

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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*Editorial*

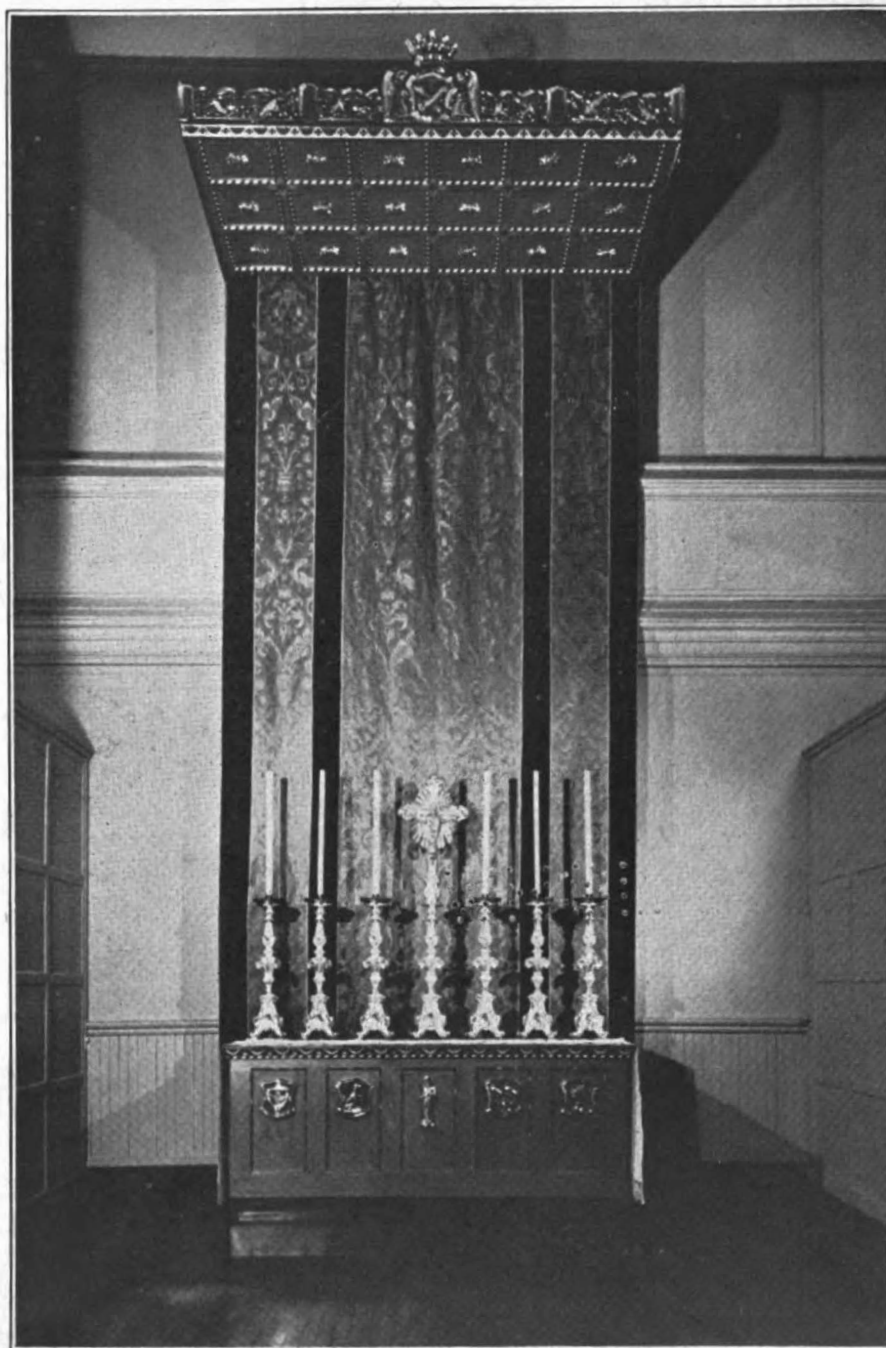
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**THE ST. FRANCIS ALTAR**

The new altar at the Church of St. Mary the Virgin, New York, is decorated in red with gold and silver leaf. [See page 11.]

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BOOKS FROM MOWBRAYS, LONDON

## The First Three Years

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## The Question Box

Conducted by CANON MARSHALL M. DAY

• *Are not the confession and absolution in the Holy Communion, said with penitence and sincerity, as "valid" as private individual confession followed by private absolution? If not why are they in the service?*

This general confession and absolution are to be found in the Western rites, both Anglican and Roman. They are an act of contrition and an assurance of God's forgiveness in preparation for reception of the Blessed Sacrament, but not the Sacrament of Penance. I believe the absolution effective to the degree that the confession was a real exposure to God of the sins for which one is penitent.

In the Sacrament of Penance the forgiveness is sought for its own sake, independent of other gifts which one may be preparing to receive. The penance, counsel, and absolution are based upon a confession which was thorough, particular, and definite. The elements of satisfaction and amendment are emphasized. God's forgiveness is, by a tangible sign, made a part of the penitent's personal experience.

The general confession in the service is still of value to a man who has made a sacramental confession, expressing a sense of sinfulness and of God's continuing mercy, which is a right mood in which to approach the Holy Communion. I am only sorry that we do not, like the Scottish Church, place this act immediately before the act of reception.

• *Is it permissible between Eucharistic services to remove the candlesticks from the altar to a shelf in the sacristy? I have never seen this done, and it was not mentioned in your answer on this subject in the November 11th issue.*

According to the use most frequently followed, the high altar should have upon it at all times two, four, or six candlesticks and a cross, side altars a cross and two candlesticks. Two extra candlesticks may be placed upon the high altar for a low celebration, but should be removed when not in use. Convenience alone dictates the place to which they should be removed.

According to the Sarum use no altar should have more than two candlesticks. Whether these should be removed when no service is being held seems to be in dispute. It is certainly most practical in modern times to leave them there.

Both usages seem to agree that the candles should be lighted for all services, not simply at the Eucharist.

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# The Living Church

THIRD SUNDAY AFTER TRINITY

## GENERAL

### R&A FUND

#### Report Shows Expectations 1 1/2 Million Below Goal

The Presiding Bishop announces that the expectations as of August 1st for the Reconstruction and Advance Fund are \$7,228,839. This is more than \$1,500,000 below the amount sought. However, since there are some dioceses which have not reported, the outlook is regarded by Church headquarters as still good. Particularly encouraging is the fact that approximately \$20,000 has been received from overseas districts. Also encouraging is the substantial increase from many dioceses which, two months ago, considered their efforts at an end. The Presiding Bishop urges that each parish and each communicant be given an opportunity to hear the scope of the plans for which the fund will be used so that the goal may be reached by the time of General Convention.

### EPISCOPATE

#### Bishop Fenner Recovering

Bishop Fenner of Kansas is resting at his summer home in Vineyard Haven, Mass., following a severe attack of Malta fever. He entered St. Luke's Hospital, Kansas City, on May 23d and remained there for treatment until the middle of June. His case was diagnosed



BISHOP FENNER: *A diocese prayed for his successful recovery.*

as one of the most acute forms of the disease. At the present time, blood cultures show no trace of infection, partly because of the use of the new drug, streptomycin.

Although Bishop Fenner is very weak, he was able to make the trip east under his doctor's orders to rest and recuperate in the sun and salt air. He will remain in Vineyard Haven until General Convention has met.

#### Bishop Moreland's Anniversary

In St. Bartholomew's Church, New York City, the 62d anniversary of the ordination of Bishop Moreland, retired Bishop of Sacramento, was celebrated. Bishop Moreland himself celebrated the Holy Eucharist, assisted by the Rev. Irving S. Pollard, one of the parish clergy. At present, Bishop Moreland, who is in the 48th year of his episcopate, ranks as number one in order of precedence among the American bishops.

On May 7th of this year the mission of St. Paul's, Delray Beach, Fla., which Bishop Moreland has been shepherding, was made a full parish.

Bishop Moreland's permanent ad-

dress will now be in care of Dean Helen H. Moreland, University of Southern California, University Ave., Los Angeles 7, Calif.

#### Anniversary Celebration

Bishop Ingley of Colorado celebrated the 25th anniversary of his consecration on St. Barnabas' Day when he celebrated the Holy Eucharist at St. Barnabas' Church. At the service 150 of the clergy and laity from throughout the diocese were present.

At a luncheon which followed the service the Bishop and Mrs. Ingley were presented with gifts, among which was a check for \$4,500 for the Bishop, given by the communicants of his diocese. Accompanying the check was a "Book of Memories" in which the names of the donors were inscribed.

### WORLD COUNCIL

#### Episcopal Church Ranks High In Contributions to Committee

In the financial report for 1945 of the American Committee of the World Council of Churches, just released, the Episcopal Church ranks third in the amount of contributions, exceeded only by the Methodists and Presbyterians. (The figure for the Presbyterians includes the three branches of that Church represented in the organization.)

The American committee is composed of the representatives of the 27 Churches in the United States who have voted to join the Council. Its purpose is to promote knowledge of and interest in the World Council and to raise the necessary funds to carry out its program. The program includes the distribution of much-needed goods to the peoples of war-stricken countries and the work carried on by its headquarters in Geneva, its offices in Oxford, and the American committee in this country.

### RELIEF

#### Candles Needed

The United Church Service Center has sent out an urgent appeal to all churches and homes, asking for all can-

## The Living Church

Established 1878

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

- CLIFFORD P. MOREHOUSE ..... Editor
- PETER DAY ..... Executive Editor
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dles and candle stubs which may be lying around. When countless Europeans are without any light whatsoever, your candles, however small, would be a blessing to those unlit homes.

Candles may be sent to the nearest United Church Service Center at the following addresses: 236 Beacon Street, Boston 16, Mass.; 101 Pine Street, Dayton 2, Ohio; 1735 S. Vandeventer Street, St. Louis, Mo.; 18 Warren Street, New York 7, N. Y.; New Windsor, Md. They will be shipped abroad without delay.

## ORTHODOX

### Greeks to Study at Seminaries

Eighteen young Greeks will arrive next fall to do advanced work in American theological seminaries. All the men have finished their course in theology at the University of Athens and the Greek Orthodox Church wishes them to have further training so that they may give fuller service to their Church and to their country. Ten or eleven of the men will go to seminaries of the Episcopal Church. The Rev. Dr. Edward R. Hardy of the Berkeley Divinity School is representing the Presiding Bishop in making the arrangements with the seminaries; Professor Alivisatos, distinguished historian of Athens, is in charge of the program in Greece.

In coöperation with Church World Service, the visiting students are being sponsored by the Presiding Bishop's Fund for World Relief. The cost per student is estimated at \$1,000 for each of the two years they will be here, part of which is being met by scholarship grants from the schools involved.

## MISSIONARIES

### F. B. Sands to Liberia

Appointment of Fenton B. Sands for work as an agricultural missionary in Liberia is announced by the Overseas Department of the National Council. Mr. Sands has been recently separated from the Army, in which he was an instructor in the Air Corps for three years. He hopes to be able to leave for Liberia October 1st.

A graduate of Cornell University, where he majored in agronomy and received his B.S. degree in 1942, Mr. Sands, a Negro, is unusually well qualified. He will supervise, by direction of Bishop Bravid W. Harris, a new farm school at Bromley. Crops will be raised for the benefit of the mission and boys from St. John's Academy, Cape Mount, will be placed under his direction for Christian training in modern agriculture.

## BSA

### Presiding Bishop Invites Each Parish to Send Representative

The dire need for a true Christian peace is the theme of the national convention of the Brotherhood of St. Andrew, to be held in Philadelphia, September 6th to 8th. It is to this end that the efforts of the convention will be applied. The speakers will be: Bishop Jones of West Texas; the Rev. Thorne Sparkman, Chattanooga, Tenn.; the Rev. John Brett Fort, director of youth in the diocese of Western Massachusetts; and Clark G. Kuebler, president of Ripon College and president of the National Guild of Churchmen. It will be their task to set forth the fields "in which men and boys through prayer and service can provide aggressive Christian leadership."

In his letter asking each parish to send one representative to the convention, the

Presiding Bishop says, "Nothing is of greater importance to our Church than the coöperation of its men and boys in all phases of the Church's work."

## FEDERAL COUNCIL

### Chaplains' Commission Director

Thomas A. Rymer, senior secretary of the Army and Navy Department of the YMCA, has been elected director of the General Commission on Army and Navy Chaplains, it was recently announced at Federal Council headquarters in New York City.

As a result of the recent merger of the Service Men's Christian League and the General Commission, Mr. Rymer will also be responsible for assisting chaplains in developing programs for servicemen and providing materials for them. Chairman of the combined organization is Bishop Sherrill of Massachusetts.

## INTERCESSIONS FOR GENERAL CONVENTION

Based on the "Cycle of Prayer" Set Forth by the Bishop of Long Island

July 7. III Trinity.

That the unity of Christian Families come more and more to be cemented by the reception of Holy Communion by families together.

O GOD, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity betwixt Christ and his Church; look mercifully upon thy servants who have entered into this holy estate, that they may live together in faithfulness and patience, in wisdom and true godliness, that their homes may be havens of blessing and of peace; through the same Jesus Christ our Lord. *Amen.*

July 8. Monday.

That pastors may be diligent in preparing couples for Holy Matrimony.

*Prayer as on July 7.*

July 9. Tuesday.

That God will strengthen divorced persons to abstain from re-marriage contrary to God's law.

MOST merciful God, we beseech thee: that thy Church being joined together in the unity of the Holy Spirit, may be preserved evermore from all assaults of the enemy. Through . . . in the unity of the same Spirit. *Amen.*

July 10. Wednesday.

That all who marry may do so reverently, discreetly, advisedly, soberly, and in the fear of God.

*Prayer as on July 7.*

July 11. Thursday.

That the report to General Convention of the Joint Committee on Marriage and Divorce may receive a full hearing and a reception for which the Church need never be ashamed.

*Prayer as on July 9.*

July 12. Friday.

For God's direction in determining the contents of the Pastoral Letter, and in its composition.

O LORD, we pray thee, that thy Holy Spirit, who doth preserve us by his wisdom and govern us by his providence, may by thy mercy be poured forth upon the hearts of his servants. . . . Through . . . in the unity of the same Spirit. *Amen.*

July 13. Saturday.

Thanksgiving to God for gains achieved through the Forward Movement and Forward in Service.

O GOD, whose mercies cannot be numbered, whose goodness passeth man's understanding; we render humble and hearty thanks to thy most gracious majesty for the gifts that thou hast bestowed upon us: Through Jesus Christ our Lord. *Amen.*

July 14. IV Trinity.

Thanksgiving for the leadership given as Presiding Bishop by the Most Rev. Henry St. George Tucker, S.T.D.

*Prayer as on July 13.*



## JAPAN

### Reconstruction Funds Asked

Bishop Reifsnider, now in Japan, has informed the Presiding Bishop of a conference he had with the Japanese bishops, and with Bishops Heaslett and Mann of the Church of England. All the Japanese bishops attended, except Bishop Sasaki and Bishop Yanagihara.

The discussions revealed that 71 church buildings were destroyed, of which 53 request help to rebuild simple barracks to house under one roof a room to be used exclusively for services and the rest of the building to be the home of the clergyman and his family, so that the Sacraments may be administered and pastoral ministrations may be restored as speedily as possible. Bishop Reifsnider believes that such buildings will cost Yen 3,180,000 at present inflationary prices, but that there will be an offset of War Risk Insurance. When this would be available is uncertain as such funds are frozen.

The Bishop said that later a recommendation would be made by the visiting bishops to proportion aid to make this simple construction plan possible.

The Japanese House of Bishops will ask for a yearly salary of Yen 10,000 and travel expenses of Yen 10,000 per bishop for a period of six years. By the end of that period it is hoped that the congregations can again assume support of the bishops. Nearly all the clergy are at present doing part-time secular work to augment their salaries, and hence are not giving sufficient time to pastoral care and the Church's services, Bishop Reifsnider said. The bishops feel that the laity must first assume support of the clergy, and after that, the bishops should look to the laity for salaries and travel. "The Japanese Church is impoverished beyond our expectations," the Bishop added.

#### Editor's Comment:

The Church in Japan is not included in the appropriations being made by the Reconstruction and Advance Fund, which was planned before hostilities ended.

## ENGLAND

### Archbishop Praises Council

The work of the British Council of Christians and Jews, as well as the aims of the forthcoming International Conference of Christians and Jews to be held at Oxford, were praised by Dr. Fisher, Archbishop of Canterbury, in a letter to the *London Times*.

Dr. Fisher's statement was endorsed by Bernard Cardinal Griffin, Roman



RNS.

ANGLICAN CHURCH IN GERMANY: *The ruined shell of the church in Stuttgart stands in the midst of rubble in the blasted city. The church was under the jurisdiction of the Bishop of London, who before the war was in charge of 87 Anglican clergy ministering in North and Central Europe.*

Catholic Archbishop of Westminster, the moderators of the Church of Scotland and the Free Church Federal Council, and a deputy for the Chief Rabbi of Britain.

"Among the most serious obstacles to the enjoyment of basic human rights are all forms of racial and religious intolerance, of which anti-Semitism is the most tragic example," Dr. Fisher asserted.

"Three and a half years ago there was set up in this country a Council of Christians and Jews with the express purpose of combatting religious and racial enmity, especially by promoting understanding and good will between the two communities and by fostering active coöperation between them in public service.

"The need was great then. It is much more urgent today with the whole future of world Jewry still in jeopardy and many forms of racial prejudice and intolerance actually on the increase in many parts of the world." [RNS]

### Translations of Bible

Addition of three new languages to its list of translations during the past year have brought to 764 the number of non-English Scripture texts prepared by the British and Foreign Bible Society.

Intended for use in West Africa, the new translations include the Gospel of St. Mark in one of the Bassa dialects of Nigeria; the Gospel of St. Matthew in Baouli; and the Gospel of St. Luke in Mano. The Bassa translation was made by the Rev. G. Curry and marks the first time this dialect has been reduced to writing. [RNS]

### Clerical Housing Shortage

The critical housing shortage in Britain may force Bishop Askwith of the Anglican Diocese of Blackburn to ordain only men who will pledge to remain single for six or ten years. The Bishop said that it was impossible to find accommodations for assistant curates except by buying houses at scandalous prices. The Bishop is considering the institution of clergy houses in towns in which assistant curates of several parishes may live together. [RNS]

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

#### European Children

Previously acknowledged .....	\$3,040.65
A Friend .....	30.00
Children of Christ Church, Greensburg, Pa. ....	25.00
Chas E. Davies .....	5.00
	\$3,100.65

#### Children of France

Previously acknowledged .....	\$4,636.68
Mr. and Mrs. William Ladd Sexton...	25.00
Chas E. Davies .....	5.00
	\$4,666.68

#### China Relief

Children of Christ Church, Woodbury, N. J. ....	\$ 50.00
A Friend .....	20.00
Chas E. Davies .....	5.00
St. Martha's Auxiliary, Our Saviour Church, Atlanta, Ga. ....	5.00
	\$ 80.00

## The Holy Land

**T**HE NEWS of new civil disturbances in the Holy Land, with Jews and Arabs attacking each other and with the British being caught in between, makes distressing reading. Certainly the reports of murder and kidnapping do not help the cause of the Zionists and others who want to have an additional 100,000 Jews admitted to Palestine. It is a sad commentary on humanity that, just as religious strife is often the most bitter, so the land that is sacred to Moslems and Jews alike should be the scene of hatred and warfare between them.

Let Christians remember, as they read the dispatches from Jerusalem and Tel Aviv, that Palestine is also *our* Holy Land, and that Christendom has as great a stake in it as do the Jewish and Moslem worlds. It would be well if all men everywhere would ponder these words, contained in the statement of the Anglo-American Inquiry Committee, but generally overlooked:

“Throughout the long and bloody struggle of Jew and Arab for dominance in Palestine, each crying fiercely ‘This land is mine!’ . . . the great interest of the Christian world in Palestine has been completely overlooked, glossed over, or brushed aside.

“We, therefore, emphatically declare that Palestine is a Holy Land, sacred to Christian, to Jew, and to Moslem alike; and because it is a Holy Land Palestine is not, and cannot become, a land which any race or religion can justly claim as its very own.

“We further, in the same emphatic way, affirm that the fact that it is the Holy Land sets Palestine completely apart from other lands, and dedicates it to the precepts and practices of the Brotherhood of Man, not to those of narrow nationalism.”

### *Our GI Ambassador of Ill Will*

**R**IGHTLY or wrongly, the European and Asiatic populations among whom our occupation troops are quartered look upon the American soldiers in their midst as representatives and ambassadors of the American way of life. When these GI representatives misbehave, as they frequently do, the moral influence and prestige of the United States among peoples of the world suffers accordingly. And there are indications that such misbehavior is causing a loss in American prestige and respect for things American that may be so serious as to undo any constructive action of our national representatives on the levels of diplomacy and international relations.

The lack of discipline in the European theater is little short of appalling. General McNarney recognized the fact in his order of April 25th, calling for a

“rigorous five-point program for combatting deterioration of discipline and morale among American troops in Europe.” But the stories of crime and moral degradation involving American soldiers continue to come from Europe in an unending and disgusting stream. The exposure of the theft of the crown jewels of a German state is but one instance, spectacular but less significant than the admitted rise in the venereal disease rate from 52 cases per thousand soldiers to 427 per thousand in some areas. And the black-market operations of American troops approach the extensiveness of big business.

A part of the difficulty is the Army policy of divorcing morale from morality. Curfew regulations and close-order drill may improve morale, but they do not make a dent upon the utter lack of morality which is implicit in the toleration of prostitution and the misconduct of officers which are so widespread. It is a sad commentary on our troops that the wives and daughters of American officers and men in Europe have to be provided with brassards on which the American flag is displayed, to protect them from insults and vulgarity on the part of their fellow-citizens in uniform — the normal treatment which German and French women receive from the same men.

Nathaniel Gordon, in an article published in the *Saturday Evening Post* and condensed in the *July Readers Digest*, presents an informed view of what he terms “GI devilry” from the standpoint of claims paid to foreigners for non-battle damages done to their persons and property. These range all the way from the removal of fences and other landmarks to assault, murder, and rape. He notes that “there have been more cases of rape, homicide, and looting than the American public realizes” — and he gives some shocking examples.

It is high time for American citizens to rise in protest against these excesses of its occupation troops in foreign countries. These American soldiers, many of whom have not seen combat, are defiling the graves and the memory of the men who died to liberate the peoples of the world from Nazi tyranny. In the countries formerly occupied by the Germans, as well as in Germany, they are behaving with a lack of discipline that would not have been tolerated by the Nazi occupying authorities, and with a moral callousness that is incredible for soldiers of a supposedly Christian country. It will not be surprising if the result is the rapid draining of what Wendell Willkie termed the “reservoir of goodwill” that America has had in many parts of the world, and the substitution for it of a resentment and antagonism that will have unhappy repercussions in the years to come when we may have need of that goodwill now being destroyed.

# Ways to Christian Unity

## Part II: Sacramentalism in Practice and Intent

By the Rev. Hewitt B. Vinnedge, Ph.D.

Professor of New Testament, Nashotah House, Nashotah, Wis.

¶ *In the first half of this paper, which appeared last week, the author has attempted to show that the question of Church unity is not to be determined on the basis of Orders, since the number, functions, and content of orders of the ministry have varied greatly throughout the history of the Church. Then, having tried to point out that such approach is unrealistic and having faulted the negotiations with the Presbyterian Church, USA, because they have dealt too much with the Orders question, he declared that only sacramentalism is a sure basis. While contending that the declaration of the 1937 General Convention (saying that "the two Churches" accept "the two sacraments ordained by Christ") is an inadequate expression of sacramentalism, he pleads that there be no "quarrel over names and numbers," but also that there be no watering down of the sacramental principle.—Editor's note.*

NO, WE SHOULD perhaps not quarrel over names and numbers; but how can we assent to the words "accepting the two sacraments ordained by Christ," as expressing a sufficient statement of sacramentalism as we understand it? Call them what you please, but there are more than two sacramental things which the Church must offer if it is to be Christ's Body in the world. In this connection I should like to quote briefly from what I have written elsewhere.<sup>15</sup>

The Church, as the extension in time of Christ's own ministry . . . must do all those acts of ministration which Christ Himself did or gave power and commandment to be done in His Name. This is truly to recognize His Headship. . . . What are these services to mankind which our Lord performed or commanded His Church to perform? They are best summarized in the acts which some persons call sacraments and which others call sacramental rites. The name is not important, provided the act and the intention to obey Christ are present. . . .

Our Lord commanded His Church to go and baptize. . . .

Our Lord, by both precept and example, instituted the great sacrament of His love which we call Holy Communion . . . a setting forth of His death, an extension through all time of the one perfect sacrifice of Himself, and . . . a means of union between Christ and His followers, so that He might dwell in them and they in Him . . . the showing forth of His death and

the communion and fellowship of His Body and Blood.

During the forty days between Christ's resurrection and ascension we understand that he taught His Apostles various matters pertaining to the kingdom of God (Acts 1:3). We do not know, of course, to what extent this teaching touched on matters of technique, of services, and the like. But it seems rather logical to infer that He imparted to them a certain method for incorporating believers into full membership in the kingdom. That method seems to have consisted of the laying on of the Apostles' hands and of prayer that the Holy Spirit might come to the aid of the persons being admitted. Certainly we find the Apostles widely using this technique not long afterwards: Peter and John (Acts 8), and Paul (Acts 19). The author of the Epistle to the Hebrews refers to this as one of the foundation principles of Christianity, along with repentance, faith in God, and other vital elements of Christian faith and practice (Hebrews 6:1, 2).

Our Lord, as Son of man, had power on earth to forgive sins (Matthew 9). After His resurrection, He taught something of what this implied: "As My Father hath sent Me, even so send I you." Then, as if to make the implication perfectly clear, He added, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (St. John 20:21-23).

Our Lord blessed the marriage of a man and a woman "with His presence and first miracle that He wrought in Cana of Galilee." . . . So the Church blesses the marriage of its children, so that a physical union and civil contract are transfigured into the spiritual bond of Holy Matrimony.

"Our Lord, during His earthly ministry, set apart certain men, commissioning them to carry on His work in the world. . . . So the Church ordains and sets apart men who are the authorized teachers of His way and the accredited representatives of His ministry.

We read that when our Lord sent out His disciples, two by two, into the cities of Galilee . . . they "anointed with oil many that were sick, and healed them" (Mark 6:13). Similarly, in one of the Apostolic writings, we read the advice that a sick person may call for the ministers of the Church, "and let them pray over him, anointing him with oil in the name of the Lord" (St. James 5:14).

We read that during His lifetime "Jesus began both to do and teach" (Acts 1:1). His Church is the continuation of His doing and teaching; but if that Church would claim to represent Him fully, it must continue "all that Jesus began both to do and teach."

It will be at once apparent, of course, that here are indicated the seven tradi-

tional sacraments of Christian experience. Now we know that there is nothing sacrosanct about the number "7." We know also that the sacraments were not so defined and enumerated until the time of Peter Lombard in the 12th century. And doubtless we would all be willing to admit that there may be many more sacramental things and acts in the practice of Christianity. There is certainly something sacramental about grace before meals. Then too, the Lutherans and the Old Catholics probably have a point in regarding preaching as a sacramental thing; certainly it can be a means of grace.

### A SACRAMENTAL MINISTRY

We ought not to quarrel or fret, moreover, because some persons practice a sacramental life which involves less than the seven. As Anglicans we cannot insist; we can only urge people to live the life of the sacraments to the greatest degree of their eligibility, and we can only promise that so to live will bring richer blessing. But as Anglicans we do recognize all seven as sacraments or sacramental things. Therefore we cannot effect organic union with any body of Christians which does not have a like recognition, or is not willing to yield a like recognition and to accept a ministry competent to offer such ministrations to anyone desirous of them. That is why a mere mutual reordination will not effect union; there must be the inner assent, individually and corporately, to the worth and value of these sacramental things for "whosoever will." Even Dr. Gardiner Day, in his recent pamphlet urging union now with the Presbyterian Church in the USA, admits that this is essentially the Anglican position. After speaking of the two greater sacraments, he says: "The Episcopal Church, further, either provides for or permits five other rites, commonly called sacraments, which are not 'generally necessary' to salvation in the sense that everyone must receive them."<sup>16</sup>

Why can we yield not at all in our insistence on sacramental principle? Because we must try to do as Christ did, we must try to build what He built. I am not referring to the following of His example, although we cannot escape that constraint, but to something more specific and definite. I mean that as His Body we must act with Him and as Himself. Herein is involved the whole concept of

<sup>15</sup>Hewitt B. Vinnedge: "I Believe—So What?" Part 6: God Extensive, in *Holy Cross Magazine*, October, 1944, vol. IV, no. 10, pp. 302 ff.

<sup>16</sup>Gardiner M. Day in "Why Unite With the Presbyterians?" p. 7.



His purpose in coming; and herein is implied our whole attitude toward the world of men and things. We must now consider the intimate connection between cult and culture, their essential oneness, in fact.

#### CULT AND CULTURE

There have been attempts at cultural entities based on hypotheses that only spirit or mind or something equally intangible can be real (or at any rate, really good). Hence we are to approach God on the spiritual plane and come close to Him through the medium of mental contemplation. We are to shut out sight and sound and sense, forget all unreal, or evil, material and physical encumbrances, and allow our spirits to take free flight to the Supreme Spirit, *i.e.*, to God. Any casual reader of history knows of cultures that have been based on this concept. Those deriving from Neo-Platonism and from the Mystery Cults of the first centuries before and after Christ are examples. Inevitably this has led to an attempted flight of the *individual* soul to God, and to an emphasis on the burning necessity for saving "my individual soul" from this wicked world. Salvation becomes a matter of individual withdrawal from evil environment, so that one may live *en rapport* with Pure Spirit, *i.e.*, with Deity. It is a far cry from what our Lord asked for His disciples in His High-Priestly prayer: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one."<sup>17</sup>

It is significant that when God Almighty made His approach to mankind, He did not do so on the spiritual plane. Incidentally, unless the initiative is with Him, the journey is all in vain. He approached us quite definitely on the physical plane, for as our Creator He knew that we were not, and can never be, free spirit, and therefore the only possible approach must be on the material level. And that is sacramentalism. That is why one of the greatest living Anglican theologians can write as follows:

The supreme sacrament, the supreme way in which God has approached man by way of matter, is the Incarnation of our Lord Jesus Christ. He is both God and man as we are both spiritual and material: the Athanasian Creed says, "As the reasonable soul and flesh is one man, so God and man is one Christ." All sacraments are like the Incarnation in this; the outward sign conceals, and yet reveals, the inward grace, as our Lord's Manhood, when He was on earth, both concealed and revealed his Godhead.<sup>18</sup>

Since, therefore, Deity has come to humanity along the path of sacramentalism, it behooves us to meet Him on that path. We must not say that He can be

met in no other way; there is no limit to the abundance and the method of His grace. But as "we do not presume to come to" His table, "trusting in our own righteousness," so it seems like presumption to try to approach Him by a path other than that which He has marked, on which He has been the Pioneer and the Blazer of the trail. Recognizing that we could not come to Him in a purely spiritual way, He went to infinite pains to provide us with path and means. That is why the Perfect Sacrament, Jesus Christ, is the Way, the Truth, and the Life, and "no man cometh to the Father" except by Him.<sup>19</sup> How can we presume to trust in our own merits, means, or methods?

#### DEFINITIONS OF A SACRAMENT

Now a sacrament must contain a number of elements. It is evidence "of Christian men's profession."<sup>20</sup> Even Zwingli went that far. It is proof of God's purpose to bestow grace upon us. That seems to be about as far as Calvin went. It is a means by which God's power is brought to us; *i.e.*, an *effectual* sign, a sign that really accomplishes something. It is a pledge that we have actually received God's grace, so that we may rely on God's promise and not on our own sensations.<sup>21</sup> Anything less than this is not sacramentalism as we understand it. When, therefore, we approach any Christian body and seem to have with it some agreement about sacraments, it is necessary to make sure that we are talking about the same thing. So far as I know, the only founder of a Reformation Church who went this far in defining a sacrament was Martin Luther. But I do not see how sacramentalism of any lesser content can be the means by which the Incarnation may extend throughout the life of the Church in a process which is at once creative and organic.

Think for a moment of the sacramentalism of our Lord's life and Person. The Man Christ Jesus took all the available elements of human living, in the midst of a disordered environment, and out of them built a perfect human life. There were good and bad elements at hand for use: an unjust economic system and the majesty of God's Law, political tyranny and inspired poetry, social depravity and God-given prophecy, poverty of daily living and richness of intuition and understanding, sorrow and

joy, pain and pleasure, death and vitality. Out of such elements He achieved the perfect life, *as a Man*, without—if I may be allowed two metaphors from gambling circles—having the cards stacked on His side or the dice loaded in His favor. This was a new creative process. He gathered about Himself a company, a society, a corporate body, the members of which were instructed in His way and informed that they were to be sent forth for the same purpose as that for which He had been sent, to continue what He had begun "to do and teach." If this means anything at all, it means that they were to continue the Incarnation, that they were to take these same elements of a disordered environment and build something perfect out of them.

#### THE REDEMPTION OF CREATION CORPORATE, NOT INDIVIDUAL

But because Jesus Christ is also the Second Person of the Blessed Trinity. He carried His perfect human life into the very Godhead. "He ascended into Heaven, and sitteth at the right hand of the Father." Here is the culmination of redemption and atonement: the bringing into Deity of human elements woven into a perfect humanity. That is why St. Paul can say, "We know that the *whole creation* has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our *bodies*."<sup>22</sup> That is to say, the redemption of the material order, of corporate society. Here is a concept of salvation, of redemption, that does not emphasize the saving of "my" little soul as an end. Here is no flight of the "free soul" out of an evil environment, winging its individual way to God. There is no place in a sacramentalism based squarely on the implications of the Incarnation for such a narrow view of salvation. "My" salvation may come as a by-product, but it is not the end.

As we said above, the Man Christ Jesus, while He was on earth, formed an association, a corporate body. He was, of course, a Member of it as its Head. But since He is the Second Person of the Blessed Trinity, He carried this society also into Deity, along with His perfect human life. It must, therefore, be possessed of divine means for doing His work, for organic growth (*i.e.*, continuing life), for creating perfection out of the materials of the earthly environment. He gave such divine means to the corporate body, His own Body (which we call the Church), through the sacraments.

It is significant that He, the Perfect Sacrament, Himself administered no

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#### THE REORDERING OF OUR LIVES

If time permitted, it would be possible to consider all the sacraments and show how every one of them is an effectual reordering of certain ingredients of human life, material and social. But we shall consider one element of only one sacrament for purposes of illustration.

"For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, 'Take, eat, this is my Body, which is given for you; Do this in remembrance of me.'" What is bread? It is the common food of daily life. How came it to be bread? Perhaps on the plains of the West some seeds were planted, by the labor of men, after men had plowed the field with implements made by other men. These implements were made of wood from trees that had been felled by men and from metals that had been mined and smelted by men. The seed germinated in soil that was cultivated by men. It absorbed nutriment, like other organic things, from the material earth, from the falling rain, from the distant sun. And men carefully watched and tended the plants and encouraged their growth and looked for the ripening of the grain. In due time men harvested and threshed the grain with other implements made by men. In vehicles run by men it was transported to storehouses or elevators maintained by men. Before long it was made into flour by men, with machines made by other men. The flour was transported by men to places where it could be made into bread by men with other implements made by men. The bread was moved by men to places where it could be purchased by men and brought into the Church, where a man will say, "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies." And let us not forget that women fed the threshing crews and women were the bookkeepers and stenographers and secretaries that kept these many enterprises running smoothly.

When we offer up bread on God's

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altar, we are offering Him the daily food of life, we are offering Him the work and lives of thousands of people, with their great and little woes, their sweat and sorrow, their problems and joys, their involvement in social practices and institutions and techniques. We make an offering which impinges on our whole economic, social, political, and industrial system, with problems of labor, of justice, of fair-dealing. And our Blessed Lord recognizes that we are indeed doing what He did in Palestine 2000 years ago. We have taken the elements of human life, with its daily work and food, and brought them to Him. He accepts our offering and says, "This is My Body."—"These thousands of people, their work and toil, these institutions, this social order—all this is My Body; for I came to redeem it at terrific cost, and I claim it all as My own."—"This is My Body that is making this offering to Me—My Body the Church, doing what I commanded to be done, doing what I Myself have done, remembering Me and My work, not forgetting."—"This is My Very Body, Myself, composed of the same elements, reordered in the same divine manner, perfected and offered, as My Body in Palestine and at the right hand of My Father."—"This is My Body, My Real Presence, not called down from remote Heaven by a formula, but crystallized and concentrated here in this place out of My abiding Presence in My Church, with which I shall be always, even unto the end of the world."—"This is My Body because this is My own Sacrifice, My Holy Sacrifice."

And once more He brings His perfected Body, composed this time of our gifts, into Deity, so that we "are very members incorporate" of His mystical Body, that is to say, of His risen life. Still, however, He does not pray that we be taken out of the world; still He is sending us back into the world to continue His work. But He will strengthen us for the task. In Holy Communion He gives Himself to us once more. He commits Himself, together with "ourselves, our souls and bodies," into our own keeping for use in His work. What was our bread—our daily bread, our work, our day-by-day life and that of our brethren—comes back to us; but now it is transformed into the order of His risen Body, so that we may again bring His life and work into the world of men and things, that we may have new strength to gather fresh elements of human life and bring them to His altar.

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## The Beginning of that Long Trinity Season

There are many Episcopalians, quite a great many, in fact, to whom those long twenty-odd weeks of the Trinity Season in our Kalendar become very tedious and monotonous. The green vestments and Altar apparel get so "same-y," after a few weeks, that their not too disciplined minds and hearts grow quite hungry for a change of color. (Those same jittery folk could have their more frequent changes of color if they remembered the Saints' Days.) As we wrote a couple of weeks ago, the Trinity Season (green) is the season of growth. What are we to do with all the blessings, privileges, inspiration, and teaching of the Festival Seasons that have just passed, and the training of Lent,—drop them all, or put them into practice? Well then—

Let's approach the long Trinity Season with a plan. No single one can be outlined that will fit the needs of everyone, so let's find out our INDIVIDUAL spiritual needs, and build our personal Trinity schedule around them. To get at our personal needs, we should use Mother Church's age-old method,—self-examination. Take your devotional manual (surely you have one,—if not, ask your priest to instruct you) and through this usage you'll have no trouble whatsoever in developing a real consciousness of just which are your besetting sins. When you've determined this much, many of you will feel the need of The Confessional, and the counsel and instruction of your priest, who will outline a plan of spiritual

schooling for you that will keep you so busy trying to be a better Christian that the twenty-odd weeks of Trinity-tide will pass as swiftly as do dreams of the night. Others may find they need help in ridding themselves of such curses and sins in their lives as self-righteousness (criticism of other people, for instance),—pride (the thing that comes from basking in what *others* made for you),—a nasty temper or crusty disposition, especially around home (which is the only place where they would put up with it),—jealousy,—lust of possessions,—lust of body,—improper sex thoughts and acts (especially THOUGHTS),—lust for power or position,—tendencies to forget God, His Holy Church, and The Sacraments in favor of golf, parties, pagan or non-Christian friendships, social ambition, and all the rest of that sort of thing,—selfishness and stinginess, especially in money matters, and very especially with regard to the support of The Church, which is your Greater Family on earth. Mull those over. If you can't find enough amongst this little old assortment of personal sins and short-comings, well, then you are a heap better than we are, and we KNOW we are at the bottom of the list. Lord have mercy upon us all, MISERABLE (that's the right word, MISER-able) sinners, and give us grace to stop kidding ourselves about ourselves. Trinitytide won't be long enough this year, you just see!

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that Jesus began. Only sacramentalism can raise us from preoccupation with our own individual salvation into the glorious battle for a redeemed mankind, which was Christ's own battle. That is what I meant when I said above that there is an inseparable link between cult and culture. Surely the culture toward which the Christian must press forward is that of a redeemed human society, and only in sacramentalism do we have the cult that can bring in that culture. How can there be Christian union with any group which will not have a cult to bring it in? How can there be Christian union with any body that does not do the very things which our Lord Himself was doing and is continuing to do as long as time shall be?

### A "UNITY OF SPIRIT" WITHOUT ORGANIC UNION

While we await sacramental unity, we must meanwhile do what we can in the way of wholehearted working together with our Christian brethren of whatever name. There is a "unity of spirit," a "bond of peace" with them, whereby we can advance the cause of Christ and the way of Jesus among men and institutions, even without organic and sacramental union. This unity we must not neglect or underrate. Both within and without such organizations as the Federal Council and the World Council of Churches it is our duty and obligation to work together in Christian brotherhood against the evil and disorder that are in the world. It ought to be our privilege and our joy so to do; if it is not, we have before us a terribly long road to the goal of lost pride and love gained.

## PARISH LIFE

### Mission Rebuilding

After having been closed for seven years, the first services were held in St. George's Mission, Pikeville, N. C., by Bishop Darst on January 24, 1944. A great undertaking at any time, this was particularly difficult because the church is in a little town where the people know very little about the Episcopal Church. In the past two years the increase has been very large. Beginning with a Church school enrolment of only five, the enrolment now numbers 49.

Last December the church caught fire, but the fire did not destroy the church and has really proved a blessing because it has awakened the people to the need for a parish house. The building of the parish house will cost \$10,000. If there are any friends of the mission who would care to make contributions, their donations should be sent to Edgar H. Bain, P. O. Box 2, Goldsboro, N. C.

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**SOUTHERN VIRGINIA**

**Order of Jamestown Celebration**

On July 7th the annual commemoration of the Order of Jamestown is being held. It is of interest to the whole Church, for it was in the settlement of Jamestown that the first-known Anglican celebration of the Holy Eucharist in America was held. The celebration marked a reconciliation among the colonists which were of such a grave nature that they might well have disrupted the entire enterprise. Bishop Brown of Southern Virginia will give the sermon.

General Convention has recommended that this day be observed annually throughout the Church "as occasion and convenience will permit."

**NEW YORK**

**New Altar Dedicated**

A new altar, in honor of St. Francis, was dedicated on Ascension Day at the Church of St. Mary the Virgin, New York City. The altar was given by a faithful communicant of the parish, Paul A. Fancher, to the glory of God and in loving memory of his wife. The altar has been erected at one end of St. Joseph's Hall and will be used for services when the congregations would be too large for the chapels, and yet too small

for the church. Mr. Fancher has also given a two-manual and pedal organ, built by Casavant-Frères of Québec.

The new altar was designed by Robert Robbins of New York City.

**100th Anniversary Celebrated**

St. George's Church, New York City, observed the 100th anniversary of the laying of the cornerstone by ceremonies which lasted from June 21st to June 23d. A drama, in pantomime, written and directed by the Rev. Harold Bassage, assistant at St. George's, was presented on June 21st. After the play there was a social hour in the Memorial House, at which time the rector, the Rev. Dr. Elmore McKee, and the rector emeritus, the Rev. Dr. Karl Reiland, addressed the parishioners, many of whom had returned for the occasion.

On Sunday, June 23d, there was a festival service which was attended by more than 1,000 people. The Presiding Bishop took part in the service and the sermon was preached by the rector, who outlined the plans of the parish for the extension of its work. At this service the choir sang an anthem written especially for the occasion by the choirmaster and organist, Dr. George W. Kemmer.

**Dr. McKee Resigns**

The Rev. Dr. Elmore M. McKee, rector of St. George's Church, New York City, since 1936, surprised Church people of the city by announcing his resignation on June 27th, just four days after the celebration of the 100th anniversary of the laying of the cornerstone of the present building. At the principal event of that three-days' celebration, Dr. McKee had outlined the great opportunities before the parish in the next 100 years.

The reason given for his resignation by Dr. McKee was extreme fatigue. The vestry had urged him to take a year's leave of absence, but he declined, saying that the question of the leadership of the parish ought not to be left uncertain, even for a year.

Charles Burlingham, the senior warden of St. George's, was asked whether Dr. McKee's position as an uncompromising pacifist had caused friction or loss of confidence in the parish. Mr. Burlingham declared with emphasis that this was not the case. The entire vestry, he said, had done their best to persuade Dr. McKee not to resign, adding that he has the affection and trust of the whole congregation.

Dr. McKee is 50 years of age. It is hoped by his friends and parishioners that he may regain his vigor through rest. He has no plans for the future.

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The Church Divinity School of the Pacific, Berkeley, Calif., was recently admitted to accreditation by the American Association of Theological Schools. Announcement of its accreditation was made at the biennial meeting of the association, held at the McCormick Theological Seminary, Chicago, June 10th to 12th.

**Commencement at Payne**

Commencement exercises were held on May 22d at the Bishop Payne Divinity School, Petersburg, Va. Three men and one woman were graduated: George Benjamin Duporte Dayson, Henry Boyd Hucles III, Reginald Heber Kent, and Miss Lulu C. Harris.

The ceremonies were opened with an alumni association service and meetings of the alumni were held at this time. The Rev. James A. Edden was the celebrant for the annual corporate Communion.

At the commencement exercises the four graduates received their diplomas from Bishop Brown, president of the board of trustees, and the degree of Bachelor of Divinity was awarded to Mr. Hucles. The commencement address was delivered by the Rev. Dr. Egerton E. Hall, rector of the Church of the Crucifixion, New York City.

**GTS Contribution to R&A Fund**

The treasurer of the missionary society of General Theological Seminary turned over to Dr. Lewis B. Franklin, treasurer of the National Council, at the end of commencement week, the sum of \$1,217.40. This represents the contribution of the seminary to the Reconstruction and Advance Fund.

A \$22 gift came from the junior class of the seminary for the Presiding Bishop's Fund for Famine Relief. The class decided to make this contribution instead of using the money for the customary class banquet, which, they declared, would be inappropriate at this time.

**GTS to Elect Trustees**

The executive committee of the associate alumni of the General Theological Seminary has mailed out the ballot for the election of alumni trustees whose terms of office expire December 31st. The sitting trustees, who are Bishop Campbell, OHC, retired Bishop of Liberia; the Rev. Dr. Gregory Mabry, and Lewis R. Conklin have been re-nominated. The following nominations are new: Bishop Barry, Coadjutor of Albany, Bishop Gilbert, Suffragan of New

York, the Rev. Drs. Roscoe T. Fourst and Robert P. Kreidler, the Very Rev. Edward R. Welles, Frederick A. Pottle, and Samuel Thorne.

Trustees for the seminary number 42 members, constituted as follows: the Presiding Bishop, the Bishop of New York, the dean of the seminary, ten bishops chosen by the House of Bishops, ten presbyters and ten laymen chosen by the House of Deputies; and three bishops, three presbyters, and three laymen chosen by the alumni of the seminary.

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# DEATHS

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

## Philip Grant Davidson, Priest

Funeral services were held on June 3d at St. James Church, Greenville, Miss., for the Rev. Philip Grant Davidson, a former rector. The services were held by Bishop Gray and the Rev. Albert C. Morris, rector. Mr. Davidson died June 2d after an illness of one week. Burial was in the Greenville cemetery.

Born in Carthage, Ill., Mr. Davidson served parishes in Canon City, Col., Macon, Mo., and Omaha, Neb., before coming to Greenville in 1906. He served as rector of St. James' from 1906 to his retirement in 1940 in one of the longest rectorates in diocesan history. The growth of the church is largely because of his work and ministry.

Always active in community affairs, he served as editor of the *Daily Democrat Times* for years. He was active in World War I and went overseas as a YMCA secretary. He was one of the founders of the Greenville public library and of the Washington County drainage system. During the 1927 flood, which inundated Greenville, he led in flood relief and in rehabilitation.

He was a leader in working for social justice and community action for Negroes. He began his ministry early with Negroes in Greenville. The Church of the Redeemer, with its own rector, is the result of his labors.

He is survived by his wife, Mrs. Jessie Hartwell Davidson; a daughter, Mrs. D. S. Wheatley of Greenwood, recent president of the diocesan auxiliary; a son, Dr. Philip Davidson, Jr., of Vanderbilt University; five grandchildren, three great-grandchildren, two sisters, and two brothers.

## Walter Cresson Pugh, Priest

The Rev. Walter Cresson Pugh, rector of St. Andrew's Church, Yardley, Pa., died suddenly at his summer home at Pigeon Cove, Mass., on June 8th. A Requiem Mass was celebrated at St. Andrew's Church on June 12th. Bishop Hart of Pennsylvania read the Burial Office, assisted by the Rev. Percy R. Stockton. Interment was in the churchyard of St. David's Church, Radnor, Pa.

Dr. Pugh was born in Philadelphia in 1883. He received his B.A. degree from the University of Pennsylvania in 1904. In 1907 he received his B.D. degree from the Philadelphia Divinity School and was ordained to the diaconate. The next year Bishop Whitaker ordained him to the priesthood. He received the Master of Sacred Theology from the Philadelphia Seminary in 1917, and in 1944 the D.D. degree.

He was assistant at St. James', Philadelphia, 1907; assistant at St. Simeon's, Philadelphia, 1908; rector of St. Matthew's, Sunbury, Pa., from 1910 to 1917; rector of the Church of the Advent, Kennett Square, Pa., from 1917 to 1921; priest in charge of St. Gile's, Stonehurst, Pa., from 1921 to 1935; rector of St. Andrew's from 1935 up to his death.

Dr. Pugh is survived by his widow, one son, and two daughters.

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. H. Fairfield Butt, formerly rector of St. George's-by-the-River, Rumson, N. J., will become rector of Christ Church, Baltimore, September 16th. Address: St. Paul and Chase Sts., Baltimore, Md.

The Rev. John Furlong, formerly senior Protestant naval chaplain of the Royal Canadian Navy, Victoria, B. C., is now a canon of the Cathedral of St. John the Evangelist, Spokane, Wash.

The Rev. John E. G. Griffiths, formerly a Navy chaplain, is serving as assistant at the Church of the Atonement, Chicago, until September 1st. Address: 5749 Kenmore Ave., Chicago 40, Ill.

The Rev. Frederick G. Hicks, formerly in the Diocese of Massachusetts, is now rector of Trinity Church, Pawtucket, R. I. Address: 321 Morris Ave., Providence, R. I.

The Rev. Dewey Campbell Loving, formerly priest in charge of the Mission Home District and rector of Buck Mountain Church, Earlsyville, Va., is now superintendent of the Blue Ridge School, Bris, Va. Address: Bris, Greene Co., Va.

The Rev. Lawrence Mills, formerly assistant at Trinity Church, Princeton, N. J., will become rector of Immanuel Church, New Castle, Del., August 1st. Address: Immanuel Church Rectory, New Castle, Del.

The Rev. de Saussure Parker Moore, formerly rector of St. Paul's Church, Graniteville, S. C., will become assistant at St. John's Church, Savannah, Ga., September 1st.

The Rev. Theodore Patton, formerly vicar of missions in the Diocese of Tennessee, will become rector of St. Michael's Church, Savannah, Ga., August 1st. Address: % St. Michael's Church, Savannah, Ga.

## CHANGES

The Rev. Clifford L. Stanley, formerly rector of St. Peter's Church, St. Louis, will become professor of theology at Virginia Theological Seminary, Alexandria, Va., August 1st. Address: Virginia Theological Seminary, Alexandria, Va.

The Rev. Joelzie Howard Thompson, formerly rector of St. Ambrose's Church, Raleigh, N. C., is now rector of St. Mark's Church, Plainfield, N. J.

The Rev. John Torok, formerly of Pittsburgh, has been appointed for college work at the University of Puerto Rico, San Juan, by Bishop Colmore of Puerto Rico and the Virgin Islands. Fr. Torok has the status of a missionary appointed in the field.

The Rev. Corwin C. von Miller, formerly priest in charge of St. John's Church, Minden, La., is now rector of the Church of the Holy Communion, Plaquemine, La. Address: Plaquemine, La.

### Military Service

#### Separations

The Rev. Robert C. Clingman, formerly a chaplain in the Army, is now rector of St. Francis-in-the-Fields, Harrods Creek, Ky. Address: 4318 Churchill Rd., Louisville, Ky.

The Rev. Donald Williamson Mayberry, formerly a chaplain in the Marine Corps, will become rector of Trinity Parish, in the Diocese of Delaware, which includes Old Swedes Church, Wilmington, September 1st. Address: 2500 Grant Ave., Wilmington, Del.

The Rev. Andrew D. Milstead, formerly a chaplain in the Navy, is serving as a supply priest in Holy Cross Church, Miami, Fla., for the months of July and August.

The Rev. Frederick E. Thalmann, formerly a chaplain in the Army, is now associate rector of St. Paul's Church, Troy, N. Y. Address: St. Paul's Church, 3d and State Sts., Troy, N. Y.

### Ordinations

#### Priests

Alaska: The Rev. Robert Paul Holdt was ordained priest by Bishop Bentley of Alaska on June 24th in St. Mark's Church, Nenana, Alaska. Fr. Holdt will be priest in charge of St. Mark's Mission, where he has served for the past year.

Connecticut: The Rev. Thomas A. M. Barnett was ordained to the priesthood by Bishop Gray, Coadjutor of Connecticut, acting for the Arch-

bishop of Toronto, on June 8th in St. John's Church, Stamford, Conn. He was presented by the Rev. Warren E. Traub and the sermon was preached by the Rev. Dr. Louis W. Pitt. Fr. Barnett will be assistant at St. Paul's Church, New Haven, Conn.

Massachusetts: The Rev. Charles P. Berger, Jr., was ordained to the priesthood by Bishop Sherrill of Massachusetts on June 18th in St. John's Memorial Chapel, Cambridge, Mass. He was presented by the Rev. Dr. W. H. P. Hatch, who also preached the sermon. He will be curate of St. John's Church, Waterbury, Conn.

New Jersey: The Rev. Edmond W. Palmer, the Rev. Christopher H. Snyder, and the Rev. Albert W. Van Duzer were ordained to the priesthood by Bishop Gardner of New Jersey on May 18th in Grace Church, Merchantville, N. J. Fr. Palmer was presented by the Rev. Edgar L. Sanford II; Fr. Snyder by the Rev. Randall W. Conklin; Fr. Van Duzer by the Rev. J. Mervin Pettit. The Rev. Randall W. Conklin preached the sermon. Fr. Palmer will be priest in charge of St. James' Church, Paulsboro, N. J. Address: 319 E. Oak St., Morrestown, N. J. Fr. Snyder will be priest in charge of the Church of the Holy Communion, Fair Haven, N. J., and St. James' Church, Elberon, N. J. Address: 1162 Ocean Blvd., Elberon, N. J. Fr. Van Duzer will be curate of Grace Church, Merchantville, N. J. Address: 8 Springfield Ave., Merchantville, N. J.

#### Deacons

Central New York: Walter Edward Muir was ordained deacon at Trinity Church, Syracuse, N. Y., by Bishop Peabody of Central New York. He was presented by the Rev. C. H. Leyfield, who preached the sermon. Mr. Muir will be missionary in charge of Gethsemane Church, Sherill, N. Y., and Trinity Church, Canastota, N. Y.

Connecticut: Merritt Kimberly Sawyer was ordained deacon by Bishop Gray, Coadjutor of Connecticut, at St. John's Church, Stamford, Conn., on June 8th. He was presented by the Rev. Stanley F. Hemsley. The Rev. Louis W. Pitt preached the sermon. Mr. Sawyer will be vicar of the Church of the Holy Advent, Clinton, and of St. Paul's, Westbrook, Conn. Address: Clinton, Conn.

Georgia: William Turner St. John Brown was ordained to the diaconate at St. Paul's Church, Augusta, Ga., by Bishop Barnwell of Georgia on June 2d. He was presented by the Rev. Hamilton West. The sermon was preached by the Rev. Allen

B. Clarkson. Mr. Brown will do graduate work at the General Theological Seminary.

Massachusetts: Lyle E. Scott was ordained to the diaconate in St. John's Memorial Chapel, Cambridge, Mass., by Bishop Sherrill of Massachusetts on June 18th. He was presented by the Rev. Norman Kellett. The sermon was preached by the Rev. Dr. W. H. P. Hatch. Mr. Scott will continue to be in charge of St. John's Church, Gloucester, Mass.

New Jersey: Robert N. Smyth was ordained to the diaconate in Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey on May 11th. He was presented by the Rev. Arthur L. Kinsolving. The sermon was preached by Bishop Banyard, Suffragan of New Jersey. Mr. Smyth will be deacon in charge of Trinity Mission, Rocky Hill, N. J.

Oklahoma: Alfred Ernest Persons was ordained deacon at Trinity Church, Tulsa, Okla., by Bishop Casady of Oklahoma on June 2d. He was presented by the Rev. E. H. Eckel, who also preached the sermon. Mr. Persons will be deacon in charge of All Saints' Church, Miami, Okla., and St. John's Church, Vinita, Okla.

### Marriages

The Very Rev. Raymond Tuttle Ferris and Mary Kate Dicey were married at the Cathedral of St. Luke, Ancon, Panama Canal Zone, on May 1st.

### Degrees Conferred

The degree of Doctor of Divinity was conferred upon Chaplain (Major General) Luther Deck Miller, Chief of Chaplains, USA, at Trinity College, Hartford, Conn., at the annual commencement exercises.

The degree of Doctor of Sacred Theology was conferred upon Bishop Nicholai, Serbian Bishop of Ochrida and Zicha, on June 4th at Columbia University, New York City, at the commencement exercises.

The degree of Doctor of Divinity was conferred upon the Rev. Edgar Ainger Powell, rector of Christ Church, Indianapolis, Ind., in absentia, on May 23d at Nashotah House, Nashotah, Wis., at the annual commencement exercises.

The degree of Doctor of Divinity was conferred upon the Very Rev. Hubert Stanley Wood, dean of the Cathedral of the Incarnation, Garden City, L. I., on June 20th by Bishop's University, Lennoxville, Canada, at the annual convocation.



# GO TO CHURCH THIS SUMMER

*The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.*



### ALBANY, GA.

**ST. PAUL'S** Rev. G. R. Madson, r  
N. Jefferson & Flint Ave. (U. S. 19)  
Sun 7:30, 9:45, 11; Wed HC 10

### ALBANY, N. Y.

**CATHEDRAL OF ALL SAINTS** Swan & Elk Sts.  
Very Rev. Howard S. Kennedy, dean; Rev. G. Hurst Barrow, canon  
Sun 7:30, 9:11 & 4; Weekdays: Mat 7:15, HC 7:30, EP 5:15; Thurs & HD 10, HC

**GRACE CHURCH** Rev. L. N. Gavitt  
498 Clinton Avenue  
Sun Masses: 7:30, 10:45; Daily: 7  
Confessions: Sat 5-5:30, 8-9

### ALEXANDRIA, VA.

**CHRIST CHURCH** Cameron & Columbus Sts.  
Rev. B. B. Comer Lile, r; Rev. O. V. T. Chamberlain, Ass't  
Services: 8 & 11

### ASTORIA, L. I., N. Y.

**REDEEMER** Rev. Baxter Norris, r  
Crescent St. & 30th Road  
Sun 8, 10; Wed 10; HD 8  
Confessions: By appt

**KEY**—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

### ATLANTA, GA.

**OUR SAVIOUR** Rev. Roy Pettway, r  
1068 N. Highland Ave., N.E.  
Sun Mass: 7:30, 9:30, 11; Mat, Mass & V daily  
Confessions: Sat 4-5

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS**  
Rev. Don Frank Fenn, D.D., r; Rev. Herbert L. Linley, B.A., c; Rev. Robert St. A. Knox, B.D., c  
Sun 7:30, 9:30, 11; Mon, Wed, Sat, 10; Tues & Fri 7; Thurs 8; HD 7 & 10

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons  
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser  
Main at Highgate  
Sun Low Mass 8, Sung Mass 10  
Confessions: Sat 7:30

### CHARLESTON, W. VA.

**ST. MATTHEW'S** Rev. Ben W. Tinsley  
"Where a stranger doesn't feel strange"  
1316 Bridge Rd.  
Sun 8 HC, 11 MP; Thurs 10 HC & Group Study

### CHICAGO, ILL.

**ATONEMENT** Rev. James Murchison Duncan, r  
5749 Kenmore Avenue  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11, 7:30. Others posted

### CINCINNATI, OHIO

**ST. MICHAEL & ALL ANGELS** Rev. Benjamin R. Priest, r  
3612 Reading Rd., Avondale  
Sun Sung Mass 9:30, only during July & Aug.

### DAVENPORT, IOWA

**TRINITY CATHEDRAL**  
Very Rev. Rowland F. Philbrook, D.D., dean; Rev. Vernon L. Shattuck Jones, ass't  
Sun 8, 9:30; Thurs 7 & 10

### DECATUR, ILL.

**ST. JOHN'S** Eldorado at Church Street  
Rev. E. M. Ringland; Rev. J. S. Neal  
Sun 7:30, 10:30; Daily: 7:30, Mon, Wed, Fri, 10,  
Tues & Thurs 6:30



# GO TO CHURCH THIS SUMMER

(Continued from preceding page)



## DENVER, COLO.

**ST. MARK'S** Rev. Walter Williams, r  
Lincoln St. & E. 12th Avenue  
Sun 7, 8, 9:30, 11; HC: Wed 10, Thurs & HD 7

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11; Wed 10:30; Fri 7

## EAST MAUCH CHUNK, PA.

**ST. JOHN'S** Rev. John Kenneth Watkins, r  
Third and Centre Streets  
Sun 7:30 (except August) & 9:30; HD 9

## EAU CLAIRE, WIS.

**CHRIST CHURCH CATHEDRAL**  
Very Rev. Victor Hoag, D.D., dean  
Sun 8 & 11. Daily: HC 7:30, Fri 10

## ELMIRA, N. Y.

**EMMANUEL** Rev. George L. Gurney, r  
Pennsylvania Ave. at Mt. Zoar St.  
Sun HC 8, Cho Eu 11; Daily (except Mon) HC  
7:30; Confessions: Sat 4-5, 7:30-8

## FREEHOLD, N. J.

**ST. PETER'S (Est. 1702)**  
Rev. Bernard McK. Garlick  
Sun Masses: 7:30, 10; Daily: 7:30 (except Wed), 9  
Confessions: Sat 7:30, 8

## FRONT ROYAL, VA.

**CALVARY CHURCH** Royal Ave. at 2nd St.  
Rev. Charles Noyes Tyndell, D.D., S.T.D.  
The Little Cathedral of the Shenandoah  
Sun 8, 11

## HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Hollywood's Little Church Around the Corner  
Sun Masses: 8, 9:30 & 11

## MASSAPEQUA, L. I., N. Y.

**GRACE** Rev. Edward J. Bubb, r  
Merrick Rd. & Cedar Shore Dr.  
Sun 8 Eu, 11 MP & Eu; Thurs & HD 9:30 Eu  
Grace (Chapel) Sun MP & Eu 9:15

## MEDFORD, OREGON

**ST. MARK'S** Rev. George Turney  
5th & Oakdale  
Sun 8, 10, 11; Fri & HD 11

## MILTON, ORE.

**ST. JAMES'** Rev. H. Gordon Neal  
Vine Street  
Sun HC 9; MP & Ser 11; Wed HC 9

## NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Fri & HD 10

## NEWPORT, R. I.

**ST. JOHN THE EVANGELIST** 59 Washington St.  
Rev. Thomas Lee Brown, r  
Masses: Sun 7:30, 11; Daily: 7:30 (except Thurs  
10) B 1st Fri 8; Confessions: Sat 4-5

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser  
Weekdays: 7:30 (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP; Open daily 7-6

**ASCENSION** Rev. Roscoe Thornton Foust, r  
Fifth Avenue & 10th Street  
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues  
thru Fri) This church is open all day & all night.

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC, 11 Morning Service & Ser; 4 Evensong.  
Special Music  
Weekdays: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer

**ST. CLEMENT'S** 423 West 46th St.  
Sun. Masses: 8 & 9:30; Daily: 8. Fri 9  
Confessions: Sat 8-9

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J.  
Glover; Rev. George E. Nichols  
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP;  
Thurs & HD, 11 HC; Prayers daily 12-12:10

**HOLY TRINITY** Rev. James A. Paul, v  
316 E. 88th St.  
Sun HC 8, Morning Service & Ser 11  
Weekdays: Thurs HC 11; Mon-Fri MP 9:30

## NEW YORK CITY—Cont.

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th & Broadway  
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser;  
4 Evening Service & Ser. Weekdays: HC Wed  
7:45 & Thurs 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber  
46th St. between 6th & 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High)

**ST. THOMAS'** Rev. Roelf H. Brooks, S.T.D., r  
Sun 8, 11. Daily: 8:30 HC; Thurs 11 HC

Little Church Around the Corner  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except  
Sat), 3

## OCEAN CITY, MD.

**ST. PAUL'S BY THE SEA** Rev. William Dewees, r  
3rd St. & Baltimore Avenue  
Sun HC 8, Ch S 9:30; Service & Ser 11; Daily: HC  
8; Wed & Fri HC, Special Int 10  
Clergy on their vacation invited to celebrate. Vest-  
ments furnished.  
Confessions: Sat 7-8 & by appt

## OMAHA, NEBR.

**TRINITY CATHEDRAL** 18th & Capitol Ave.  
Rt. Rev. Howard R. Brinker; Very Rev. Chilton  
Powell  
Sun HC 8, 11, 1st Sun Cho Eu 9:30, Other Sundays  
MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

## PATERSON, N. J.

**HOLY COMMUNION** Rev. Marcourt Johnson  
Sun. Masses 7:30, 9:30  
Confessions: Sat 8-9

## PETOSKEY, MICH.

**EMMANUEL** Rev. Arthur G-T Courteau, r  
East Mitchell at Waukazoo  
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber  
R. Curtis; G. G. Germaine; Owen S. White  
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC  
1st Sun)

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.  
Fifer, Th.B.; Rev. Walter C. Klein, Ph.D., Th.D.  
Sun Holy Eu 8; Mat 10:30; Sung Eu & Brief Ad-  
dress 11; EP 4. Daily: Mat 7:30, Holy Eu 7:45;  
Wed 7; Thurs & Holy Days 9:30; Lit Fri 7:40; EP  
& Int 5:30; Confessions: Sat 4-5



GRACE CHURCH  
MASSAPEQUA, L. I., N. Y.

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.  
Brown; Rev. Francis M. Osborne  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 10, HD 10

## PORTLAND, MAINE

**ST. MARY THE VIRGIN** Falmouth Foreside  
Rev. Canon Charles E. Whipple, r  
Sun 8, 10:30; HD 9

## RICHMOND, VA.

**HOLY COMFORTER** Rev. Frank E. Pulley  
2100 Grove Avenue  
Sun 8, 11, 8

## RIDGEWOOD, (NEWARK) N. J.

**CHRIST CHURCH** Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30 & 11; Wed HC 10:30  
Other services announced

**TRINITY** Rev. Richard E. Benson, r  
616 N. Euclid  
Masses: Sun 7:30 & 11; 1st Sun 9 only

## SAN DIEGO, CALIF.

**ST. PAUL'S** Eighth at C  
Rev. C. Rankin Barnes, D.D., r; Rev. Harold B.  
Robinson, ass't  
Sun 7:30, 9:30, 11 & 7:30; Fri & HD, HC 10

## SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. George F. Bambach, r  
30 N. Ferry St.  
Sun 8, 11, 7:30; Daily: MP 9, EP 5; HC, HD, Tues,  
Thurs, 10

## SCRANTON, PA.

**ST. LUKE'S** Rev. Richard K. White  
232 Wyoming Avenue  
Sun 8 HC; MP & Ser 10:45; Thurs HC 10

## SHEBOYGAN, WIS.

**GRACE** Rev. William Elwell  
N. 7th Street & Ontario Avenue  
Sun Masses: 7:30 & 10; Daily: 7; Thurs 9  
Confessions: Sat 5-6

## SIERRA MADRE, CALIF.

**ASCENSION** The Little Church in the Mountains  
Sun 8, 9:30 & 11 (High); Tues & HD 8; Thurs 10;  
Summer Sched (July, Aug, Sept) Sun Masses: 8,  
9:30; Confessions: Sat 11-12, 5-6

## SPOKANE, WASH.

**HOLY TRINITY** Dean near Elm  
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other  
days 9  
Confessions: Sat 4-5, 7:30-8:30

## SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r & dean; Rev.  
Gregory A. E. Rawley, ass't  
Sun Masses: 7:30, 9 & 11. Daily: 7:30

## TULSA, OKLA.

**TRINITY** 501 S. Cincinnati Ave.  
Rev. E. H. Eckel, r; Rev. H. H. Warren, ass't  
Sun HC 7, 8; Ch S (exc Aug) 9:30; Service & Ser  
11

**ST. LUKE'S CHAPEL** Rev. J. E. Crosbie, v  
Yale Ave. at 9th  
Sun HC 8, Ch S 9:30, Service & Ser 11

## WASHINGTON, D. C.

**ST. AGNES'** 46 Que St., N. W.  
Rev. A. J. Dubois (on leave—U. S. Army); Rev.  
William Eckman, SSJE, in charge  
Sun Masses 7, Low, 9:30, Sung; 11, Sung with  
Ser. Low Mass daily: 7; Extra Mass Thurs at  
9:30; Fri 8 Int & B. Confessions: Sat 4:30 & 7:30

**EPIPHANY** G St. West of 13 N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.  
Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F.  
Richard Williams, Th.B.  
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of  
month, HC also at 8; Thurs 11 & 12 HC

**ST. JOHN'S** Rev. C. Leslie Glenn  
Dr. Glenn will preach at 11 & 8 all summer.  
Sun HC 8; Tues & Thurs 12; Wed & Fri 7:30



# Church of England

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