jacobs, who is serving St. Stephen's Church, St. Stephen, S. C., and its field.

Southern Ohio — On December 2, the Rev. Donald B. Clapp; December 6, the Rev. Robert N. Piper; December 14, the Rev. William A. Baker, Jr.; December 15, the Rev. George S. Plattenburg; December 22, the Rev. Leroy A. Davis; January 5, the Rev. Albert H. MacKenzie, Jr.

Spokane — On February 1, the Rev. William W. Elrod and the Rev. Robert L. Meaney.

West Texas — On January 4, the Rev. Benjamin M. Orozco.

## Births

The Rev. Thomas Hutson and Mrs. Hutson, of the Church of the Redeemer, Shelbyville, Tenn., announce the birth of their second child and second daughter, Sarah Crooks, on February 2.

The Rev. Hollinshead T. Knight and Mrs. Knight, of Gooding, Idaho, announce the birth of their first child, Julia Lynn, on December 1.

The Rev. James R. Moodey and Mrs. Moodey, of the Church of the Nativity, Manor Park, New Castle, Del., announce the birth of their second child and first son, John Tucker, on January 20.

The Rev. Aurel H. Muntean and Mrs. Muntean, of Vidalia, Ga., announce the birth of a daughter, Mary Virginia, on December 23. They have another daughter and a son.

The Rev. Edward C. Rutland and Mrs. Rutland, of the Church of the Epiphany, Independence, Kan., announce the birth of a son, Thomas Edward, on February 4. Thomas has a sister, age six.

## Restoration

The Rev. John Joseph McCarthy was restored to the priesthood on January 25 by Bishop Brown of Albany, who remitted the sentence of deposition pronounced on April 14, 1960.

## Women

Miss Doris L. Hunting, of Malden, Mass., was made a deaconess of the Episcopal Church on January 27 in a service held at St. Luke's Church, Malden. Bishop Burgess, Suffragan of Massachusetts, officiated. She will serve at the Church of St. Matthew and the Redeemer, South Boston, Mass.

Dr. Ruth Jenkins has resigned as headmistress at the Annie Wright Seminary, Tacoma, Wash., to go to the Bishop's School in La Jolla, Calif.

## Changes of Address

The Rev. Michael R. Becker, formerly at West Park, N. Y., may be addressed temporarily at 2520 Lombard St., Philadelphia 3, Pa.

The Rev. H. Barry Evans, assistant at St. Luke's Church, Alexandria, Va., may be addressed at 1632 Fort Hunt Rd., Alexandria.

The Rev. William G. Frank, priest of the diocese of Virginia, may be addressed at 2410 King St., Alexandria, Va.

The Rev. Karl G. Kumm, priest of the diocese of Newark, may now be addressed at 9 Bayside Dr., Atlantic Highlands, N. J. About a half year ago he took a leave of absence from the diocese in order to visit his son in Seattle and his mother in Australia.

Mail for the Rev. Charles R. McGinley or Emmanuel Church, Kempsville, Va., formerly addressed to Kempsville, Va., or to 311 Bowman Rd., Norfolk 24, may now be addressed to 311 Bowman Rd., Virginia Beach, Va.

The Rev. Frank D. Musgrave, rector of St. Matthew's Church, Toledo, Ohio, has had a change of address from 2357 Charlestown Ave. to 3515 Harley Rd., Toledo 13.

The Rev. Ernest William Scully, vicar of the Church of the Blessed Sacrament, Placentia, Calif.,

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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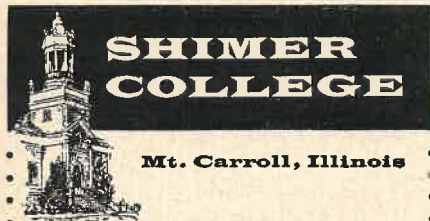
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### THE LIVING CHURCH

# SCHOOLS

Continued from previous page

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has moved from the temporary vicarage on Carolina Ave. in Placentia to 812 N. Euclid St., Fullerton, Calif. The church is at 5242 Kraemer Ave., Placentia. (Fr. Scully was recently elected president of the Los Angeles regional branch of the ACU.)

The Rev. John W. Turnbull, Ph.D., assistant professor of the Theological Seminary of the Southwest, Austin, Texas, is on leave of absence until September. Temporary address: 54 Concord St., Peterborough, N. H.

The Rev. Arthur K. Wing III, curate at St. Luke's Church, Montclair, N. J., may be addressed at 4 Stonebridge Rd., Montclair.

The Rev. Milton L. Wood, formerly addressed in Macon, Ga., where he was director of the Appleton Church Home and archdeacon of the Macon area, may now be addressed at 2744 Peachtree Rd. N. E., Atlanta 5, Ga. He is now canon to the ordinary of the diocese of Atlanta.

## DEATHS

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

The Rev. Melvin M. Heckler, retired priest of the diocese of Pennsylvania, died February 2d, at his home in Chester, Pa.

The Rev. Mr. Heckler was born in Hilltown, Pa., in 1873. He studied at the West Chester State Normal School and taught in Philadelphia public schools for almost 25 years. He then entered Phila-

delphia Divinity School and was ordained to the priesthood in 1944. He was rector of St. Martin's Church, Marcus Hook, Pa., from 1942 until his retirement in 1956.

Mr. Heckler is survived by his wife, the former Mabel Oxford, a daughter, and two grandchildren.

The Rev. Billert A. Williams, retired priest of the diocese of Massachusetts, died in Boston, on January 13th, at the age of 66.

Mr. Williams was born in Eli, Neb. He studied at the University of California, Seabury Divinity School, and was a graduate of Ruskin College. He was ordained to the priesthood in 1930. He served churches in Wisconsin from 1930 to 1937, when he went to South Carolina, where he was rector of the Church of the Epiphany, Laurens, St. Luke's Church, Newberry, and St. Paul's Church, Batesburg, until 1945. Mr. Williams was rector of the Church of the Nativity, Union, S. C., from 1938 to 1951. From 1951 to 1953, he was rector of the parish at Martha's Vineyard, Mass., and from 1953 until his retirement in 1962, he was rector of St. James' Church, Fall River, Mass.

His wife, the former Mildred Stevens, predeceased him.

The Rev. Maxwell J. Williams, retired priest of the diocese of Newark, died January 10th, at Paterson General Hospital, Paterson, N. J. He was 76 years of age.

Mr. Williams was born in Guiana, South America. He attended public schools in British Guiana, and, in 1922, received the S.T.B. degree from General Theological Seminary. He was ordained to the priesthood in 1922, and served as priest-in-charge of St. Alban's Church, New Brunswick, and vicar of St. Aidan's Church, Paterson, N. J., from 1924 to 1946.

Mr. Williams was vicar of St. Cyprian's Church, Hackensack, N. J., from 1925 to 1946, and priest-in-charge of St. Andrew's Church, Passaic, N. J., from 1940 until 1946, when he retired.

He is survived by his wife, the former Mamie Edith Smith, and a daughter.

Lorraine H. LeBon, organist at St. Matthew's Church, Detroit, for 42 years, died January 6th, in Woman's Hospital, Detroit, at the age of 74.

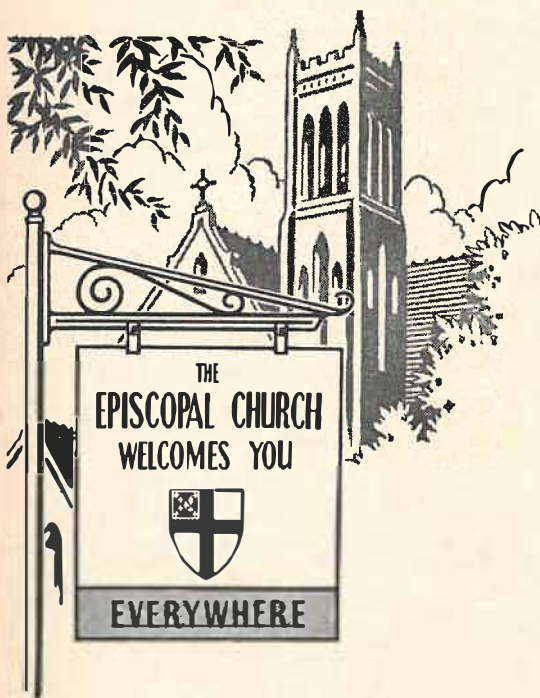
Mrs. LeBon, a native of Detroit, was the daughter of the late Rev. James M. Henderson, a Methodist minister. She was educated in Atlanta, Ga., Selma, Ala., where the Rev. Mr. Henderson was president of Morris Brown College and Payne College respectively, and in Detroit. Mrs. LeBon's maternal grandmother was a charter member of St. Matthew's.

She was a member of the Detroit Federation of Musicians for 30 years, and was the first Negro to pass the examination for the degree of fellow of the American Guild of Organists.

Mrs. LeBon is survived by a sister, two brothers, and two nephews, all of Detroit.

## GO TO CHURCH DURING LENT

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



**WASHINGTON, D. C.**  
**WASHINGTON CATHEDRAL** Wis. & Mass. Aves.  
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4  
Frequent daily tours

**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

**ROCK CREEK PARISH** opp. U.S. Soldier's Home  
Rev. E. Pinkney Wroth, r  
Sun HC 8, 9:30 Ch S, 11; Wed HC 11

**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

**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

**DAYTONA BEACH, FLA.**  
**ST. MARY'S** Ridgewood at Orange  
Rev. J. R. (Knox) Brumby, r; Rev. Robt. N. Huffman, c  
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10); C Sat 5:30

**FORT LAUDERDALE, FLA.**  
**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs & HD 9; C Fri & Sat 4:30-5:30

**JACKSONVILLE, FLA.**  
**ST. MARK'S** Ortega Boulevard  
Rev. Robert Clingman; Rev. Harry Woppler  
Sun 7:30, 9:30, 11, 8; Ch S 9:30, 11; Tues 5:30; Wed 10:30; Thurs 7; Daily noon

**MIAMI, FLA.**  
**HOLY CROSS** 36 St. at N. E. 1st Ave.  
Very Rev. Frank L. Titus, r  
Sun 7:30, 9, 11; Tues 7; Thurs 6; Fri 10

**ORLANDO, FLA.**  
**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs & HD 10; C Sat 5-6

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

**ATLANTA, GA.**  
**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

**CHICAGO, ILL.**  
**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

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

**EVANSTON, ILL.**  
**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

**HINSDALE, ILL.**  
**GRACE** 120 East First St.  
Rev. Dudley J. Stroup, LL.D., r  
Sun 7:30, 9, 11:15; Tues, Thurs, Fri 7; Wed 9:30

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

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 12:15 (Low Mass), 10 (High Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

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

*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; Cha, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-am, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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# GO TO CHURCH DURING LENT

Continued from previous page

## POPLAR BLUFF, MO.

**HOLY CROSS** 420 N. Main St.  
Near Junction US 67 & US 60  
Sun HC 8, MP 10 (1S HC); Daily MP 12:10

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## CLIFFSIDE PARK, N. J.

**TRINITY** 555 Palisade Avenue  
Rev. George H. Bowen, r  
Sun Masses 8, 10 (Sung), 12; Daily 7, ex Thurs & Sat 10; Sta & B Wed 8; C Sat 4:30-5:30

## NEWARK, N. J.

**GRACE** Broad and Walnut Streets  
Rev. Herbert S. Brown, r; Rev. Jay H. Gordon, c  
Sun Masses 7:30, 9:15 (Sung), 11 (Sol), MP 9, EP 5;  
Daily Masses 7:30, Wed also 12:10, Fri & HD also  
9:30, EP 5:30, Tues Sta 8; C Sat 11-12, 4:30-5,  
7:30-8

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Anthony P. Treasure  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung  
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7  
Low Mass; Sat 8:30 Low Mass, C 10 to 11

## EAST MEADOW, L. I., N. Y.

**CHRIST THE KING** Fifth St. at DeWolfe Pl.  
Rev. Marlin L. Bowman, v  
Sun 8 HC, 10 HC, 12 noon MP & HC

## NEW YORK, N. Y.

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

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer

## SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services & sermons in French

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. 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, r; Rev. A. MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

## ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;  
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

## RESURRECTION

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.  
Sun Mass 8, 9:30 (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 (1S), MP 11, EP 4; Daily ex Sat  
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight

## 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 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30. Open Recital Wed 12:30

March 3, 1963

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

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 min-  
utes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

### ST. LUKE'S CHAPEL

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

### ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 Low Mass, 9 Family Mass, 10 (Spanish), 11:15  
MP, 11:30 Sol High Mass; Weekdays Mon, Tues,  
Thurs, Fri, Sat 9:30 Low Mass; Wed 7:30 Low Mass  
(MP 15 minutes before each Mass); EP daily 5

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## PEEKSKILL, N. Y.

### ST. PETER'S

137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;  
Wed 9:30; Fri 6; C Sat 4

## SYRACUSE, N. Y.

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

## SOUTHERN PINES, N. C.

**EMMANUEL** 350 East Massachusetts Ave.  
Rev. R. Martin Caldwell, Jr., r  
Sun 8, 9:30, 11, 5; HC (and healing service)  
Wed 10; HD 7:30, 10; Daily EP 5:45

## CHARLEROI, PA.

**ST. MARY'S** Sixth & Lookout  
Shrine of Our Lady of Walsingham  
Canon Joseph Wittkofski, r  
Sun HC 8, 9, 11

## PHILADELPHIA, PA.

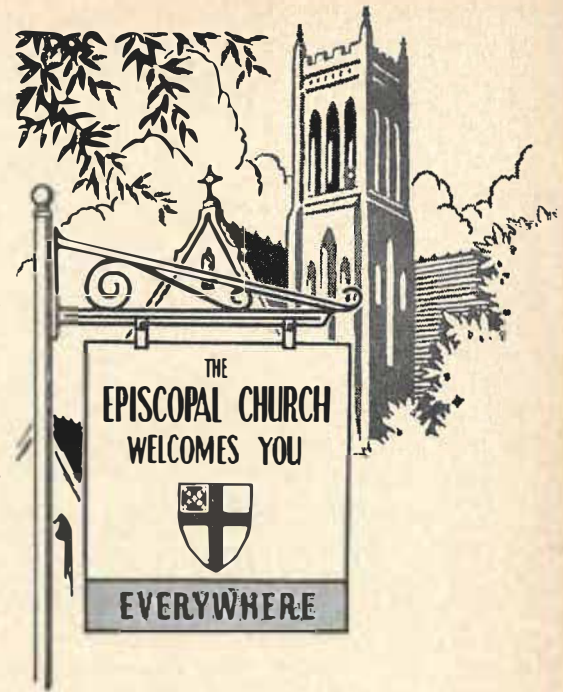
**HOLY TRINITY** Rittenhouse Sq. at 19th St.  
Rev. Cuthbert Pratt, S.T.D., r; Rev. E. L. Lee Jr., c  
Sun 8 HC, 11 (1S) MP, EP 8; Tues, Thurs HC 12:15,  
EP 5:30; Wed HC 7, 5:30

## ST. MARK'S

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

## CHARLESTON, S. C.

**ST. PHILIP'S** 142 Church St. at Queen  
Sun HC 8, 9:30, 11:15; Wed HC 10; Fri EP 6



## COLUMBIA, S. C.

**CHAPEL OF THE CROSS** Patterson Road  
Veterans' Hospital Area  
Sun 10; Wed 8 Lenten Study Class

## FORT WORTH, TEXAS

**TRINITY** Stadium at Bellaire Dr. S.  
Rev. W. P. Barnds, D.D., r; Rev. W. L. Burkhardt, c  
Sun 7:30, 9:30, 11:15; Daily 7; C Sat 11, 5

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 11, Mat & Ch S 9:30; Mass daily  
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; C Sat 4-5

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Jack C. White, Rev. Frederick McDonald canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## MEXICO CITY, MEXICO

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

## GENEVA, SWITZERLAND

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



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