

The Living Church

June 19, 1955

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GFS: New York practice for London performance [p. 7].

WHAT MAKES DELINQUENTS? [P. 12].

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Man Power

Just a note to tell you how much I appreciated your new department of laymen in [L. C., May 8th]. This is exactly what is needed at the present moment, and I think it is magnificent.

Rt. Rev. HOWARD R. BRINKER
Bishop of Nebraska

Omaha, Neb.

Mr. L. H. Bristol's column on seminaries [L. C., May 8th] is so very pertinent that it should be sent to every theological student in the country, and to a host of the younger parish priests. If the Gospel cannot be preached in the language of the ditch digger the Church is in a hopeless condition. He might have listed a hundred impossible words gleaned from sermons, and a whole series of phrases popular with parsons but meaningless to most of us.

Of course he is right about "stewardship." The word, to say the least, suggests a dubious morality. We are not "stewards of all that we possess." The Christian Ethic, while recognizing that under certain conditions we *are* stewards, is intolerant of the idea that we are *always* stewards of that which comes into our grasp. One may, I suppose, have "great possessions" honestly gained and ethically dispensed. But one may have such possessions unrighteously gained, and so have neither the right nor the duty of stewardship concerning them. Nor, in the Anglican Communion, can one win an "indulgence" for his sins by spending ill-gotten gains in "sacrificial giving" . . . another term that might well be erased from our pulpit vocabularies in favor of something more meaningful.

(Rev. Canon) ERIC MONTIZAMBERT
School of the Prophets

San Francisco

Alcoholism

Three cheers for Fr. Drake's article, "Can The Alcoholic Be Helped?" [L. C., May 15th]. The problem of alcoholism is growing at an alarmingly rapid rate. Sooner or later the Church must really come to grips with it. Let us hope that she can do so with the same intelligent understanding and Christian compassion that Fr. Drake has manifested.

Alcoholism is America's fourth disease in point of numbers affected. It is the nation's first disease with reference to the myriad social, spiritual, and economic problems to which it gives rise. Authorities on the subject such as The Yale School of Alcohol Studies, Menninger Clinic, Johns Hopkins University all state that each victim of this disease affects the lives — either directly or indirectly — of from 7 to 10 other persons. Consider the implications of these figures in view of Fr. Drake's authenticated figure of 4,000,000 persons who are known to have "trouble" with alcohol. If this problem is not the concern of every bishop, priest and layman within the Christian Family, then may God have mercy on the Church!

The title of Fr. Drake's article gives

The Living Church

rise to a second question: *Will* the Church help the alcoholic? Many dioceses now have appointed Committees on Alcoholism, and this is encouraging. But what are they actually doing? Encouraging clergy and vestries to make their parish halls available for meetings of Alcoholics Anonymous groups? Or are they formulating and initiating constructive programs which will reach every clergyman and lay person in the Church? [See page 7].

We believe in the Church's healing mission, or at least we say we do. If we are sincere in this we had better come up with a more realistic and helpful program than we have had in the past. The alcoholic is a desperately sick person; he needs help — understanding, love, forgiveness, the healing touch of Christ, and restoration to the family of God. What shall it profit us if from our pulpits we assert that we have the whole Faith for the whole world, and forget that this Faith includes a belief in the Church as the redemptive society and that the unfortunate victim of the incurable disease of alcoholism, like any other of God's children, stands in need of our blessed Redeemer's healing touch.

(Rev.) JAMES T. GOLDR

Mercer Island, Wash.

Urban Work

The report [L.C., May 15th] of Bishop Warnecke's address before the National Council in an account of work being done "to forge out reproducible techniques whereby the Church can be increasingly meaningful to people in modern urban-industrial society" excited in me far less enthusiasm and gratification than it apparently did in his hearers.

I know the subject matter covered by the report to be really not an account of the Church's prosecution of her divinely given mission, recalled afresh at this Ascension-tide, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," but rather of her refusal to undertake that mission without reservation, where the race or skin color or the economic and social position of the people about her differs from that of the familiar prototype of Churchpeople.

Listed as one of 11 urban parishes whose problem is under study is the Memorial Church of the Advocate, Philadelphia, described as being "in a critical struggle for existence in what is now a depressed and congested community."

What that language means is that the large row houses once occupied by single white families which surround the Church of the Advocate are now occupied by five or six Negro families.

Statistics supplied by an agency of the city of Philadelphia show a population increase of 612% in the area surrounding the Advocate since the church's consecration.

Is that "problem" or opportunity? It is only the Anglican and Protestant congregations who shake their heads and mutter "changing neighborhood," and move away. Business men are dancing in the streets at the great increase in the "potentially reachable."

That such a population shift need not mean the death of a parish that takes our Lord's Ascension-tide commission to heart and counts "that man, and that" fair game to be won for Christ and His Church has been demonstrated thrillingly by three Roman Catholic parishes, neighbors of the Church of the Advocate and faced with the same "problem."

These parishes, one of which listed nine Sunday masses 20 years ago, did not "follow our people" to the suburbs, but began the difficult work of proselytizing another racial group whose religious background was not only almost totally non-Roman, but surprisingly anti-Roman. Their success has been such as to alarm many of the Negro "Reverends."

The rector of St. Elizabeth's Roman Catholic Church, apparently in recognition of his outstanding achievements in winning so many of his new neighbors, has been raised to the dignity of Monsignor, and is his Archbishop's principle adviser in matters relating to the "problem" before which Anglicans and Protestants flee.

But, most solemnly, is a parish free to run away from a teeming multitude of souls for whom our Lord was "content to die"?

Is there no judgment of God upon priests and people of such a parish as, for example, [another church in] Philadelphia, in whose shadow I grew up and whose only impact upon me was that made by her stately architecture? Fresh in my mind after many years is the picture of her rector and four parishioners, the total congregation that morning, leaving the rector's office where they had just said Morning Prayer and threading their way through a crowd of small boys playing stick-ball in the street, 10 feet behind the church's altar.

It may be a matter of indifference to the Church that those boys, now grown to manhood, have their automobiles serviced at a spot just about where they should have knelt to receive the Body and Blood of Christ on that Sunday years ago, but surely, as their great-grandfathers used to sing, 'My Lord's a-waitin' all the time.'

How unspeakably tragic that a Christian church, an Episcopal church had to be torn down and a filling station erected in its place before "whosoever will" could have any meaning on that corner.

FOSTER A. POLK

Philadelphia, Pa.

Editor's Comment:

Mr. Polk's indignation that the Church should move away from the great urban harvest of souls should lead him to rejoice that the national Church is cooperating with local parishes in attempting to reverse the trend. The contemplated program is precisely what Mr. Polk seeks — an effort to serve people of all races and every social station. It is not simply a matter of good intentions, however, but a matter of learning how to do the job, which requires a substantial alteration in the Church's customary way of doing things.



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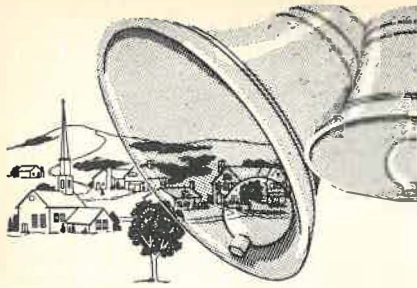
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A Department of Laymen's Interests

By L. H. Bristol, Jr.



MR. BRISTOL

Outside the Parochial Cocoons

WHEN I was in Kansas City some weeks ago, layman Gill Miller told me, "The great thing about our Episcopal Churchmen's Association here in West Missouri is that it gets a lot of us out of our parochial cocoons every so often. It reminds us that the Church has a job to do reaching out beyond the four walls of one's own particular parish."

It is interesting to see the reaction of many laymen to the idea of the Church's outreach. One man on the train the other night said, "Frankly, whenever I hear the word missions, I think of missionaries, and this summons up a sort of misty image of a rather unappealing older couple, standing on some Oriental mission-house porch in Mother Hubbard night-shirts. What they're trying to do is fine enough, but I can't get excited about it."

Much of the material for Builders for Christ was well done. More than one layman I know read the appeals and came to realize for the first time that the word *mission* had something to do with Church growth on the home-front as well as overseas. And these laymen were loyal Churchmen, too, who ought certainly to have known.

In selling laymen on the importance of missions and the Church beyond one's home parish, there is still much to be done.

There is a laymen's group in our diocese in one town of over 100,000 population. The group is made up of members from six churches in the area. Subjects for their regular meetings range all the way from "do-it-yourself" carpentry demonstrations to occasional tame discussions of purely local Church affairs. When a friend recently suggested that an evening be devoted to a diocesan project which was about to be launched, he was told quietly, "But you don't seem to understand. We are only interested in the Church in our town."

It goes without saying that the strength of the Church in many ways is the strength of the local parish. But one may find it disheartening oftentimes to find loyal Churchmen who have no conception of the relation of the local

parish to the thrilling world-wide Church of which that parish is only a part.

To make its laymen more conscious of this idea, the diocese of Bethlehem recently suggested to key men that they try answering these questions — questions it might do any Churchmen good to consider:

(1) Does your congregation work as though its primary aim is to reach out and make Christ known in your community and throughout the world?

(2) Have your church officers held an evaluation meeting to examine the whole Church life from the point of view of fulfillment of the mission charge?

(3) What percentage of your parish budget is used — 5 to 25 to 50 per cent — for reaching out to others?

(4) Has your worship of God been confined to music, liturgy, prayer and the Sunday services? Or have you sought, in your parish, a deeper fulfillment in supporting a wider outreach?

(5) Does your parish have active groups that study and work on community and world problems?

(6) Is your Church school showing children by example that the Church is meant to reach out?

(7) Is the Young People's Fellowship actively influencing school and social life? How many young persons have been recruited from your parish for full-time mission work?

(8) Do you have a keen sense of participating in the Christian approach to such contemporary faiths as secularism, humanism, Hinduism, Buddhism, Judaism, Islam, etc.?

(9) Have you admitted those of other races into your fellowship?

(10) Do groups from the same profession or occupation study how to express their Christianity in their work and make Christ known to their fellow workers?

(11) What service project will your parish undertake this year with other churches in the community?

(12) Do you work and pray and give for the whole mission of the Church on every frontier?

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and the Thought of the Episcopal Church.

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Things to Come

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June

- 19. Second Sunday after Trinity.
- 20. North Conway Institute on alcoholism, North Conway, N. H., to 24th.
- 24. Nativity of St. John Baptist.
- 26. Third Sunday after Trinity.
- 29. St. Peter.

July

- 3. Fourth Sunday after Trinity.
- 4. Independence Day.
- 10. Fifth Sunday after Trinity.
- 17. Sixth Sunday after Trinity.
- 24. Seventh Sunday after Trinity.
- 25. St. James.
- 27. Graduate School of Theology, University of the South, Sewanee, Tenn., to August 31st.
- 31. Eighth Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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June 19, 1955

SORTS AND CONDITIONS

UNDOUBTEDLY, one of the most difficult problems of Christianity is the apparent failure of justified and sanctified people to stay that way. Some time ago in this column justification (our acceptance by God) was described as comparable to the wholehearted and undemanding acceptance of the Braves by the Milwaukee fans, resulting in a "sanctification," an ability to accomplish the impossible, that turned a second division into a major contender.

AS THIS IS BEING WRITTEN, the Braves have fallen off their pedestal. They just don't seem to be able to get going this season. The standard phrase to describe such a situation is, "The honeymoon is over." For in the relationship between husband and wife may be seen another and more universal parable of justification and sanctification.

BUT EVERY honeymoon does come to an end, even the honeymoon of the soul with God. A period comes, perhaps a period of years, in which it is difficult to see what effect God's all-forgiving love has upon an individual

love than as a pompous, self-centered project of personal betterment.

JUSTIFICATION can be compared to a great many things in relationships between man and man, but in reality, of course, there is no adequate human comparison for things in which God is concerned. He does not accept us for



the potentialities of improvement He sees in use, but because of the actuality of good in Christ. Made one with Christ by Baptism, and nourished in His life by Holy Communion, we are already, so to speak, transplanted into the kingdom of God, where our task is merely to keep on growing.

A SLUMP, even a protracted slump, doesn't necessarily have any eternal meaning. If the Milwaukee fans were God-like in their refusal to revoke their acceptance of their team, the resulting *esprit de corps*, together with the material (sacramental) infusion of power at the box-office, would ultimately guarantee an unbeatable outfit. Similarly, in marriage, the Church demands an unconditional lifelong acceptance of wife by husband and husband by wife, knowing that the success of any marriage depends not on the virtue of the parties but on the ability of the injured party to forgive.



THE ONE THING that should always be distinctive about Christian living and Christian virtue is charity. Our secular neighbors think that "charity" is a synonym for altruism or self-sacrifice, but actually it is something quite different. Charity is the love of God, and doing something for the love of God is no more altruistic than buying flowers or candy for your sweetheart or braving a fire to rescue your child. Loving God involves loving what God loves, and this is what makes the Church appear to be an ethical uplift society.

Christian's life. We no longer accomplish the impossible in overcoming our sins. In fact, we don't even seem to accomplish the possible. Thus we arrive at the standard condition of Church life in the typical parish, and in diocesan and administrative settings, too — "situation normal: all fouled up." The little measure of sanctity that makes a Christian a leader among his fellows is hardly superior to the altruism and humanitarianism found among non-Christians.

BUT WE do not worship God in order to combat juvenile delinquency or to assure world peace. If we have our values in that order, it is no wonder that our Christian dynamics get short-circuited. The Holy Spirit, working sanctification within us, can do His work only as long as we are turned toward God, loving Him "because He first loved us."

WHAT, then, is the good of being a Christian? Well, one doesn't become a Christian in order to achieve virtue, just as one doesn't get married in order to be improved by a wife. The improvement will probably take place in both cases, but it will do so much more surely and naturally as a by-product of

PETER DAY.

EPISCOPATE

Far East Trip

Bishop Donegan of New York left June 6th on an extended tour, first to Australia, and then to several parts of the Far East, including the Philippines, Hong Kong, Japan, and Hawaii. He was accompanied by the Rev. Edward N. West, canon sacrist of the Cathedral of St. John the Divine.

He is visiting Australia on the invitation of the Archbishop of Sydney, the Most Rev. Howard W. K. Mowll. Under the Archbishop's guidance he will visit the Anglican institutions of Australia.

The Bishop's visits to the Philippines and Japan are the result of his interest as a member of the Overseas Department of the National Council. In the Philippines, on invitation of Bishop Binsted, he will visit the schools and hospitals in that country. In Japan Bishop Donegan will visit the schools and hospitals, and see the reconstruction in that country.

From Japan the Bishop will go to Hawaii for the General Convention.

YOUNG CHURCHMEN

Power to Witness

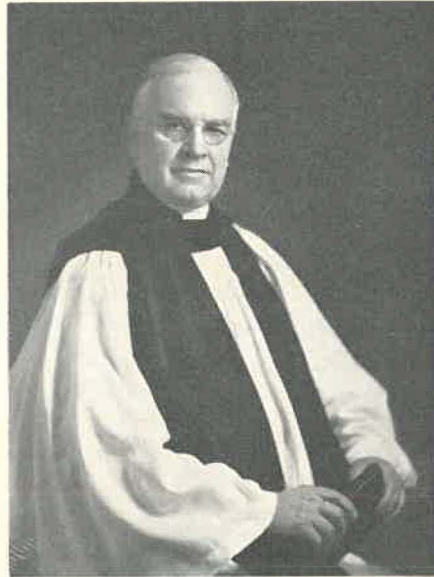
Keynoter and convention leader at the Convention of Episcopal Young Churchmen will be Bishop Bayne of Olympia. He will preach the opening sermon on the evening of August 24th at the triennial meeting of 500 young people from every diocese of the Church, which will take place at Carleton College, Northfield, Minn., August 24th to 31st.

Other leading speakers at the convention will be the Rev. Canon Theodore O. Wedel, warden of the College of Preachers, Washington, D. C., and the Rev. David R. Hunter, director of the National Council's Department of Christian Education.

Bishop Bayne will set the tone for the ten-day meeting by bringing out the implications of the convention theme, "Power to Witness," chosen by the young people themselves as a framework for discussion, study, and prayer. Subsequently the convention will divide into six study commissions to explore the power to witness in vocation, in love and marriage, in responsible society, in the Church in a revolutionary world, in freedom under authority, and in the

parish church. High school students, college students, and young working persons between the ages of 17 and 21 will take part in the discussions.

Bishop Bayne will also address the



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REV. J. WILSON SUTTON: 50 years a priest.

young people at their first plenary session August 25th and again in an Evening sermon August 28th.

"How Can We Witness for the Gospel?" will be the topic of Canon Wedel's address Friday night, August 26th, and on the last night of the convention, August 30th, Dr. Hunter will bring out the relationship of the work of the convention to the ongoing life of the Church. Planners of the convention have cited as a goal of the triennial meeting the creation of a new awareness of the place of young people in the Church — both students and young workers.

Bishop Bayne, who was chaplain of Columbia University, N. Y., for five years before his consecration in 1947, will also be a featured speaker at the General Convention in Honolulu, when he addresses the Ecumenical Mass Meeting, September 11th. During the war Bishop Bayne served as a Navy chaplain. At the Anglican Congress in Minneapolis, Minn., last summer he coordinated the efforts of the 20 group discussion chairmen.

Canon Wedel, a college professor for 16 years before entering the ministry, served as Secretary for College Work for the National Council from 1934 to

1939. In 1952 he was elected President of the General Convention's House of Deputies. He is the author of several books, including *The Christianity of Main Street*.

Dr. Hunter has been director of the Department of Christian Education of the National Council since 1952, and before that was executive secretary of the diocese of Massachusetts' Department of Christian Education and lecturer in Practical Theology at Episcopal Theological School in Cambridge, Mass.

ANNIVERSARIES

Tribute

The 50th anniversary of the ordination to the priesthood of the Rev. Dr. J. Wilson Sutton, rector of St. Stephen's Church, New York, was celebrated on Trinity Sunday, June 5th. St. Stephen's Church was filled to the doors, by parishioners of that church, of other congregations Dr. Sutton had served, and many others to whom he had ministered through the Healing Prayer Circle, held under his direction for many years.

The Very Rev. Dr. Lawrence Rose, dean of the General Theological Seminary, of which Dr. Sutton has been a trustee and secretary of the board of trustees for many years, preached the sermon. Dean Rose took for his text part of the 12th verse of the 2d chapter of II Corinthians: "Simplicity and Purity." He paid high tribute to Dr. Sutton, touching on his life and work in each one of its many aspects and fields.

Dr. Sutton celebrated the Holy Eucharist. Assisting him were the Rev. Dr. Roelif H. Brooks, a classmate in the General Theological Seminary; and the Rev. John C. Vockler of New Zealand, assistant at St. Stephen's. In the chancel was the Rev. Nathan A. Seagle, rector-emeritus of St. Stephen's.

Dean Rose announced that a fund the income of which would provide a prize open to students in the General Theological Seminary (which has several similar prizes), to be named the J. Wilson Prize, had been raised.

After the service, there was an informal reception in the parish hall, in the long line of which the entire congregation formed, including even the very small children. Dean Rose and the other clergy stayed until the end of the reception, as did most of the congregation, lingering after passing along the line.

MINISTRY

New Rector

The new rector of St. Bartholomew's Church, New York City, will be the Rev. Terence J. Finlay of Ottawa, Canada. Mr. Finlay succeeds the Rt. Rev. Anson Phelps Stokes, who became Bishop Coadjutor of Massachusetts last December.

Mr. Finlay was born in Cornwall, England, and was educated at Plymouth College, Plymouth. After moving to Canada he studied for the ministry at Huron College, London, Ont., and served in the ministry there for 10 years. He was for a time rector of the Church of the Holy Trinity, Winnipeg, and chaplain at the Canadian Naval Training Station there. Since 1948 he has been rector of the Church of St. John the Evangelist in Ottawa. He will become rector of St. Bartholomew's on October 1st.

Mr. Finlay is married and has two sons, Terry and Bryan, both of whom are students at Ashbury College in Ottawa.

ered in New York for two days for getting acquainted sessions, briefing, parties in their honor, sightseeing, and a merry rush of last minute purchases before their boat, the *Liberte*, sailed for



Paul Horsdal, Ottawa

REV. TERENCE J. FINLAY: From St. John's to St. Bartholomew's.

Plymouth, England. These were the girls representing states across the nation who had won the trip through writing an essay, "My World Responsibility as a Christian Citizen."

The occasion for the trip is the first GFS World Assembly. The American group had chosen as its part of the pageant to be presented at Royal Albert Hall on June 11th a traditional American square dance, Dip and Dive, which they had practiced in New York. [See cover].

There was to be a week of study, discussion, and worship with girls from all parts of the world, who met for a week at the Isle of Wight. The delegation was then to travel in Wales, England, and Scotland with some of the foreign delegates from Australia, New Zealand, and the West Indies to visit GFS branches in the British Isles and again to sightsee.

NATIONAL COUNCIL

Alcoholism Scholarships

Bishop Mosley of Delaware, chairman of the Committee on Alcoholism and Alcohol Education of the Division of Christian Citizenship of the National Council has announced the awarding of scholarship grants to 13 clergymen and two seminary students, for the coming session of the Yale Summer School of Alcohol Studies. The scholarship awards were made to supplement grants by the bishops of 14 dioceses to which these candidates belong.

The National Council allocates funds for these scholarships as part of a long-

term program, to provide trained leadership in all dioceses and missionary districts to assist the bishops and clergy in their alcohol education program and ministry.

Each of the candidates was nominated by his bishop in cooperation with the diocesan department of Christian social relations. After his training at the Yale School, the candidate is expected to provide active leadership in diocesan programs of education and service in the field of alcoholism. Since the Yale School was founded, the National Council has certified candidates each year and financially assisted many of them.

Candidates certified by the Council are now actively at work in 26 dioceses. Ten of the 14 dioceses sending candidates this year have not sent them in the past. Thus, at the end of the year a total of 36 out of 87 dioceses and missionary districts in the continental United States will have the Yale-trained leadership of 57 men.

Awards were granted to the following clergymen:

William O. Boyd, diocese of Tennessee; Richard E. Byfield, diocese of California; Jerry Carpenter, diocese of Pennsylvania; Charles T. Chamber, diocese of Mississippi; Kenneth Donald, diocese of South Carolina; John C. Henry, diocese of Virginia; James G. Jones, diocese of Chicago; Edward F. Mason, diocese of Ohio; Herbert G. Myers, diocese of Ohio; John C. Mott, diocese of North Carolina; George F. Pratt, diocese of Olympia; Clarence C. Putnam, diocese of North Dakota; Hillman R. Wiechert, diocese of Southern Ohio; also Malcolm S. Lattimore, diocese of Missouri (Seminary student, Berkeley Divinity School); John R. Symonds, diocese of Delaware (Seminary student, Virginia Theological Seminary).

ACU

Day of Witness

Many members of the American Church Union, as well as others, both white and Negro, from the states of New York, Georgia, North and South Carolina, traveled to the Church of the Good Shepherd, Columbia, S. C., on May 21st to take part in a Day of Witness.

Sponsored by the southeastern branch of the ACU, highlights of the day consisted of a Solemn High Mass, addresses by the Rev. Paul Traeumer, post chaplain, Camp LeJeune, N. C.; the Rev. Urban T. Holmes III; the Rev. J. Bryan Griswold. Subjects discussed were the Catholic Faith in the Episcopal Church, The Episcopal Church and the Ecumenical Movement, The Episcopal Church and the American Church Union.

The showing of the film, "Our Anglican Heritage," preceded Evensong.

Runaway Halted

The Rev. Charles Howard Graf of St. John's Church, New York City, spent an exciting morning recently when his automobile was commandeered by police for a chase in Central Park. Policemen in three separate cars followed a speeding car whose driver had tried to run down a policeman, but Fr. Graf's 1954 Chrysler with the clergyman as driver, was the one which finally halted the runaway. Several times Fr. Graf's car pulled alongside the other auto, and bullets fired from the Chrysler punctured three tires on the speeding car before it was brought to a halt.

Fr. Graf later commended the officer who commandeered his car for his care in shooting only the other car's tires. After giving police his card in case he was needed as a witness, Fr. Graf proceeded to his business, which was the conducting of a funeral service.

Reappointed

The Rev. John M. Coleman, rector of St. Philip's Church, Brooklyn, N. Y., has been reappointed to New York City's nine member Board of Education by Mayor Wagner. First named to the board in 1948, Mr. Coleman was the first Negro ever appointed.

GIRLS' FRIENDLY

First World Assembly

With a "Dip and a Dive" and a swing your partner, 16 members of the Girls' Friendly Society of USA gath-

CHURCH BUILDING

In Full Swing

With the beginning of summer, the building season is in full swing, and many parishes and missions are undertaking construction of one sort or another. Newly formed congregations are building churches or combination parish buildings. More established parishes are expanding in various ways. Some very old parishes are restoring buildings to the way they looked in colonial times. Here are some examples of building taking place throughout the country:

An unusual modern design is being used in the construction of the new

building for the mission of St. Michael and All Angels, Lake Charles, La. St. Michael's was organized in August, 1954, and at first held services in an unmanned fire station. It now is using a temporary building of McNeese State College, and has doubled its original communicant list of 24.

Both ends of the church are glass. There is a brick reredos screen behind the altar to which is attached a Christus Rex, the figure of our Lord measuring 7'5". The roof of the building is supported by laminated wood trusses, and the construction is brick, asbestos boards for siding, and an asbestos roof, all placed on a reinforced concrete slab. It is planned that this building will even-

tually be a parish hall, and a church along similar lines will be built.

St. Christopher's Mission, established in 1953 in Havelock, N. C., recently dedicated its new parish house. It was built through the cooperation of National Council, the diocese of East Carolina, the diocesan layman's association, and the civilian and military personnel of Havelock and the Cherry Point Marine Corps Air Station.

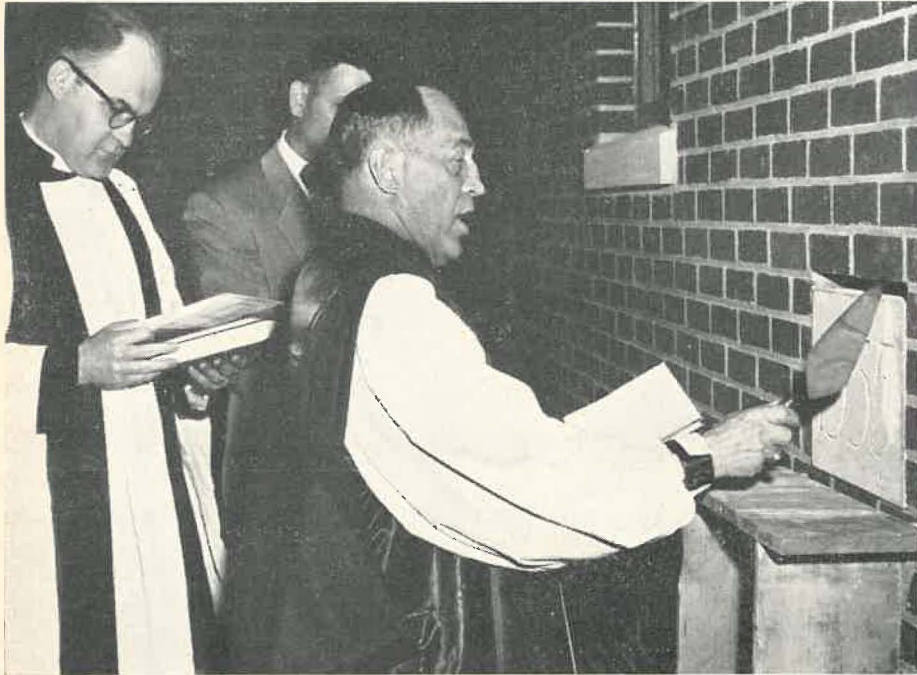
Another mission which serves Armed Forces personnel and their families is St. Mark's Mission, Albany, Ga., which began as a branch Sunday school of St. Paul's Church in 1951. Its recently completed chapel is on an acre lot given by a real estate development corporation. St. Mark's, which now is organized as a mission with 20 communicants, is located near Turner Air Force Base and a Marine Corps supply center.

Trinity Church, Hattiesburg, Miss., which is known to many servicemen who have been stationed at Camp Shelby, recently acquired a parish hall. For 45 of its 53 years the congregation had no parish hall, and recently it has used an old rectory for the purpose. In 1947 the Rev. Richard Park resigned the managing editorship of *THE LIVING CHURCH* to become rector of Trinity Church, which then had 180 communicants and had been without a rector for 11 months. The parish now has 325 communicants, the budget has been nearly trebled, and a new rectory built.

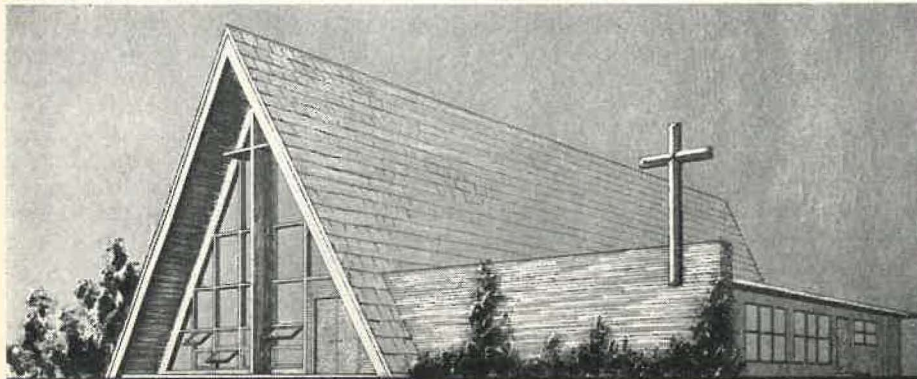
Ground was broken recently for the new building of Holy Trinity Church, Spruce Pine, N. C. This church was organized in 1948 and held services above the Rexall Drug Store. Bishop Henry of Western North Carolina held a service of Morning Prayer and sermon on the site before turning the first spadeful of earth.

Construction has begun on a \$220,000 parish house and religious education building at St. Matthew's Church, Evanston, Ill. It will be built on the sites of the old parish hall and the church office building, which has been sold to a parishioner and moved to a residential lot. Rooms have been rented in a school two blocks from the church for next fall's Sunday School classes.

The new parish house of St. Thomas' Church, Newark, Del., will provide a religious and social center for students of the University of Delaware, which is near by. The new \$130,000 building, dedicated recently, is seven blocks from



Rochester Times-Union



Reading down, Bishop Stark of Rochester lays cornerstone for St. Stephen's new parish house, Rochester, N. Y., as the rector, the Rev. James A. Rockwell, and Forrest Johnson look on; sketch of St. Matthew's new parish house, Kenosha, Wis.; St. Michael's and All Angels, Lake Charles, La.

the present church building. Eventually a new church and chapel will be added at the location of the new parish house. The new building is in modern style but conforms to the architecture of the university.

The cost of the new parish house at St. Matthew's Church, Kenosha, Wis., is expected to be about \$300,000. The new building, which is intended primarily to provide more educational facilities, will also be used for other phases of church work. Flexible classrooms with folding partitions will permit the division of large classes into smaller groups. Besides kindergarten and preschool facilities there will be a nursery with 25 baby beds.

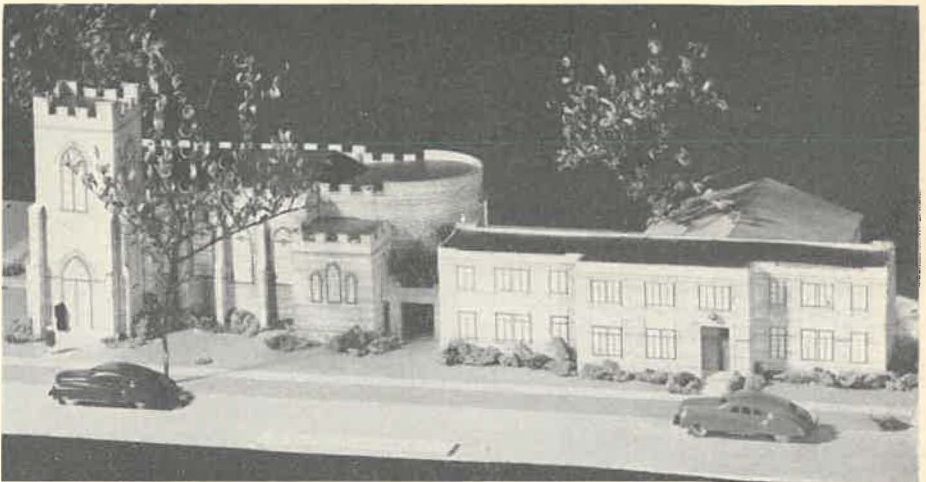
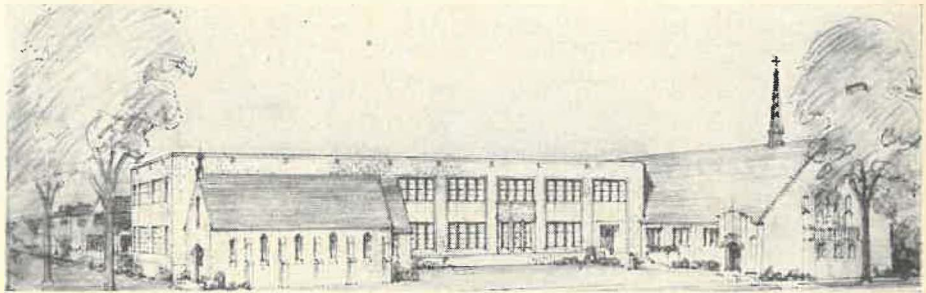
The new William Scarlett Parish House of St. Mark's Church, St. Louis, Mo., was dedicated recently by Bishop Lichtenberger of Missouri. It is named in honor of the Rt. Rev. William Scarlett, retired bishop of Missouri, the 25th anniversary of whose consecration coincided with the dedication. The parish house has been planned for 16 years.

Christ Church, Whitefish Bay, Milwaukee, Wis., is completing its church and parish house according to plans laid when the church was built in 1940. The structure has been built in stages at intervals of approximately five years, starting with a nave, chancel and choir room. The basement of the parish house was built and used before the upper structure was begun. Now an auditorium wing is to be added, as well as offices and additional classrooms. The nave of the church is to be extended by two bays, nearly doubling its capacity.

Bishop Stark of Rochester laid the cornerstone recently for the parish house of St. Stephen's Church, Rochester, N. Y. This building is an addition to an existing building, which will also be renovated. The interior painting will be done by the people of the parish.

One of the oldest church fabrics on the Eastern Shore of Maryland, Old Trinity, Church Creek, Dorchester parish, is being restored. The project, which began a year ago with the idea of redoing the dilapidated interior, took on large proportions when the weak condition of the walls was disclosed. Old Trinity dates back at least to the 1690's, with the possibility of 1675 as its date of building. A steel framework is being used to bind the old walls in place and carry the new roof.

"Tradition" of local lore was reconciled with historic fact in a research



Reading down, Model of Cathedral of St. Mark, Seattle, Wash.; [See page 19]. St. Matthew's proposed parish house and educational building, Evanston, Ill.; Trinity's new parish hall, Hattiesburg, Miss.; restoration of Old Trinity, Church Creek, Md.

project which ranged from London, England, to South Dakota, where a former rector resides. Tidewater country was combed for authentic woodwork, and one old house purchased whole to secure material. Although it was originally hoped that the restoration would be concluded this year, completion has been postponed until 1956 or 1957 because of the meticulous nature of the work. The small congregation, which worshipped in the old structure through years of adversity, is now holding services in a Methodist Church. Had they ever lost heart, there might be no restoration. Col. Edgar Garbisch and his wife, the former Bernice Chrysler, who have undertaken the work, have stated that their interest is not mere antiquarianism, but the desire to preserve a shrine of spiritual life.

An old church structure in the diocese of Delaware is also being restored. The old St. Anne's Church, Middletown, Del., which is 250 years old, was closed when a new St. Anne's was built in 1872, but recently a movement was started to restore it to its original colonial tradition. The great palladian window in the east end of the church has been preserved, and the three tier pulpit has been rebuilt. The pulpit incorporates pulpit, reading desk and clerk's stall on different levels with a vesting room under them. Among the treasures of the church are an altar cloth embroidered by Queen Anne and given to the parish by her, a silver communion beaker made by Johannis Nys in 1723, and a chalice and patten made in London and given in 1757 by Mrs. Rebecca Dyre.

WORLD COUNCIL

Refugee Resettlement

Dr. Edgar Chandler, associate director of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees, has stated that the agency is confident that the rate of refugee resettlement will be stepped up during the coming year.

The statement was made on his return to Geneva from the last of two important international conferences on refugee work. The most recent was the Inter-Church Aid Consultation held at Les Rasses, Switzerland, after a meeting there of the Inter-Governmental Committee on European Migration.

"We of the World Council are proud of the fact that we try to meet the problems of resettlement in terms of the needs of the people with whom we work," Dr. Chandler said. "While the 9,525 refugees resettled by the World Council agency in 1954 were, naturally, chiefly Protestants and Orthodox, we aided and offered assistance to persons of other faiths, including

a number of Moslem and Buddhist refugees."

By its acceptance of only 1,229 refugees in 1954, the United States ranked fourth among 40 nations of the world in this effort, the World Council official said. Canada was first with 9,589; Australia second with 2,298 or double the number it welcomed in 1953, and Brazil third with 1,258.

"Meanwhile," Dr. Chandler said, "those less fortunate refugees remaining in camps awaiting emigration or resettlement or simply not knowing what the future holds are the constant responsibility of the Service to Refugees. It is, perhaps, for these people that the spiritual care which a church organization can supply is especially important.

"Last year about 400 of such 'hard core' cases were placed in church institutions in Belgium, Italy, Sweden, Great Britain, The Netherlands, and France. In addition institutions for the care of aged refugees have been established—or are in the process of being set up—in Italy, Greece, Turkey, Iran and Egypt."

A special problem for agencies dedicated to this work, Dr. Chandler said, is presented by the 41,000 "unrecognized" refugees from East Germany now living in Berlin.

Under the auspices of the I.C.E.M., he said, a special six-man team has been set up to visit these refugees, determine their needs and the possibilities for their resettlement. The team includes two representatives of the World Council, two Roman Catholic officials, and two German Evangelical Church leaders. [RNS]

ROMAN CATHOLICS

Simplification

The Roman Missal, Breviary, and Liturgical Calendar are to be simplified in certain respects, effective next January 1st. The simplification will be brought about by changes in some of the rubrics, the texts remaining unaltered for the time being.

Here are some of the changes, as listed by the *Herald Citizen*, official organ of the Roman Catholic archdiocese of Milwaukee:

There will no longer be seasonal Collects in the Mass. There will never, under any conditions, be more than three Collects in one Mass.

The Last Gospel will always be that

The Living Church Development Program

Previously acknowledged	\$10,193.97
W. E. C., New Orleans	30.00
\$5 each from: A.M.M., San Francisco;	
D. A. W., Mount Vernon; J. G. B.,	
Washington; M.D.M., Milwaukee;	
W. R. R., Chicago	25.00
K. L. L., Hershey	1.00
	\$10,249.97

of St. John, except at the third Mass of Christmas Day and on Palm Sunday.

Changes in the calendar include the suppression of all Octaves except those of Christmas, Easter and Pentecost.

In the Breviary it will no longer be necessary to recite the Lord's Prayer, Hail Mary, and Apostles' Creed before the daily offices. The antiphons of the Blessed Virgin will be said only after Compline.

The Athanasian Creed will be recited only on Trinity Sunday.

PRAYER BOOK

Margaret Coffin Society

Over 1200 Prayer Books have been sent out by the Margaret Coffin Prayer Book Society in the past year, it was reported at its annual meeting April 26th in Boston. A diocesan institution, the society sends Prayer Books and Hymnals to non-self-supporting missions and Church institutions throughout the country and abroad. Last year books were sent to Haiti, the Canal Zone, Nevada, and North Dakota, among other places. Requests may be addressed to the society at 1 Joy St., Boston 8.

CSCW

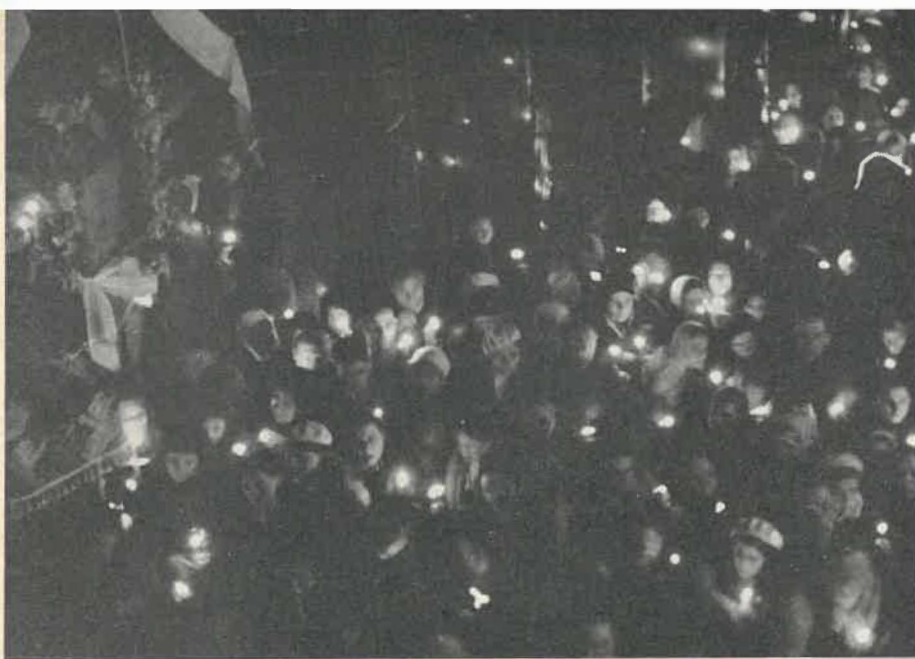
New Board Members

At a recent meeting of the board of directors of the Church Society for College Work the following new members were elected to membership on the board: Bishop Bayne of Olympia; the Rev. Roger Blanchard, executive secretary of the Division of College Work of the National Council; the Very Rev. Alden D. Kelley, dean of Seabury-Western Theological Seminary; and the Rev. Arthur L. Kinsolving, rector of St. James' Church, New York City.

The Very Rev. John B. Coburn, dean of Trinity Cathedral in Newark, New Jersey, was reelected as president of the Church Society and Mr. Albert L. Miller, of Alexandria, Va., was re-elected treasurer. Ernest W. Greene, of Washington, D. C., and Donald P. Welles, of Chicago, were elected vice-presidents. Bishop Sherrill, Presiding Bishop, is the honorary president of the Society.

Other members of the board of directors, besides those just elected, include:

John C. Chapin, the Very Rev. John B. Coburn, Ernest W. Greene, Alfred M. Hunt, Bishop Jones of West Texas, Dr. Clark Kuebler, Mrs. Clarence Michalis, Albert L. Miller, the Very Rev. James A. Pike, Joseph P. Ryerson, Jr., the Rev. Jones B. Shannon, the Rev. Samuel M. Shoemaker, Mrs. Henry H. Silliman, the Rev. W. Brooke Stabler, the Rev. Jesse M. Trotter, the Rev. Canon Theodore O. Wedel, and Donald P. Welles.



EASTER SERVICES: *Russian Cathedral.*

RNS

Religion in the USSR—1955

By Paul B. Anderson

Allowances to the contrary notwithstanding, it is still a vibrant force

There is talk at the present time of sending delegations from the National Council of Churches, as well as from individual Churches in America, to the Soviet Union. There may also be similar delegations from Churches in the Soviet Union to America.

Mr. Anderson, who is an Associate Editor of THE LIVING CHURCH, a frequent visitor to Europe, and a leading authority on ecumenical matters, gives in the present article some background material on the complex nature of things in Russia at the present time.

ANY review of the position of religion in the Soviet Union is bound to appear full of contradictions, for in a Communist-dominated state, religion as well as economics is constantly set forth in terms of dialectic—the conflict and interpenetration of opposites.

A characteristic document in Russia today is the government decree on religion, dated November 11, 1954, and signed by Khrushcheff, General Secretary of the Party. In this, religion is castigated because it is opposed to science, which is the root and sap of Communist philosophy; yet Party and government

functionaries are explicitly instructed not to offend ministers of the cult or to interfere with freedom of conscience.

Some observers have hailed this decree as heralding a new liberal line with reference to religion; it could better be described as conforming exactly to the Party program on religion established in the days of Lenin himself.

In similar fashion the Church can be described paradoxically as both an authentic expression of Christian faith and worship, and as an apparatus whereby the government keeps the religious “opposition” under open observation. Both the Orthodox Church and the Evangelical Baptists insist that they have full freedom of worship, including preaching; yet they are silent when asked if they have facilities for religious education of children, women’s guilds, men’s societies, and, in particular, freedom to speak with a voice of Christian judgment in criticism of any aspects of public policy or government action.

The statistics released during the year show no great change over the figures of, say, three or five years ago. The Orthodox claim some 22,000 to 25,000 church buildings in service, with about 32,000

clergy, and about 100 million faithful. This makes the Russian Church by far the largest of the Eastern Orthodox national Churches, and the largest national Church body anywhere.

The higher theological schools (academies) at Moscow and Leningrad have a few more students than before; a similar increase is noted in the 10 lower schools (seminaries) scattered over the country. The number of active bishops stands at about 75, some dying, others being consecrated. Ninety monasteries are reported, some of them having the character of a community of three or four nuns who live in the cathedral grounds and do the work of an altar guild.

The size of the monthly *Journal of the Moscow Patriarchate* has increased from 64 to 80 pages, the space being about equally divided between purely Church or religious material, on the one hand, and material directly or indirectly related to the promotion of “peace” and international friendship, on the other. Other publications are limited to those facilitating the conduct of Orthodox services of worship.

Although frequently promised, in conversations with foreign visitors, no new editions of the Bible and no new theological works have appeared. Yet there is abundant evidence that the religious life of the people is authentic and vibrant, finding expression in attendance at Church services and in welcoming visits of priests or ministers in village homes for the great Church festivals.

The Evangelical Baptist Union presents the same sort of picture—some 5,000 registered local congregations with an estimated 500,000 church members, representing a total constituency six or eight times as large. Far less dependable are the figures on the Old Believers, the Armenians, and the Roman Catholics, who would follow in about that order. Perhaps the Evangelicals are the least numerous of these groups.

Characteristic of all religious bodies is that their places of worship are generally filled to overflowing. This is partly because fewer churches exist. Many were destroyed (by war or by earlier anti-religious zeal), and not all the remaining ones have been opened. Another reason may be that the impression of strength given by the crowding of churches is recognized and fostered by the Church authorities.

It is better, perhaps, to have a service with impressive pageantry, good preaching and a fine choir in an overflowing church, than to have the same number of faithful scattered in half a dozen little churches with mediocre services, sermons, and music. But perhaps it is also true that the state authorities are loathe to see more churches open.

Financially, both Orthodox and Evan-

(Continued on page 23)

Juvenile Delinquency

IF STATISTICS are to be taken at their face value, the current crop of teen-agers all over the nation has an unenviable record of violations of the law. The juvenile delinquency figures have risen ominously in city after city. Juvenile courts, police, social agencies, and congressional committees have made studies of the problem. Nobody, however, has been able to come up with a single cause to explain the increase in juvenile delinquency, nor has any simple set of procedures been developed to combat the trend.

Statistics themselves are somewhat misleading. They show only how many children and young people have been apprehended by the police or dealt with by the courts. Therefore, the greater the alertness and diligence of police and courts, the larger the number of juvenile offenders appears to be, although the actual number of offenses might be the same or even less.

Recent migrations of cultural groups from semi-primitive conditions into crowded cities—from Puerto Rico and from the rural South—have undoubtedly led to individual acts of ignorance, passion, or desperation as the confused child of a simple society confronts the temptations and problems of a complex one. Indeed, the uprooted child of a highly civilized community is likely to behave no better in a more primitive setting, as reports of overseas occupation problems have indicated. All the things that contribute to social instability contribute also to juvenile delinquency and help to swell the statistics without throwing much light on the question whether the ordinary teen-ager of today is less law-abiding than the teen-ager of a few years back.

It seems to us that the fascinated preoccupation of adults with the problem of juvenile delinquency is in some respects more significant than the delinquency trends themselves. The fact that all children are sinners and that some of them get involved with the law is not inherently astonishing. The motives and methods of sin are numerous; so are the motives and methods of juvenile delinquency. A concerted attack upon such a variety of offenses, the only common denominator of which is the age of the offenders, begins to take on the proportions of an attack upon the age group itself. One expects to begin hearing that ancient protestation of the prejudiced in a form appropriate to the new situation: "Some of my best friends are teen-agers."

In our opinion, there is no single thing which can be identified and dealt with as "juvenile delinquency." Nor is there any one cause for all forms of juvenile misbehavior. Anybody's child is certainly a sinner and anybody's child might get into a brush with the law which could result in a delinquency finding, just as his father might get a ticket for speeding.

The Glueck Delinquency Prediction Table*

(At the age of six years, experts say, a child's future behavior may be determined by analyzing five factors within his home. Parents estimating their own scores are reminded that the estimates are deemed accurate only when administered by qualified experts.)

	Weighted Failure Score
1. Discipline of Child by Father	
Overstrict or erratic	72.5
Lax, negligent or indifferent	59.8
Firm, but kindly	9.3
2. Supervision of Child by Mother	
Careless; providing insufficient guidance.	83.2
Fair; providing only partial supervision..	57.5
Close; Mother or another responsible adult supervises welfare of child	9.9
3. Affection of Father for Child	
Indifferent or hostile	75.9
Warm (even if overprotective)	33.8
4. Affection of Mother for Child	
Indifferent or hostile	86.2
Warm (even if overprotective)	43.1
5. Cohesiveness of Family	
Unintegrated (home is just a place to hang your hat)	96.9
Some elements of cohesion	61.3
Cohesive; pride in the home and mutual affection	20.6

Interpretation:

Weighted Failure Score	Chances of Delinquency
Under 200	8.2
200-249	37.0
250-299	63.5
300 and over	89.2

*Reprinted with permission of New York *Herald-Tribune*.

Yet there are certain patterns of family relationships which appear to have a strong influence on juvenile attitudes toward the law. In her noteworthy series on "Our Lawless Youth" in the New York *Herald-Tribune*, Margaret Parton describes the work being done by the New York City Youth Board with the "Glueck Delinquency Prediction Table," developed by Drs. Sheldon and Eleanor T. Glueck, husband and wife, on the staff of the Harvard Law School. The table is shown in an adjoining column. It is noteworthy that the most important single factor in predisposing a child toward or away from delinquency patterns is neither parental discipline nor parental affection but "cohesiveness of the family."

The Youth Board is studying the application of this table among school children and attempting to find out what psychiatric and social guidance can accomplish for small children in danger of delinquency according to the Glueck table.

Cohesiveness of the family — common interests, common activities, common goals for father and mother and children — this would appear at first glance to be an area of family life upon which the influence of the Church was wholly constructive. Actually, the good and the harm are so closely balanced that it is difficult to say which outweighs the other. Sometimes the Church and its activities seem almost to be engaged in a conspiracy with other good community causes to keep families from getting together. Father has his men's club or vestry meeting, mother her guild, Suzie the YPF. They go to different services or sit in different parts of the church on Sundays. Yes, we are exaggerating a little, but not much. When the activities of Church life are added to the demands of breadwinning, which may involve both husband and wife, plus civic and fraternal commitments, the amount of time left for the family to be a group together is often reduced to the vanishing point.

This brings us back to the thought implied by "Some of my best friends are teen-agers." In the over-organized world of today, the teen-ager is likely to be a sort of minority group in his own family, the object of a vague parental anxiety and hostility. Even if parents have managed to find time to know their own children, they often do not know their children's friends. They know who these friends are, of course, and are undoubtedly on friendly terms with their parents; but they do not know what is on the young folks' minds, what they are interested in, what they are about. Not knowing these things, parents are afraid. So they set aside another evening per week or per month to "combat juvenile delinquency."

If we did not keep such a safe distance between ourselves and the juvenile community, we would be reassured to find that law violation is rather far down on its list of interests and activities; and that it can be influenced far more in friendly contact and asso-

ciation than by ambitious youth projects and long-range denunciations.

We do not mean, of course, that parents should attempt to be a part of the teen-age "gang" or be obtrusively in evidence in their children's social activities. The right kind of parental interest involves the right amount of freedom from parental dictation and supervision. But if parents accept their own role as elders, they can and should be friends, rather than opponents, of the juvenile world.

The job of "fighting juvenile delinquency" begins in the home; but there it is not a "fight"; rather it is a parley, a process of getting acquainted, a discovery that young people are people, and that they are not the carriers of a mysterious social plague. Some of them are unhappy, some are unruly, some are "looking for trouble." But most of them are sinners of a more ordinary kind, and the good solid citizens of the future.

Y Tag

LIFE in the atomic age — or the threat of enemy attack — has brought into favor the distribution of civil defense identification tags, in order that persons who are injured or lost or in a state of shock may be reunited with their loved ones whenever possible.

All persons are asked to give their religious preference, and the tags are made out accordingly: "P" for Protestant, "C" for Catholic; "J" for Jewish; "Y" for all other religions.

Many readers feel the classification of Episcopal Churchpeople as "P" (Protestant) is quite unsatisfactory. Could the plates be changed in some way, they have asked.

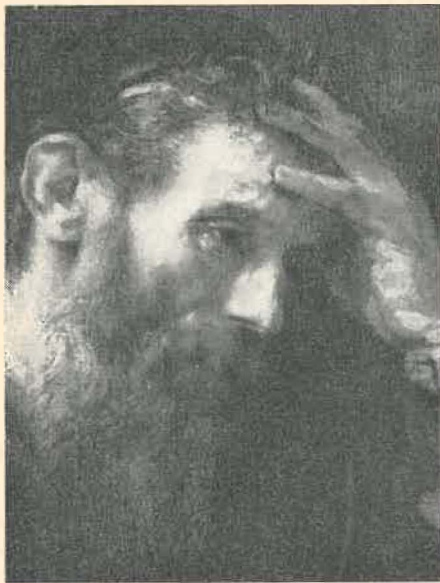
We put the same question to the local branch of the Addressograph Multigraph Corporation and came back with these facts:

The identification tags vary greatly in form and size from one section of the country to another; some of the tags could be changed easily; others would require minor modification of the standard addressograph machine. In one case tags are being supplied by the Pet Milk Company as part of their national promotion.

Adding their bit to the general picture of confusion and frustration are the young toddlers, who, according to our informant, have been trading tags with other children or forming collections of "P" tags or "C" tags, as they have in the past gathered up cereal boxtops or baseball cards.

THE LIVING CHURCH recommends the use of the Churchman's medal, which has been advertised from time to time in its columns and is available from Church supply houses. The medal says quite clearly, "I am an Episcopalian."

(The editor's daughter has one of those and also a bracelet that says, "I am a Greek Orthodox.")



ST. PAUL: *Faith first on the list.*

Faith

— a deep undergirding force in the life of the Christian, resulting in eager expectation of the great things God can and will do in and for us

By the Rev. W. Norman Pittenger

Professor of Christian Apologetics
The General Theological Seminary

IN earlier essays published in *THE LIVING CHURCH*, I have attempted to state the meaning of "hope" and "love," two of the three great virtues to which St. Paul refers in the 13th chapter of his first letter to the Corinthians; in this essay, I shall round out the series by a discussion of "faith," which St. Paul puts first on his list.¹ What is this thing which we call "faith"?

Like the other two virtues, faith is defined in the text-books of Christian ethics and moral theology as a "theological virtue." That does not mean that it is an especially recondite and difficult thing, but rather that it is a "virtue" particularly associated, as are hope and love, with God and with God's ways with men.

Faith is also described as an "infused virtue."² This is the technical way of saying that it is not a habit of life, a quality of personality, which is natural to men — like the four cardinal virtues of the ancient Greeks: wisdom, temperance, prudence, and fortitude. On the contrary, it is a habit of life, a quality of personality, which comes to us as we live in the fellowship of Christ in his Church, where the influence of the Holy Spirit is at work implanting and developing in us new characteristics which otherwise we should not possess.

Both of these definitions point to profoundly important aspects of faith as the Christian understands it; we shall come

back to them later on. But they may suggest something which is in fact quite false. They may give the impression that there is no sense in which "faith" is a natural habit and a normal human characteristic. Indeed, there are some contemporary Christian writers who are so intent on maintaining a sharp and complete distinction between things "human" and things "Christian" that they say that faith has no reference whatsoever to any part of our run-of-the-mill day-by-day common human experience. Just as these writers attempt to make an absolute dichotomy between love as *agapē* (the self-giving love of God) and love as *erōs* (the love of desire in men), so they would make an unbridged gulf between faith in the sense of commitment to God and faith in the sense in which we speak of having "faith in my wife."

Now I believe that these dichotomies are nonsense. They are based upon a theological system which so exaggerates the transcendence or above-ness and over-against-ness of God to man that it forgets the immanence or together-with-ness of God and His world. The result is not theism, in the grand biblical tradition; but deism, which makes God so

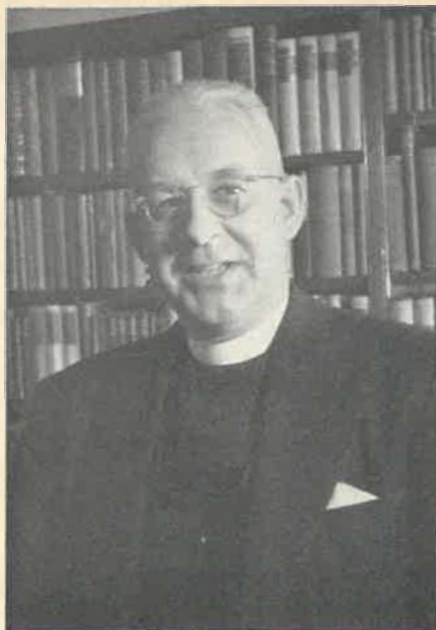
"totally other" that He appears hardly concerned with human affairs at all. The fact is that there are genuine continuities all along the line; the love that we have all experienced is not the same as, but it is the wonderful reflection of, God's love for us. So also the faith which we have one in another is not the same as, but is closely related to and the reflection of, the faith which we have in God.

We speak very often of such human faith; we are sure that we ought to be "faithful" to our friends; we live, as we say, by believing more than we can prove. This natural faith is a good thing; it is indeed a condition of decent human life. We must always live in confidence and in trust with those whom we know, else we shall be embittered and cynical people, whose distrust of others breeds all manner of ill-will and resultant unhappiness all around.

This common human experience is the natural ground, so to say, for Christian faith in all its richness. Faith in the Christian sense might be described as habitual living in the confidence and trust in God which is made possible by our responding with all our hearts, souls, minds, bodies, to His self-disclosure in Jesus Christ. It runs through the life

TUNING IN: ¶In I Corinthians 13:13 St. Paul puts faith first on his list, but it is the third virtue, love (or charity) that he declares to be the "greatest of these." ¶An infused virtue is, literally, a virtue "poured into" us, as from above (cf. Lat.

infundo, infundere, infusus, to "pour in"). Thus, in the Collect for Trinity VI, we pray to God to "pour into our hearts such love toward thee, that we . . . may obtain thy promises" (Prayer Book, p. 197).



REV. W. NORMAN PITTENGER

of the Christian as a deep undergirding force whose result is strong and eager expectation of the great things that God can and will do in us and for us, and a love toward Him and toward our fellow-men which follows on from such a fresh and open attitude.

Christian faith is an "intentional" attitude of mind, developed through acts of the will and expressed in our various actions both toward God and toward our fellows who are also God's children. More than that, it is an attitude of mind, a set of the will, a habit of life, which in the last analysis is caught rather than taught; it is built up in us as we live "faithfully" in the company of "faithful people," not something "drummed up" by our own efforts — even though, like all of God's gifts, it requires our wholehearted responsive acceptance to become vivid and real to us and truly alive in us.

Faith as a virtue is to be sharply distinguished from sheer credulity, on the one hand, and from simple intellectual assent to a proposition or statement, on the other. There is nothing very praiseworthy in being a credulous person, one who delights in "believing six impossible things before breakfast" as Lewis Carroll put it. Such an attitude is not faith at all; it is stupidity and the implicit denial of that rationality which is one of our God-given, though man-abused, characteristics.

Again, the assent which we give, intellectually, to statements, to propositions or truths of which we have little or no demonstration or proof, is not faith, however necessary it may be for the conduct of life in many areas. Such assent is good or bad depending upon the likelihood of the genuineness of the propositions or the probability of the truths — depending, too, for Christians upon whether there are adequate reasons for

believing such statements as "the articles of the creed." But *faith* is something different from this.

Faith is a word that refers to relationships between persons. We can believe *that* a proposition is true; we believe *in*, have faith *in*, a person. And to do this demands a commitment of ourselves, of our personality, to the other in whom we believe or have faith. That is to say, we cannot simply have a nominal and inactive faith; such is not faith at all. To have faith is to *act*, to live in confident trust in the other, or (as the words are often used) to "put our whole trust and confidence" in the other. That is why faith is such an exacting thing, taking as it does all there is of us for its proper exercise.

In the primary and controlling instance of Christian faith, it is toward God made known to us in Christ. This means a total response of our whole being to that of God which we see and love and experience in Jesus Christ. There must be an act of will in which we surrender our lives to this, responding thus to the God who in Christ draws near to us and seeks us for himself. The Christian's faith is hardly the intellectual affirmation that once upon a time there was an historical person called Jesus Christ for whom certain high claims are made. It includes that, of course, but it rises far above *just* that. The Christian's faith is not even the acceptance of the fact that Jesus was triumphant over death; it includes that, but it is fundamentally the living relationship with the Jesus who did rise from the dead.

In other words, the Christian's faith is the giving of the whole self in a

movement of dedication to all that Jesus was and did, is and does; a surrender of self to Jesus Himself, not simply as the Man Jesus but as the Jesus who was the human *organon* (instrument) for God's supreme self-expression human-wise. And in this sense it has, as we have said, its analogue in our common human experience of self-commitment to another human being — to friend, to beloved, to wife; to children. But more so . . . because here it is God who so wonderfully interfuses Himself in One of our kind, in Jesus the Man, that we are really responding in self-commitment to the Reality who made us and upon whom we depend for our very existence.

Now the consequence of such a primary and controlling act of faith is that we are enabled to live *faithfully*. That is to say, we are made capable of the buoyant confidence in life, the trustfulness toward our fellows, the willingness to "go out on a limb" in self-giving, which ought to mark every Christian and which does mark the great saints and all "holy and humble men of heart." That is why cynicism, pessimism in its obvious sense, distrust, lack of openness in relations between men, is not possible for the Christian — for the man who lives by faith and in faith, for the "faithful man." It does not follow, of course, that we shall be successful in a "worldly" fashion; after all, He who is the "pioneer and completer of our faith" died on a Cross. But it does follow that our faith is indeed "the victory that overcometh the world," as the scripture says; for by faith and in faith we see more deeply and live more really than those whose only criterion of "success" is popularity, larger income, superficially amiable human friendships, and the like.

Faith, hope, and love are very closely related — in one sense, one might say, they are the same thing. We might put it this way: the man who lives in faith, in the deep and penetrating confidence and trust in God known in Christ, is the man who lives in outgoing concern and care for others, and is also the man who expects great things from God and from his fellows. He may be "disappointed," in one sense, for men are sinners and do not always respond; while God's ways are not our ways and we may not achieve the results which humanly we might expect.

But the Christian is never downcast, never overburdened, never in utter despair; he has committed himself, all that he is and has and hopes for, to God; he "knows whom he has believed and is persuaded that he will keep that which is committed to him." So the result of a Christian's habitual living in faith, with hope, by love, is *joy* — joy here, in eager anticipation, and joy "that is set before him."

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation

Previously acknowledged	\$1,760.75
Anonymous	25.00
Prayer Group, Trinity Church, Huntington, W. Va.	20.00
Mrs. John Rhoades	15.00
H. R. W.	10.00
	<hr/>
	\$1,830.75

Korean Children

Previously acknowledged	\$ 199.00
Anonymous, Chicago	15.00
	<hr/>
	\$ 214.00

ACU CYCLE OF PRAYER

June

19. Grace, Hartford, Conn.
20. Holy Communion, Paterson, N. J.
21. Holy Trinity, South River, N. J.
22. All Saints', Kimberley, British Columbia, Can.
23. St. Mary's-in-the-Field, Valhalla, N. Y.
24. St. John's, Ionia, Mich.
25. St. Alban's, South Portland, Me.

BORNEO

Second Hundred Years

The diocese of Borneo is entering upon its second hundred years, and according to its Bishop, the Rt. Rev. Nigel Edmund Cornwall, is faced with problems which might daunt the bravest man if it were not for the sure and certain hope of the Power of God which controls and guides and enables:

"In this year, 10 years after the liberation from Japanese Occupation, we are still discovering how great were the ravages of war and how overwhelming the losses which we have incurred. It is said by those who know that North Borneo was second only to Malta for the extent of the material damage inflicted. A great deal of reconstruction has already been accomplished, but what remains to be done is even greater than what has already been done.

"At Jesselton, the capital of North Borneo, we are having to rebuild completely



BISHOP OF BORNEO: *Defend, O Lord, this thy child.*

the Church, rectory, boys' school, and girls' school at the cost of not less than \$350,000. In Kuching, the capital of Sarawak, we are having to build a new cathedral-cum-parish church, but more urgent and pressing is the need for the long overdue rebuilding of our great Christian schools of this town. Here again I can envisage an expenditure of \$350,000. We have received from our forefathers this goodly heritage of fine Christian schools closely bound up with the Church and we feel that we cannot under any circumstances be false to the trust which is thus laid upon us.

"We wish that some of you could come from America to see us in order that you might experience the immensity of the opportunity which opens before us if only we had the material means through which the Holy Spirit of God could work. I have only mentioned these two pressing needs; it would take me too long to elab-

orate on the other various possibilities which we see in the smaller towns and villages of this land for bringing the Gospel of Jesus Christ to the Dayaks and people of many other races.

"The Society for the Propagation of the Gospel has for 100 years been maintaining the life blood of the Church in this place, but it is quite impossible for it to find the means to enable us to launch out as we should launch out into our second hundred years.

"It is no doubt possible to assess with some accuracy the material losses incurred by the war, but it is not easy to evaluate those other more hidden losses. A considerable number of our Christian leaders were done to death by the invaders and the whole spirit of vocation suffered a serious setback. We very urgently need the help of prayer, and particularly for the young men of this country that they may hear God's call to surrender themselves, not counting the cost, to the service of Christ in the ministry of the Church.

"We are convinced that the only answer to the Communism of today which beats so loudly at our doors is the full preaching of the Gospel of Jesus Christ and the building up of His Church. Not one of us is yet fully aware of the urgency of this task. I am convinced that we need now an all-out drive for the erection of the Cross of Jesus Christ in this land if we are to save it from the growing poison of Communist doctrine. But it is not only because of the danger of Communism that we are filled with a sense of the urgency of this work. It is because this is the command of Jesus Christ Himself; He has called and commissioned us to this work and therefore I as Bishop of this Church turn to our Christian friends in all parts of the world and plead with them to help us to be worthy of the trust committed to us."

Centenary celebration plans for the diocese of Borneo, scheduled for June 12th and 13th, centered in the ordination in Kuching of one Sea-Dayak to the priesthood, and four Sea-Dayaks, three Land-Dayaks; and one Chinese to the diaconate. Group ordinations are rare in Borneo and this is the largest number of men ever to be ordained at one time. A special representative of the Society for the Propagation of the Gospel for the Centenary Celebrations, the Rev. A. E. A. Sulston, was scheduled to preach the sermon.

A large outdoor procession through the streets, in which every Church and every school in the diocese was to carry its banner, was part of the celebration. The Archbishop of Canterbury was expected to send a special envoy, the Bishop of Knaresborough, who was to deliver an address.

Representatives were expected from England, Australia, Hong Kong, Singapore, and the Philippines. Within the diocese representatives were expected from all areas. From Tawau, Sandakan, and

Kudat in North Borneo the journey by boat would take a week. From the villages and jungles of Sarawak people were expected by ship, by launch, by



CATHEDRAL FUND SUBSCRIBER: *Cuts a sod on the new site.*

canoe, by bus, by bicycle, and by foot.

Associated events were a Centenary ball, a garden party, a display of local arts and crafts.

Editor's Note:

THE LIVING CHURCH will be happy to forward funds for furthering the work of the Church in Borneo. Checks should be made payable to THE LIVING CHURCH RELIEF FUND and marked for the Bishop of Borneo.

NEW GUINEA

Three Peals of Thunder

On January 21st of this year, Parata, the chief of all the sorcerers on the Southeast coast of Papua, was baptized into the Christian Faith, according to the *London Church Times*.

The baptism was "the culmination of four years of patient, fearless, and unremitting work by a Papuan priest, Fr. Amos Paisawa. After Parata's conversion and the public burning, in the presence of the bishop, of his instruments of sorcery, he was admitted a catechumen. A very old man, he repeatedly requested that he might be baptized before he should die.

It was not until he had been a catechumen for two and a half years, and then only because of his age and physical condition and evident earnestness, that the Bishop finally consented to his baptism.

The service took place in the face of a congregation of over 150 persons. It began by the banks of a creek near a

large church. When asked whether he renounced the "devil and all his works," etc., Parata answered in a clear ringing voice, "A gedegeduaina paici" ("I renounce them all"). Parata was then three times immersed. As he came up the third time, according to the *Church Times* account, "a great clap of thunder was heard out of the perfectly clear, sunny sky."

The procession returned to the church singing, "Through the night of doubt and sorrow." "Mark" (to give Parata now his Christian name) was received "into the congregation of Christ's flock," and signed "with the sign of the cross." At this point another clap of thunder reverberated overhead.

A lighted candle was then placed in Mark's hand, and a third peal of thunder sounded.

ENGLAND

Martyrs' Anniversary

Ceremonies were held in Oxford to mark the 400th anniversary of the martyrdom of two Anglican bishops of the Reformation period in Britain. Hundreds of people from all parts of the country were present despite England's paralyzing rail strike.

Bishops Hugh Latimer and Nicholas Ridley were burned at the stake here in 1555, after refusing to recant at their trials for heresy, ordered by Queen Mary I.

Some 200 robed priests led a procession from St. John's College to the Oxford University Church of St. Mary the Virgin, where Dr. Christopher Maude Chavasse, Bishop of Rochester, preached the sermon at a special commemorative service.

Seven other Anglican bishops participated in the ceremony, which also was attended by representatives of the Free Churches, a German Reformed Church clergyman, and the Mayor and Corporation of Oxford.

Enroute, the procession halted to lay wreaths at the monument of the martyred bishops, and again at the scene of the actual martyrdom just outside Balliol College. [RNS]

JAPAN

Swiss Insights

Hokkaido University's Central Auditorium in Sapporo was crowded on May 25th with 1,500 people including workers, professors, Salvation Army people, Roman Catholic nuns, and others who had come from all over the Island to hear Dr. Emil Brunner conclude his lecture and preaching with "What a Swiss Philosopher Thinks About Japan."

The hushed and attentive audience heard the Swiss theologian stress the need for personal and national responsibility in life. "The sense of trustworthiness and responsibility is what makes us truly human," he declared. "The true God can be recognized by his being that God which makes man truly responsible."

Speaking as a European with some experience, Dr. Brunner warned his hearers about both Marxism on the one hand and despairing French-type Existentialism on the other. "Totalitarianism is the necessary conclusion of both these atheisms," he said.

At the end of this third lecture his hearers—some of whom had had to stand through the previous lectures as well to be able to get in to hear him—were told that the Japanese have inherited a unique capacity for loyalty and faithfulness. The result of the old code of bushido, this capacity was once badly misused and now lies greatly disused. But in loyalty to real truth and goodness despite economic obstacles and suffering there lies the hope and virtue of the Japanese people for the future, Dr. Brunner said.

Sponsored by the Hokkaido *Times*, the YMCA, the Episcopal Church's Hokkaido University Center and others, this speech climaxed his tour here was translated into Japanese by Dr. Hideyasu Nakagawa.



RNS

PATRIARCH ALEXEI: "We gladly accept the invitation, and are preparing in love to make use of the opportunity of strengthening the friendship."

RUSSIA

Trip to Britain

Patriarch Alexei of Moscow has accepted an invitation from leaders of the British Council of Churches for Churches in the Soviet Union to send a representative delegation to Britain in July.

In a letter to the Council, Patriarch Alexei said he was accepting on behalf of the Orthodox Church and the other Christian communions of Russia.

When the invitation was issued earlier this year, a Council spokesman said it was hoped the Russian delegation would include not only representatives of the Orthodox Church, but also Baptists, Lutherans, Armenians, and Old Believers.

Members of the delegation are expected to arrive in Britain on July 4th and will proceed immediately to Scotland where they will stay for four days. From July 9th to 16th, the Russian representatives will be the guests of the president of the British Council of Churches, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, at Lambeth Palace in London.

Patriarch Alexei's letter of acceptance read in part:

"We now hasten to inform the British Council of Churches in the name of our own Church and of Churches and religious associations mentioned in your letter, that we all duly appreciate the brotherly friendship in Our Lord shown us by Churches and religious associations of England of Scotland. We gladly accept the invitation of the British Council of Churches and are preparing in love to make use of the opportunity of further strengthening the friendship between Christians of our two countries and of achieving greater mutual understanding among us." [RNS]

CYPRUS

Refusal

Greek Orthodox Archbishop Macarios of Cyprus said recently that his Church will refuse to pay income taxes to the British colonial government. He accused the British authorities of exploiting the island's resources through excessive taxation "and other means."

Cyprus has been a British Crown Colony since 1868. The archbishop is a leader of the movement for its reunion with Greece.

Archbishop Macarios said his Church has had to spend "thousands of pounds annually" on education, social welfare, and rural aid because of "the great gap" left by the colonial government in these fields. He charged that the imposition of income taxes on the Church is "aimed at financially weakening it so it cannot meet these social welfare obligations."

[RNS]

NEW YORK

Day of Witness

Ten largely interracial churches in New York City are banding together to help a South African priest, the Rev. Trevor Huddleston.

A street rally and carnival is to be held on July 16th "honoring our brothers in South Africa." Staged by the New York Urban Priests' and Urban Laymen's Groups, the rally will collect funds to help Fr. Huddleston keep St. Peter's School, Johannesburg, open despite the withdrawal of government subsidies.

Fr. Huddleston of the Community of the Resurrection is an outspoken opponent of the government's apartheid policies, under which church schools must accept government control and curriculum in order to receive full state subsidies.

The Rev. Edward Chandler, chairman of the New York Urban Priests' Group said that through the Day of Witness "a body of Christians will demonstrate their support of an Anglican priest who is upholding the dignity of the individual against the South African Government's apartheid policies."

Sponsors hope that Dr. Richard Ambrose Reeves, Bishop of Johannesburg, will attend the rally. He is now on a visit to England.

Main feature of the observance will be a colorful procession from the lower East Side St. Christopher's chapel of Trinity parish to an amphitheatre on the edge of the East River, where the Holy Communion will be celebrated outdoors. After the service, luncheon will be served at Trinity's St. Augustine's chapel, and in the afternoon and evening the carnival will be held there with street dancing after dark.

Titular Festival

Under sunny skies the six chapel congregations of Trinity Parish came by bus and automobile and subway to join with the mother church at Broadway and Wall Street on Trinity Sunday, June 5th, in a United Festival Service in observance of the titular festival of the ancient parish, now 258 years old. (The present edifice, the third church on the original Colonial site, is now 109 years old.)

In the great opening procession, which formed in the historic churchyard, marched the clergy and acolytes, with banners of the church and chapels and the choirs of the church and five of the chapels. With St. Cornelius' Chapel group, from Governors Island, the flag of the First Army was carried.

The Rev. Dr. John Heuss, rector of Trinity Parish, read a bidding prayer and gave greetings to the great congregation which filled the pews and overflowed into the wide vestibules. Bishop Minnis of Colorado was the guest preacher. In 1954 he had resigned as vicar of the Chapel of the Intercession, Trinity Parish in order to go to Colorado. In the afternoon of Trinity Sunday Bishop and Mrs. Minnis were given a reception at the Chapel of the Intercession.

LOS ANGELES

Twenty-Nine Palms

By HENRY W. JONES

Near Joan of Arc's land, and of her time, rises Strasbourg Cathedral, unsurpassed for its beautiful sculptures. Standing free on a parapet is a tall, slim, beautifully proportioned processional cross. Beside it and supporting it with outstretched hand is a life-size figure — the maid of peace and victory — symbolizing the cross itself.

This noble sculpture is a reminder of the antiquity of the long-shafted or processional cross — in the first centuries the only one — set up at the altar after the procession of the congregation that opened the liturgy. It is one of the forerunners of such crosses as in the present day are somewhat popular in architecture, mounted atop pinnacles or set against wall faces.

The revised plans for the new church and hall of St. Martin-in-the-Fields at Twenty-Nine Palms, Calif., included a gable end without overhang. This suggested the face of the gable as a sturdy and leak-proof mounting for a cross, rising above the ridge; and the inspiration of Strasbourg came to mind, suggesting that here was the opportunity for a long-shafted cross.

Mounting of the ridge cross on the gable instead of directly on the ridge is itself historic, and was occasionally practiced on California missions. It is exemplified in the mission-type church of St. Nicholas, Encino, Calif.

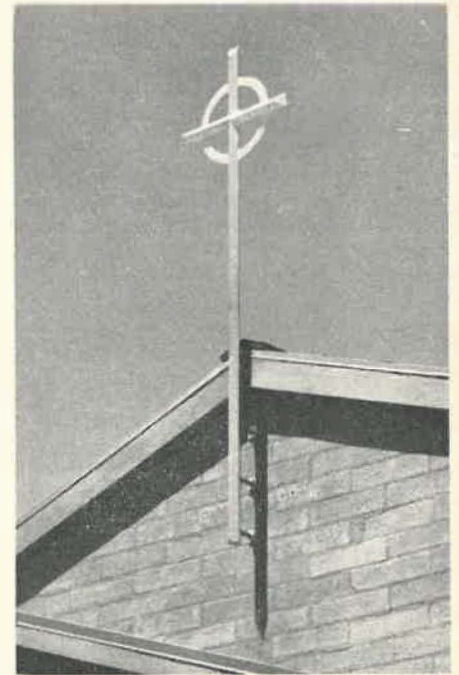
The mounting, following some practices, stands out a little from the wall, allowing a play of light and shadow from this part of the shaft and making the whole cross appear free, vibrant, militant; the cross of "Onward, Christian Soldiers."

As to the cross itself: to portray an Anglican emphasis on the ultimate, the Celtic circle of Eternity is woven through the shaft and arms.

The ancient crosses commonly had octagonal shafts and arms, and to suggest this, the cross has its square shaft and arms "revolved" 45 degrees to give an-

gular instead of flat faces to the view. The tips of the arms and shaft are sloped off — "chopped" — suggesting the Tree of Scripture.

The cross is of tubular steel, silvered; it is 7½ feet tall, 4½ feet above the



GABLE RIDGE CROSS: *Free, vibrant, militant.*

ridge. It gleams above the entrance of a church which is spread low on a broad ledge, facing a valley and backed by an arc of austere desert hills.

TEXAS

For the Patient

"Everything for the Patient; Hours 8:30 a.m. to 9 p.m. daily." That is the sign on the door of the gift shop in St. Luke's Hospital, Houston, Tex. Customers of the shop are relatives and friends of patients, staff members and some of the patients themselves.

Staffed entirely by volunteer members of the Woman's Auxiliary to the Hospital, the gift shop is a money-making venture. It was originally stocked out of a \$3500 loan from the hospital, which is being repaid from the earnings. As soon as the debt is paid, profits will go into the hospital's general fund.

Of the 450 volunteers who work in the hospital each week, 89 are assigned to the gift shop. They work in regular shifts, the evening shift being staffed mostly by business and professional women. If a worker has to miss a shift, she gets a substitute, who must have had experience on the particular job.

Woman's Auxiliaries throughout the diocese contribute to the project by sup-

plying hand-made items for sale, providing a clear profit for the shop. Hand-made baby things, bed jackets, novelties, and seasonal decorations make a balance for the tooth brushes, razor blades, cleansing tissues, and other items which are in constant demand. Often a tooth brush customer stops to admire a gift item and leaves with magazines, candy, and a gaily wrapped gift, or possibly a clock or a pair of pajamas.

COLORADO

Pews or Spew

Something new in the way of a laymen's organization is in the process of being formulated in the diocese of Colorado. At a recent dinner-meeting in Denver with Bishop Minnis, a record-breaking aggregation of 425 clergy and laymen, representing 58 parishes and missions, listened to a notable address by the Bishop on the "Fellowship of the PEWS." In it he challenged the laymen to undertake a program of Promotion, Evangelism, Worship, and Study (PEWS), all being essential elements in the Christian life and in true Christian conviction, and indicated his desire that organizations for men in the diocese include all four of these aspects in their programs.

Using the text from the Revelation, "Because thou art lukewarm, and neither cold nor hot: I will spew thee out of my mouth," the Bishop also pointed out that the four letters can also spell SPEW if the endeavors they represent are not wholeheartedly pursued.

After the Bishop's address, the essential groundwork was laid, and existing organizations were dissolved to make way for implementing the new group. Plans for specific action are being formulated, and groups over the diocese will be reached individually with an over-all plan elastic enough to be adaptable in every situation from the tiny mountain mission to the big city parish.

OKLAHOMA

Transformation

Barns of many shapes and sizes dot the farmlands near Tulsa, Okla., but none is being put to more unusual use than one belonging to Ted F. Lusk.

The barn, surmounted by a large white cross, is the home of the Church of the Ascension. The feed bins, stables, and stalls have given way to a beautiful altar, colonial style pews, a chancel, and a parish hall.

The milk house has been turned into a kitchen, and a large room on the north side serves as the parish hall. Young people often use it for dances, school parties, and other meetings.

The barn-church was started in 1946

when Churchpeople found themselves without a meeting place. Mr. Lusk half-jokingly offered the use of his barn, and that was all the churchmen needed.

They had only about \$33 in the treasury at the time, but members of the congregation got busy and remodeled the barn into the present church. [RNS]

CONVENTIONS

Virginia

May 25th and 26th in Charlottesville.

A resolution was approved urging the elimination of "all barriers preventing the free fellowship in the Church's life of people of different races." The purchase of the Protestant Episcopal Church Home, Richmond, for \$60,000, was authorized. A budget of \$415,805 was adopted, including \$105,000 for the general Church. The diocese accepted a minimum share of \$70,000 in Builders for Christ, with the hope of raising more money.

NEW PARISHES: St. Matthew's, Richmond; St. Luke's, Wellington (near Alexandria); new mission, St. John's, Arlington.

ELECTIONS. General Convention deputies: clerical, Samuel Chilton, H. A. Donovan, C. J. Gibson, David Lewis, Jr.; lay, B. P. Harrison, Jr., Albert Smoot, R. T. Arrington, Reed West. Alternates: clerical, George Tittmann, W. L. Ribble, Francis Hayes, Jr., Reno Harp; lay, George Humrickhouse, Warren Turner, Jr., Blake Newton, Sr., John Pollard, Jr. Standing Committee: clerical, David Lewis, Jr.; lay, Albert Smoot.

Minnesota

May 24th and 25th in St. Paul.

The convention voted a resolution of appreciation to physicians attending Bishop Keeler in Rome, where he was recovering from an attack of bronchial asthma. It received a gift of the home of Mrs. George B. Lane, to be used for a diocesan center [L. C., June 5th]. The diocese has raised \$70,195 in its three year Builders for Christ and diocesan advance fund, which is going into its second year.

CONFIRMATIONS: 1540, an increase of 127.

ELECTIONS. General Convention deputies: clerical, Wendell McGinnis, Monroe Bailie, Glenn Lewis, Daniel Corrigan; lay, Paul Benson, David Bronson, John Gregg, F. R. Paine. Alternates: clerical, Harlan Coykendal, Vernon Johnson, George Goodreid, Denzil Carty; lay, John Musser, Ramsey Parker, Valentine Wurtele, Gordon Pole.

Bishop and Council: clerical, Harlan Coykendal, Webster Barnett, Russell Ewald, Edward Barrow, C. F. W. Goddard; lay, Albert Lindeke, Jr., George Power, Jr., H. W. Gooch, William King, E. B. Sullivan.

Standing Committee: clerical, Glenn Lewis, George Gilbert; lay, Frank Sullivan, R. H. Scheel.

South Florida

April 26th to 28th in Fort Lauderdale.

The end of segregation in Church life was declared, and camps for young people in the diocese will become bi-racial. The convention voted to invite General

Convention to South Florida in 1958, assuring them that all delegates would be accommodated equally in Miami Beach. The diocese memorialized General Convention to drop the word "Protestant" from the name of the Church. The largest budget in the history of the diocese was adopted. A Negro, the Ven. John Culmer, was elected a General Convention deputy for the second time.

ELECTIONS. General Convention deputies: clerical, William Moses, Samuel Fleming, William Hargrave, John Culmer; lay, W. T. Gannaway, Stafford Beach, Lew Cooke, Lawrence Rogers. Alternates: clerical, William Hanner, James Duncan, Osborne Littleford, Clarence Brickman; lay, Ross Philbrick, Warren Zeuch, Edward Johns.

Woman's Auxiliary delegates: Mrs. William Williams, Jr., Mrs. A. T. Ewell, Mrs. Robert Hinman, Mrs. Morrow Krum, Mrs. M. T. Randall, Mrs. George Schanck.

Executive Board: clerical, O. W. Littleford, H. L. Zimmerman; lay, Arthur Melrose, L. E. Cooke.

Olympia

May 22d to 24th in Seattle.

A \$3,500,000 completion project to the Cathedral Church of St. Mark was approved. It will be completed only as funds are available. Starting salaries of mission clergy were set at \$3000 a year for deacons, \$3300 for unmarried priests, and \$3600 for married priests, plus a travel allowance.

A resolution to change the name of the Church to the Episcopal Church resulted in a tie vote but was lost in a second balloting. Resolutions were passed on a marriage counseling center, parish sponsorship of refugee families, in favor of National Council's stand on segregation, and commending the President for establishment of a cabinet post dealing with disarmament.

The Bishop's Cross for "quiet, persevering service" was given to Margaret Riley, Dr. Ruth Jenkins, Lucy Taylor, and Dr. Theodore Barber.

ELECTIONS. General Convention deputies: clerical, Elmer Christie, John Leffler, Walter McNeil, John Wyatt; lay, Edward Colcock, James Hodges, B. F. Miller, M. J. Muckey. Alternates: clerical, Arthur Bell, Arthur Vall-Spinosa, Wilbur Woodhams, George Hartung; lay, N. A. McKown, W. P. Uhlmann, Ainsworth Blogg, R. D. Welch.

Western New York

May 17th.

The diocese is starting a drive for a \$1,000,000 advance fund, which will be used to open new work in suburban and rural areas of growing population, to strengthen the work of the Church Home and Church Mission of Help, and to pay the diocesan share of Builders for Christ.

CONFIRMATIONS: 1400, 125 received.

ELECTIONS. General Convention deputies: clerical, Philip McNairy, John T. Sanborn, George F. O'Pray, Richard B. Townsend; Mervin W. Gleasner, John W. Sanborn, Maxwell S. Wheeler, Melvin W. Elliott.

Alternates: clerical, Douglas Stoll, William Bowker, Blake Hammond, Edward Rorke; lay, E. D. Carson, Harold Say, Truman Stone, William Baird.

SEMINARIES

Dublin Dean

Twenty-eight S.T.B. degrees and two diplomas of graduation were given to the senior class of the Berkeley Divinity School at its 97th commencement June 7th. Two special students received certificates, and the Rev. Joseph H. Tsuboi of Kyoto, Japan, was awarded the S.T.B. for graduate work.

The Rev. Warren E. Traub of the class of 1940, rector of St. John's Church, Ithaca, N. Y., delivered the alumni sermon. Speaker at the graduation was the Very Rev. William Cecil de Pauley, dean of St. Patrick's Cathedral, Dublin, Ireland. Dean de Pauley is on a three-month preaching and lecture tour, the purpose of which is to acquaint Americans with the ancient Church of Ireland, and to raise money for necessary repairs for the cathedral, built in 1190 A.D. St. Patrick's is the National Cathedral of Ireland, as distinct from Christ Church Cathedral, also of ancient foundation, which is the diocesan cathedral of the Archdiocese of Dublin.

Second Commencement

Eleven students were in the graduating class at the second commencement of the Episcopal Theological Seminary of the Southwest, Austin, Tex. Nine of the graduates were Episcopalians and two were Methodists. Three of the Episcopalians will be ordained in the diocese of Texas, two in West Texas, and one each in Dallas, Florida, Missouri and Oklahoma.

The seminary, which opened in 1951 with seven students and a faculty of three, now has 55 students and a faculty of eight full-time and two part-time members. Expected enrollment for 1955-1956 is 67 students.

This summer three new buildings will be constructed, ready for occupancy in the second semester next year — a library, a classroom and faculty office building, and an administration building. The architects, also, are working on the design of the chapel which it is hoped may be ready for the graduation exercises next May.

Laymen's Citations

A new feature of the commencement exercises at the Church Divinity School of the Pacific, Berkeley, Calif., was the presentation of laymen's citations for outstanding service to the Church. Those honored were: Ford Barrett, Spokane businessman; Dr. Dean Brooks of Oregon; Curtis Cate, educator from Los

Angeles; Mrs. Claude Davis of Idaho; Chester Seveck, Eskimo layman from Alaska; Stephen Shaddegg, Arizona businessman; Arthur Smith, Honolulu attorney; Ridley Stone, California attorney; Mrs. Sumner Walters, a Woman's Auxiliary leader in San Joaquin; and Max Weaver, a bus driver from Eastern Oregon.

Bishop Rhea of Idaho, president of the board of trustees, conferred an honorary degree on the Very Rev. Jose Raul Flores y Menes, dean of St. Andrew's Theological Seminary, Guadalajara, Mexico, a 1940 graduate of CDSP, and the Very Rev. Eric Montizambert, dean of Grace Cathedral, San Francisco.

Twenty-five B.D. degrees were awarded at the ceremonies, including one to a woman, Jane Buchanan of St. Margaret's House. Two students received diplomas of graduation.



Funds from Business

The Philadelphia Divinity School is a member of a new organization of theological schools in Pennsylvania called the Pennsylvania United Theological Seminary Foundation. The purpose of the organization is to raise funds for the seminaries by soliciting business corporations.

Patterned after similar foundations for the support of liberal arts colleges, the organization will solicit funds and distribute them to the seminaries, 50% of the money being divided equally and 50% given proportionately to the schools according to the number of students enrolled.

Corporation trustees often hesitate to give corporate funds to seminaries of any particular Church, because of possible objections from stockholders. In this respect the Foundation has an advantage, in that it represents several Churches. At present there are five member schools: Crozer Theological Seminary, Chester, Pa.; Divinity School of the Protestant Episcopal Church, Philadelphia; Eastern Baptist Theological Seminary, Philadelphia; Lincoln Theological Seminary, Lincoln University, Pa.; and Western Theological Seminary, Pittsburgh, which originated the idea of the Foundation. Five other seminaries in the state are eligible, all of them accredited members of the American Association of Theological Schools.

Get the Book

WHEN PAPA READ THE BIBLE, by Chester Warren Quimby, is a delightful and moving account, by a New Testament scholar, of how his father every night after the evening meal would say, "Son, get the Book," and would then read a chapter of the Bible to his family. In the Quimby home

WHEN PAPA READ THE BIBLE. By Chester Warren Quimby. Illustrated by Fessler Ormsby. The Upper Room, 1908 Grand Avenue, Nashville 5, Tenn. Pp. 39. Paper, 25 cents single copy; 6 for \$1.

this happened without fail, Sundays only excepted, so that the net result over the years was a total of 6,000 readings.

This book is well worth the attention of Episcopalians, who are somewhat prone to neglect the Bible. The charming line drawings and the scheme of Bible reading at the end add greatly to the value of the booklet.

ORIGEN: PRAYER, EXHORTATION TO MARTYRDOM. Ancient Christian Writers, Vol. 19. Translated by John J. O'Meara. Newman Press, 1954. Pp. vii, 253. \$3.25.

IN this volume we have two comparatively short treatises by Origen, the great Christian teacher of the third century. The first is an analysis of the nature of prayer, with a detailed exposition of the Our Father. The second is a moving plea to Christians to remain steadfast in time of persecution. The volume consists almost entirely of the texts of the two treatises, with very little introduction or explanation.

For prospective purchasers, the main question will probably be whether to buy this edition, or the second volume of the Library of Christian Classics, entitled *Alexandrian Christianity*, in which these two treatises also appear [see L. C., February 14, 1955]. The volume now being reviewed is cheaper than the latter, and the translation is easier to read. The absence of any technical introduction, moreover, makes the book not so forbidding to the less learned.

The more erudite, however, will find *Alexandrian Christianity* more than worth its larger price. Although about the same size as the less expensive volume, it contains over twice as much material, having both other texts and also extensive explanatory sections.

REV. H. BOONE PORTER.

DEATHS

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

Aston Hamilton, Priest

The Rev. Aston Hamilton, D.D., rector of St. Philip's Church, Richmond, Va., died in a Richmond hospital on May 2d. He had been ill for some time.

Dr. Hamilton was born in the Island of St. Kitts, in the British West Indies, in 1894. He came in his early manhood to Virginia, and entered Bishop Payne Divinity School, from which he graduated in 1924 and received in 1927 the degree of Bachelor of Divinity. The degree of Doctor of Divinity was conferred upon him by Shorter College in 1932. He was ordained deacon in 1924 and priest in 1925 and sent by Bishop Brown as deacon in charge of a group of mission stations in Essex and adjoining counties. He continued as priest in charge of the field for 20 years until 1944.

He found in that field his greatest opportunity of service in the development of the John Moncure High School, as a secondary and preparatory school in one of the missionary archdeacons of the diocese. Under his leadership the school attained a high degree of efficiency.

Called in 1944 to the rectorship of St. Philip's Church in Richmond, he gave the last 11 years of his life to the service of his people and the community as priest and leader. His congregation has grown in members and influence, and he has rendered constant service as a member of various diocesan boards.

Dr. Hamilton married the former Mary Edna Green in February 1926.

Surviving are his wife, two daughters, Mrs. Violet Mason, of Richmond, and Miss Edna Hamilton, of Detroit. There are also one grandchild, five brothers and two sisters.

George G. Shilling, Priest

The Rev. George G. Shilling, former rector of Trinity Church, Shamokin, Pa., died on May 18th. He had become ill in December of last year and had been put on permanent disability.

Fr. Shilling was born in 1899 in Martinsburg, W. Va. A graduate of

Berkeley Divinity School, he was ordained in 1930. His first parish was St. Matthew's, Seat Pleasant, Md. In 1935 and 1936 he was rector of the Church of the Redeemer, Avon Park, Fla., and from 1937 to 1940 rector of St. Paul's Church, Beloit, Wis. Then he became rector of St. Thomas' Church, Plymouth, Ind., and in 1943 he moved to Trinity Church, Rochester, Pa. He was rector of Trinity Church, Shamokin, from 1948 until his retirement.

Fr. Shilling is survived by his wife, Martha Burton Shilling, and one daughter, Elizabeth.

Caroline Foster Savidge

After a long illness, Caroline Foster Savidge died May 16th at the Atlantic City Hospital in Atlantic City, N. J., where she had been a patient since August, 1952. The cause of her death was a heart attack.

Mrs. Savidge was the widow of the late Dr. Eugene Coleman Savidge, a New York physician who died in 1924. She is survived by one son, the Rev. John Foster Savidge, rector of the Church of the Holy Communion, Norwood, N. J.

Alice Magruder Murphy

Alice Magruder Murphy, wife of the Rev. DuBose Murphy, rector of Christ Church, Tuscaloosa, Ala., died in Tuscaloosa, May 1st. She was a native of San Antonio, Tex., the daughter of Mr. and Mrs. A. L. C. Magruder. She attended Fairfax Hall and the University of Texas, and was married to Mr. Murphy in 1926. Funeral services were conducted by Bishop Carpenter of Alabama and Bishop Murray, Suffragan of Alabama, in Christ Church, Tuscaloosa.

She is survived by her husband; a daughter, Alice Gardner Murphy of Birmingham, Ala.; and a son, Leonard B. Murphy of Fort Worth, Tex.

Esther Montague Meredith

Mrs. Esther Montague Meredith, 74, wife of the Rev. Elliott B. Meredith, of Charlottesville, Va., died on May 20th at a Charlottesville hospital.

Besides her husband, she leaves three sons, Jaquelin M. Meredith, of Charlottesville, Elliott B. Meredith, Jr., of Fredericksburg, and John C. Meredith, of Jacksonville, Fla.; two daughters, Mrs. L. E. Burgess, of Birmingham, Ala., and Mrs. D. A. Graham, of Norfolk, Va.; a brother, Delevan Montague, of Fredericksburg, Va., and eight grandchildren.

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or from Glacier Park area. Sunday services. Con-
tact: The Rev. Dustin P. Ordway, Havre, Mont.

CURATE. Possible January 1 opening. Challeng-
ing position for deacon or priest interested in
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mission duties. Write St. James' Church, Box 55,
Bozeman, Montana.

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THE LIVING CHURCH
407 East Michigan Street, Milwaukee 2, Wis.

CHANGES

Appointments Accepted

The Rev. Howard W. Blackburn, formerly rec-
tor of St. Mary's Church, Hampden, Baltimore,
will on July 1st become associate rector of Grace
Church, Tucson, Ariz.

The Rev. John Francis Caskey, formerly asso-
ciate rector of Trinity Church, Galveston, Tex.,
is now rector of St. Cyprian's Church, Lufkin,
Tex. He is also chairman of the department of
promotion of the diocese of Texas and a member
of the executive board.

The Rev. John F. Chalker, formerly rector of
the Church of the Holy Comforter, Vienna, Va.,
will on July 1st become rector of the Church of
the Holy Trinity, Hollidaysburg, Pa.

The Rev. Kenneth R. Coleman, assistant of
St. Margaret's Church, Washington, with resi-
dence in Alexandria, Va., will on September 1st
become assistant minister to Episcopal Church
students at Yale University, where the facilities
of the Church were recently expanded by the
addition of a rectory and student center.

While Episcopal Church work at Yale is largely
maintained by the Brewster Memorial Corporation
of the diocese of Connecticut, the appointment of
an assistant minister was made possible by a
recent fund-raising drive by a group of students.
(Incidentally, the Rev. Mr. Coleman is a Yale
alumnus.)

The Rev. Robert B. Cook, formerly curate of
Trinity Church, Newport, R. I., is now vicar of
the Church of St. John the Evangelist, Mansfield,
Mass.

William David Crockett, a student at Episcopal
Theological School, accepted appointment to take
charge of Holy Trinity Church, Tiverton, R. I.,
upon his ordination to the diaconate.

Because of the current popularity of the fron-
tiersman Davy Crockett, the routine ordination
announcement captured the public fancy, and
newspapers throughout the country happily print-
ed brief interviews headed: "Crockett Kin to be
Ordained."

The Rev. James C. Fenhagen, II, formerly
assistant of the Church of the Holy Nativity,
Forest Park, Md., will on July 1st become rector
of St. Mark's Parish, Frederick and Washington
Counties, Md. Address after June 20th: 112 E.
"A" St., Brunswick, Md.

The Rev. Charles E. Frederick, formerly curate
of St. Andrew's Church, New Orleans, is now
curate of St. Paul's Church, Southfield Rd.,
Shreveport, La.

The Rev. J. Jay Hughes, formerly curate of
Grace Church, Newark, N. J., is doing supply
work at St. James' Church, Bozeman, Mont., dur-
ing June and July.

Charles Lester Kinsolving, a recent graduate of
the Church Divinity School of the Pacific, has
been appointed to serve St. Thomas' Mission,
Rodeo, Calif., and St. Philip's, El Sobrante.

Ordination of Mr. Kinsolving, who is the eldest
son of the Bishop of Arizona, was scheduled for
June 12th. The young man was instrumental in
the founding of the two missions which he then
served as layreader and will now serve as deacon.

The Rev. Rufus K. Nightingale, formerly assist-
ant of St. Andrew's Church, Arlington, Va., will
on July 1st become assistant of St. John's Church,
Columbia, S. C.

Major Mac Reynolds Stanley, a recent graduate
of the Church Divinity School of the Pacific, has
been appointed to serve Christ Church, Florence,
Ariz., and St. Michael's, Coolidge.

Ordination of Major Stanley, who, according
to our correspondent, served in the Army with
distinction, was scheduled for June 12th.

Resignations

The Rev. Edmund H. Stevens, rector of St.
Timothy's Church, Herndon, Va., has retired.
Address: 4004 N. Fifth St., #3, Arlington, Va.

Changes of Address

The Rev. William F. Draper, formerly addressed
at 124 Kita Roku Bancho, Sendai, Japan, may
now be addressed at 8 Motokaji Cho, Sendai,
Japan. He writes:

"We are now moving to a new house being
built for us by the National Council's Overseas
Department. Eventually this missionary residence
will become the property of the Nippon Seikok-

wai, since it is built on land given by the
Japanese Church."

Ordinations

Priests

Louisiana — By Bishop Noland, Suffragan: The
Rev. Harold Ray Bott, on May 30th, at the
Church of the Good Shepherd, Lake Charles; pre-
senter, the Rev. R. L. Crandall; preacher, Bishop
Noland; to be vicar of the Church of St. Michael
and All Angels, Lake Charles, La., and to con-
tinue as curate of the Church of the Good
Shepherd, 822 N. Division St., Lake Charles.

Minnesota — By Bishop Keeler: The Rev. John
Howard Angell, on March 15th, at historic St.
Cornelia's Church, Birch Coulee; presenter, the
Rev. C. H. Berry; preacher, Canon Douglas
Henderson.

After the ordination service the Bishop and
clergy conducted memorial prayers near the
graves of Chief Good Thunder, who donated the
land upon which the church stands, and Miss
Susan Salisbury, who was for many years a
missionary at Birch Coulee.

Deacons

Albany — By Bishop Barry: Lawrence Rouillard,
on May 28th, at Bethesda Church, Saratoga
Springs, N. Y.; presenter, the Rev. W. B. Holmes;
preacher, the Rev. Malcolm Eckel.

By Bishop Barry: Bruce E. LeBarron, on
May 29th, at the Church of the Messiah, Glens
Falls, N. Y., where he will be curate; presenter,
the Rev. S. D. Jenkins; preacher, the Bishop.

Atlanta — By Bishop Claiborne: Rue Ingram
Moore, Jr., on May 19th, at St. Luke's Church,
Atlanta, Ga.; presenter, the Rev. W. W. Sneed;
preacher, the Rev. M. D. Gable, Jr.; to become
assistant of Holy Trinity Church, Decatur, Ga.,
on September 1st.

Kansas — By Bishop Fenner: Warren Henry
Sapp, Jr., to the perpetual diaconate, on May
19th, at Emmanuel Church, Olathe, where he
will be assistant; presenter, the Rev. J. W. Heil-
man; preacher, the Rev. H. R. Heeney; address:
119 W. Cedar, Olathe, Kans.

Minnesota — One of those few occasions when a
seminarian could witness the ordination of one of
his professors took place on May 20th in the
Chapel of St. John the Divine, Seabury-Western
Theological Seminary, Evanston, Ill. That morn-
ing Bishop Kellogg, Coadjutor of Minnesota, or-
dained Professor Kendig Brubaker Cully to the
diaconate.

Bishop Kellogg acted in behalf of Bishop Keeler
of Minnesota, who had been scheduled to ordain
the candidate, but was kept in Rome by illness.

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THE LIVING CHURCH

(Continued from page 11)

Presenter was the Rev. L. R. Gillmet; preacher, the Rev. Dr. P. S. Kramer; seminarians made up the choir.

Dr. Cully joined the faculty of Seabury-Western in January as assistant professor of religious education. He is a former Congregational Christian minister and an author of note.

After completing some work on next year's parents' manual in the Seabury Series (he is a consultant for the National Council's Department of Christian Education), the Rev. Dr. Cully and his wife will travel and live abroad, from January through August, 1956, collecting material for their teaching and writing in the field of religious education.

Pennsylvania—By Bishop Armstrong, Suffragan: Harold A. Hopkins, Jr., on May 7th, at St. Anne's Chapel, Willow Grove, Pa.; presenter, the Rev. Harold A. Hopkins, father of the ordinand; preacher, the Rev. C. E. Greene.

By Bishop Hart, on May 21st, at St. Paul's Church, Chestnut Hill, Philadelphia (the Rev. T. J. Bigham, preaching):

James Thomas Berger, presented by the Rev. G. A. Trowbridge; Charles Raymond Summers, presented by the Rev. K. R. Johnson; Kenneth Robert Treat, presented by the Rev. W. J. Dietrich, Jr.; and Peter Francis Watterson, presented by the Rev. Dr. E. B. Inlow.

Western Massachusetts—By Bishop Lawrence: William Charles Wrenn, on May 21st, at Trinity Church, Milford; presenter, the Rev. S. W. Andrews; preacher, the Rev. Dale Van Meter; to be in charge of the Church of the Good Shepherd, West Fitchburg.

Other Changes

The Greater New Orleans Federation of Churches recently elected as its president the Very Rev. Dr. William E. Craig, dean of Christ Church Cathedral, New Orleans.

According to our informant, the choice was interpreted by local Episcopalians as showing general community notice of Christ Church's sesqui-centennial celebration, which falls this year.

The cathedral was founded 150 years ago, the first American Christian congregation in the Louisiana Purchase territory. A great mass meeting will be held in the municipal auditorium in November, commemorating the first services of the church, which were conducted by the Rev. Philander Chase.

gical churches seem to be quite well off. This is due to the cumulative value of even small amounts given by the great masses who attend services, and, in the Orthodox Church, to the profit on sale of candles. Each parish sends money to the diocese and the diocese to the Patriarchate. Priests, teachers in the seminaries, bishops, and the Patriarch all receive salaries which many of equal rank in the Anglican or Evangelical churches in the West might well envy. A bishop, for example, gets a monthly stipend of Rs. 12,000 (about \$3000), besides certain allowances.

Neither the USSR Orthodox nor the Evangelical Baptists were represented at the Assembly of the World Council of Churches at Evanston, Ill., in August, 1954, yet both the *Journal* of the Patriarchate and various visitors to Russia attest to an interest in the ecumenical movement which is both critical and positive. The theology and ecclesiology of the Orthodox in Russia is currently very conservative. Yet there is a certain ambivalence in their maintaining, on the one hand, that it was the political trend of the ecumenical movement that deterred them from sharing in it, while on the other, they take part in innumerable international conferences and publish articles in various languages in support of the Soviet government's foreign policy.

The Soviet government and the Churches—Orthodox, Evangelical, and

Armenian—welcome visitors to Russia, where they are feted and generally helped to gain an impression of ecclesiastical well-being. On the other hand, delegations from USSR churches going abroad do not seem to have as much influence as five years ago, except in satellite countries. Perhaps this explains their recent issuance of formal invitations to various Churches abroad to send delegations to visit fellow Churchmen in the USSR this summer.

Probably there is a close parallel between Church and state in regard to foreign policy. Both diplomats and archbishops go abroad to influence people in favor of life in the USSR, social or religious; and delegations from abroad are welcomed from the same viewpoint. There has been little evidence to date that delegates of either state or Church go further and enter into "full and free" discussions with opposite numbers abroad with the possibility of the delegation from the Soviet Union making a concession or reaching a compromise position.

The general situation in the Soviet Union is itself in flux, and the very nature of Party reliance on dialectic may lead it to recognize that religion is a fact and not a fantasy; that it holds an authentic place in the superstructure even of classless society; and, by the same token, present day vibrant religion may itself come to have influence on the Party and modify its attitude toward human beings.



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BRIDGEPORT, CONN.

ST. GEORGE'S Clinton & Beechwood Aves.
Rev. Delmar S. Markle, r
Sun Eu 8; 10 (Choral); 11:30
Church open 24 hours everyday.

WATERBURY, CONN.

TRINITY Rev. Roger B. T. Anderson
25 Prospect Street
Sun H Eu 8 & 10; Daily as anno

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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 day 7 & 12
Noon; C Sat 5-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley
Sun 8, 9:30, & 11; HC Daily; C by appt

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 10; and Daily.
C Sat 5-6 & 7-8

KEY—Light face type denotes AM, black face PM; add, 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.

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9,
ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

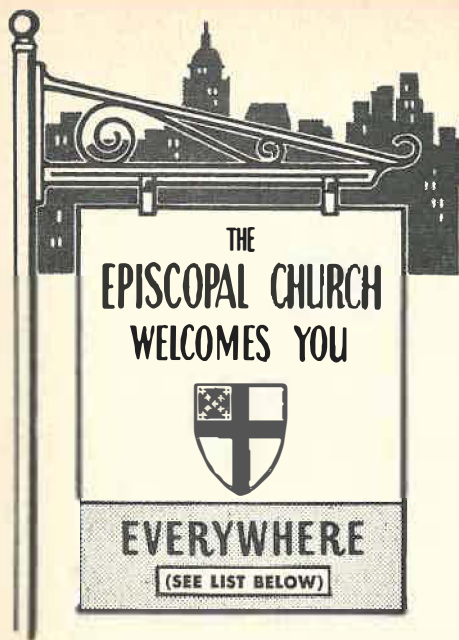
SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Mass 7:30, 9, EP & B 8; Daily: As anno;
C Sat 7:45-9:15

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ORLANDO, FLA.

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

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

CHICAGO, ILL.

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

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
Sun 7:30, 9, 11 HC; Weekdays as announced

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
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, INDIANA

ST. JAMES' 117 N. Lafayette Blvd.
Rev. William Paul Barnds, D.D.
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7;
C Sat 11-noon & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

MARBLEHEAD, MASS.

ST. MICHAEL'S Summer St. at Washington
Rev. David W. Norton, Jr., r
Sun 8 & 11

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

KANSAS CITY, MO.

ST. MARY'S 13th and Holmes
Rev. C. T. Cooper, r
Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

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ST. LOUIS, MO.

TRINITY Euclid and Washington Ave.
Rev. A. E. Walmsley, r
Sun 7, 9; Tues 6:45, Thurs 10; C Sat 5-6

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C 7:30-8:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun: Mass 8, 9:45, MP & Ser 11; The occasional
Sacraments by appt

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. and 51st Street
Rev. Irving S. Paillard, Minister in Charge
8 & 9:30 HC, 11 Morning Service and Ser; Week-
day HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; EP Tues & Thurs 6. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Tues & Thurs
& HD HC 8 & 12; Thurs Healing Service 12:30;
Daily: MP 8, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Huuss, 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 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

NEW YORK, N. Y. (Cont.)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., 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, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert E. Terwilliger, Ph.D., r;
Rev. Charles G. Newberry, c
Sun 8 HC, 9:15 HC 2nd & 4th, MP 1st & 3rd,
11 HC 1st & 3rd MP 2nd & 4th

UTICA, N. Y.

GRACE 193 Genesee Street
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c
Sun 8 HC, 11 MP, HC & Ser; HC Wed 7; Thurs
10; Fri 7:30; HD 12:10; Daily Int 12:10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30;
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 4-5

ST. PETER'S Third and Pine Sts.
Founded 1761
Rev. F. B. Rhein, r; Rev. E. C. Sandiford, Ass't
HC 9; MP & Ser 11

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Ave.
Rev. A. Dixon Rollit, D.D.; Rev. Max E. Smith, Ass't
Sun HC 8, 9:30, 11; Weekdays: HC Mon & Fri 8;
Tues 10 HC & Spiritual Healing; Wed 7:30;
Thurs 7; Sat 10

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri
EP 5:45; C 6 & by appt

BELLINGHAM, WASH.

ST. PAUL'S Rev. W. Robert Webb, r
Sun (Summer Schedule) 8 & 10; Thurs 10;
HD 7:30

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand Blvd. & Sumner
Very Rev. Frederick W. Kates, dean; John P.
Moulton, Harry J. Haydis, H. Douglas Smith;
canons
Sun 8, 9:30, 11; Ch S 9:30 all year, also at 11
Sept. thru May; HC Wed 10, Thurs 7:30, HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily as anno

VANCOUVER, CANADA

ST. JAMES' Gore Ave. & E. Cordova
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily:
HC 7:30, Thurs 9:30; C Sat 5 & 7

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, & 7