

The Living Church

March 14, 1954

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FIGHT IN ATOMIC CITY P. 6



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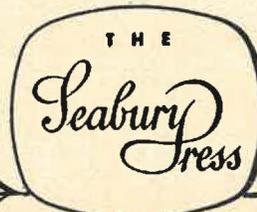
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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

A Place, A Welcome

BY THE kindness of a friend in America, our Common Room has the privilege of receiving THE LIVING CHURCH week by week. It was a source of great pleasure to us to see in your number of January 3d that American seminaries are crowded out, and have more applications than they can accept. Over here, things are not quite so satisfactory. This College has always had a proportion of students from England, and this year that source of supply has practically failed us, although our intake of Scottish students is better than average. So if any American ordinand would like to take his training at this College (which is the official Theological College of the Scottish Episcopal Church), and pursue his studies in the city where Bishop Seabury studied medicine and joined in the worship of the persecuted non-jurors, I am sure that a place and a welcome would await him here.

Canon Bernard Iddings Bell visited us last year and I am sure that he would be willing to describe the kind of life that we live here.

(Rev.) W. D. COOPER,
Chaplain, Theological College,
Koseberry Crescent,
Edinburgh 12, Scotland.

Come to the Union

VARIOUS articles relating to the sacrament of Holy Communion have moved me to share with my brethren an experience that was mine not long ago.

In Junior Confirmation Class a ten-year-old girl asked, "Father, just what is Communion?" She was referring to the Blessed Sacrament. Stalling for time while I pondered how to explain this holy mystery to a little child, I wrote the word "communion" on the blackboard and asked the youngsters to look at it and tell me what first came to their minds. In a few moments the same little girl raised her hand and asked, "Father, could it mean, 'Come to the Union?'"

Of course, there is much more to be said for the Blessed Sacrament than can be summed up in the words, "Come to the Union." And yet, it seems to me, we all might very well begin at such a point. For, if we truly "come to the union"—union with God, and union with our fellow men, there may yet be hope that our Lord's prayer, "that they all may be one" shall become a reality. I often wonder how He must feel about our constant bickering about what Holy Communion means and how it ought to be "celebrated," to say nothing about who shall be included and who shall be excluded at the Lord's Table.

"Come to the Union" may be a child-like explanation of a very mystical and complex matter; but it can scarcely be as childish as some of the "interpretations" put forth by theologians who seem never to have rubbed shoulders with their brethren in the market place. The little girl's description has yet another redeeming quality, namely, it is a "language understood of the people." And I, who have

been an Episcopalian for all of my more than two score years, do not always understand what is being attempted in many of our Episcopal parishes today. I write this as one who considers himself as thoroughly "Catholic" as anyone. By all means let us discuss the sacred matter from every honest view-point. But let us do it "in love and charity" with our fellow Churchmen.

(Rev.) DAVID E. SEABOLDT,
Asst. Rector, St. Peter's Church,
Perth Amboy, N. J.

Catholic Unity

YOUR recent editorial on the Polish National Catholic Church and the article [L. C., December 20th, 1953] bring to mind many pleasant associations I have had with this Church, especially St. Peter's and St. Paul's parish in South Milwaukee, Wis. Fr. F. K. Kedzierski, the pastor, is a good friend of many of the clergy in the diocese of Milwaukee and has attended many of our clericus meetings. [See also pp. 6 and 12, this issue.]

Prior to my ordination to the priesthood I have several times received Holy Communion at St. Peter and Paul's altar and also assisted at various functions. Fr. Kedzierski was present at my ordination to the diaconate. On all Saints' Day 1952, I celebrated the Eucharist for his Church school in the parish Church, using the American Liturgy, and the vessels and vestments of the parish. I was assisted by four very young, but very proficient altar boys from the parish school.

During my service as a Navy chaplain I have from time to time ministered to service men of the Polish National Catholic Church. These men have been instructed by their pastors to seek the sacraments of the Episcopal Church when their own priests are not available. Not to be proud, but I think this could serve as an example of Catholic unity for the "ecumeniacs." (Rev.) PAUL E. TRAEUMER,
Chaplain, US Navy.

San Francisco, Calif.

An American Tool

CHURCHMEN may take pride in the encouragement given the concept of World Government by our 1949 and '52 General Conventions. For in the resolutions voicing warm support of the United Nations, there is clear recognition of the need to revise and strengthen the UN so that, as the 1952 resolution concludes, the body may become:

"... a world organization open to all peoples with defined and limited power, adequate to preserve peace and prevent aggression through the encouragement and enforcement of World Law."

I appeal for a fresh, kindling implementation of that call on the part of all Episcopalians! . . . Christians dare not succumb to the apathy and hopelessness that has gripped many. Instead, calling to God for the aid He will surely give, let us go forward toward the redeeming of our

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somberly polarized world, and make it feel, as a modern poet has put it, "the stubborn ounces of (our) weight"!

Then truly, we shall be on the road to security and lasting peace. And for their attainment, the political instrument of universal, democratic World Federation is the serviceable tool to our hands.

Essentially—though countless thousands in five continents and the islands of the sea have espoused it under the World Movement for World Federal Government—it is an American tool. For our Founding Fathers, in the 1787 Constitutional Convention, clearly recognized the anarchy in unbridled state sovereignty. It is the extension of their federal system, of a "divided sovereignty" that we would apply to the whole anarchic world of today, where unchecked national freedom of action confronts us all with so acute a peril. We must delegate a portion of our now unlimited national sovereignty.

Again as in our federal pattern, this World Law we envisage would be enforced upon the guilty individual, not upon the guilty member-state. Preëminently, the World Law written by the World Constitutional Convention (composed so far as possible of popularly elected delegates), and of course requiring ratification by national governments, would abolish all national armament above the level of domestic requirements. Thus at long last the intolerable financial burden of arms would be lifted; its worse than intolerable danger in ever tempting to the rash and un-Christian solution of war, gone forever.

Well aware that to some, the mere assumption of World Government may appear chimaerical, I offer it to men and women of vision as the great alternative to that atomic and hydrogen conflict of which the outcome must spell the ruin of our civilization, perhaps the extinction of humanity.

TRACY D. MYGATT,
New York Secretary,

Campaign for World Government.
Croton Falls, New York

Radical Truths

LEAVING to one side the defects of William Howard Melish's *Strength for Struggle*, may I say that your generous review of the book [L. C., February 21st], reads with a certain curious ambivalence? It is not clear whether it was your personal judgment that was involved, or a desire to allay the suspicions of those who would perhaps otherwise automatically refuse to read the book. Nevertheless, there is a defensive condescension in your tone, and I hope it is fair to point out that the assumption you are concerned with—that a sound Catholic theology is incompatible with a radical concern for the social condition of men expressed in political terms—is a decidedly insular one, quite apart from any connection it may have with the political and intellectual fear to which our country is now being acclimatized.

The insularity of such an assumption is obvious if we consider the quite different situation of the Church of England in this respect. There, the Catholic movement among the clergy has to a remarkable degree been associated with the socialist

labor movement which we in the United States call radical. Presumably this was because, from the beginning, it was the Catholics who took the lead in slum work, and, like the French worker-priests, accepted the social action which was the logical moral correlative of their experience. Conversely, in England, the priest who best exemplifies the empty conservatism of the extreme Tory is often the one who practices the milk-and-water or crypto-Methodist kind of Christianity.

In reminding you of these facts, my purpose is not, of course, to suggest that Christianity has a natural or inherent congruity with any one form of political or social theory and organization. But it is well to remember that the truths of our religion are "radical," and that in some circumstances their most nearly adequate expression in the secular world is in a "radical" politics.

ROBERT DOUGLAS MEAD.

Cos Cob, Conn.

A Solid Foundation

THE number of THE LIVING CHURCH of January 24th, printed a letter concerning the lack of Church facilities for our servicemen. This has been enlarged upon in subsequent letters.

It is a regrettable situation, but the same issue of THE LIVING CHURCH carried an article which could be the solution not only to this, but to many other problems we face today. I'm referring to the story of the nursery school at St. Luke's, Evanston, Ill.

When is the Church going to realize the importance of teaching our children? Most of the children today attend Church school, not too regularly, for about one-half hour once a week. When they are twelve they are given a few more hours instruction to prepare them for confirmation. If they go to camp in the summer they are classed as Protestants and on Sunday morning attend a meeting conducted by one of the camp counselors or they don't go anywhere. They are not taught to make the church an integral part of their daily lives.

We are always bemoaning the fact that we don't have enough Church colleges. We start them and they fail because they are not supported. How can we expect support? If you want to build a house do you start with the roof? For the same amount of money it costs just to get a college ready to open its doors we could run a half dozen parochial schools that could take a child through the formative years from kindergarten to fourth grade. Children who attended such a school would not only never leave the Church, but they would support its every undertaking, and when faced with a situation such as our servicemen are faced with today, they would demand recognition by the officials and they would get it.

We must, of course, try to help those in camps now, but whatever we do must be, at best, stop-gap legislation. Our only permanent hope is in building a solid foundation for future generations. It can be done.

ROBERTA KENNEDY,
(Mrs. S. J.)

Glen Ellyn, Ill.

The Living Church

Established 1878

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

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March

- 14. 2d Sunday in Lent.
- 21. 3d Sunday in Lent.
- 25. The Annunciation.
- 28. 4th Sunday in Lent.

April

- 4. Passion Sunday.
- 11. Palm Sunday.
- 12. Monday before Easter.
- 13. Tuesday before Easter.
- 14. Wednesday before Easter.
- 15. Maundy Thursday
- 16. Good Friday.
- 17. Easter Even.
- 18. Easter Day.
- 19. Easter Monday.
- 20. Easter Tuesday.

The Cover

Lt. Comdr. Robert N. Stretch, an Episcopal Church chaplain, gives a doll to some slightly skeptical Korean children at Munsani Refugee Camp. Commander Stretch is regimental chaplain.

SORTS AND CONDITIONS

THE CHICAGO chapter of the National Religious Publicity Council, undoubtedly because of a momentary mental lapse, had me down to be their speaker the other day. I arrived all prepared to talk about publicity, but found instead that what they were interested in was THE LIVING CHURCH. They wanted to know what it was like to edit a magazine that was not an organ of official boards and policies, but strictly a servant of its readers.

THE MEMBERS of the Council asked a great many questions about cases in which we had published stories that important people did not want published and about programs we had criticized in general or in detail. It was evident that they thought the Episcopal Church was lucky to have a fiercely independent press, and that they felt that its effect was to add thousands of people to the inner circle who know of the agonies and indecisions and difficulties of Church life as well as the whoop-hurrah.

AFTER ALL, there is one advantage to washing your dirty linen in public—you get it cleaner.

IN TURN, I think such Churches as the Methodist are lucky to have a high-quality weekly that, with official support, goes to nearly 300,000 homes. THE LIVING CHURCH does not even dare to dream of a circulation of such proportions. The people who really want to be taken inside the functioning of the Church at the national and international level are, and probably always will be, a minority.

AS A BRASS-TACK matter, "official support" in the Episcopal Church means very little unless it means the support of the parish clergy. Lately, we have been asking them to place a bundle of five copies on sale at the church, and the results have been impressive. There are now 718 bundles going out each week on the Every Parish Plan, which amounts to about 10% of the total potential. The cost to the parish is only 50 a cents a week, and in most cases it is more than repaid by the sale of the magazine at 20 cents a copy. The official magazine of another Church is supported by about half of the parishes of that Church, and it is my personal opinion that THE LIVING CHURCH can win that much support while still maintaining the values of independence.

SO, if there is not yet a bundle in your parish, why not speak to the rector about it? Let's get up to the 1,000 parish mark before the end of Lent.

THE PROBLEM of the entire religious press, and of those who promote religion, is perhaps the same as the problem of the parish and of the individual

Churchman—how do we take this big thing, the religion of Jesus Christ, and make it so little?

LIFE magazine in an editorial last week warned the President of the United States against being "a kind of Caliph Haroun al Rashid dispensing random rescues and arbitrary blessings." This may be good advice for a president, but the phrase smote me as a gloriously apt description of Christ's earthly ministry. He went about Galilee and Judea dispensing random rescues and arbitrary blessings upon those who happened to be around and called upon Him for help.

CHRIST'S followers now number up into the billions, and their organized good works—hospitals, schools, social agencies, and so on—are neither random nor arbitrary. Yet all the organization and efficiency are no substitute for the random rescues and arbitrary blessings that characterized His own ministry and that of His apostles. Measured mercy is no mercy at all, the calculating heart is a contradiction in terms.

PART of the littleness of things ecclesiastical is the conviction of the institution that everything non-institutional is bad, the determination to deal with classifications of people rather than with people themselves, the fear that a maverick good deed is the entering wedge of anarchy. For that matter, we parents do not even like to have our children dispensing arbitrary blessings and exhibiting unconventional virtues. All of us proceed most of the time on the assumption that it is better to be conventional than to be good.

"O something pernicious and dread—something far away from a puny and pious life," sang Walt Whitman. He could have been talking about the Man who set His face like a Flint to go up to Jerusalem and crucifixion; about St. Ambrose, defying the Roman emperor; about St. John Chrysostom, excoriating the rich and defending the poor; about St. Francis of Assisi; or, in our own times, the phrase would apply to a Bishop Dibelius, impartially fending off demands of Nazis, Russians, and Americans; to Feng Mei Tsen, whose Chinese martyrdom has been multiplied many times over; to Cardinal Mindzenty and Lutheran Bishop Ordass in Hungary.

EVEN today, there are many who have paid a great price for their faith, to whom Christianity is a dread adventure in pernicious realms. Even in modern America, it is not always possible to get by with a puny and conventional approach to the demands of Jesus Christ. Christianity is still a matter of taking up one's own Cross. And yet, how seldom it is that we face the Cross in our Church life.

PETER DAY.

EPISCOPATE

Liberia Tour

Bishop Bentley, head of the Overseas Department and vice president of the National Council, left February 28th for a tour of missions in Liberia. He was accompanied by Mr. Wentworth Miller, a teacher at Cuttington College in Liberia. While in Liberia, Bishop Bentley will be escorted by Bishop Harris of Liberia.

Fifteenth Anniversary

Bishop McKinstry of Delaware observed the 15th anniversary of his consecration as bishop by celebrating the Holy Communion at a service February 17th in St. John's Cathedral, Wilmington, Del.

The Very Rev. Thomas M. W. Yerxa, dean of the cathedral, and the Rev. Ralph M. Carmichael, cathedral canon residentiary, assisted the Bishop during the anniversary service. Some 200 clerical and lay leaders attended.

CATHOLIC CONGRESS

Large Participation

Some 100 archbishops and bishops will be present to participate in the 1954 Catholic Congress when it convenes in Chicago August 1st to 3d.

Bishop Burrill of Chicago will preside over the Congress, the first international eucharistic congress to which American Anglo-Catholics will be hosts.

Honorary presidents will be the Archbishop of the West Indies and the Archbishop of Capetown, according to the *ACU News*. Honorary vice presidents include bishops from all over the United States and the world.

Bishop Burrill will preach the sermon at the Congress Mass to be held August 3d.

Co-chairmen of the Chicago committee of arrangements for the Congress are the Rev. A. W. Hillestad, rector of the Church of the Ascension, Chicago; and Mr. Clifford Terry, Chicago layman and president of the Catholic Club of Chicago.

Information about registrations for the Congress is available through the

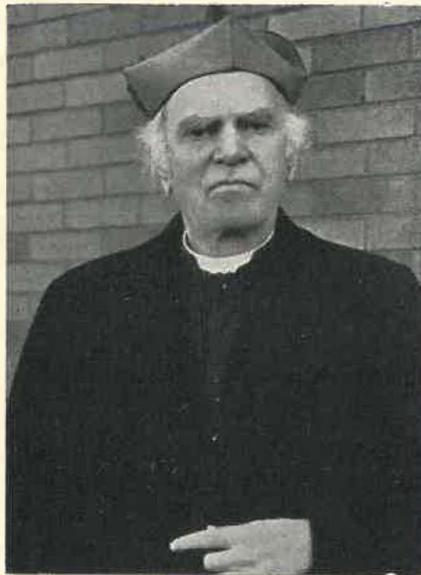
American Church Union Congress Committee, 347 Madison Ave., New York 17, N. Y. The registration fee (\$1.00) will provide funds for financing the Congress, reports the *ACU News*.

POLISH CATHOLICS

The Motive Is the Same

A memorial service for the Most Rev. Francis Hodur, late Prime Bishop of the Polish National Catholic Church (who died February 16, 1953), was held in St. Mark's-in-the-Bouwerie Church, New York City, February 21st.

Bishop Hodur, the leading figure in



BISHOP HODUR
The Church shall be free.

the organization of the Polish National Catholic Church, was its first bishop, consecrated in 1907 by bishops of the Old Catholic succession. It was while he was Prime Bishop that intercommunion between the Polish National Catholic Church and the Episcopal Church was achieved. (For more about the PNC Church see p. 12.)

Bishop Oldham, retired Bishop of Albany, speaking at the memorial service at St. Mark's, said that "the motive which created both the Anglican Communion and the Polish National Catholic Church is the same." He continued:

"As far back as 1215, the Magna Charta

contained this sentence: 'The Church of England is and shall be free,' but it took many centuries of conference and conflict before this freedom was achieved under the reign of Queen Elizabeth I.

"The Polish movement was controlled by the same motives. The Poles wanted to worship in their own language . . . and they wanted certain natural freedoms for their parishes as against the regimentation of Rome. But with them this movement was at a much later date than ours."

Speaking of his own acquaintance with Bishop Hodur, Bishop Oldham made reference to the last time he saw him ("when he was blind, sitting in his chair in the sacristy"), and said that "the chief impression was that here was indubitably a man of God." Bishop Oldham concluded:

"Bishop Hodur was also a man of faith. He believed in God's will for the world and that in the end it must triumph. He lived as 'seeing Him who is invisible.' He went forward despite most discouraging opposition of every kind, strong in the Faith, and laid the foundations of a structure that will long abide. May he rest in peace, and may light perpetual shine upon him."

MISSIONS

A Fight in Atomic City

Something unique is being reported these days from Los Alamos, N. M., besides the atomic energy program. It is the construction of Trinity-on-the-Hill Church, the first church building to be erected in that city from the ground up. Congregations of other Communion are using old government buildings, as is the congregation of Trinity-on-the-Hill until their new home is completed.

Being the first to build is not the only distinction of Trinity-on-the-Hill. Although it has been growing steadily, its congregation is one of the smallest in town. At present there are 121 communicants and 290 baptized persons. Greatly outnumbering this group are Roman Catholics, Southern Baptists, and a melting pot known as the United Church. Trinity is also a mission threaded with the feeling of impermanence that has ever been a characteristic of the atomic city of Los Alamos, which grew from 50 to 12,500 in a period of a little more than 10 years.

TUNING IN: ¶Second Sunday in March (which this year is 2d Sunday in Lent) is Polish National Catholic Sunday in the Polish National Catholic Church, to which a large part of this issue is devoted [see col. 2 of this page, and also pp. 3, 10, 12].

¶Prime Bishop, in the Polish National Catholic Church, exercises an office similar to that of Presiding Bishop in the Episcopal Church. Present Prime Bishop is Most Rev. Leon Grochowski, Chicago.

But it is a mission where members feel compelled to throw the weight of their faith into community life, and where men are as active as women.

The site of "the Center for the Atomic Weapons Research and Development Program of the Atomic Energy Commission" (official title of the project where mission members earn their living) was originally that of the Los Alamos Boys' Ranch School. This was a college preparatory school for boys hand-picked, mostly in the East, by Mr. A. J. Connell, founder and owner of the school. Mr. Connell started this work in 1919 and ran the school until 1943, when the federal government acquired his property. Mr. Connell died shortly afterward — of a broken heart, according to local legend. Few landmarks of the days of the school, except for a few buildings, are left.

Temporary government structures are gradually being replaced by permanent ones. This is beginning to give workers at the project some sense of permanence. Recently some 70 laboratory workers received ten-year pins.

The biggest drawback to settling in Los Alamos is that none of the residents may own their own homes. It is because of this that many families leave as soon as a better job opportunity turns up. However, the members of Trinity-on-the-Hill believe that building one's own church compensates for this drawback.

As for the physical permanence of the town the Atomic Energy Commission has this to say:

"While it is true that the major portion of the laboratory's effort is still devoted to weapons research and development, the facilities at Los Alamos are such that they may be equally well used for research of a less warlike nature. If the need for atomic weapons decreases or vanishes, Los Alamos is so organized as to be able to turn its facilities and energies to peaceful aspects of atomic energy research."

The Holy Communion came to Los Alamos right along with atomic energy in 1943. The Rev. Matthew H. Imrie, an army chaplain (the atom project was then under the care of the U.S. Army) conducted services. Another priest, by the name of Charles J. Kinsolving, III, came from his parish in Santa Fe, to help.

It was this same priest who officiated last October 25th when ground was broken for new Trinity-on-the-Hill. Now, however, he was the Rt. Rev. Charles J. Kinsolving, III, Coadjutor of New Mexico and Southwest Texas. He and Chaplain Imrie had conducted services throughout the war years while the population of Los Alamos was creeping

up from 50 to 300. Then in 1947 the Atomic Energy Commission took over the operation of the Los Alamos project. The peacetime atomic program began, and so did the rush of incoming population.

In 1949 Episcopal Churchpeople in Los Alamos met with the Rt. Rev. James Moss Stoney, Bishop of New Mexico and Southwest Texas, to make plans for establishing a mission. Their plans materialized in March, 1950, when the mission was founded with 17 communicants and 47 baptized persons. In June, 1950, the Rev. Kenneth K. Shook came from St. John's Cathedral, Albuquerque, where he was a canon, to be vicar.

Fr. Shook says:

"In my estimation, things are happening in Los Alamos which may prove to be more important than the much publicized

A comparatively large number of Los Alamos Episcopalians, according to Fr. Shook, are witnessing "with remarkable effectiveness to the faith of the Church and to the deep spiritual life of our Communion."

"The average age at Trinity-on-the-Hill," says Fr. Shook, "is 30, which is the tooth-cutting age in most churches. These young people bring to their church fresh minds and unbounded energy."

The members conduct the children's church, and teach in the church schools. Four lay readers conduct regular services at St. Stephen's in nearby Espanola. The men are now considering a plan which will bring the Episcopal Church to the many Spanish-speaking people who work in Los Alamos.

The men of Trinity have been build-



CORNERSTONE LAYING, LOS ALAMOS
Non-Christians are hostile.

atomic energy program, and that is an honest to goodness battle of faith against dialectical materialism, Christianity against paganism. This struggle is going on throughout the world, but it has reached an intensity in this atomic city which makes one feel that it is a real fight.

"Such a fight is inevitable here. The very existence of Los Alamos puts upon its inhabitants the necessity of thinking through a rationale. This soul-searching brings into sharp focus the basic issues of our modern society. . . .

"The easy-going, country club type of churchianity is quickly disposed of by the incisive criticism of non-Christians. Non-Christians are openly hostile, and openly challenge the fundamental concepts of the Christian Church. Therefore, Christians who are serious, and aware of their responsibility, are finding it necessary to think their way through a . . . conviction."

ers from the word go. They built most of the church furniture — communion rail, reading desk, lectern,[¶] pews in the children's church, class room tables, and a processional cross.

They are helping the architect, designer of the church (Mr. Donald B. Bauer, communicant of the cathedral in Albuquerque), to carve an altar from a solid block of redwood.

The new church is being built of fired clay tile, pink in color. Its 3300 square feet of L-shaped floor space will accommodate the church proper and sacristy in one wing, and the church school, offices, choir room, and kitchen in the other. The church school, which doubles as a parish hall, will be named Sherrill Hall in recognition of the help and continuing interest given to Trinity-on-the-

TUNING IN: The name **Trinity-on-the-Hill** is a happy combination. For "Trinity" suggests the majesty of God, and "hill" is but another of many metaphors of "height" that men have used, from time immemorial, to make vivid God's over-

towering greatness. ¶**Reading desk** is that piece of furniture from which the clergyman conducts Morning and Evening Prayer, but the daily selections from the Old and New Testaments are usually read from **lectern**, where Bible rests.

Hill by Presiding Bishop Sherrill. Financial and spiritual aid have also come to the mission from the National Council, the national Woman's Auxiliary, and "friends throughout the United States."

Communicants of Trinity-on-the-Hill have been praying and working for the success of their venture, and, now, with the new church nearing completion, are adding special prayers for the day when their mission becomes a full-fledged, self-supporting parish.

ANGLICAN CONGRESS

Exhibit Booths

Space will be available for exhibitors at the Anglican Congress in Minneapolis, Minn., this August, the local committee on arrangements has just announced. Henry C. Mackall of Minneapolis, who is responsible for the assignment of space, has stated that there will be room for 21 booths, six of them 8x12 feet, and 15 of them 8x8 feet.

The auditorium of St. Mark's Cathedral, Minneapolis, focus of most of the Anglican Congress activities, will be reserved for this purpose. Those desiring to exhibit may send for application forms from the Anglican Congress Committee, St. Mark's Cathedral, Oak Grove and Hennepin Avenues, Minneapolis 3, Minn. "As the space is limited," says Mr. Mackall, "the committee reserves the right to accept or reject any application."

The Anglican Congress will take place from August 4th to August 13th of this year, bringing together bishops and noted clergy and laymen from dioceses of the Anglican Communion throughout the world.

TRAVEL

World Tour

The Rev. Dr. Raymond S. Hall, director of the Seamen's Church Institute of New York, sailed February 18th for a three and a half month world tour to survey shore facilities for seamen in the principal port cities.

The trip will cover 30 major ports in 20 different countries in Europe, Middle East, and Asia. Dr. Hall is accompanied by his wife and their three sons.

MUSIC

Wide Acclaim

An organist of the Church whose music is heard throughout the United States is Dr. George Wm. Volkel, who has been playing on Telephone Hour

radio broadcasts for the past three years.

Dr. Volkel is organist and choir-master of All Angels' Church, New York City, where his series of organ recitals and presentations of the great oratories have attracted wide notice and acclaim.

In 1946, Dr. Volkel's "Benedicite,"[¶] a work scored for large chorus, organ and piano, was chosen for performance both in Chautauqua, N. Y., and during



DR. GEORGE VOLKEL
Heard throughout United States.

the Worcester, Mass., annual music festival.

The American Guild of Organists invited him to be one of the guest recitalists at their 1952 national convention in San Francisco where he received a standing ovation at the close of his recital in Trinity Church.

Dr. Volkel has scheduled his next performance at All Angels' for March 14th, at which time he will present Mendelssohn's "Elijah."

PUBLIC AFFAIRS

Un-American Tactics

Bishop Donegan of New York criticized the Administration for its "unwillingness to protect the integrity of the Army and the dignity of its responsible and loyal officers" in a sermon February 28th at the Church of the Holy Innocents in Highland Falls, N. Y.

Two days after Bishop Donegan's speech, the student body and faculty of the Protestant Episcopal Theological Seminary, Alexandria, Va., delivered a statement to President Eisenhower in

which they called Senator McCarthy's acts hostile to freedom.

Making specific reference to the treatment of Brig Gen. Ralph W. Zwicker as an Army witness before Senator Joseph McCarthy's Subcommittee on Investigations, Bishop Donegan said that the Administration had capitulated to the "un-American tactics" of Senator McCarthy.

General Zwicker is the commanding officer at Camp Kilmer, N. J., where Senator McCarthy has been investigating a case of alleged Communism.

"If in our fear of Communism we end up yielding our own principles and allow the disgraceful abuse of our own loyal people and commit ourselves to an alliance with those who do not believe in freedom of ideas, freedom of discussion or freedom of social action," Bishop Donegan said, "we will find ourselves nevertheless in bondage."

On March 3d, President Eisenhower issued a formal news statement in which he made it apparent that he had Senator McCarthy in mind when he lashed out against "disregard of the standards of fair play" in congressional probes.

Mr. Eisenhower gave high praise to General Zwicker and declared he would not stand for "any kind of personal humiliation" imposed on members of the executive branch testifying before congressional groups.

MINISTRY

Deposition

George Paul Hetenyi, convicted of killing his wife, has been deposed from the ministry of the Episcopal Church. Mr. Hetenyi was received into the Episcopal Church from the Roman Catholic Church in 1948.

Notice from Bishop Mason of Dallas, the diocese with which Mr. Hetenyi was affiliated, said that "sentence of deposition from the ministry was publicly pronounced" by him at St. Matthew's Cathedral, Dallas, on March 1st. This was done "after due notice to the accused, for the commission of an offense prohibited by Canon 53 of the General Canons." Among other things, Canon 53 lists "crime or immorality"[¶] as offenses for which a clergyman may be tried. It also lists conviction "in a court of record of any crime . . . involving immorality."

The crime of which Mr. Hetenyi was convicted by civil court took place on April 22, 1949. The verdict of the court was appealed twice. The final verdict was second-degree murder, and the sentence was 40 years to life.

TUNING IN: ¶*Benedicite* is the canticle that begins at the bottom of page 11 of the Prayer Book — "O all ye works of the Lord, bless ye the Lord," etc. It is often sung during Lent, in place of *Te Deum* (p. 10), which is considered too

joyful for penitential seasons. Actually, however, there is nothing particularly penitential about *Benedicite*. ¶*Immorality* does not, in Church usage, carry an implication of sex. It means any serious violation of Christian moral standards.

SOUTH AFRICA

First Non-European

The Rev. Leo Rakale, a young native monk of the Community of the Resurrection, has been named head of the order's mission house at Orlando, S. A. He is the first non-European member of the community to hold such a position.

Fr. Rakale, who is said to have inspired the character of Fr. Msimangu in Alan Paton's book, *Cry, the Beloved Country*, will have three white monks working under him.

Announcement of the appointment was made by the Rev. Trevor Huddleston, head of the community's Rosettenville priory.

He said that Fr. Rakale was the first non-European to profess the community's life vows of poverty, chastity, and obedience.

"His appointment," Fr. Huddleston said, "is simply due to the fact that he is considered the best man for the job. It has nothing whatever to do with color."

Fr. Rakale served his novitiate at the community's mother house in Mirfield, England, and later worked at missions in Rhodesia and near Johannesburg.

[RNS]

Apartheid in Universities

Prime Minister Daniel Malan of the Union of South Africa recently appointed a commission to investigate how apartheid can be carried out in the universities of Witwatersrand and Cape Town, which admit non-whites to almost all their courses.

A statement signed by Dr. Clayton, Archbishop of Cape Town, and other Church and school leaders has been issued protesting the threat to the universities.

Dr. Clayton said that the proposed enforcement of apartheid has caused much indignation, not only in the Cape Town University, but in a much wider circle, for those who are in a position to know have said that no evil consequences have followed the present arrangements at the universities.

"It seems to me," said Dr. Clayton, "that those who believe in apartheid must inevitably desire to introduce it in all the universities for their view is that Europeans and non-Europeans should never meet on equal terms. I cannot believe that this is right, nor can I believe that such a policy can result in anything but disaster."

TUNING IN: Extent of Dean Inge's classical learning is seen, for example, in the Latin poem composed by him in memory of his daughter, who died at an early age. Latin verse composition, once a normal part of classical education

ENGLAND

Death at 93

The Very Rev. William Ralph Inge, dean of St. Paul's Cathedral, London, Eng., from 1911 until 1934, died February 26th at his home at Wallingford, Eng. He was 93 years old.



WILLIAM INGE
"The Gloomy Dean."

Dean Inge was commonly referred to as "the gloomy dean," a title given him by the newspapers in which his quotable remarks were frequently featured. He was, in fact, a man of warm friendships and a lively sense of humor, writes the *New York Times*.

However, he was a Conservative who thought little of material progress and who deplored many of the trends of modern times. The Dean disliked cosmetics, divorce, and socialism but was a modernist in religion, a student of mysticism and friend of artists.

In academic circles he was considered a distinguished classical scholar¹ and profound philosopher. Besides 26 volumes, he wrote extensively for the press and for magazines.

He studied at Eton and King's College, Cambridge, where his scholastic record was one of the most brilliant in the long history of that institution.

A Small Wedding

Mrs. John F. Moors, 80 years old, a widow, has confirmed that she and the Rev. Canon C. E. Raven, 68 years old,

Queen Elizabeth's chaplain, will be married March 24th at Boston's Trinity Church.

Mrs. Moors, who lives in Brookline, just outside Boston, said they plan a small wedding with only relatives and close friends invited. She said they will leave after the wedding to make their home in Cambridge, England.

Canon Raven was chaplain to the late King George VI and has been a widower since 1944.

High Level for Ordinations

Ordinations to the Anglican ministry totaled 472 in 1953 as compared to 479 the previous year, according to the Official Yearbook of the Church of England.

It noted, however, that the average annual ordinations over the past three-year period remained at a high level of 454 as compared to an average of 187 for the period 1944-46.

The yearbook also reported 148,982 confirmations in 1952—last full year for which figures are available—as compared to 139,431 in 1951. [RNS]

Too Late

St. Peter's Church in Great Windmill Street, London, known as "The Actors' Church," is scheduled to be demolished despite a unidentified South African woman's offer of \$420,000 to save the structure. The diocese of London had to decline her offer because it was received too late—after a bill of sale for the site had been signed.

Diocesan leaders said the parish is being discontinued because it would be extremely difficult to find future vicars. The parish has only a small endowment and no vicarage.

The parish will be amalgamated with that of St. George's, Bloomsbury. Money from the sale of the building and site will be used to erect urgently needed churches in London suburbs. [RNS]

GERMANY

Bad Godesberg

The first confirmation service at the American Church at Bad Godesberg, Germany, took place in January when Bishop Demmel of the Old Catholic Church in Germany confirmed 12 candidates presented by the Rev. James L. B. Williams (formerly of Alexandria, Va.).

The church is a memorial to the late Secretary of War, Henry Stimson.

in England, seems not entirely to have died out in the schools of that country, according to a recent volume, *The Teaching of Classics*, which is a comprehensive treatment of the whole subject (New York: Cambridge University Press. \$2.50).

Wind Off the Sea, or Stale Buns?

WHEN a book entitled *The Way, the Truth, and the Life* came to this department and the editor noted that the author, J. R. Macphail, was a minister in the Church of South India, he said to himself: "Aha, here is a book that I must read; there are others I would rather read, but it is my duty to go over this with a fine-tooth comb and to report any heresies contained in it."

Unfortunately for his own cocksureness (which is but another way of saying "fortunately" from the larger point of view), his report has to be negative:

THE WAY, THE TRUTH, AND THE LIFE. By J. R. Macphail. Oxford University Press. Pp. viii, 208. \$3.50.

he can find in the book little, if anything, that an Orthodox Anglican could not have written. Moreover, though matters likely to be controversial (e.g., the ministry) are avoided or barely touched upon, this is no wishy-washy treatment of Christian doctrine, but a remarkably successful presentation, for the non-theological reader, of such central topics as the doctrine of God and of man, the Incarnation, the doctrine of the Holy Spirit and the Church, the Bible and the Sacraments.

It is true that, in many particulars, the book does not go as far as an Anglo-Catholic would go. This is to be expected. But as far as it goes it is sound, and it is surprising how far it does go — as, for example, in its sacramentalism.

The author disclaims saying anything

new, but it is the way he says it that is refreshing. For example, one section of Chapter 6 he concludes with the clincher, "At Pentecost God was shouting to His Church" (p. 120), and then moves on to this quotable quote:

"If we try to imagine how the Church today must strike the man in the street, we have to admit that it seems to be sluggish, greedy (in the passive sense), complacent, conventional, and self-centered.

"The words 'foreign missions,' which ought to suggest a wind off the sea or mountains, are more apt to evoke a smell of stale buns and lukewarm tea in a stuffy hall: they are not brisk and invigorating, they are cosy and smug" (p. 121).

But there is nothing that is not "brisk and invigorating" about the style of this book, and it is this feature that gives it its strength. The author is unusually apt in his illustrations, and there is an almost complete absence of clichés.

THE CONSTANCE MISSAL, one of three copies of the oldest printed book in the world, has been purchased by the Pierpont Morgan Library, New York, N. Y., it was announced by Junius S. Morgan, president of the board of trustees.

The 376-page book is held by scholars to antedate the Gutenberg Bible of about 1453, long considered the first book of the printed word.

Frederick B. Adams, Jr., director of the library, said that "we believe, without reservation, that the *Constance*

Missal is the oldest typographic book known, and that it was printed by the inventor of the art before he undertook the Gutenberg Bible." [RNS]

FIRST the Kinsey Report [L. C., September 6, 1953], then a Christian reply, by Seward Hiltner [L. C., January 17th], and now the reaction of an Anglican to the findings of Dr. Kinsey and his staff — *The Christian View of Sexual Behavior*, by W. Norman Pittenger.

This small book consists of material appearing in *Episcopal Churchnews* last

THE CHRISTIAN VIEW OF SEXUAL BEHAVIOR. By W. Norman Pittenger. Seabury Press. Pp. 71. \$1.50.

fall, "considerably altered, although in no way greatly changed in essentials."

The book is, as one would expect, readable, reverent, and relevant — and altogether to be recommended.

In Brief

THE CATECHISM TODAY. Instructions of the Church Catechism. By the Rt. Rev. G. Ashton Oldham, D.D., Retired Bishop of Albany. Morehouse-Gorham Co. Pp. v, 143, Paper, \$1.50.

Bishop Oldham's well-known and useful manual, originally published in 1929, now "reissued with some slight changes." Straightforward reading in 18 short chapters. Does not reproduce text of Catechism.

Bishop Oldham believes that the Catechism is meant for adults as well as for children. The book incorporates material from the Offices of Instruction (Prayer Book, p. 283), which are the revised form of the Catechism (p. 577), but seems to make no reference to the Offices by name.

THE HEART'S CITADEL and Other Poems. By Archibald Rutledge. Richmond, Va., Dietz Press. Pp. xiv, 176. \$3.

Archibald Rutledge, poet laureate of South Carolina and well-known author of nature stories, is a member and vestryman of St. James' Church, Santee, S. C. His plantation and the Church have been closely related for many years.

THE POLISH NATIONAL CATHOLIC CHURCH. By the Very Rev. Thaddeus F. Zielinski. Available from author: 182 Sobieski St., Buffalo 12, N. Y. Pp. 67. Paper, 25 cents.

A brief account of the origin, history, doctrine, etc. of the Polish National Catholic Church by one of its priests. Contains a number of illustrations.

Books Received

THE REFORMATION IN ENGLAND. II. Religio Depopulata. By Philip Hughes. Macmillan. Pp. xxv, 366. \$7.50. [First volume of this work by an R. C. scholar — "not propaganda, but serious history on a very high level" — was reviewed in L. C., May 13, 1951.]

PREACHING. By Walter Russell Bowie. Abingdon Press. Pp. 224. \$2.75.



THE CONSTANCE MISSAL
One of three.

RNS

SPIRITUAL HEALTH CHECK-UPS

*We worry about danger signals
of the body, but what about
such signals from the soul?*

By Dorothy Howard

ALL OF US recognize the value of regular, periodic health check-ups even though some of us may carelessly neglect the practice. The prevention of disease is increasingly effected by early diagnosis made possible by frequent and thorough physical examinations. For reliable diagnosis, advice, and medical or surgical treatment, we accept without question the ministrations of our trusted family doctor or a specialist in the field. Often our lives are saved, prolonged, or made far more comfortable by regular recourse to our physician.

Yet many of us neglect the health of our souls, while caring so earnestly for the health of our bodies. And this, despite the fact that we acknowledge the mortality of the body and the immortality, the eternal and everlasting life, of the soul. Our blessed Lord gave His very life for the salvation of our souls even to the utmost agony of the Cross and the shedding of His Precious Blood. The loathsome disease of unrepented sin on the soul is of far greater consequence than the most dread malady of the body.

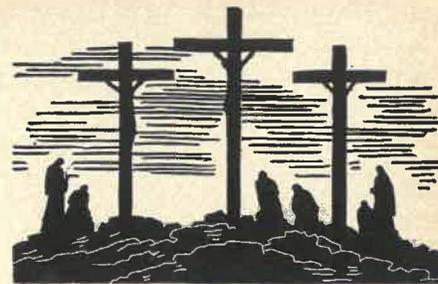
We become rightly concerned over the danger signals of the body: fever, chills, pain. But how unconcerned we too often are about the danger signals of the soul: complacency — self-satisfaction, and loss of the sense of sin; increased enjoyment of worldly interests—amusements, money, fame; and carelessness about religious obligations — Sunday Eucharist, Communion, morning and evening prayers, meditations and spiritual reading, self-examination and confession, fasting and abstinence.

Just as regular physical check-ups will enable the doctor to recognize and treat disease before it has advanced to an incurable stage, so will spiritual check-ups

enable our spiritual director to recognize and treat the besetting sin which may be gnawing at our souls as dangerously and as hiddenly as a cancer.

It is true that we must make our own self-examinations but even here, if we are truly repentant, we may invoke and receive the powerful aid of the Holy Spirit to assist us in recalling our chief sins and motives for sinning. And this latter is important. Several persons may commit the same sin, each for different reasons. One man may tell a lie in order to impress someone else with his own importance; another, to evade punishment; a third, because lying has become so habitual to him that he no longer respects the truth. In each case, the motive underlying the sin would be different, and would require different counsel. So it is important that we try to understand and frankly state the motivation of our sins. Sometimes we may fail to recognize this, but if we are thorough in our self-examinations and open in our confessions, the priest will probably discover our underlying difficulty and will advise us accordingly.

However, the counsel we receive in the sacrament of penance, while important and valuable, is not by any means the chief benefit. The actual spiritual medicine or surgery, that which removes the disease of our sins and heals their ravages, is the absolution, the actual forgiveness of our Lord spoken through the lips of the priest. Even as He commissioned His Apostles after His Resurrection, saying to them, "Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; —" [St. John 20:21-22] so does He still forgive the penitent soul through their present-day successors, the priests of the Church. Even, as the science of medicine has proved the value of preventive treatment for disease, so do we receive in this sacrament not only pardon for those sins



we have committed but, also, extra power to fight against future temptations.

The need for spiritual health check-ups should be obvious to the sincere Christian who desires to secure and maintain the health of his immortal soul. In this fast-moving, atomic age, when so many and various activities engross our attention, it is all too easy to forget or treat lightly our spiritual well-being. We would do well to remember and ponder on our Lord's pointed question, "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

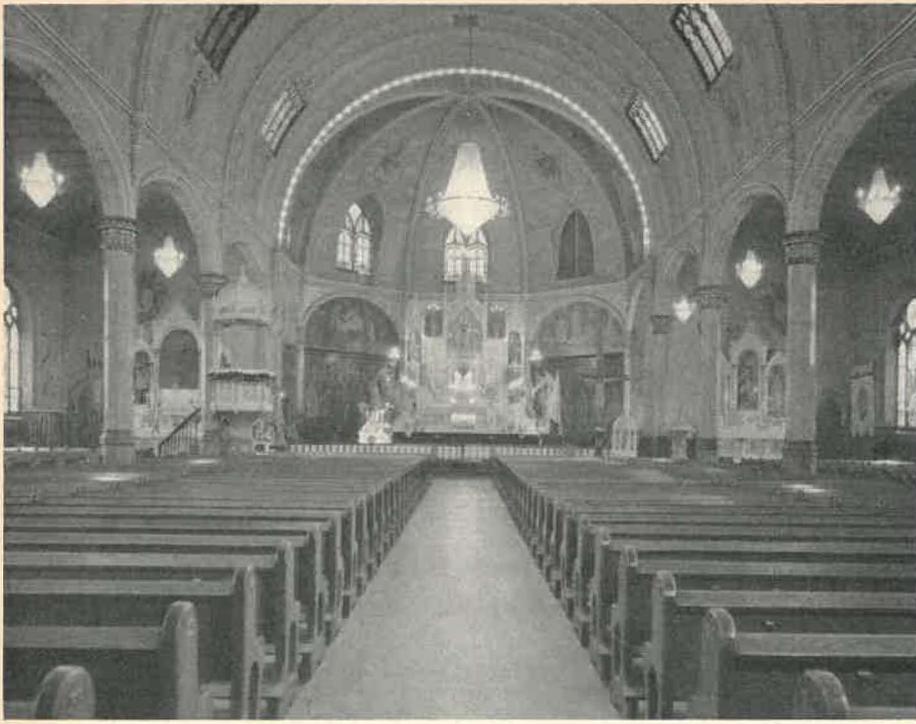
Lent is a good time to begin our spiritual check-ups. By keeping a rule for 40 days which includes regular and thorough self-examinations and confessions (besides our nightly self-examination of the day's sins) we will have acquired a valuable habit for spiritual health and growth which should enable us to make definite progress toward our spiritual destiny — union with Christ in God.

ACU CYCLE OF PRAYER

Parishes accepting station days in the cycle of prayer sponsored by the American Church Union, as a minimum observance, offer the Holy Communion for the cycle's intentions including petitions for the conversion of America to Christ, missions, the Unity of the Church, the armed forces, peace of the world, seminaries, and Church schools.

March

14. St. Philip's, Richmond, Va.; St. Mary's, Belleville, Texas.
15. St. George's, Newburg, N. Y.
16. St. Paul's, Plymouth, Wis.
17. Holy Cross-Immanuel, Chicago, Ill.; St. Joseph's Station (Sioux Indian Mission) Lake Andes, S. D.; St. Mark's, Philmont, N. Y.; St. Barnabas, Richland Center, Wis.; St. John the Baptist, Mt. Carmel, Ill.; St. John's, Osgensburg, N. Y.; Community of St. Mary, House of the Redeemer, New York City; the Brothers of St. Paul, Roxbury, Mass.
18. St. Philip and St. James, New Hyde Park, New York; Emmanuel, Washington, D. C.
19. St. Paul's, Evansville, Ind.; St. Paul's, Harrisburg, Pa.; St. Joseph's, Queens Village, N. Y.; St. Andrew's, Grand Prairie, Texas.
20. All Saints', Peterborough, N. H.; St. Michael's, Orlando, Fla.



HOLY MOTHER OF THE ROSARY CATHEDRAL, BUFFALO, N. Y.
Services are in Polish and English.

How to

Polish Na

THE POLISH NATIONAL CATHOLIC CHURCH is the only Church in the United States with which the Episcopal Church is in communion. Not only may Episcopalians receive Communion at its altars, but they should do so if this Church is available to them and their own is not.

But apart from such unusual circumstances, Episcopalians will naturally want to acquaint themselves with the members and the worship of a Church with which they enjoy intercommunion and to make its members feel at home when they attend services of the Episcopal Church. It is toward the furthering of such mutual fellowship that this issue of *THE LIVING CHURCH* carries a complete list of Polish National Catholic parishes in America, with their street addresses and the names of their pastors [see p. 13].

This Sunday, the second Sunday in March, is kept in the Polish National Catholic Church as "Polish National Catholic Sunday," for it was on March 14, 1897 that this part of the One, Holy, Catholic, and Apostolic Church was organized. An informative and interesting account of the history, doctrine, worship, and life of the Polish National Catholic Church was published last year in England and this year made available in America.*

**The Polish National Catholic Church in America and Poland*, by Theodore Andrews. Macmillan. Pp. ix, 117. \$2.50 [see L. C., December 13, 1953.]

The Polish National Catholic Church is in communion with the European Old Catholics of the see of Utrecht; and it is the only body in America claiming the classification of Old Catholic that is in communion with Utrecht — from which, as a matter of fact, it received its episcopal succession. The Anglican Communion throughout the world is in communion with the see of Utrecht, but intercommunion between the Episcopal Church and the Polish National Catholic Church was not completed until 1946, although relations had been friendly.

In round numbers, the Polish National Catholic Church has an estimated 250,000 communicants in North America, mostly in the United States but including a few places in Canada. It has — or did have — about the same communicant strength in Poland, where it started a mission some years ago. But its members in that country, presumably now without a bishop, are at present cut off from communication with their American brethren.

The communicant strength of the PNC Church is therefore roughly that of the Episcopal Church in 1870, but of course it has not been a going concern nearly as long as Anglicanism in America had been by 1870. It does not have as many parishes or clergy as the Episcopal Church had in 1870: on the other hand, the average communicant strength of PNC parishes is considerably larger than that of the Episcopal Church today.

PNC churches look very much like Roman churches. Services are in Polish

and English, except for a few affiliated congregations of other national backgrounds, which have been allowed to retain the languages to which they were accustomed. Preaching is sometimes in English, sometimes in Polish; sometimes there is a sermon in both languages at the same service.

Holy Communion, in Polish National Catholic churches, is given on the tongue in the form of the bread only. It is received after fasting, and only after a form of general confession, including absolution, similar to that of the Book of Common Prayer ("Ye who do truly and earnestly repent you of your sins," etc.). But in the Polish National Catholic Church the general confession comes just before the Mass and includes a silent period for mental recollection and acknowledgment of one's sins to God. It is used as a matter of course on certain Sundays (like the first in the month), but is available on request of intending communicants at any Mass.

Thus the Episcopalian who wishes to make his communion in a Polish National Catholic Church should notify the priest, either the day before or a half hour or so before Mass, so that he may join in the PNC form of general confession.†

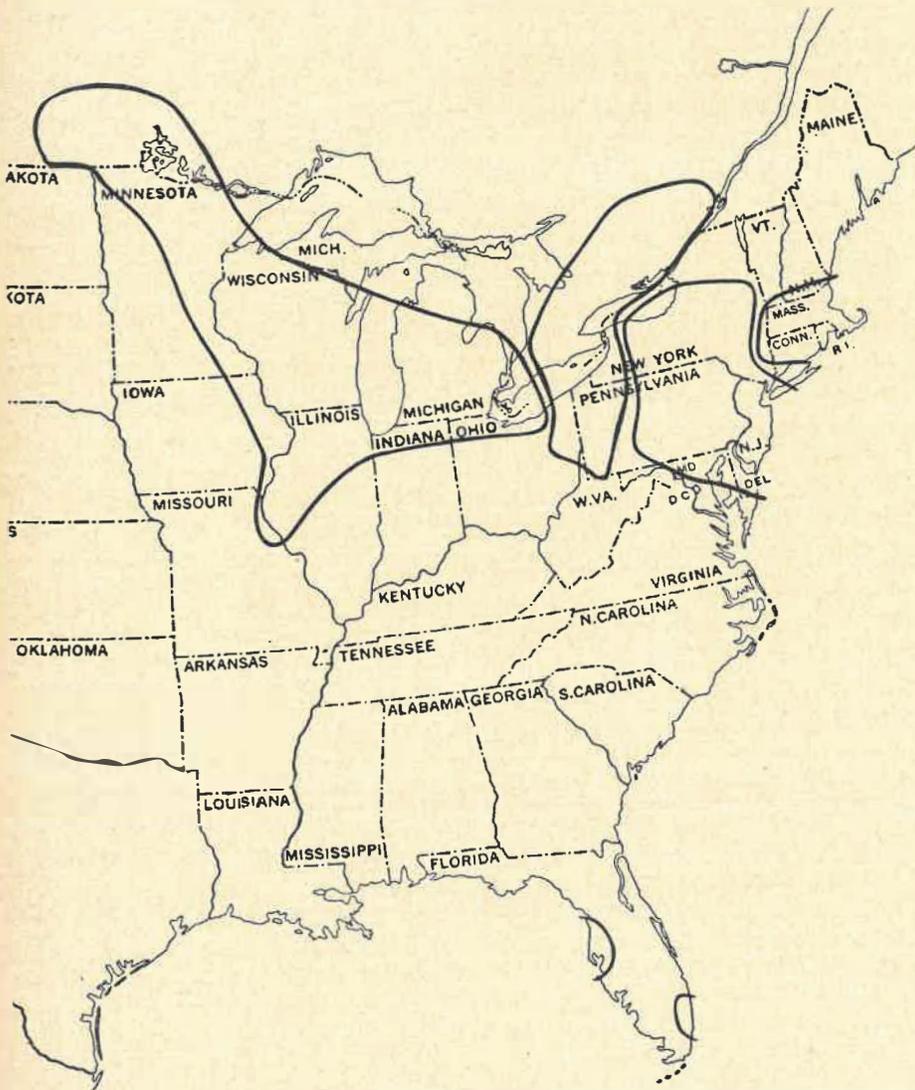
†This general confession is to be distinguished from sacramental confession (with the naming of one's sins to the priest), which is also provided for in the PNC Church, though it is compulsory only for children.

The general confession, required by the PNC Church of all intending communicants, would seem simply to point up the implications of the General Confession in the Book of Common Prayer.

**Parishes and Clergy
of the Polish National Catholic
Church in the U.S. and Canada**

Prime Bishop: The Most Rev. Leon Grochowski,
2019 W. Charleston Street, Chicago 47, Ill.

**Receive Communion
in the
Polish National Catholic Church**



Copyright, American Map Co., Inc., N. Y. Number 11484.

The Polish National Catholic Church is organized into four dioceses in America — the Eastern (or New England) Diocese, the Central Diocese, the Buffalo-Pittsburgh Diocese, and the Western Diocese. These are shown, respectively, reading from right to left, by the areas outlined at the top of the map. Elsewhere in the U.S. the P.N.C. Church is not yet at work.

Unlike dioceses of the Episcopal Church, these are not strictly defined geographical areas, but are rather groupings of parishes under one bishop. The parishes in Florida, for example, come under the Western Diocese because they were started by it. Similarly, the Western and Buffalo-Pittsburgh dioceses contain Canadian congregations.

Parishes of the Central Diocese

ST. STANISLAUS CATHEDRAL
529 E. Locust St., Scranton, Pa.
Rt. Rev. John Misiaszek, Ordinary
Rev. John Kotula

Maryland

HOLY CROSS PARISH
208 S. Broadway, Baltimore, Md.
Rev. Albert Pietras

New Jersey

SACRED HEART OF JESUS PARISH
285 Avenue E. Bayonne, N. J.
Rev. Edward Brzostowski

OUR LORD'S RESURRECTION PARISH
1111 Thurman St., Camden, N. J.
Rev. Maxmilian Lawnicki

RESURRECTION PARISH
649 Bound Brook Rd., Dunellen, N. J.
Rev. Stanislaus Niemiec

ST. CASIMIR'S PARISH
404 Cross St., Harrison, N. J.
Rev. Francis Swietek

ST. JOSEPH'S PARISH
52 Highland Terrace, Irvington, N. J.
Rev. Boleslaus Bak

HOLY TRINITY PARISH
407 Zeigler Ave., Linden, N. J.
Rev. Joseph Rekas

ST. PAUL'S PARISH
47 Houston St., Newark, N. J.
Rev. Joseph Michalski

ST. PETER AND PAUL PARISH
126 River Drive, Passaic, N. J.
Very Rev. Joseph Kardas
Rev. John Slysz

HOLY NAME OF JESUS PARISH (Slovak)
107 — 4th St., Passaic, N. J.
Rev. Eugene Magyar

HOLY CROSS PARISH
168 Lawrence Place, Paterson, N. J.
Rev. Stanley Molon

OUR SAVIOUR PARISH
1256 E. State St., Trenton, N. J.
Rev. Francis Kaczmarczyk

TRANSFIGURATION OF OUR LORD PARISH
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(Continued on page 19)

Time for a Decision

CIRCUMSTANCES have combined to give the Episcopal Church a fresh opportunity to consider the best way to minister to the men in the armed forces. As readers of *THE LIVING CHURCH* know, we have long been advocating that a Bishop be elected to be the chief pastor of this important area of the Church's ministry; and General Convention, in 1949, completed constitutional action to make possible the election of a suffragan bishop to the Presiding Bishop to "be in charge of the work of those chaplains in the Armed Forces of the United States who are ordained ministers of this Church." Such a bishop, to be elected by the House of Bishops, would hold office under conditions which may be specified by canon.

The office of executive secretary of the Armed Forces Division of the National Council will fall vacant on March 31st, when the Rev. Dr. Percy C. Hall leaves for Santa Rosa, Calif., to become rector of the Church of the Incarnation there. Dr. Hall, who holds the rank of colonel in the Chaplain Corps of the U. S. Army Reserve, became executive secretary of the Division on October 12, 1946, and has rendered distinguished service. His Division sees to it that chaplains are provided with the necessary material aids for their work, including portable altars, communion vessels, literature, discretionary funds, etc., and provides the indispensable "denominational endorsement" without which chaplains cannot serve. But, partly because of Dr. Hall's personal talents, the Division has done much more under his leadership. He has helped chaplains with their problems, mobilized Church opinion in support of their work, traveled all over the world to meet their needs "ecclesiastical, mental, and spiritual" (in the words of a National Council resolution paying tribute to him on his resignation); and (in the words of the same resolution) served "in a true sense as their Father in God."

Dr. Hall has raised the sights of the Church as to the possibilities of pastoral ministrations in the armed services; he has shown that many things could be done that seemed to be impossible, and has laid the foundations for further progress. There were, however, limitations to his range of effectiveness that could only be overcome by a bishop in charge of the Church's work in the armed forces — limitations as obvious as those that would hamper a missionary district if its chief executive were, not a bishop, but a secretary with a desk in Church headquarters.

For example, the real focus of the Church's ministry in the armed forces ought not to be the chap-

lains, but the servicemen themselves — all of them, with a special responsibility to Episcopalians and to those who are spiritually adrift. A serviceman who happens to be a layreader recently told *THE LIVING CHURCH* what layreaders could do — if there were a Bishop to license them and to give them counsel. It is still true that the chaplains of the Episcopal Church are sometimes found bunched up in twos and threes on one post, while other large units remain untouched.

Arrangements for civilian services on a local basis still meet with an uncertain response from the military. In some places they are welcomed; in others, especially where the senior chaplain or the commanding officer is a dogmatic pandenominationalist, they are made virtually impossible. In still other places where the need is great and the military are willing, the local church has not been aroused to interest. Men returning from military service still tell us that in their entire period of enlistment they never saw a chaplain of the Episcopal Church.

The Church is having a hard time meeting its chaplaincy quotas. And yet, a goodly number of candidates for Holy Orders comes out of the ranks of the military each year. The difficulty is that these candidates are not guided and supervised by a chief pastor whose chief concern is the men in military service, but by a diocesan or missionary bishop who is struggling to keep his own diocese fully manned.

ALL these problems are pastoral. When one considers the realm of missionary opportunities the need of a bishop is even more striking. At present, the Episcopal Church simply does not regard the armed services as a missionary area. If a soldier or sailor, an airman, or a marine is converted to Christ, it is not because the Episcopal Church sought him out in any organized way. And if he is confirmed, it is because an individual chaplain was resourceful above and beyond the call of duty in finding time to instruct him and a bishop to confirm him.

This field of clergy serving without a bishop who shares the problems and conditions of their work is not a small one. There are 119 priests on active service — about as many as in the diocese of Chicago. The number of members of the Episcopal Church in the armed forces is unknown, but it probably exceeds 50,000. The salaries of the chaplains are paid by the government, but the Armed Forces Division has a budget of \$165,000 per year for the other expenses of the work. This is a larger sum than goes to any domestic missionary district, and is also larger than

most of the appropriations made to overseas districts.

There is another reason why the present is a strategic time for considering this subject. The position of Bishop in charge of the Convocation of American Churches in Europe is vacant because of the retirement of Bishop Larned for reasons of age. Bishop Larned had oversight of the five American Churches on the continent with seven clergy and 515 communicants (plus a large and constantly varying number of visitors and temporary residents). In addition, he gave important help to the work of the Armed Forces Division and served as an "ecumenical ambassador" to the World Council of Churches with headquarters at Geneva, Switzerland. Actually, the Convocation of American Churches is under the jurisdiction of the Presiding Bishop (thus making Bishop Sherrill not only the Bishop of Paris but the Bishop of Rome!), and the possibility that the military suffragan could also serve as Bishop in charge of this jurisdiction is worth study.

FROM time to time, we have emphasized weaknesses of the Church's work in the armed forces with such vigor that we may have seemed to be implying personal criticism of those whose responsibility it was. This has at no time been our intention; and at the present moment the fact that the situation is fluid makes it possible to speak without regard to questions of personalities and existing spheres of responsibility.

The Armed Forces Division of the National Council is the logical body to review the situation and decide on the best way of providing pastoral and missionary leadership to this large and important field. We do not think it would be wise to leave the executive secretaryship vacant until the next meeting of the House of Bishops, which will be the 1955 General Convention in Houston; but we are quite certain that the Church as a whole is entirely ready to accept the responsibility of supporting a military bishopric, and that an interim arrangement could be worked out to cover the intervening period — if the Division so recommends.

It is obvious that the military suffragan will need an executive secretary and the backing and advice of an Armed Forces Division. He will also need all the relationships between the armed services and the individual diocese and parish that exist today; indeed the strengthening of such relationships will be no small part of his job. There are many jurisdictional details that need to be spelled out, many policies to make that at present are only discomforts. But if any one fact is obvious, it is that the basic ecclesiastical and constitutional structure of the Episcopal Church is beautifully designed for effective service to the military establishment. At the one point where a congregational polity is most completely impractical, we try to be a congregational Church!

Let us bring our total ministry to bear on the problem of bringing Christ to the men in service,

and let us do it without delay. We look to the Armed Forces Division of the National Council for leadership in accomplishing this objective.

Canon Theologian

WE had heard of the office of Canon Theologian, which is not uncommon in English cathedrals, and we had often wondered when it would be represented in the American Church.

At last it has been done, and with singular appropriateness by New York's Cathedral of St. John the Divine (i.e., St. John the Theologian), of which the Rev. Howard Johnson, Visiting Fellow of St. Augustine's College, Canterbury, England, has been elected Canon Theologian.

Dr. Johnson, who was formerly Associate Professor of Theology at the University of the South, will begin his new duties on September 15th.

The new canonry was established by a statute adopted at a meeting of the Trustees in December. Under the direction of the dean, the Very Rev. James A. Pike, J.S.D., D.D., the Canon Theologian will head the educational program of the Cathedral. This will include the Cathedral Psychological Counseling Forum, the Cathedral Liturgical Forum, and the School of Worship for Women of the diocese, as well as new forums, such as one on theology for the clergy. But there is a significant proviso:

It is contemplated that the Canon Theologian will spend at least half his time in constructive theological scholarship — thinking and writing. We consider this provision to be of the utmost significance, and we hope that the Cathedral authorities will be able to adhere firmly to it. Some time ago [L. C., August 30, 1953] we published an article, "By a Seminary Professor," pointing out that "the heavy teaching loads" shouldered by such men "leave little time for research." Yet, if he would aspire to scholarship, the professor must, at times, "simply sit and think," according to the anonymous writer of the article.

The Cathedral of St. John the Divine has provided an opportunity for a mature scholar not only to study and write and teach, but "simply to sit and think" — and to do all of this in fellowship with a community of brethren, sharing in the Daily Offices and Eucharists, and preaching six times a year, as do the other Canons.

There are other educational canons' in the American Church, and many thinkers. But this is the only canon who is paid to spend half his time thinking.

We hope that other cathedrals will take up with this idea. It would be a splendid thing for a Churchman of means, or a group of such Churchmen, recognizing that systematic knowledge is as important in religion as in other areas of life, should make provision for more offices of this kind, if only on a temporary basis.

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DELAWARE

Installed As Dean

The Very Rev. Thomas M. W. Yerxa was installed as dean of the Cathedral Church of St. John, Wilmington, Del., February 21st, by Bishop McKinstry of Delaware. Bishop McKinstry was assisted by Dean Yerxa's predecessor, the Rt. Rev. J. Brooke Mosley, bishop coadjutor of Delaware.

A reception for Dean and Mrs. Yerxa in the church auditorium followed the service. Dean Yerxa formerly was rector of the Church of the Good Shepherd, Austin, Texas.

COLORADO

Not on Trial

The Rt. Rev. William Fisher Lewis, elected Coadjutor of Colorado February 24th, is expected to give his decision to the election the first part of March, said the *Colorado Episcopalian*.

Bishop Lewis, bishop of the missionary district of Nevada, was elected on



BISHOP LEWIS
A decision.

the fourth ballot cast by the 57 clergy and 225 lay delegates present in the St. John's Cathedral, Denver. Bishop Lewis was elected with 45 clergy votes and 183 lay votes.

Before the election, Bishop Bowen of Colorado, said that "these candidates are not on trial but the delegates most certainly are."

Men nominated for the election were:

The Rev. Robert Dudley Bruce, St. Luke's, Denver; the Very Rev. James W. F. Carman, dean of Trinity Cathedral, Phoenix, Ariz.; the Rev. John P. Craine,

Christ Church, Indianapolis; the Rev. Howard S. Kennedy, St. James' Church, Chicago; the Rt. Rev. William F. Lewis, missionary bishop of Nevada; the Rt. Rev. Jonathan G. Sherman, suffragan bishop of Long Island; the Rev. Edwin B. Thayer, Ascension Church, Denver, and the Rev. Edward Clark Turner, Ascension and Holy Trinity Parish, Pueblo.

Fr. Thayer declined nomination, and the Very Rev. Albert R. Stuart, dean of Christ Church Cathedral, New Orleans, was nominated from the floor.

The jurisdiction of the Bishop Coadjutor will be missionary congregation

Colorado Election

	Clergy	Lay
First Ballot		
Bruce	1	15
Carman	4	34
Craine	0	1
Kennedy	0	1
Lewis	16	61
Sherman	3	1
Stuart	17	61
Turner	16	49
Second Ballot		
Carman	4	30
Lewis	19	82
Turner	15	41
Stuart	19	70
Third Ballot		
Carman	2	19
Lewis	28	103
Turner	12	40
Stuart	15	61
Fourth Ballot		
Carman	0	1
Lewis	45	183
Turner	8	21
Stuart	5	18

work with the exception of scattered congregations. The duties will interchange with Bishop Bowen by mutual consent.

OLYMPIA

From the Ashes

Rising from the ashes of the old church which was destroyed by fire on September 9, 1953, just as the building enlargement program was about completed, is the new St. John's Church, Kirkland, Wash.

After the fire Bishop Bayne of Olympia appealed to other churches in the diocese to contribute toward the construction of a new building. About \$2,000 was obtained, and the congregation of St. John's, through gifts and pledges, raised about \$32,000.

Construction has begun on the new building which, according to the architects, Robert L. Durham & Associates, will seat 250 people. The narthex provides 100 more seats for over-flow congregations. A plastic dome on the church roof focuses a shaft of light upon the altar. The vicar of St. John's is the Rev. Alfred L. Griffiths.

QUINCY

Work in Miami

Leaving the diocese of Quincy where he has for seven years been dean of the Cathedral of St. John in Quincy, Ill., the Very Rev. Edward J. Bubb will be diocesan missionary of South Florida.

Dean Bubb, who has been active not only in Church work but also in community service organizations in the middle west, said of his new work:

"The position entails the building of two churches immediately and the prospect of building four and possibly five churches in the fast growing greater Miami area."

CONNECTICUT

Permanent Headquarters

Bishop Gray of Connecticut announced recently that the diocese has purchased from Yale University a three-story frame house in New Haven as a permanent headquarters for the work of the Church at Yale.

The residence, according to a Hartford, Conn., newspaper, will serve as a permanent residence for the Rev. Dr. Richard H. Wilmer, Jr., minister to the Church students at Yale, and as a meeting place. About one-third of the students at Yale belong to the Church.

The purchase was part of a diocesan development program, which includes construction of chapel at the University of Connecticut at Storrs and a new diocesan conference center at Morris.

NEW YORK

Withdrawals Withdrawn

The resignation of Bishop Gilbert, retired bishop of New York, as president of the New York City Affairs Committee [L. C., February 7th] touched off the resignations of Rabbi Edward E. Klein of the Free Synagogue and the Very Rev. James A. Pike, dean of Cathedral of St. John the Divine.

Both resignations were withdrawn, however. The committee tried to persuade Bishop Gilbert to withdraw his resignation, but so far their efforts have been to no avail. Bishop Gilbert says that he will not reconsider.

Rabbi Klein and Dean Pike turned in their resignations when the committee showed signs of partisanship in editing an address of Representative Jacob Javits to the committee. They said:

"Our resignations were motivated . . . neither by the allegations of Mrs. Duke nor the retaining of Public Relations and Fund Raising Counsels."

They withdrew their resignations when the committee invited Congress-

March 14, 1954

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man Javits to return and speak to the group with no editing of his address.

Canon Pastor Election

The Rev. John W. Pyle, chaplain for college work of the diocese of New York, will begin duties as canon pastor of the Cathedral of St. John the Divine September 15th.

Announcement of the election of Canon Pyle to the office, last held by the



THE REV. JOHN PYLE
Cathedral and College Duties.

late Rev. Dr. Thomas A. Sparks, was made by Bishop Donegan of New York February 24th. Installation of Canon Pyle by Bishop Donegan will be October 4th.

Under the direction of the Very Rev. Dr. James A. Pike, Canon Pyle will be in charge of the pastoral work of the cathedral, and will minister to students at Columbia University. He will continue to be in charge of the forums for graduate students and faculty which have been maintained in the cathedral for the past two years.

Clergy Contributions First

Bishop Donegan of New York stressed at a recent meeting of New York clergy the importance of clergy making contributions first to the Builders for Christ campaign. In this way Church members would know that clergy are underwriting the campaign. The Bishop announced that he had already made his pledge.

The New York diocese, Bishop Donegan said, has set a goal of \$600,000 as its quota in the campaign. Of the amount, \$379,000 will aid the Church, school, and mission construction projects endorsed by the national body.

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CHANGES

Appointments Accepted

The Rev. Oliver Carberry, formerly rector of St. Paul's Church, Albany, N. Y., will on March 15th become rector of St. Paul's Church, Fairfield, Conn.

The Rev. Edward J. Day, formerly rector of St. George's Church, Lee, Mass., is now rector of St. Luke's Church, Worcester, Mass. Address: 919 Pleasant St., Worcester 2.

The Rev. William M. Fay, formerly assistant of St. Paul's Church, Oakland, Calif., is now doing Indian missionary work in the district of South Dakota. Address: Fort Thompson, S. Dak.

The Rev. D. Bernard Harrison, formerly rector of St. Mark's Church, Newport, Vt., serving Christ Church, Island Pond, is now rector pro tem of the Church of the Good Shepherd, Elizabethtown, N. Y., serving St. John's, Essex. Address: Box 272, Elizabethtown.

The Rev. Eugene L. Nixon, who has been a chaplain in the U.S. Army, and was recently addressed in Columbia, S. C., is now canon residentiary of St. John's Cathedral, Jacksonville, Fla. Address: 406 Shields Pl., Jacksonville 2.

The Rev. William P. D. O'Leary, formerly rector of Trinity Church, Grand Ledge, Mich., is now rector of St. Paul's Church, Dowagiac, Mich. Address: 304 Courtland.

The Rev. Frank G. Rice, formerly curate of Trinity Church, Fort Worth, Tex., is now vicar of St. Anne's Mission, Fort Worth. Address: 3117 Arrow Lane.

The Rev. T. Dabney Wellford, formerly curate of The Falls Church, Falls Church, Va., is now in charge full time of the new St. Patrick's Mission, Falls Church. Address as before: 502 W. Great Falls St., Falls Church.

St. Patrick's began as a mission on January 3d of this year, when services were held by the Rev. Francis W. Hayes, Jr., rector of The Falls Church. On that day, chairs for 60 had been set up; 17 persons came out for a service of Holy Communion at 8 a.m., 93 for a service of Holy Communion at 11; 89 reported for Sunday school. On February 1st St. Patrick's was accepted as a mission under the Bishop of Virginia.

Armed Forces

The Rev. Gordon L. Roth, formerly vicar of Grace Church, Madison, S. Dak., is now Chaplain (1st Lieut.) of Keesler Air Force Base, OMR 406, Biloxi, Miss.

Chaplain John C. Ruback, Jr., formerly addressed c/o P. M., San Francisco, and at 4050 ASU, the Arty Cen., Fort Sill, Okla., should now be addressed: 41st FA Group, Fort Sill, Okla.

Resignations

The Ven. Roman L. Harding has resigned as archdeacon of the Hartford archdeaconry and as rector of St. James' Church, Farmington, Conn., and has retired from the active ministry. He will be assistant to the chaplain of the Armsmear Home, Hartford. Address: 80 Wethersfield Ave., Hartford 14, Conn.

The Rev. John H. Lever will on May 1st retire as rector of St. John's Free Church, Philadelphia, and may be addressed thereafter at 38 High St., Brattleboro, Vt.

Changes of Address

The Rev. George P. Huntington, who serves St. Mary's and St. Monica's Churches in Stuart, Fla., has had a change in post office box number from 1068 to 1266.

The Rev. Granville V. Peaks, Jr., who recently became rector of St. Luke's Church, Houston, Tex., should be addressed for all mail at 3239 Simmons St., Houston 4.

Ordinations

Deacons

Georgia: Robert Eli Wilcox was ordained deacon on January 31st by Bishop Barnwell of Georgia at Christ Church, Augusta, Ga., where the new deacon will be vicar. Presenter, the Rev. Charles Schilling; preacher, the Rev. Talbert Morgan. Address: 2162 Telfair St.

John Lane Kelly was ordained deacon on February 6th at St. John's Church, Savannah, Ga., by Bishop Barnwell of Georgia. Presenter, the Rev. Ernest Risley; preacher, the Rev. Dr. F. B.

Tucker. Address: 535 E. Thirty-Ninth St., Savannah.

Kansas: Charles Jewell Wood was ordained deacon on February 24th at St. Paul's Church, Manhattan, Kans., by Bishop Fenner of Kansas. Presenter, the Rev. A. D. Davies; preacher, the Rev. R. C. Swift. Until June the new deacon will be on the teaching staff of the Kansas State Teachers' College, Manhattan, Kans., in the music department.

Southwestern Virginia: Paul Andrew Walker, Ph.D., was ordained to the diaconate on February 14th at St. John's Church, Lynchburg, Va., by Bishop Phillips of Southwestern Virginia. Presenter, the Rev. Dr. R. A. Magill.

Dr. Walker, who earned his doctorate at Harvard and was married in 1933, will continue his work as professor of biology and head of the biology department at Randolph-Macon Woman's College in Lynchburg, and will do supply work and give assistance as needed in the diocese. He plans to be ordained priest.

Marriages

The Rev. John Frederick Moore and Miss Patricia Pope Laurie were married on February 6th.

Thus, within a period of five years, two vicars of St. Mary's Church, Dade City, Fla., have married sisters who were members of that congregation. Five years ago the Rev. Cyril Vlammynek was married to Miss Mary Douglas Laurie.

Births

The Rev. Mills Schenck, Jr., and his wife announce the birth of their first child, Mary Mills Schenck, on February 2d. Fr. Schenck is rector of St. Margaret's Parish, Belfast, Maine.

Laymen

Dr. Robert W. Shoemaker, who is on the faculty of Rensselaer Polytechnic Institute in Troy, N. Y., has been appointed by Bishop Barry of Albany as faculty adviser to Episcopal students there. Dr. Shoemaker is an instructor in history and economics.

The undergraduate newspaper said that Dr. Shoemaker's services were to be available also to "those Christians who have close ties with the Anglican communion"; it mentioned the Church of England, the Holy Catholic Church of Japan, and the Old Catholic, Polish National Catholic, Greek Orthodox, and Russian Orthodox Churches.

Depositions

Barclay Johnson, presbyter, was deposed on February 8th by Bishop Louttit of South Florida, acting in accordance with the provisions of Canon 60, with the advice and consent of the standing committee; renunciation of the ministry; deposition for causes which do not affect moral character.

Polish Catholics

(Continued from p. 13)

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(Continued on page 20)

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(Continued on page 22)

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(Continued from page 21)

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ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
C Sat 4:30 & 7:30 & by appt

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. Percy Major Binington
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

TRINITY Grand River & Trumbull (Downtown)
Rev. John G. Dahl, r
Sun 9, 11; Tues 10; Fri 7; Sat 9:30, 10:45 Healing;
HD 7 & 10; C Sat 7:30-8

—FARIBAULT, MINN.—

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"First Cathedral in the American Church"
Very Rev. Chas. R. Allen, dean; Rev. P. H. Kramer,
Rev. S. W. Goldsmith, Canons
Sun 8, 9:30, 11; Wed & Saints' Days 10

—BILOXI, MISS.—

REDEEMER "Historic" E. Beach
Rev. Edward A. DeMiller, B.D., r
Sun 7:30, 10 HC, MP, Lit 7:30; Thurs & Saints'
Days 10

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

—OMAHA, NEBR.—

ST. BARNABAS' 40th & Davenport
Sun Masses 7:30, 10:45; Tues, Thurs, Fri 6:50;
Wed & Sat 9:15; C Sat 4:30-5

—LOVELOCK, NEV.—

ST. FRANCIS' MISSION 9th & Franklin
Rev. John R. B. Byers, Jr.
Sun HC 8, 11, Ch 5 9:30; HC Thurs & HD 7 & 11

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallatt; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45; Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

—NEW YORK, N. Y.—

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4 Wkdays HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5:30. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ
Recitals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

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
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

—NEW YORK, N. Y. (Cont.)—

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

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 Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10

—UTICA, N. Y.—

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching
Thurs 12:10; Daily MP, HC, Lit 12:15; Wed, Thurs,
Fri, HD EP 5:10

—CHARLOTTE, N. C.—

ST. PETER'S North Tryon at 7th Street
Rev. Gray Temple, r
Sun HC 8, Family Service 9:45, MP 11; Noon-Day
Mon-Fri; HC Wed 10:30; Fri 7:30

—CINCINNATI, OHIO—

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7.
ex Mon 10, C Sat 7-8

—PHILADELPHIA, PA.—

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, Mat 10:30, Lit in Procession, Sol
High Eu & Ser 11, Ev & Devotions 4; Daily HC
7:45, 12:10; Mon, Wed & Fri 7; Thur & Sat 9:30;
Mat 7:30; Angelus & Prayers 12; EP 5:30; Address
12:30 Wed & Fri; Mon Bible Study Class 8; Wed
Sta of the Cross 7:30, "The Prayer Book Way of
Life" 8:15; Thurs (Ex Holy Wk) Organ Recital
12:30; Sat 12 to 1, 4 to 5, 7:30 to 8

—PITTSBURGH, PA.—

ST. MARY'S Charleroi
Rev. Joseph Wittkofski
Sun HC 8, 9, 11 (Sung), 7:45 EP; Wed HC 9;
Fri HC 7:30, 7:45 EP; C by appt

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

—CHARLESTON, S. C.—

HOLY COMMUNION Ashley Ave. at Cannon
Rev. Edwin B. Clippard, r
Sun H Eu 8 & 1 S 11:15, MP 11:15, EP 5:30;
Wed & HD 7:30 & 11:15; Fri Lit 12; Counseling &
C by appt

—SAN ANTONIO, TEXAS—

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

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ASCENSION Bay Ave. at Pine
Rev. R. M. Man, r; Rev. E. L. Allen, ass't.
Sun 7:15, 8, 9:15, 11; Daily 8 MP, 5 EP; Eu Wed
7:30, 10, Fri 10, Sat 9; C by appt

—MIAMI, FLA.—

ST. STEPHEN'S Coconut Grove
Rev. W. O. Hanner, r; Rev. W. J. Bruninga, Ass't.
Sun 7, 8, 9:15, 11; HC Daily; C Sat 5-6, 7-8

—NEW SMYRNA BEACH, FLA.—

ST. PAUL'S 1 bk off US No. 1
Sun Eu 7:30, 9, Sta & B 7:30; Daily 7, Wed 9:30,
Ev Daily 5:40 ex Wed 7:30, Fri HH 7:30; C Sat
6-6:30

—ORLANDO, FLA.—

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

—ATLANTA, GA.—

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9, 11 & 6:30; Wed & Fri 7, 10:30;
Other days 7:30; Ev & B Sun 8; C Sat 5

—CHICAGO, ILL.—

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

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

—EVANSTON, ILL.—

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

—SOUTH BEND, IND.—

ST. JAMES' 117 N. Lafayette
Rev. William Paul Barnds, D.D., r; Rev. Glen E.
McCUTCHEON, ass't.
Sun 8, 9:15, 11; Tues HC 8:15 Service & addr
7:45; Thurs HC 9:30; Fri HC 7

—BALTIMORE, MD.—

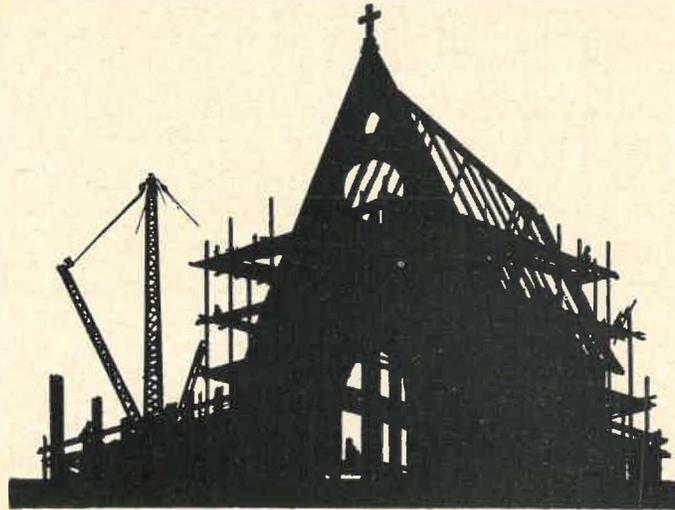
GRACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex B. Wilkes, D.D.
Sun H Eu 8, 9, 11; Daily: Mat 7:15, H Eu 7:30,
EP 5; C Sat 4 and by appt

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11; H Eu 10:30 Mon, Wed (also
6:30), Sat, Tues, Fri 7; Thurs 8; Preaching Service
Wed 8

—BOSTON, MASS.—

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

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