

the Living CHURCH

Alcoholism: a Major
Health Problem - P. 4

July 8, 1956

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MAN POWER

A column for laymen By L. H. Bristol, Jr.



Seminary for Laymen

Not long ago, Bishop Campbell ordained three men to the diaconate: one man is retired and will serve as a kind of "relief pitcher"; the other two are serving three mission churches in West Virginia. Another man, due to be ordained deacon this month, is a lawyer. He has already organized an excellent mission and will continue on as a lawyer.

These men are all products of the five-year-old West Virginia Seminary for Laymen, an interesting school which exists "to provide laymen with a deeper understanding of their religion and to train some to be effective evangelists."

The in-residence courses are conducted at the Peterkin Conference Center, Romney, W. Va. To show how this diocesan school works, here are the three classes of students:

Auditing Students. Any layman may study *without* credit and be considered an auditing student. Each month, he receives the regular correspondence course. He is expected to study as best he can but there is no pressure upon him to complete anything. While he may attend the in-residence course at Peterkin at his own expense, he is not required to do so. He is expected to pay for his own textbooks. This course is commended to all diocesan clergy for their laymen. "Here is your opportunity," the bishop told his clergy, "to give your laymen a chance to participate in a serious course of adult education."

Layreading Students. In order to train layreaders more adequately, the bishop no longer licenses any layreader who does not enroll in the Laymen's Seminary. The reader's proficiency in the conduct of the service is determined by the convocational deans.

This means that actually there is another type of student in the Seminary taking the course as layreaders. These men are not required to take the course for credit. In other words, they can pursue the same policy as the "auditing students" (which means they do not have to pass the course or attend the in-residence session at Peterkin). They are, however, expected to pay for their own textbooks and to do a reasonably adequate amount of passing work.

Regular Students. These students enroll in the Seminary for credit. Such a student has to pass his correspondence course and attend the in-residence period at Peterkin. Textbooks are supplied free of charge and students are guests of the diocese during the Peterkin period. Successful completion of one year of study is recognized by advancement to Bishop's Man, second year to Canon Missionary, and third year to the Order of Jerusalem.

The school has already been responsible for a number of men seeking Holy Orders. In such cases, the Seminary endeavors to prepare these candidates for canonical examinations or further study in an accredited seminary. The Seminary provides a three-year cycle of study of the Bible, Church history, and doctrine.

Says Bishop Campbell: "It would be foolish to think that any of the three is exhausted by our course of study. It is equally foolish to say that our inadequacy or lack of thoroughness rules out the value of the studies. A seminary can only hope to open doors of understanding. What we are trying to do is to open 'fast-closed doors' for the laymen of West Virginia, and I can certainly report that our experience thus far has been that such a seminary has had a deepening influence on the spiritual life of West Virginia."

the Living CHURCH

Volume 133 Established 1878 Number 2

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

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Things To Come

July

- 8. Sixth Sunday after Trinity
- 9. Summer School of Church Music, Church Divinity School of the Pacific, Berkeley, Calif., to 20th.
- 10. Sewanee Summer Conference on Church Music, DuBose Conference Center, Monteagle, Tenn., to 19th.
- 15. Seventh Sunday after Trinity
- 22. Eighth Sunday after Trinity
- 25. St. James
- 29. Ninth Sunday after Trinity

August

- 5. Tenth Sunday after Trinity
- 6. Transfiguration
- 12. Eleventh Sunday after Trinity
- 19. Twelfth Sunday after Trinity
- 24. St. Bartholomew
- 26. Thirteenth Sunday after Trinity
- 27. Church music school for organists and choir-masters, General Convention joint commission on Church music, Trinity Church, Columbia, S. C., to 31st.

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors. DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

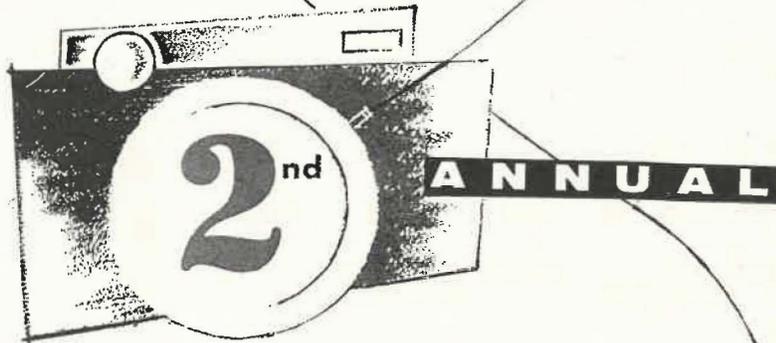
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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs, must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

July 8, 1956

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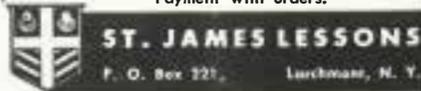
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My Husband Was An

ALCOHOLIC

By Janice Moore

One of the greatest needs in our country today is for a positive, constructive, and understanding approach to the problem of alcoholism; for alcoholism is rating third in our national health problems, affecting usually from 10 to 15 persons besides the person afflicted.

Statistics tell us that one out of every 16 persons who drink alcoholic beverages will become an alcoholic. Indeed, not one of these persons intends to. No one ever intends to get sick from pleasant social drinking, much less contract a fatal disease. But that's what alcoholism can be.

I happen to be one of the vast and rapidly growing army of persons directly affected by alcoholism, because my husband is an alcoholic. He can never in his entire life take a drink without setting up that fatal chain reaction which alcoholism involves. Once an alcoholic, always an alcoholic, so far as that first drink is concerned. One would be too much, one hundred not enough.

My husband, our three children, and I live happy normal lives — a trifle hectic in a family of five, with all actively engaged in Church, school, community, and social activities. At any rate, we're a normal, happy family. Our way of life today is the direct result of God's grace and redeeming action. To us, it was channeled through a priest of the Church, the sacraments of the Church, prayers of other people (some of whom we know, others of whom we don't), and the redeeming fellowship of a group of

fellow sufferers in that divinely inspired society called Alcoholics Anonymous. To the Church and to A.A. we owe the incalculable debt of learning what it really means to live under God's guidance. Science can't cure alcoholism, but God can, and for us the road to recovery was never lonely.

We have been married 14 years, during 10 of which Tom was growing progressively worse as an alcoholic. Neither of us knew anything about the disease of alcoholism. We didn't know he was sick; in fact, not even Tom suspected until the last year that he couldn't stop drinking if he wanted to.

The first years of our marriage were war years. Tom was an army officer and cocktail parties were the accepted order of almost every day. He didn't appear to drink so much more than anyone else. (He says now he did, I just didn't know about it.) Anyway, he wasn't unpleasant, just increasingly dopey and sleepy. When that happened I knew I'd better do the driving.

In 1945, we came home, four of us now, instead of two, ready to take up the reins of normal civilian life. Tom was a lawyer of several years' experience before he entered the Army. The adjustment would have been smooth if we hadn't had the drinking problem. As it was, things went from bad to worse. After a good start, Tom's law practice began rapidly disappearing, we were in debt, our home life hectic, but worst of all, we were living constantly with those soul-crippling

emotions of fear, insecurity, resentment, and misunderstanding.

I thought he could stop drinking if he just used will power. I actually thought he was *wilfully* ruining the lives of our whole family. It's fantastic that it didn't occur to me sooner that no sane, well person could ruin himself, his career, and his home life — wilfully. If I had even the dimmest notion of what an alcoholic was, certainly I thought it must be a person who drinks all the time.

Tom was a genuinely fine person, well educated, and from a good Christian home. A disease like alcoholism just didn't happen to people like us. I knew he had a drinking problem, but I didn't know that there are as many habit patterns as there are differing personalities. I didn't know that the criteria of alcoholism was not necessarily how often or even how much you drank but simply whether you could *stop* after that first drink.

The alcoholic may be an after four o'clock cocktail drinker, or he may be the type that goes on long binges and is comparatively all right in between, or he may be a steady drinker. Still, it's that first drink that sets up a chain reaction that takes away every shred of a man's will and makes him a helpless slave.

Tom says he was far more miserable than I. He thought he was different from anyone else in the whole world. No one else ever had his problems. He was completely alone and completely bad. After all, he didn't even have natural affection for his children; not,

but by the grace of God and the fellowship of A. A. he is now living a normal life

that is, when their needs stood in the way of his need for a drink. The thought of suicide loomed as his only release from the torture of a life of slavery.

I alternated between resentment and blind anger. In more charitable moments I tortured myself wondering where and why I'd failed so miserably. In some way, it must have been me who drove him to drink because he always drank at home.

The last year was the worst. Tom's drinking pattern increased until he was missing five days out of seven from work. He couldn't eat and he couldn't sleep normally. Sick as he was, the wall of pride still held. He gave every excuse under the sun. First he had sinus trouble, then influenza, then kidney trouble, round and round in a never-ending circle. He was trying desperately to hold a shred of respect by fooling everybody, but deep down he knew he wasn't.

That part of our lives is in the background now. We had a birthday anniversary last November celebrating five years of complete sobriety. God's grace has healed and rebuilt to such an extent (you won't believe this, but I swear it's true) that Tom is glad he's an alcoholic, and I'm glad for the experience we went through. Now, we have a deeper love and understanding of each other, an awe and wonder at the gift of God's grace, a dependence on prayer, a deeper faith, and a sense of constant thanksgiving that we might never have had if we hadn't gone through a sort of death and resurrection of our own personalities. A wonderful dividend is Jimmy, now four years old.

We all have our emotional ups and downs. Alcoholics say they have theirs, too, only more so. Two characteristics they all agree they share in common are: first, an extraordinarily thick wall of pride (everyone else is wrong: they are right, just misunderstood); second, a set of values so distorted and ego-centered as to be completely upside

down. The only requirement for membership of A.A. is an *honest* desire to quit drinking. In that way it's very exclusive. A man can't even get in with that wall of pride intact. Until a man reaches bottom, that means until he's licked mentally, physically, and morally, he's not yet a candidate for A.A.

As one man put it, "You've got to want sobriety so bad, even more than a job or a family — you've got to want it more than anything in the world." Then and then only is he ready to take the first three steps of the 12-step program which will turn the bad job he's made of his life over into the care of the Higher Power. The alcoholic has to reach a point so low within himself, whether it's in a Park Avenue pent-

house or a street in the bowery, where he has to say "I can't; God, you'll have to take over"; and he has to do it himself. No one else can do it for him.

The most powerful therapy A.A. has first and foremost is the feeling of genuine acceptance and willingness to share and help. No matter where you go to an A.A. headquarters or in what shape you go in, you'll find genuine welcome and warm fellowship. The shivering, shaking bum, the wretched, humiliated doctor, professor, or business man, each having reached his own particular hell from alcohol, comes and finds acceptance. People there don't try to change him. They don't ask him to do or say anything. Sometimes he's not even able to think, but after all, he's the one who wants to change or he wouldn't be there. For the first time he finds acceptance on his own level. People who understand. People who say, "Yes, we know what you mean and how you feel because we've been there, too." No matter what terrible things he's done, some one else has a story just as bad. An alcoholic is an expert at dealing with other alcoholics — so much so that often psychiatrists, doctors, and ministers call in A.A. members to deal



Harold M. Lambert

IT'S THAT FIRST DRINK that may set up a chain reaction — and then leave a man a helpless slave.

with other alcoholics. They speak the same language.

All A.A. members are on call 24 hours a day to help another alcoholic who asks for help. My husband is a comfort-loving person who likes to sleep nine hours every night. He takes a dim view of any disturbance during those nine hours, but many nights he has taken a man 75 miles to the sanitarium, stayed up with an alcoholic having D.T.'s, or more often just drunk coffee and talked to a man fighting the compulsion to take that first drink.

24-Hour Plan

Tom's not unusual. There are 175,000 A.A. members, any one of whom does the same thing regularly. Not with the attitude of a pious do-gooder, nor even with a feeling of gratitude that they themselves have been helped. Alcoholics do this sort of thing because, in helping others, they are helping themselves to stay sober.

Besides the initial fellowship and acceptance, the new candidate for A.A. is told about the 24-hour plan. An alcoholic never says he's off alcohol for life. He just concentrates on living a full life without a drink, just for today.

If group fellowship is A.A.'s greatest therapy, the 12 steps are the backbone for individual rebuilding or rehabilitation. The 12 steps are A.A.'s rule of life. Actually they are more than a rule of life for the specific illness of alcoholism. They are a divinely-inspired spiritual training program based solidly on the Bible, the possibilities and application of which grow endlessly as you grow spiritually. Try substituting pride or any one of the seven cardinal sins and you will see how they apply not only to alcoholics but to everyone who wants to grow in the spiritual life.

1. We admitted we were powerless over alcohol — that our lives had become unmanageable.

2. We came to believe that a Power greater than ourselves could restore us to sanity.

3. We made a decision to turn our will and our lives over to the care of God as we understood Him.

4. We made a searching and fearless moral inventory of ourselves.

5. We admitted to God, to ourselves, and other human beings the exact nature of our wrongs.

6. We were entirely ready to have God remove all these defects of character.

7. We humbly asked Him to remove our shortcomings.

8. We made a list of all persons we had harmed, and became willing to make amends to them all.

9. We made direct amends to such people wherever possible, except when to do so would injure them or others.

10. We continued to take personal inventory and when we were wrong promptly admitted it.

11. We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

Group therapy makes attendance at meetings absolutely essential. Alcoholism is their problem but, since it's a problem affecting the whole personality, drinking is by no means always the subject of discussion. They talk about personality defects, personal feelings (their own sins, not someone else's) and how to work on them. They talk about how they can best pride and put down that old ego, how they can serve God with heart, soul, mind and body; they share weaknesses and strength with each other because they must keep a guilt-free conscience.

The Church needs A.A. for understanding, education, and leadership on this national problem. The Church cannot take the place of A.A. for the simple fact that we as a group cannot say, "I know, I've been there, too." We can never completely understand the alcoholic's problems as another alcoholic because we've never been in their particular human hell. The look of complete amazement and dawning hope on a new member's face when he finds that the happy, healthy people at A.A. meetings have *all* had his problem is screaming testimony that he needs a group.

On the other hand, A.A. does not and was never intended to take the place of the Church in the life of any man or woman. Alcoholics Anonymous has a specific function, but it is not the universal function of the Church. The Church recognizes this and rejoices, feeling a real revitalization, a greater expectation and greater spiritual power from the insights and practices of A.A. *Still every alcoholic needs a full and growing relationship to God in the Body of Christ along with membership in A.A.*

If you know of a friend who is having trouble with his drinking, think of the problem as being very close and

personal to you. Ask yourself, "Am I really willing to say and mean it from the bottom of my heart, 'Here am I, Lord, if it be your will, use me in whatever way you want.'" If we really want to help a man or woman achieve sobriety, we will offer ourselves heart, soul, mind, and body to be the channel of His grace in whatever way He wills.

Even our prayers can be backed up by action. Alcoholics Anonymous welcomes visitors at open meetings.

Seeking to know and respond to God's guidance means self discipline. If the alcoholic must follow the 12-step program, so all the more should Churchpeople have a definite rule of life. Jesus came down from the mountain top one day and cured an epileptic boy, saying, "This kind responds only to fasting and prayer."

One woman with small children arranged her household schedule one day a week for four years to attend 7:00 a.m. Holy Communion, sometimes walking six blocks in winter, using her husband as her special intention. Another mother used the hour of 3:00 a.m. to keep her prayer-hour free from daily interruptions. Agnes Sanford, a Churchwoman who has had much success in the healing ministry, found the answer to her prayer problems in Confession and the Sacrament of Penance.

"Spiritual Stuff" Resented

Step 6 in the 12-step program says, "we were entirely ready to have God remove all defects of character." The parallel of A.A. and the Church certainly must hold here. The alcoholic must live conscience free and knows *why* he must. Surely we can't imagine retaining pride, disapproval, resentment or any of those soul-sickening sins expecting to do God's work at the same time!

Time after time A.A. meets a man or woman sick and shaking from a hangover, in the depths of misery, who still will say, "I'll try anything so long as there's none of this Church stuff mixed up in it," or "I don't believe in God so don't start that spiritual stuff."

Churchpeople are likely to be sympathetic up to that point but not know what to do if this view is thrown at them. Either they freeze up and think he's a dreadful sinner (He is. He knows it, and that's no help), or else they start out by trying to convert him on the spot, disregarding the deep-rooted rebellion and hurt in him.

It's usually not Church services and hymn singing he so fears. His reason may be emotional. He's prayed. God didn't answer, therefore he doesn't believe in God and wants nothing to do with the Church. Or else it may be the unspoken judgment, the unspoken attitude of disapproval in what should be a loving, understanding Church family, real and deep acceptance, not the talkative, surface kind. The kind that forgets birds of a feather flock together and begins thinking in terms of the father's attitude with the prodigal son. That father died to pride and resentment. He judged not. He only loved, accepted, and rejoiced. This attitude may cost us something, but it's what our Lord called redeeming love.

If the alcoholic is in your own family, you may have to pray to God many times in repentance asking Him for help with your resentment and anger. My own experience is that it doesn't happen in a day, but, if you are truly willing, God will resolve that war inside you and replace it with peace.

We can't tell God how to work His wonderful miracles. We simply wait on Him as willing instruments. Maybe He will give you a direct vocation to be His instrument, maybe not. Your concern may be expressed in prayer by upholding constantly to the light of God's grace those who suffer and those who fight to relieve this suffering. Your prayers will be answered through someone whom God appoints in the fulness of His time. We don't tell God when or whom. We simply offer ourselves and wait for Him to lead us.

Help for a human need as big as alcoholism doesn't start on an organization level. It starts on the level of individual reconsecration.

If every Churchperson offered himself, had a rule of life, prayed, both individually and in cell groups, that his Church family be a real family, an organic fellowship, a haven where an alcoholic sick in mind, soul, and body could find genuine acceptance and love, then we as members of the Body of Christ would be the family where the newly awakened man from A.A. might learn the depth and breadth of the Christian Faith.

Then we can find ways and means of furthering the state program of rehabilitation. Then hospitals and counseling centers and all the other varied means of help can be used under God's guidance bedrocked on Christian Faith in action.

July 8, 1956

BOOKS

Not Plumb Down

THE NEW MAN. Christianity and Man's Coming of Age. By **Ronald Gregor Smith.** Harpers. Pp. 120. \$2.50.

Ronald Gregor Smith, for nine years editor and manager of the Student Christian Movement Press, has recently been appointed to the chair of divinity at Glasgow University. He is a minister of the Church of Scotland.

Dr. Smith's book, *The New Man*, subtitled "Christianity and Man's Coming of Age," is a plea for the biblical view of man and his place in the world — a view which sees God as transcendent, yes, but as revealing Himself, speaking to man, in and through the day-to-day life that man lives:

"It is truer to say that God is met through the world than over and above it. He comes not 'plumb down from above,' but is to be glimpsed in every event, in every needy hand upraised, every conflict of will, every utterance of hope or love.

"This relation of faith to history, then, is made possible by the initiating action of God's grace throughout history; in the Incarnate Word supremely, but not there alone. This Word comes to us out of history because it comes to us now, in our present. Past history is real, and related to us, because it is not past, but present." (p. 91.)

Books Received

THE CANDLE OF THE WICKED. A Novel by **Edwin Balmer.** Longmans. Pp. 247. \$3.50.

THE NEW MAN. Christianity and Man's Coming of Age. The Alexander Love Lectures, 1955. By **Ronald Gregory Smith.** Harpers. Pp. 120. \$2.50.

A TREASURY OF THE CROSS. By **Madeleine S. Miller** (Mrs. J. Lane Miller). Photographs by **J. Lane Miller.** Drawings by **Claire Valentine.** Harpers. Pp. xv, 240. \$3.95.

THE CRITICAL YEARS. The Reconstitution of the Anglican Church in the United States of America: 1780-1789. By **Clara O. Loveland.** Seabury Press. Pp. vi, 311. \$3.50.

PSYCHIATRY AND THE BIBLE. **Carroll A. Wise.** Harpers. Pp. xi, 169. \$3.

FEAST OF LEVIATHAN. Tales of Adventure, Faith, and Love from Jewish Literature. Compiled and Edited by **Leo W. Schwarz.** Rinehart. Pp. xvi, 365. \$4.95.

YOUTH. The Years from Ten to Sixteen. By **Arnold Gesell, M.D., Frances L. Ilg, M.D., Louise Bates Ames, Ph.D.** Harpers. Pp. xv, 542. \$5.95.

AMERICAN HERITAGE. The Magazine of History. June 1956, Volume VII, Number 4. **American Heritage,** 551 Fifth Avenue, New York 17, N. Y. Pp. 112. Book store price, \$2.95; subscription price (six volumes), \$12 a year.

DEVOTIONS AND PRAYERS OF MARTIN LUTHER. Selected and translated by **Dr. Andrew Kosten.** Grand Rapids 6, Mich.: Baker Book House. Pp. 111. \$1.50.

MISKO. By **Alvena Seekar.** Pictures by **Decie Merwin.** Oxford University Press. Pp. 159. \$2.75 (Juvenile).

sorts and conditions

WRITING in the *New Yorker* recently, **Richard H. Rovere** referred to a literary application of Gresham's Law. This is the economic principle that bad money drives out good, but Mr. Rovere was applying it to reporting on the theory that controversy, hostility, and defeat tend to overshadow agreement and progress.

THERE IS a good deal of truth in this observation. It helps to explain why Church magazines, dedicated as they are to a constructive outlook on life, tend to suppress news of trouble and difficulty. For example, one Melish case in a diocese assumes more prominence in the mind of the general public than more than 100 contented parishes where relations between bishop, priest, vestry, and parish are harmonious.

I DIDN'T begin this column with the intention of talking about the Melish case. Actually, what I had in mind was the Sunday school class recently described in the magazine, where the teacher had taken on the tough assignment of fitting an upset child into life with his contemporaries. I fear that he was the most memorable character in St. Matthew's Sunday school as the story appeared in *THE LIVING CHURCH* — not because he was typical, but because he was a problem.

SUCH A CHILD can be thrown out of any kind of class — Seabury or non-Seabury or Semi-Seabury. The teacher who tries to keep him in deserves credit no matter what her teaching plan is.

THE ARTICLE should have carried a double by-line — "by Peter and Lorraine Day," — for my wife, who used to be news editor of *THE LIVING CHURCH*, was the reporter who visited more than half the classes at St. Matthew's, and her vivid notes, used almost verbatim, provided a great deal of the story, including this part of it. But she wouldn't permit the by-line because she considered her part information-gathering rather than writing.

ARE problems relevant in reporting Church life? I think they are. Christians, of all people, should be well fortified against the tendency to let bad news drive the good out of their minds. Our troubles need attention just as much as troubles in the secular world do, and our joys should be vivid and attractive enough to keep our sense of balance functioning properly.

PETER DAY.

God's Vacation

A parish paper arrived at our desk the other day with the salutary message: "God does not take a vacation. We, His children, should not take one from worshipping Him."

This is a true and timely statement. Yet it set us thinking. What if God did take a vacation? Would the universe simply collapse like a deflated balloon, or more precisely, like a pricked bubble? Would the world and everything in it simply go out of existence the moment it went out of the divine Mind?

But, an inconsequent summer mood being upon us, another thought occurred: "Perhaps God did take a vacation once. God the Son left His work in heaven and came down to earth for a 33-year holiday."

As we know from the Bible, it turned out to be a busman's holiday. Among the inhabitants of earth, God's vacation looked more like work, hard work, whole-souled and self-giving work, than that which passes for work among us.

Yet the major work of God the Son is not, as we mortals like to think, centered upon man's affairs. His primary and eternal task is to know and love the Father in the unity of the Holy Spirit. His concern with the world of time and space and mankind is only a sort of overflow, a superabundance of the divine energy that we know as Love.

The task of being born, living, loving, teaching, dying, and rising again as Man for man's salvation is, in the divine economy, comparable to a summer's project in our human economy. And yet, as men's lives have been basically affected by some vacation project, so God the Son is now eternally God and Man; a new relationship exists between Creator and creation. "Jesus reigns adored by angels; Man with God is on the throne."

And God the Son, returning to heaven, takes us back with Him. "Mighty Lord, in thine Ascension, we by faith behold our own."

The actual divine dynamics involved in the Incarnation are veiled in mystery. St. Paul speaks of Christ, who "being in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men." Some theologians have fastened on the phrase, "emptied Himself," to imply that God the Son actually divested Himself of some of His divine attributes in becoming man. In the nature of things, however, it seems unlikely that God the Son really took a vacation from His eternal relationship to Father and Spirit. Rather, in becoming man, He continued to

live fully in two natures, one totally divine, the other totally human. And as His human mind and body grew, the divine person whose human nature it was found fuller and fuller expression through it in thought as well as in word and deed — without at any time being less than fully divine.

Be that as it may, Jesus as "God on vacation" is still God at work — loving the Father and the Spirit; extending God's kingdom into hearts that have hitherto been closed; stretching out His arms on the Cross to embrace all humanity in the scope of God's redemptive love.

Similarly, we on vacation are what we really are. A change of environment, activities, and interests is a good thing. But, if the person on vacation is a different kind of person from the same man at home, he is a disintegrated, disoriented personality. Our beliefs, our desires, our standards of right and wrong, our relationship to God go with us wherever we go. If we feel the need to take a vacation from God, we have not really known Him at home.

Nobody can take a vacation from that which gives meaning to his life. The parish paper is right: "God does not take a vacation. We, His children, should not take one from worshipping Him."

Development Fund

THE LIVING CHURCH DEVELOPMENT FUND for 1956 has arrived at the substantial sum of \$7,037.20, nearly halfway to its goal of \$15,000. As regular readers know, the purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing; and by the generous help of readers in the past few years, the magazine has grown both in circulation and in revenues — not at a spectacular pace, but at an encouraging one.

The completion of our circulation count for the past six months marks another milestone in the magazine's history. A total of 516,500 copies was mailed out, for an average of 19,866 per week. Thus, this \$15,000 fund is what makes possible the circulation of more than a million copies of your Church magazine each year to an ever-growing circle of readers.

THE LIVING CHURCH bases its editorial outlook squarely on the Catholic character of Anglicanism. Yet it does not regard the mission of Anglicanism as a rigid and defensive role of clinging to the past, but as a bold and energetic movement in the Body of Christ to bring the Catholic Faith to bear upon these times. We are known for the quality of our news coverage because we have been taught to see the news of the Church as the record of what God is doing in today's world.

We invite you, and those who think like you, to join us through the Development Fund in carrying out this exciting and important mission.

Bishop Sherrill Speaks at Lehigh University Baccalaureate Services

Justice, broad understanding, and sympathy will determine the greatness of a nation or society, Bishop Sherrill told the Lehigh University graduating class during baccalaureate exercises held June 17th. Bishop Sherrill and United Nations representative Henry Cabot Lodge, Jr., who delivered the commencement address, both received honorary doctor of laws degrees, during the commencement exercises.

Bishop Sherrill said, "The Gospel of Christ is right. Threats and sabre rattling can only work harm. It is the human element which must ever be kept before us." The bishop said that our concept of freedom may be found "in the Character and the Being of the Living God Himself." He stated that in order to find the source of our belief in the infinite worth of man we must "go to the words of One who said, 'Forasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.'"

The baccalaureate services were held at the Packer Memorial Church, the campus chapel. The chapel was completely renovated in 1951 at the cost of \$100,000. A new organ costing \$50,000 was installed during the renovation program. Plans for this major change in the structure were completed through the generosity of the Starkey Foundation, founded in 1950 by William Paul Starkey, of the Lehigh class of 1900.

The altar, designed by Leslie H. Nobbs, New York City, was the gift of the Starkey Foundation. In addition, choir stalls were altered, permitting the inclusion of chairs, prayer desks, and better access to the communion rail. The altar is carved in marble with the mensa carved with the five traditional crosses.

Bishop Sherrill and Ambassador Lodge received the honorary degrees from Dr. Martin Dewey Whitaker, president of Lehigh. In conferring the degree upon Bishop Sherrill Dr. Whitaker said, "Your contributions to the development of religious thought and the practice of Christianity, and your achievements in gaining recognition for the spiritual qualities in our civilization will serve as perpetual monuments of your wisdom and your leadership."

Ambassador Lodge reiterated Bishop Sherrill's statements that broad understanding and sympathy are necessary in dealing with other countries. In discussing the work of the United Nations, Ambassador Lodge stated, "The United States wants no satellites but we welcome friends and partners who value their freedom as much as we value ours."

Jacob Blaustein of Baltimore, Md., co-founder of the American Oil Company and a representative of Presidents Roosevelt, Truman, and Eisenhower on special human rights missions throughout the world, was given the honorary degree of doctor of humane letters. Frank L. Magee of Pittsburgh, executive vice-president of

the Aluminum Company of America, was granted the honorary degree of doctor of engineering.

During the exercises, which were held at Grace Hall, 420 baccalaureate degrees, 50 master's degrees, and 10 doctor of philosophy degrees were conferred.

The Church Divinity School of the Pacific awarded 31 bachelor of divinity degrees, three Diplomas of Graduation, and three honorary doctor of divinity degrees during its annual commencement exercises held at St. Mark's Church, Berkeley, Calif.

The honorary degrees were given to the Rev. Vernon Harris, rector of St. Mary's Church, Laguna Beach, Calif.; the Rev. Jesse Herbert Smith, rector of All Saints' Church, Beverly Hills, Calif.; and the Rev. William Z-Liang Sung, pastor to Oriental students on the West coast.

Presiding at the commencement was Bishop Rhea of Idaho, president of the Church Divinity School's board of trustees. The commencement sermon was preached by Bishop Bloy of Los Angeles.

Arizona Expansion Fund Drive Tops \$500,000 Goal

The Expansion Fund campaign held by the district of Arizona has topped its \$500,000 goal by over \$70,000, according to a report made recently by William W. Clore of Phoenix, general chairman of the campaign. Between January 15th, when the drive started, and June 15th, over \$570,000 in gifts and pledges was raised by the 9,416 members of the 41 churches in Arizona.

The purpose of the campaign was to raise funds for the financial independence of a diocese to be created from the district and for the expansion of the Church in Arizona. Bishop Kinsolving of Arizona praised the cooperation and support given the campaign by the members of the district, stating that the "support given to this appeal will result in a stronger Church in Arizona." The bishop said that a campaign "such as this takes the measure of Christianity. Through faith and works, our people have measured up to both opportunity and responsibility."

Retired Rector of Trinity Church Dies at Falkirk, N. Y.

The Rev. Frederic S. Fleming, former rector of Trinity Church, New York City, and noted Churchman, died June 19th at Falkirk, N. Y. He was 70 years old.

Dr. Fleming, who was the assistant to the president of the National Biscuit Company before entering the priesthood, had charge of Trinity Church and supervised the work of the five chapels of the parish from 1932 to 1951 when he retired.

Earlier in his ministry he had served as curate of St. Bartholomew's Church in Chicago, priest-in-charge of St. Paul's Church, LaSalle, Ill., and rector of the Church of the Atonement in Chicago. Twice in 1924 he was elected bishop [of Olympia and Northern Indiana], but declined the position, preferring to remain in parish work.

Before coming to Trinity, New York, Dr. Fleming served for three years as rector of St. Stephen's Church in Providence, R. I., and for two as vicar of the Chapel of the Intercession in New York City. While in New York he also served (many times) as a deputy to General Convention, as a member of the diocesan standing committee, and as a trustee of General Theological Seminary and Columbia University. He held six honorary doctoral degrees.

Dr. Fleming is survived by his wife, Margaret Moore Fleming; two children, Mrs. Fortunato Felice Jerace and Dr. Thomas C. Fleming; and seven grandchildren.

Denver Churches Hold Carnival

Four full days of games, rides, fireworks, and a big kick-off parade, highlighted the second annual Denver Episcopal Carnival held at the Denver University field house. Over 10,000 persons attended the fiesta, at which about \$8,550 was raised.

The 10 groups which sponsored the carnival included St. Mary's, St. Michael's and All Angels, St. Andrew's, Holy Redeemer, St. Martha's, St. James', St. Timothy's, St. George's, Grace Church, and the student nurses at St. Luke's Hospital.

Queen of the carnival this year was Janice Redmond, Church of the Holy Redeemer, Denver's only Negro parish.

Kick-off for the carnival was a 23-unit parade which wound through downtown Denver. Star of the parade and a major attraction at the carnival was Elijah, nationally famous packhorse.

Australian Bishops Consecrated

Bishop Kerle, Coadjutor of Sydney, Australia, and Bishop Arthur, Coadjutor of Canberra and Goulburn, were recently consecrated at St. Andrew's Cathedral, Sydney. The consecrating bishop was the Primate of Australia, with Archbishop Halse of Brisbane and Bishop Batty of Newcastle as co-consecrators.

Irish General Synod Has Annual Meeting

Primate condemns English government gambling by investment arrangement

By the REV. CHARLES GRAY-STACK

In his opening address to the Irish General Synod the (Dr. Gregg) Primate associated himself with his brother of Canterbury in condemning the English Government's new arrangement for gambling by investment. The Irish General Synod corresponds to the General Convention held by the Episcopal Church in the United States but meets annually.

In further action the Primate drew attention to the Church of Rome's demand for special recognition in Malta, should that island be incorporated in the United Kingdom; he evidently regretted the deportation of Archbishop Makarios from Cyprus. He also mentioned our debt to Archbishop Cranmer, speaking at some length on the spiritual riches of the Collects of the Prayer Book, and concluded by referring to the ter-centenary of his own great predecessor, Archbishop Ussher, whose wonderful library was the beginning of the great library in Trinity College, Dublin. The Primate was later to receive almost a "loyal address" from the Synod on his first 40 years in the episcopate.

Synod passed a bill that makes it clear that the daily services are prescribed by the Church and can only be left out with the Ordinary's approval; and requiring that at daily Matins and Evensong two lessons should be read. Since disestablishment in 1870, the obligation of the daily Office has been doubtful and one lesson has been sufficient. The change must be regarded as a distinct return to a more Catholic tradition.

For the first time since disestablishment, an Irish cathedral is to have a residentiary canon with the provision for a canon theologian in Belfast. He will deal with Ordinands and be at the disposal of the Church in the growing area around the northern capital. At the same time the Church has appointed commissioners to reorganize her administration in the area of the South and West, where numbers have fallen very heavily throughout this century. These commissioners will have 73,000 pounds (\$204,400) to use in providing the Church in this part of the country with a practical machinery to see that the Churchfolk are properly shepherded and that their priests are reasonably housed and not too underpaid.

The vexed question of Episcopal election was dealt with in yet another bill, which removed from the Central Church authorities the right to suggest names to the diocese. As the dioceses always disregard these suggestions this was inevitable. At the same time the standing com-

mittee of Synod was asked to bring in legislation next year to see that the interests of the Church as a whole should be safeguarded in some other way.

Court Finds Sectarianism In Kentucky School Board

The Court of Appeals in Marion County, Kentucky, upheld a lawsuit brought by 460 residents of the Bradfordsville area against the County School Board charging that the School Board "beginning in 1939, put into effect a calculated and systematic plan to discriminate against, deplete, and destroy the Bradfordsville public-school system and in so doing to promote the policies and purposes of the Roman Catholic Church."

The suit was brought as the result of the action of the Board closing the Bradfordsville High school and ordering its pupils to attend school at Lebanon. The court ordered the Marion School Board to re-establish, as soon as practicable, a four-year high school in the Bradfordsville section of Marion County — or else abandon its system of regional high schools in favor of one centrally located high school.

The court further ordered the Marion School Board to:

- ✓ Stop violating the state law that forbids books and literature of the Roman Catholic Church to be distributed in the common schools.
- ✓ Stop keeping sectarian periodicals in and about the libraries of the county schools.
- ✓ Stop spending public school funds for religious or sectarian purposes.
- ✓ Stop the practice of halting school-bus runs on Catholic religious holidays that are not also legal state or national holidays.

When the Bradfordsville High school was closed in 1954, students went on strike, rather than attend the school at Lebanon, eight miles away. The strike lasted through the entire 1954-55 school year. Bradfordsville is a predominantly Protestant community in the southeast section of Marion County. The county has a large Roman Catholic population.

ELC Approves Plans to Unite; Votes to Join World Council

The Evangelical Lutheran Church made history at its 22d general convention in Minneapolis, Minn., when it voted to seek immediate membership in the World Council of Churches.

Stunning in its total unexpectedness, the decision wiped out a major obstacle to the union and cleared the way for the ELC's overwhelming approval of plans to unite with two other Lutheran bodies — the American Lutheran and the United Evangelical Lutheran Churches.

The momentous decision marked a complete reversal of the position taken by the

ELC in 1948 when it voted by almost 2 to 1 to reject membership in the Council, which has Church groups in 48 nations.

This time, the result was even more decisive in favor of affiliation with the World Council as delegates approved the proposal by a margin of 1,434 to 685.

The convention also emphatically committed the ELC to unite with any or all of the conferring churches with a vote of 1,377 to 129. After the favorable vote on the World Council, adoption of the remaining resolutions pertaining to the three-way union proved little more than a formality.

Before adopting a constitution and by-laws, delegates referred two major "suggestions" and a few minor revisions for further study and consideration to the Joint Union Committee on the uniting churches.

On a voice vote, they expressed their "strong dissatisfaction" with the name proposed for the new Church — "The American Lutheran Church." Three possible alternatives were advanced, including the name of the ELC itself. The others were "United Evangelical Lutheran Church" and "Lutheran Evangelical Church."

Pension Fund Trustees Vote To Increase Disability Fund

The board of trustees for the Church Pension Fund has made a change in the formula for the disability pension making it possible for many disabled clergymen to receive a one-quarter increase in their pensions.

The underlying formula for the pension has been 1% multiplied by the average annual salary, multiplied by the number of years (not over 40) from ordination to age 68. The 1% has now been changed to 1¼%, which means a one-quarter increase in many pensions. The disability pension is now what the retirement pension would be if the clergyman worked right through to the age of 68 at the same average salary.

The minimum disability pension and retirement pension is \$1,500 a year in normal cases. If the figure by the new disability formula is under \$1,500 in an individual case, the new change does not increase the pension. Under the new formula those of the present active clergy who later become disabled, plus the clergymen who are now disabled, will draw about \$2,000,000 in additional pensions over the years.

The pension trustees also voted to continue a \$1,000 benefit to widows of clergymen, on notification of their husbands' death. This grant, which was started in 1921, is renewable each year and is not a regular guaranteed benefit.

When the trustees first devised this benefit, they felt that a lump sum of \$1,000

would be of greater benefit to the widows than a smaller increase in the yearly pension. In 1951 the trustees expanded the grant to pay \$500 to widows of clergymen dying in retirement if the latter had exercised their ministry within six months of the time they began receiving their own pensions. In 1953 this \$500 was increased to \$1,000.

Nicolai Hails Reception Of Russian Delegation — "Met With Fraternal Hospitality"

Metropolitan Nicolai of Krutitsky and Kolomna was reported by the Moscow Radio as deeply impressed by the "fraternal hospitality" given to the eight Soviet churchmen who recently completed a 11-day visit to the United States.

Asked by the station to give his impressions of his U.S. tour, the metropolitan, who headed the delegation in his capacity as second-ranking leader of the Russian Orthodox Church, replied:

"Our delegation had frank discussions on religious questions with U.S. church leaders. I note with sincere joy that our delegation was met with a very fraternal hospitality by our brothers in the U.S.A.

"We were surrounded by an atmosphere of attention and friendliness. In discussions with Americans in all walks of life we felt that these people, like all people on earth, need peace and friendship among nations." [RNS]

Charge Roman Unity is Threatened in Spain

Bishop Zacarias de Vizcarra, spiritual adviser to Spanish Catholic Action, has charged that Protestant activities are an increasing threat to Roman Catholic unity in Spain. The bishop's views were expressed in an article published in *Ecclesia*, official Catholic Action weekly, under the title "Broadside Against Spain's Catholic Unity."

Bishop de Vizcarra said that Gibraltar "has long been a convenient channel through which international Protestantism has been accustomed to support its creatures in Spain." The prelate's reference to Gibraltar was in connection with the recent consecration of Dr. Santos Molina Zurita as Bishop of the Spanish Reformed Episcopal Church [L. C., May 20th]. He said Dr. Molina was "a renegade monk who had renounced his vows."

In writing of the consecration of Bishop Molina, Bishop de Vizcarra said that neither he nor the three bishops who consecrated him are "true bishops" of "true churches," not being in the direct line of apostolic succession. The consecrating bishops were Bishop Keeler of Minnesota, Bishop Mallett of Northern Indiana, and Bishop McAnn, Anglican Bishop of Meath, Ireland.

Bishop de Vizcarra said that Bishop Molina joined the "Isis and Osiris" Masonic Lodge at Seville in 1928 and eventually became its chief chaplain under the

title of "Moses." The prelate added that Bishop Molina was condemned to 12 years' imprisonment at the end of the Spanish Civil War under a 1940 law calling for the suppression of freemasonry.

Bishop de Vizcarra criticized especially what he called the excessively large distribution of Bibles by Protestants in view of their comparatively small numbers. He also charged that the Protestants in Spain "pay little heed to the laws, being confident of support from the United States and British governments." [RNS]

Bishop Gray Travels to Dublin To Participate in Ordination

Bishop Gray of Connecticut has left Hartford for the British Isles where he was scheduled to take part in an ordination of clergy of the Church of Ireland in Christ Church Cathedral, Dublin. While in Dublin, the bishop was also scheduled to preach at Evensong in St. Patrick's Cathedral.

Bishop Gray will visit various places and friends in Ireland and Wales before going to London on July 15th where he is scheduled to preach at Evensong in St. Paul's Cathedral and attend meetings of the Lambeth Conference Consultative Body at Lambeth Palace. He is being accompanied by his wife and their daughter, Agatha.

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Seabury-Western Theological Seminary, Evanston, Ill.

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DIAGNOSIS: knife wound in the heart

UNDER THE blazing sledge hammer of a Chicago heat wave, the cramped operating room shimmered like an oven, reeking of ether. Six frock-coated doctors huddled in fascination, watching deft hands reach into a human chest and expertly stitch up a fluttering wound in a pulsing heart.

Would he live? The surgeon mopped his brow and hoped. But the year was 1893; the operation, fantastic.

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Diocesan Conventions

Connecticut

May 15th, Hartford, Conn.

Because of the rapidly expanding activities in the diocese of Connecticut, the problem of whether or not to ask for an additional suffragan bishop was discussed at the annual Connecticut diocesan convention. Bishop Gray stated that he was not ready to make any formal recommendation to the diocese but would welcome written opinions from members of the convention. In the meantime, he said, perhaps the occasional assistance of a retired bishop might be sought to meet the needs for special visits to parishes.

The bishop commented on the relationship between the diocese of Connecticut and the Episcopal Church in Scotland, mentioning his recent visit to Scotland to participate in the consecration of the Bishop of Aberdeen and Orkney. He stated that when he goes to the British Isles in July for meetings of the Lambeth Consultative Body, he will preach in St. Patrick's and Christ Church Cathedrals in Dublin in response to an invitation of the Archbishop of Dublin.

CONFIRMATIONS 3,760.

BUDGET: \$375,424, largest missionary budget in history of diocese.

NEW PARISHES: Bishop Seabury Memorial Church, Groton; St. Andrew's Church, New Haven.

ELECTIONS. Standing Committee: clerical, J. W. Hutchens.

Executive Council: clerical, R. B. Appleyard; lay, H. P. Bakewell.

Albany

May 14th to 16th, Albany, N. Y.

In a split ballot, a resolution to permit women to sit on parish vestries was defeated after considerable debate at the annual convention of the diocese of Albany. The clergy opposed the resolution with a vote of 61 to 35, while the laity was in favor of the resolution by a vote of 30½ to 23½.

In his address Bishop Barry urged greater evangelistic witness and Bible study in the future. He noted that parishes and missions of the diocese were found to have spent \$2,636,918 over the past five years for general repairs and new building.

In response to the bishop's requests the convention passed resolutions urging better travel allowances for clergy, authorizing a special committee to proceed with plans for a new diocesan headquarters, and authorizing larger parishes to assume a share in the direction of smaller churches.

GUEST SPEAKER: The Rev. M. Moran Weston, head of the Citizenship Division of the Department of Christian Social Relations of National Council.

BUDGET: \$191,681.

ELECTIONS. Standing Committee: clerical, H. B.

Jones; lay, A. A. Manning, Lawrence Trimmer.
Executive Council: clerical, Darwin Kirby, Jr.; lay, J. D. Briggs, Swazey Crocker, A. W. Gale.

The Living Church Development Fund

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

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The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Thomas D. Byrne, who has been rector of St. Andrew's Church, Panama City, Fla., will resign on September 1st to become executive director of Christian education for the diocese of Florida.

In Panama City, the Rev. Mr. Byrne has also been active in civic and social work, particularly for the Community Chest.

The Rev. Robert Clarke, who formerly served St. John's Church, Mount Ranier, Md., is now serving St. Paul's Church, Spring Hill, Md., and St. Phillip's, Quantico.

The Rev. James H. Davis, formerly vicar of the Church of the Redeemer, Ansted, W. Va., and vicar of the Church of St. Martin-in-the-Fields, Summersville, W. Va., is now rector of the Church of the Ascension, Hinton, W. Va. Address: 212 Fifth Ave.

The Rev. Robert J. Evans, formerly assistant at St. Paul's, Albany, N. Y., is now assistant of Trinity Church, Gloversville, N. Y. Address: 41 Grand St.

The Rev. James D. Furlong, formerly curate of St. Paul's Cathedral, Buffalo, is now canon pastor.

The Rev. W. Howard Graham, formerly rector of the Church of the Incarnation, Cleveland, will on August 15th become associate rector of St. Paul's Church, Maumee, Ohio.

The Rev. William O. Hanner, formerly rector of St. Stephen's Church, Coconut Grove, Fla., is now rector of the Church of the Holy Comforter, Kenilworth, Ill. Address: 333 Warwick Rd.

The Rev. James R. Harkins, formerly a postulant of the Order of St. Francis, Mount Sinai, L. I., N. Y., is now rector of the Church of the Transfiguration, Brooklyn. Address: 193 Autumn Ave., Brooklyn 8, N. Y.

The Rev. Warren E. Haynes, formerly curate of St. Stephen's Church, Oak Ridge, Tenn., is now rector of St. Mary's Church, Dyersburg, Tenn. Address: 108 N. King Ave.

The Rev. Charles R. Leech, canon precentor of the Cathedral Church of St. John, Wilmington, Del., who has served for five years as director of Christian education for the diocese of Delaware, will leave Delaware to become executive secretary of the department of Christian education of the diocese of Chicago on October 1st.

Canon Leech, his wife, and their five sons will live in Evanston, but he will have his office at 65 E. Huron St., Chicago.

The Rev. David K. Leighton, formerly curate of Calvary Church, Pittsburgh, is now rector of St. Andrew's Church, Pittsburgh. Address: 5801 Hampton St., Pittsburgh 6.

The Rev. W. Chave McCracken, formerly rector of Christ Church, Oberlin, Ohio, will on September 1st become rector of St. Peter's Church, Lakewood, Ohio. Address: 18001 Detroit Ave., Lakewood 7.

The Rev. Christopher Morley, Jr., formerly professor of Church history at Central Theological College, Tokyo, is now assistant of Christ Church, Poughkeepsie, N. Y. Address: 20 Carroll St.

The Rev. Richard M. Pieper, formerly rector of Trinity Church, Muscatine, Iowa, is now executive secretary of the diocese of Iowa. Address: 225 Thirty-Seventh St., Des Moines 12.

The Rev. George Schiffmayer, formerly rector of Trinity Church, Baraboo, Wis., who also served Holy Cross Church, Lake Delton, for 21 years, is now rector of the Church of the Redeemer, Elgin, Ill. Address: 28 N. Porter St.

The Rev. C. Robert Sutton, who formerly served Christ Church, Denton, Md., is now serving Christ Church, Towanda, Pa.

The Rev. Richard C. Willars, formerly vicar of St. Luke's Church, Westcliffe, Colo., is now curate of All Saints' Church, San Diego, Calif., and headmaster of the parochial school connected with the church.

The Rev. Gordon Beman Yeaton is no longer curate of St. Cross' Church, Hermosa Beach, Calif. Formerly served from Hermosa Beach, St. Michael's Mission, El Segundo, now has the Rev. Mr. Yeaton as vicar. His address: 612 Whiting St., El Segundo, Calif.

Armed Forces

The Rev. Clarence W. Sickles, vicar of St. James' Church, Hackettstown, N. J., and chaplain to Episcopal Church students at Centenary College for Women, has been appointed Chaplain (1st Lieut.) in the National Guard and assigned to HQ and HQ Co., CCB, Orange, N. J.

Resignations

The Rev. Dr. Hiram Rockwell Bennett has retired as rector of Christ Church, Towanda, Pa., and has been elected rector emeritus. He will continue to live in his own home at 430 High St., Troy, Pa.

The Rev. Thomas Theodore Butler has retired as rector of St. Matthew's Church, Woodhaven, N. Y., and will be rector emeritus. Address: 44 Taft Ave., Lynbrook, N. Y.

The Rev. Thomas A. Simpson, chaplain of St. Luke's Hospital, Kansas City, Mo., has resigned this work and retired from the active ministry. Address: 4539 Roanoke Pkwy., Apt. 4, Kansas City 11, Mo.

The Rev. N. Gardner Vivian, rector of St. Mary's Church, Warwick, R. I., for the past three years, has announced his retirement from the active ministry, effective August 31st.

Changes of Address

The Rt. Rev. Edward C. Turner, Coadjutor of Kansas, formerly addressed in Pueblo, Colo., where he was rector of the Church of the Ascension and Holy Trinity before his consecration, may now be addressed at Bethany Pl., Topeka, Kan.

The Rev. Dr. Leland H. Danforth, who recently announced his retirement as rector of the Church of the Holy Comforter, Kenilworth, Ill., is at present living at 1326 Riverside Dr., Indianalantic-by-the-Sea, Melbourne, Fla.

The Very Rev. Jose F. Gomez, dean of San Jose de Gracia Cathedral, Mexico City, should now be addressed: Palenque 605, Colonia Vertiz-Narvarte, Mexico, D. F., Mex.

The Rev. Robert H. Manning, who recently became rector of St. John's Church, Mount Prospect, Ill., may be addressed at St. John's Rectory, 205 N. Wille St.

Ordinations

Priests

Kootenay, British Columbia — By the Rt. Rev. Philip R. Beattie, Lord Bishop of Kootenay: The Rev. Richard C. Littlehales, on May 27th, at the Church of St. Edward the Confessor, Oliver, B. C.

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FOR CATALOGUE AND "AVE CRUX" ADDRESS: Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

Fr. Littlehales was ordained to the perpetual diaconate in the diocese of Oregon in 1954. Deciding to go on to the priesthood, he finished his studies at the Anglican Theological College, Vancouver, transferring to the diocese of Kootenay in April, 1956. After summer replacement work, he will become vicar of Windermere, B. C., on October 1st. Temporary address: Westwood, B. C.

Southern Virginia — By Bishop Gunn: The Rev. Lloyd Austin Clarke, on June 9th, at St. Andrew's Church, Warwick, Va., where he is assistant of St. Andrew's Church, in charge of the newly organized St. Stephen's, Warwick. Presenter and preacher, the Rev. W. F. Burke.

By Bishop Gunn: The Rev. George Yound Balentine, Jr., on June 13th, at St. Paul's Church, Norfolk; presenter, the Rev. P. R. Williams; preacher, the Rev. H. W. Lamb, Jr. To continue as assistant of Christ and St. Luke's Church, Norfolk, Va.

Virginia—By Bishop Goodwin: The Rev. Charles W. Sheerin, Jr., on June 9th, at St. Timothy's

Church, Herndon, where he is now rector; presenter, the Rev. J. P. Williams; preacher, the Rev. E. A. deBordenave.

By Bishop Gibson, Coadjutor: The Rev. Edwin P. Bailey, on June 16th, at Farnham Church, Richmond County, Va.; presenter, the Rev. F. H. Moss, Jr.; preacher, the Rev. J. M. Cobb. Mr. Bailey is now rector of Lunenburg and North Farnham Parishes. Address: Warsaw, Va.

Deacons

Alaska — By Bishop Street, Suffragan of Chicago, acting for the Bishop of Alaska: Robert Dean Johnson, on June 18th, in the Cathedral Church of St. James, Chicago; presenter, the Rev. Dr. J. H. Scambler; preacher, the Rev. F. W. Lickfield.

Atlanta — By Bishop Claiborne, on June 14th, at the Cathedral of St. Philip, Atlanta (the Very Rev. Alfred Hardman preaching):

Julian Hugh Adams, Jr., presented by the Rev. T. S. Matthews; to be vicar of Grace-Calvary Church, Cornelia.

Gerhard David Linz, presented by the Rev. W. W. Sneed; to be vicar of All Saints' Church, Warner Robins.

Nathaniel Eldridge Parker, Jr., presented by the Rev. S. T. Cobb; to be assistant manager of Camp Mikell, a diocesan institution, during the summer.

Charles Murray Roper, presented by the Rev. Harry Tisdale; to be vicar of St. John's Church, West Point, Ga.

Edgar Stewart Wood, presented by the Rev. Hugh Saussy, Jr.; to be vicar of St. Margaret's Church, Carrollton, and St. Paul's, Newnan, Ga.

Chicago — By Bishop Street, Suffragan, on June

18th, in the Cathedral Church of St. James, Chicago (the Rev. F. W. Lickfield, Jr. preaching):

George Byron Anderson, presented by the Rev. W. F. Maxwell, Jr.; transferred to the diocese of Western Michigan.

William Wallace Rowell, III (Brother Benedict, SSJE), presented by the Rev. P. J. Powell; to be assigned by the Cowley Fathers.

Robert LeRoy Eldridge, presented by the Rev. W. T. Brown; to be curate of St. Luke's Church, Evanston.

Paul Hilding Elmen, presented by the Rev. P. C. Kintzing, Jr., to be curate of St. Mark's Church, Evanston.

Vincent Paris Fish, presented by the Rev. Dr. W. C. Klein; to be vicar of the Church of the Holy Family, Fox Lake, Ill., and St. Paul's, McHenry.

Robert Condit Harvey, presented by the Rev. Paul Minor Hawkins, Jr.; to be vicar of St. David's Church, Aurora, Ill.

Leopold Henry Hoopes, presented by the Rev. F. W. Lickfield, Jr., transferred to the diocese of Nebraska.

Dean Paxton Rice, presented by the Rev. R. L. Miller; to be curate of the Church of the Atonement, Chicago.

William Alan Sadler, Jr., presented by the Rev. F. W. Putnam, Jr.

Donald McKee Shields, presented by the Rev. F. W. Lickfield, Jr.; to be curate of the Cathedral Church of St. James, Chicago.

Louis Anthony Sigman, presented by the Rev. S. M. Stewart; to be curate of St. Andrew's Church, Grayslake, Ill.

Edwin Earl Smith, presented by the Rev. F. S.

NOTICES

IN MEMORIAM

JOHN HENRY ILSLEY — Priest. Obit. July 12, 1912. Who "maintained and set forward . . . quietness, peace, and love, among all Christian people, and especially among those committed to his charge." (Office for the Ordering of Priests).

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George Thompson Snell, presented by the Rev. C. D. Wilson; to be curate of Grace Church, Oak Park, Ill.

James Curtis Walworth, presented by the Rev. R. A. Reister; to be curate of Christ's Church, Rye, N. Y.

Delaware — By Bishop Mosley: Henry Lonsdale Bird, on June 16th, at Trinity Church, Wilmington; the ordinand will serve a new mission in Bedford, Mass., which he was instrumental in starting while he was a seminarian at ETS; presenter and preacher, the Rev. D. W. Mayberry.

Mississippi — By Bishop Gray: Francis Marion Bulloch, Jr., on June 10th, at St. Paul's Church, Meridian; presenter, the Rev. D. M. Hobart; preacher, the Very Rev. Dr. G. M. Blandy.

By Bishop Gray: Clifton J. McInnis, Jr., on June 11th, at St. George's Church, Clarksdale, Miss.; presenter, the Rev. E. L. Malone, rector of St. George's; preacher, the Rev. E. L. Malone, Jr., of the Virgin Islands.

By Bishop Gray: Hugh McDonald Morse, Jr., on June 17th, at St. Andrew's Church, Jackson, Miss.; presenter, the Rev. Dr. V. C. Franks; preacher, the Rev. J. S. Hamilton.

Southern Virginia — By Bishop Gunn: Forrest John Bergeron, Jr., on June 12th, at St. John's Church, Portsmouth; presenter, the Rev. R. H. Jackson; preacher, the Rev. R. C. Fell; to be in charge of the East Mecklenburg Cure, which includes All Saints', South Hill, Va.; St. Andrew's, Baskerville; and Grace Church, Palmer Springs, with residence at South Hill.

By Bishop Gunn: Thomas Dix Bowers, on June 13th, at St. Paul's Church, Norfolk, Va.; presenter, the Rev. Dr. Moultrie Guerry; preacher, the Rev. H. W. Lamb, Jr., to be in charge of St. James', Accomac, Va., and St. George's, Pungoteague.

By Bishop Gunn: Walter Decoster Dennis, on June 15th, at Grace Church, Norfolk, Va.; presenter, the Rev. V. A. Jones; preacher, the Ven. R. B. Martin; the ordinand will be engaged in temporary work for the Cathedral of St. John the Divine, New York, and the National Council.

Engagements

Mr. and Mrs. Bruce B. Hutslar of Falls Church, Va., recently announced the engagement of their daughter, Dona, to the Rev. Robert G. Wagner, who was recently ordained deacon and will become assistant of the Church of the Holy Communion,

South Orange, N. J., in September. The wedding is planned for January.

Diocesan Positions

Mrs. Robert Wosack, a member of St. James' Church, New London, Conn., has been appointed by Bishop Gray to the newly created position of diocesan woman college worker for Connecticut. She will serve as advisor to Episcopal Church students in colleges, and her first assignment will be to the New London area.

The post was created largely as the result of a grant by the diocesan Woman's Auxiliary from the Gwendolen Thorpe Memorial Fund. Additional expenses are being paid by the diocese and by St. James' Parish. A graduate of Smith College, Mrs. Wosack is taking special courses of study in preparation for her work, which will begin in September.

Deaths

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

The Rev. Walter Frank Hayward, Jr., died January 8th at St. John's Hospital, Brooklyn, N. Y., at the age of 68.

Fr. Hayward had been a brother at Little Portion Monastery, Mount Sinai, N. Y., since 1948. Before that time he had served as a missionary in Wuchang, China; rector of St. Barnabas Church, Newark, N. J.; rector of Grace Church, Albany, N. Y.; curate of Christ Church, New Haven, Conn.; and priest-in-charge of All Saints' and St. Joseph's missions, Chicago. In 1952 he was professed as Father John at Little Portion. He is survived by his stepmother, Mrs. Walter F. Hayward, Sr., and by a brother, Irving M. Hayward.

The Rev. Oscar C. Taylor, non-parochial priest of the diocese of Southern Virginia, died suddenly in Norfolk on April 27th. He was 58 years old.

Fr. Taylor had served as rector of Emmanuel Church, Kempsville, Va., 1951-1953, and as rector of St. John's Church, Hopewell, Va., 1946-1951. A graduate of the General Theological Seminary, 1931, he was ordained deacon in that year and priested in 1932, receiving also the degree of STB from GTS. Before coming to Virginia, he had served parishes in Rhode Island, Nebraska,

and New York state. He was a chaplain, USAR, 1946.

Mrs. Ernest R. Adee, a member of St. Mary's Church, Tuxedo Park, N. Y., for over 54 years, died at her home in Tuxedo Park May 4th. She was 83 years old.

Active also in the affairs of the diocese, Mrs. Adee had served as secretary of the United Associations of the diocese, as a member of the board of managers of St. Barnabas House in New York City, and as chairman of the New York committee for Washington Cathedral. She had also headed the women's division in campaigns of the Episcopal City Mission Society. She is survived by three grandchildren.

Mrs. Nanny J. Delany, widow of the late Bishop Delany, suffragan of North Carolina, died at her home in the Bronx, N. Y., on June 2d, at the age of 95.

Mrs. Delany had been a teacher at St. Augustine's College, Raleigh, N. C., for half a century. Upon her retirement 25 years ago she moved to New York. She is survived by four daughters, Sarah, Elizabeth, Mrs. Julia E. Bourne, and Mrs. Laura E. Murrell; four sons, Henry B., Jr., Lucius, Hubert, and Samuel; 13 grandchildren; and nine great-grandchildren.

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July

8. The Rev. Urban T. Holmes, III, Salisbury, N. C.
9. St. Peter's, Rockland, Me.
10. St. Mary's in-the-Field, Valhalla, N. Y.
11. St. Philip's, Buffalo, N. Y.; Holy Trinity, Three Rivers, Mich.
12. St. James', Marion, Ill.
13. St. James', Bozeman, Mont.; St. James', Pewee Valley, Ky.
14. Christ Church, Eastport, Me.; Nativity, Mineola, N. Y.

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Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.

Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

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Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat 7:45

Continued on page 16

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.

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Continued from page 15

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Mass daily 7; also Tues 9:30; Thurs, Sat & HD
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Sun: 7, 8, 10, and Daily, C Sat 5-6, 7-8

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Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

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Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

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Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 7

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Very Rev. H. S. Kennedy, D.D., dean
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
HC Sun 8, 10:30; Tues through Sat 8

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, daily; Also
Wed 6:15 & 10; Also Fri (Requiem) 7:30; MP daily
6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & 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 (Sung) 11 MP, HC & Ser; Daily 7,
Sat C 5-6, EP 6

SPRINGFIELD, MASS.

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Sun HC 8, 9:15; MP 11, HC 1 S; Daily Sept to
July 1 MP 7, HC 7:10. July and August MP 7;
HC 7:10 Tues, Wed, Thurs, Fri only.

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Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga
Rev. Daniel Corrigan, D.D.
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;
C Sat 4-5, Sun 9:30-10

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

The Living Church

ST. LOUIS, MO.

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

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. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong, Canon
Pastor
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

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

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by
appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.
Organ Recitals Fri 12:10. 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; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87th 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 (High), 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 Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

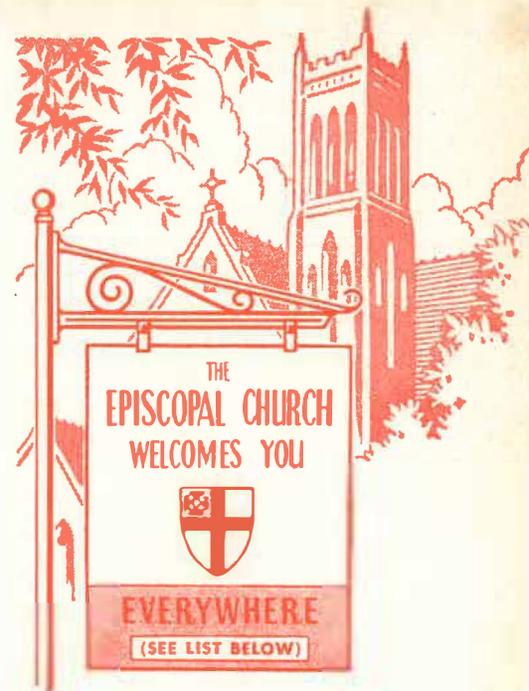
ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs, 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays



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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 11:50; C 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 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.
GRACE Genesee at Elizabeth Street
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily Lit 12;
HC Wed 7, Fri 7:30 & HD

HAVELOCK, N. C.
ST. CHRISTOPHER'S ("Serving the Marines")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.
ST. ANDREW'S on U.S. Highway 70
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC 11

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 9, 11, EP 5:30; Mon, Wed, Fri 7; Tues,
Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat 12-1

KNOXVILLE, TENN.
ST. JOHN'S W. Cumberland at Walnut
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD 10;
Open daily.

SEATTLE, WASH.
EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

FOND DU LAC, WIS.
CATHEDRAL CHURCH OF ST. PAUL
Sun 7:15 MP, 7:30 HC, 10:30 HC; Weekdays
(ex Mon) 7, 7:15, 5; Wed 9