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God
and
Politics

P. 14

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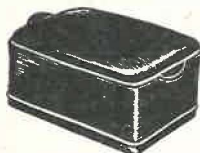
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The Living CHURCH

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

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Things To Come

March

- 30. Palm Sunday
- 31. Monday before Easter

April

- 1. Tuesday before Easter
- 2. Wednesday before Easter
- 3. Maundy Thursday
- 4. Good Friday
- 5. Easter Even
- 6. Easter Day
- 7. Easter Monday
- 8. Easter Tuesday
- 10. Eastern Oregon convocation to 12.
- 11. Episcopal Pacifist Fellowship Conference, Orleton Farms, near London, Ohio, to 12th.
- 12. New Hampshire convention.
- 13. First Sunday after Easter
- 13. Nevada convocation; Oregon convocation to 15.
- 15. Sacramento convention to 16; New Mexico and Southwest Texas to 17.
- 16. Liberia convocation.
- 18. South Dakota convention to 20.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan St., Milwaukee 2, Wis. 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.

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.

April 20th — Special Church School Number

BOOKS

No Lumpy Tapioca

SOME CATHOLIC COUNSELS. By M. B. Dewey, Fellow and Dean of Pembroke College, Cambridge. London: Mowbray. New York: Morehouse-Gorham. Pp. 80. Paper, \$1.

If anyone wants a small book on various Catholic practices (prayer, meditation, confession, Bible reading, Holy Communion, missions, almsgiving, etc.), in brief sections that can be read in about three minutes each, couched in simple and appealing language, this is it — M. B. Dewey's *Some Catholic Counsels*.

Here is sound Catholic presentation but nothing "fussy" or "spikey." Fr. Dewey shows himself an apt master of the spiritual life, both in the standard that he sets and in his down-to-earth common sense: "The soul [in a badly managed retreat] can be distracted by draughts and lumpy tapioca just as much as by worldly ambition and fleshly lusts" (p. 52).

The 40 readings are a selection from a series that appeared in the London *Church Times* a year or so ago. They are designed for Lent, but could be used at any time of year.

FRANCIS C. LIGHTBOURN

HOW WORDS FIT TOGETHER. By Louis Foley. Babson Institute Press. Pp. 125. \$5.60.

Louis Foley's *How Words Fit Together* merits the attention of all who are interested in good English. Its 23 chapters cover many of the most controversial subjects dealing with correct usage, and in a helpful way. The treatment is illustrative and expository. Reasons for correct usage and ways to achieve it — not merely examples designated "right" or "wrong" — are set forth.

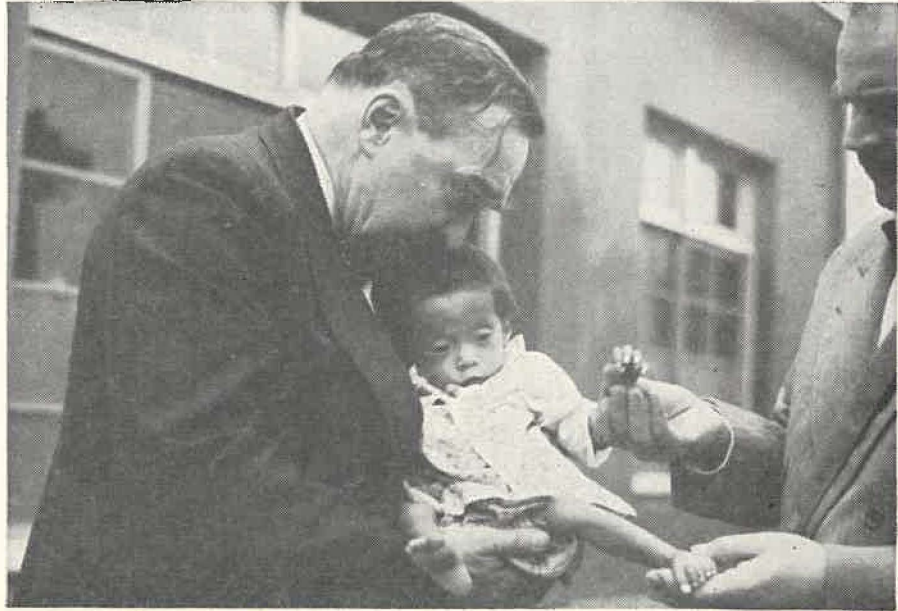
Mr. Foley is director of the communications workshop at Babson Institute. From his pen have come a large number of magazine articles on language, pedagogy, and religion; and several books, including *The Greatest Saint of France* (a biography of Martin of Tours, published by Morehouse-Gorham.)

How Words Fit Together is based on the principle that words, like personalities, are what their relationships have made them. Not the number of different words used, but their proper placement, makes for intelligent communication. "It is merely illusory to imagine that one

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—by Dr. Daniel A. Poling



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can 'know a word' without being quite familiar with the way it normally plays its part in living speech," says Prof. Foley.

HERMAN S. SIDENER

Periodicals

Those who desire a fuller, more detailed treatment of the whereabouts of St. Peter's bones than "Where are St. Peter's Bones?" by the Very Rev. Henry Chadwick, Dean of Queens' College, Cambridge [L.C., February 16], will find it in "The Quest of St. Peter's Bones," by the same author, in the current issue of *The St. Luke's Journal* (Epiphany-Tide 1958—Volume I, Number 2), a newly-launched theological journal published by the School of Theology, University of the South, Sewanee, Tenn. (\$2 annually).

The same issue contains an article, "The Concept of Consent in Classical Christian Social Ethics," by the Rev. Wilford O. Cross, and a number of book reviews.

In Brief

VIRGIL MICHEL and the Liturgical Movement. By **Paul B. Marx**, O.S.B., Collegeville, Minn.: The Liturgical Press. Pp. ix, 466. \$5. Dom Virgil Michel (d. 1938) was the pioneer of the liturgical movement in the Roman Catholic Church in America. This book treats of this side of Dom Virgil's work, tracing it from "Launching the Movement" to "Summary and Evaluation."

ADVENTURE IN ARCHITECTURE. Building the New Saint John's. Text and Pictures by **Whitney S. Stoddard**. Plans by **Marcel Breuer**. Longmans. Pp. 127. \$8.50. The proposed church and other buildings of St. John's Abbey, Collegeville, Minn. Text accompanied by plans and half-tones. The illustrations, of terrific impact, show what can be done when modern architecture works hand in hand with the principles of the liturgical movement (in this case in its Roman Catholic expression).

The attention of this department has been called to an error unwittingly made in stating that *The Private Prayers of Lancelot Andrewes*, edited by Hugh Martin, is the "1958 Spring Embertide Selection, Episcopal Book Club," available to members of EBC for \$2.38 postpaid [L.C., February 16].

Actually, *The Private Prayers of Lancelot Andrewes* is only one of a dual selection of EBC, the other being *Uncomfortable Words*, by Joost de Blank, Archbishop of Capetown — also reviewed in the same issue. These two books combine to make the 1958 Spring Embertide Selection of the Episcopal Book Club, the price of the combination being \$2.38.

Books Received

THEOLOGICAL ESSAYS by Frederick Denison Maurice. Introduction by Edward F. Carpenter. Harpers. Pp. 331. \$5.

THE DEATH OF CHRIST. The Cross in New Testament History and Faith. By John Knox. Abingdon Press. Pp. 190. \$2.75.

JESUS AND HIS COMING. The Emergence of a Doctrine. By John A. T. Robinson. Abingdon Press. Pp. 192. \$4.

THE CHURCH REDEEMPTIVE. By Howard Grimes. Abingdon Press. Pp. 191. \$3.50.

THE SERVICE OF THE HEART. A Guide to the Jewish Prayer Book. By Evelyn Garfiel. Thomas Yoseloff, Inc., 11 E. 36th St., New York 16, N. Y. Pp. 251. \$4.50.

A COMPANION TO THE BIBLE. General Editor J. J. Von Allmen. Introduction by H. H. Rowley. Oxford University Press. Pp. 479. \$6.

PSYCHOANALYSIS AND CHRISTIANITY. By Arvid Runestam. Translated by Oscar Winfield. Augustana Press. Pp. ix, 194. \$3.

THE CHILDREN'S CHOIR. By Ruth Krehbiel Jacobs. Augustana Press. Pp. vii, 311. \$4.95.

LONGER LIFE. By George Soule. Viking Press. Pp. 151. \$3.

CATHOLIC VIEWPOINT ON CENSORSHIP. By Harold C. Gardiner, S.J. Doubleday. Pp. 192. \$2.95.

HUMAN RELATIONSHIPS. In the Family, In Friendship, In Love. By Eleanor Bertine. Foreword by C. G. Jung. Longmans. Pp. xvii, 237. \$4.50.

BIBLE STORIES FOR YOUNG READERS. By Edith Patterson Meyer. Illustrated by Howard Simon. Abingdon Press. Pp. 288. \$3.50.

THE SICILIAN VESPER. A History of the Mediterranean World in the Later Thirteenth Century. By Steven Runciman. New York: Cambridge University Press. Pp. xiii, 355. \$5.50.

THE HISTORY OF ISRAEL. By Martin Noth, Professor of Old Testament, University of Bonn. Translated from the Second Edition of *Geschichte Israels*, by Stanley Godman. Harpers. Pp. vii, 479. \$7.50.

AMERICAN PROTESTANTISM AND SOCIAL ISSUES 1919-1939. By Robert Moats Miller. University of North Carolina Press. Pp. xiv, 385. \$6.

THE LORD'S PRAYER. By Romano Guardini. Translated from the German by Isabel McHugh. Pantheon Books. Pp. 124. \$2.75.

THE CANONS OF THE COUNCIL OF SARDICA A.D. 431. A Landmark in the Early Development of Canon Law. By Hamilton Hess. Oxford University Press. Pp. viii, 170. \$4.

LENT WITH ST. FRANCIS. Readings from early Franciscan Literature. Selected and Translated by Leo Sherley-Price. London: Mowbrays. New York: Morehouse-Gorham. Pp. 110. Paper, \$1.25.

INTERCESSORY PRAYER. By Edward W. Bauman. Westminster Press. Pp. 112. \$2.

THE GOSPEL OF ST. JOHN. Volume 1 (Chapters 1-7). Translated with an Introduction and Interpretation by William Barclay. Westminster Press. Pp. xli, 268. \$2.50.

THE GOSPEL OF ST. JOHN. Volume 2 (Chapters 8-21). Translated with an Introduction and Interpretation by William Barclay. Westminster Press. Pp. x, 338. \$2.50.

INTIMATIONS OF CHRISTIANITY AMONG THE ANCIENT GREEKS. By Simone Weil. Collected and translated from the French by Elisabeth Chase Geissbuhler. Beacon Press. Pp. vii, 208. \$3.95.

THE FOOL OF GOD. A Novel Based Upon the Life of Alexander Campbell. By Louis Cochran. Duell, Sloan and Pearce. Pp. 413. \$4.95.

SINS OF THEIR FATHERS. By Marjorie Rittwagen, M.D. Houghton Mifflin. Pp. 264. \$3.50. [A story of children, not for children, told by a New York Juvenile Court psychiatrist.]

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

What the Children Think of Us

An older teacher was expressing herself vehemently to a small circle who were gathering for the monthly teachers' supper.

"The trouble is that children today just don't show any respect for grown people. When I began teaching, children were polite, and obedient. They wouldn't think of interrupting. Everything has changed now. It must be the homes, or the world, or something."

The others did not argue, but said in various ways that they had little trouble in their own classes. Perhaps this teacher's class was especially troublesome, they conceded.

But later, continuing the subject at their table, a man remarked: "She may complain, but you should see how she talks to her kids. She expects too much, to my thinking. And besides, she doesn't plan anything interesting for them to do. She just tries to keep them in order. She practically beats them over the head."

So the word "respect" comes up frequently in discussions of conduct in the class. This elderly teacher held some deep conviction that youngsters should show "respect" for their elders — an attitude of quiet subservience that would make the teacher's task smooth and easy. Yes indeed, wouldn't it! If they would only, always, listen and behave!

Are We Respectable?

This raises the question, sometimes stated as, "Do you think children will show respect for a young teacher?" Let's face it. If we eliminate upper teen-agers (who are often, by a mistaken parish policy, pressed into teaching) how about those, say, of college age and up? Can they command respect?

Not "command," but "earn" or "deserve" respect, may be the reply. Granted that if a teacher constantly demands respect, it may be proof that he is insecure, or has wrong standards of desirable relations with his pupils. But between *earn* and *deserve* there is a difference, and sometimes a great gulf. Some teachers are noticed to be doing many little things for their children, which, at first view, seem to be thoughtful attentions. They bring little gifts, or provide treats ("If you are good, and listen"), or arrange amusements, or provide times of play quite unrelated to any teaching. Some resort to extreme jollity, humorosity, and playfulness under the intention of

making the class a "happy time," and the teacher a delightful and popular fellow. This is trying to "earn" a following by means that can best be described as bribery.

But deserving a devoted and joyous acceptance is the reward of the true teacher. "He gets his pay at the end of the day." And his pay is the satisfaction of the willing response of his pupils. For children, unconsciously, have real demands of us, and if we meet these, we are approved, accepted, successful.

They Understand

Children have deep ways of showing their approval, when their friends really help them. They have felt needs which they may not often put in words, but which are seen when met. The list of needs would surely include friendliness that is genuine; kindness and real courtesy; definiteness and clear purpose; and always the ability to make the game go. The last means simply that children appreciate right group control. They say, "I wish she would make them behave." They want something worth while to happen in their class.

Now and then they find ways to say this. How would you like to have your children, some day, hand you such a communication as this:*

"Miss Johnson: On behalf of our class 6B we want to give you these flowers. Many of us have discussed about you, and we have learned more in the sixth grade than in any other. You have patience. You have a lovely personality. We can see that you love children. You have respect for us. We have only had you since September, but, boy, it has been fun.

"You have let us try out new things. You brought many things to work with. If a child is having trouble, you don't say, 'It's no use.' You try to see what you can do. You worked to keep our room clean so we could have a nice place to work in.

"You, Miss Johnson, have helped us to understand other people. You thought of new ideas for us. You helped us to bring our thoughts out through discussions. You listened to all our thoughts — not important, and important ones.

"Miss Johnson, we love you.

"Written and read by Lee."

They may not often have a Lee to say this, but, now and then, they will find ways to tell you these things. And this will be your well earned reward.

*From *Childhood Education*, May, 1954, adapted.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Group Dynamics

EDITOR'S NOTE: Some strange dynamic is controlling the discussion of Dr. Skinner's article on group dynamics. For several weeks a fairly heavy mail ran overwhelming pro-Skinner and anti-group-dynamics. Then, just when we expected interest to lag, a sudden flood of anti-Skinner, pro-group-dynamics letters descended. Here are some of them:

I am distressed at the publication of a number of letters which support the Rev. John Skinner's position on group dynamics. [L.C., February 2], while very little has been said on the other side. Perhaps the reason for this is that those who honestly know what "Group Life Labs" are all about, do not feel that they need defending.

I do not presume to disagree with Dr. Taylor on his own ground, as I do not have his psychiatric training. I wonder, nevertheless, on what evidence he bases his statement that the labs are "obviously a form of group psychotherapy." In the lab I attended, we were stopped more than once from using our training groups as confessionals; leaders constantly helped us to see that this was not the purpose nor the place for amateur analysis. Dr. Taylor goes on to say that "practicing medicine is not the business of the church." Has anyone said or implied that it was, by anything which occurs in the labs? On the other hand, healing — though that word is in bad repute — has always been a part of the work of the Church. I for one do not think it impossible for spiritual healing to take place, under God, in any encounter between man and man.

The point in Dr. Taylor's letter which most distresses me is his mention of "lack of concern" which "the whole department displays for those people who suffer breakdowns during a lab." I have talked with or worked with several of the members of the Division of Leadership Training: without exception they are most deeply concerned, I believe, for every person who attends a lab. That there have been breakdowns is evidence not of their carelessness but of the unfortunate fact, which psychiatrists of some schools like to emphasize, that some people may have had neurotic reasons for entering the ministry or professional Church work in the first place. The redemptive process surely exists for these people as much as for any, in the depth of concern evidenced by leaders and participants alike whenever even a minor crisis arises.

Dr. Taylor may say that mine is a neurotic protest, since I speak from firsthand knowledge of the labs rather than from specialized professional training in the workings of the human mind. I believe that one can know something about the labs without participation in them; one can also know something about the sea without swimming in it. Which may have more reality — the description of something only observed, perhaps

from a bad vantage-point, or a description augmented by firsthand experience?

To one comment in the Rev. Marland Zimmerman's letter, I should also like to reply. He is laboring under a misunderstanding: group dynamics, as dealt with in the context of the Christian faith, has nothing to do with "the customer is always right." What it has said to me, is that each customer — myself included — would like to think he is always right and that I have a responsibility to recognize this in myself and others each time we come together. This might be described as a further insight into the nature of sin. Without a doubt some participants, and an occasional leader, might miss this point and use group dynamics as an excuse for additional sinfulness. So do many of us use our church membership as the occasion for the sin of pride. Shall we therefore abolish church membership because it may occasion sin?

(Miss) JEAN R. ADAMS
Diocesan Consultant
in Christian Education

Concord, N. H.

As a parishioner who has attended a Parish Life Conference I would like to say that I disagree with the Rev. Dr. John W. Skinner.

In particular I am amazed at his rather sarcastic remarks about PLC people becoming ever busier for the Lord. Would he really prefer that Church members have no contact with their Church except on Sunday?

I also disagree with his view that Group Dynamics is harmful. Our PLC and our meetings, which continued bi-monthly, were led by very able graduates of St. Margaret's House; Berkeley, Calif. It was not a case of the blind leading the blind. In our case Group Dynamics proved a very valuable teaching device. I do believe that many people, including some clergy, are not trained or equipped to use this method effectively.

I do not believe the proponents of the Group Dynamics method have ever held that anything can take the place of individual prayer and meditation. When it comes to the important matter of gaining knowledge of God and His Church, why not use all the devices and techniques we have available?

MRS. JAMES W. FLANAGAN
Housewife, Church school teacher
Lebanon, Mo.

The temptation to write with regard to the current correspondence wrangle over Group Dynamics must be yielded to. The letters of Dr. Gerald J. Taylor and Fr. Zimmerman in the current (March 16) issue are so filled with absolutely inaccurate statements that they should not go by unnoticed. So many people will assume that their "status" provides them with adequate knowledge and nothing could be farther from the truth.

Dr. Taylor seems to be disturbed over the fact that some of people's troubles can be relieved by adequate ministrations by their priest and thereby eliminating the need of medical treatment. Fr. Zimmerman seems to be the victim of a group of people who have been to a Parish Life Conference and found out that they were being "cheated," as far as what the Church should be doing for them.

No one has ever claimed that Group Dynamics in any of its manifestations has "all" or even any of the answers to the problems and difficulties which face God's chil-

dren. I believe that I am correct in saying that some of us believe that it is a means which may be used to further and nourish the opportunities that come to us to live together and with each other. If we are honest and true to our vocation God can use us and this seemingly "pagan" field for His good. (Rev.) ALFRED P. CHAMBERS, JR.
Shreveport, La.

Mr. Skinner, in his article on Group Dynamics in the Church, makes the statement that group dynamics "is based upon the principle that group opinion must take primacy away from the insights and outlook of the individual." I think that this is a basic error in his whole position. Group dynamics is the study of the relationship between an individual and the group in which he finds himself; it does not give primacy to either group opinion or individual opinion, but recognizes both for what they are. Group dynamics in the Church, for example, recognizes the tension that exists between the prophetic voice and the *consensus fidelium*.

Group Life Laboratories are basically concerned for only one thing: communication. They do not say that consensus in a group equals truth; they do not say that the group is more important than the individual. All they say is that people live and work in all kinds of groups, and that faith is communicated in groups as well as from individual to individual. *What* faith is communicated, and *how* faith is communicated, in group situations is under study by the Labs. This study is long overdue in our Church which has tended toward one-man leadership in the parish. But salvation comes from God; not from the group, nor by good communication, nor from individual to individual.

(Rev.) CLARKE K. OLER
Youngstown, O.

Your correspondents criticize Group Dynamics as if it were a corpus of gimmicks. This is gross misunderstanding for, per se, it has nothing to do with techniques at all, rather by definition it is "a study of the forces which operate in groups." These forces operate and always have operated quite apart from "Group Dynamics." Indeed, they operate wherever people meet together for any purpose; a vestry, a study group, a retreat, yes, at the Eucharist itself. To say, "I don't believe in Group Dynamics" is tantamount to saying, "I don't believe that people meeting together have any effect on each other."

The purpose of the Laboratories in Church and Group Life ought also to be stated. Laboratories are conducted to enable delegates to become more sensitive to what has been going on in groups with which they have been associated, and this is accomplished by separating and analyzing various individual forces much as a chemist separates and analyzes the component parts of a substance. A theological observation ought to be obvious. Groups consist in human beings with human nature and insofar as human nature contributes to the behavior of the individual, so Group Dynamics serves theologian and pastor alike, furthering the understanding of collective human nature or group life . . . if you will, the social level of the Body of Christ.

As for techniques (and it is at this level that criticism seems to come), the Church has devoted 2,000 years to the supplementing

MAN POWER

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

of Baptism, in order to combat the nature of the *individual*. Apart from a few nearly obvious techniques, Group Dynamics claims no panaceas for *collective* man (much contrary to uninformed opinion); rather it offers to the Church some very interesting new positions from which man's dilemma might be seen afresh.

The undersigned staff of Christ Church clergy feels in some position to speak in these matters since we three have been associated either as delegates or staff personnel with fifteen Church and Group Life Laboratories.

(Rev.) ROBERT W. ESTILL

(Rev.) H. WARD JACKSON

(Rev.) MARTIN H. KNUTSEN

Lexington, Ky.

A difficult task it is to write a letter in favor of Group Life Labs, without at the same time, tending to belittle those who speak against them. Nine months ago (before G.L.L.), one would not have hesitated at all.

Possibly that is a point in their favor, for in them, one sees God and anti-god at work in man (Group forces) and is able likewise to see the same at work in self, so the ministry becomes not a one-man rule and work; but a Godly directed life in and for Him with self given to Him, not to self.

Undoubtedly some who attend try to use all the jargon that is presented. There are still those who try to drink Canada dry, but is the sale thereof stopped because of the few?

There are, also, those who attend and feel it time wasted; at least for the moment. But, the Holy Spirit has started reworking their hearts, and will, in the future, help their ministries to become much more effective so that they will see Him as He really is, and love Him and His creatures that much more for all of it.

Could we possibly look for the good points of our Church, our clergy, our laity and of our God, becoming less worldly as we lose that sense of urgent criticism about everything with which we do not see eye to eye?

(Rev.) W. B. MACHENRY

Prospect, Ore.

◀ To be continued next week.

— THE EDITOR

ETS

The rumors and fears of generations of Virginia Seminary alumni have been confirmed. You people just don't even know that we exist. E.T.S., while an excellent seminary, is not the second oldest in the Episcopal Church. The Protestant Episcopal Theological Seminary in Virginia was founded in 1823, making it second only to General Seminary in New York.

(Rev.) FREDERIC S. BURFORD, III

Wilmington, Del.

Your reporter really did pull a boner in taking for fact RNS's report that Episcopal Theological School is the fourth oldest seminary in the nation (second oldest in the Episcopal Church). Actually E.T.S. is one of the younger of our seminaries. Virginia founded in 1823, not E.T.S. in '67, is second to General in age.

(Rev.) ARTHUR M. SHERMAN

Allentown, Pa.

◀ Guilty as charged — THE EDITOR

With Regret

It is with considerable regret that I complete my final column in THE LIVING CHURCH *Manpower* series. This decision was not easily made, for the encouraging response to these articles and the interesting associations these have made possible have meant much to me during the past three years. I am grateful to Mr. Peter Day and his colleagues not only for their interest and encouragement along the way but for the complete freedom they allowed me in my choice and treatment of subject matter.

Had my job and other commitments not dictated the move to give up this column for laymen, no doubt it would have seemed wise in any case to invite another columnist to get a chance to have his say — a columnist perhaps better able to do the broad research such a column deserves.

In the course of writing some 57,000 words for THE LIVING CHURCH I have been impressed, of course, by the current revival of religious interest in America. We see evidence of this trend not only in the membership statistics, the increase in religious book sales, the difficulty one finds just in trying to park downtown on Sunday morning, but also, for example, even in the way the Church gets mentioned in an unself-conscious way at dinner parties these days.

There are encouraging signs that the laymen's movement is taking more positive form within local parishes. It has impressed me to see many new inter-parish layreader "pools" in many areas and far stricter licensing of readers in our Church. Local parish men's groups more and more send reports of what they are doing, and one may be impressed at the variety and depth of these projects and programs. Fewer groups, it is good to note, seem to content themselves with the old "eat, hear a speaker, and go home" sort of session. At the diocesan level Churchmen's associations seem to be gaining ground, although success varies "all over the map" particularly where diocesan leaders have not really supported the effort fully enough.

Privilege and Responsibility

To those who have the privilege and responsibility of heading a parish or diocesan laymen's group, it is a wise rule to remember that: lay leaders will wish to avoid two extremes — *appearing to clergy to be "poaching on their territory" and appearing to fellow laymen to consider themselves as "extra-special."*

But just what is the role of the layman? A few months ago Hans-Reudi Weber of the World Council of Churches reiterated his contention that too many parishes look upon laymen merely as people to be mobilized to assist clergy, so that our priests can fulfill their ministry. This conception, he feels, is wrong.

He maintains, "The whole people of God has a ministry, shares Christ's ministry in and to the world. Everyone is a front-line soldier, especially the so-called 'laymen' who spend most of their waking hours in the social, political, economic, and cultural areas *where the decisive battles of faith are being fought*. The office-bearers (clergy and full-time or part-time church workers) not only do join the battle of faith with the laymen; they have a special role — to function as kitchen soldiers and instructors: they equip, help, and sustain the laity in order that the laity may continually do 'the work of ministry.'"

Archbishop Temple once said, "The priest stands for God before the congregation, and the congregation stands for God before the world." . . . And a Scottish clergyman once told his congregation at a morning service, "When you leave this service, you do not leave the Church. You take it with you, for you are the Church." . . . Historians tell us that in a way the First Century Christian who did not "minister" did not exist.

In setting sights for the future, all of us, laymen and clergy alike, may wish to echo the familiar Good Friday Collect:

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, the same Thy Son Jesus Christ our Lord. *Amen.*

Collect for Easter Even.



RNS

Pieta

This painting by El Greco shows the tending of the body of Christ after the Crucifixion. It is believed to have been painted in Spain in 1590.

The Living Church

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

**Palm Sunday
March 30, 1958**



Miami Beach: Soundproofing for the bishops and deputies and a grand ballroom for the ladies.

Eastern Airlines

New Buildings to House Main General Convention Events

An assortment of glossy new buildings will house main events of the Church's General Convention next fall.

Miami Beach's gigantic new Exhibition Hall, sprawling over nearly five acres, will be the scene of the opening service of Convention, according to the March issue of *Palm Branch*, South Florida's diocesan magazine.

This, says *Palm Branch*, will be the first service held in the hall, which seats 15,000. Parking space on the grounds accommodates 1000 automobiles, and there is reported to be "ample parking space for any overflow" in the vicinity.

One of the new, most modern hotels on the Beach will serve as Convention Headquarters. The air conditioned Deauville includes a convention hall seating 3600. Soundproof partitions will divide the hall for separate sessions of the Houses of Bishops and Deputies.

Ladies of the Woman's Auxiliary will meet in the grand ballroom of the plush Fontainebleau Hotel.

Meetings of committees and various Church organizations, the *Palm Branch* reports, which are held at Convention time, will be arranged in rooms in proximity to Convention Headquarters. "Every effort is being made by the Convention

committee to have the most convenient arrangements so that the business of the Convention may be expedited without any difficulty."

Magazines Protest Possible Postage Increase

Members of Congress are receiving a heavy volume of protests from religious, educational, scientific, and fraternal publications concerning a proposed increase in second-class mail rates for non-profit publications.

The impact varies widely, according to the individual publication. The smaller the religious periodical, the greater will be the increase. Many face a flat increase amounting to 100% in their postage bills. Meanwhile, certain regional publications actually may get a reduction in their postage bills.

National religious periodicals will be affected in varying degrees, according to where they are published, and the volume of advertising, if any, that they carry. Those published in the central portion of the nation are less affected than those published in New England, the West, or the South. Such national periodicals as the *Denver Catholic Register* and the *Christian Science Monitor* face increases in postage charges of more than 100%.

The Senate bill has two impacts: (1) it increases the minimum charge per piece, and all religious periodicals which weigh less than five to a pound (3.2 ounces per copy) will be affected by this; (2) for heavier periodicals which circulate nationally, the portion devoted to advertising faces a stiff increase in rates.

[Last year the second-class postage bill of THE LIVING CHURCH was almost exactly \$2,300. Since all copies of the magazine weigh more than the minimum, it will not be affected by the change in minimum rates per copy. The changes in price per pound will have little effect in the first year — an increase of about \$57 for the same number of subscribers. In the third year, the postage bill will be about \$2,970, an increase of \$670.00 or 29%. However, this sum amounts to only about 4 cents additional per year per subscriber. Smaller parish and diocesan

publications subject to the minimum rate per copy will have no increase the first year, a 50% increase the second, and a 100% increase the third. For these publications the rate for the third year will be one-fourth cent per copy instead of one-eighth. For a monthly magazine of this type the present cost of 1½ cents per year per subscriber will be doubled to 3 cents per year per subscriber.]

Long Career of Service Ends with Death of Bishop

A long career of missionary service in the Church in Japan and to the Japanese people in this country ended March 16 with the sudden death of the Rt. Rev. Charles Shriver Reifsnider, 83, retired



Dr. Reifsnider: In Japan and U.S., work went on.

Bishop of North Tokyo, at his home in Pasadena, Calif.

Bishop Reifsnider went to Japan as a missionary of the Church in 1901, after his ordination to the priesthood. He served ten years in the missionary district of Kyoto, at Nara and at Fukui. He was made president of St. Paul's College in Tokyo in 1912 and continued in that post until 1941. Under Bishop Reifsnider's leadership, the small college grew into one of the large universities of Japan.

Dr. Reifsnider was consecrated suffragan bishop of North Tokyo at the request of the diocesan, Bishop McKim, in 1924, to aid him in rebuilding the many properties destroyed by earthquake in Japan. Upon Bishop McKim's retirement in 1935, Dr. Reifsnider was elected to succeed him. Besides giving supervision to St. Paul's, the Church's greatest educational institution in Japan, Bishop Reifsnider had under his direction some 25 churches of North Tokyo.

He was also director of St. Luke's Hos-

pital, Tokyo, from 1935 to 1941, and president of St. Margaret's College, Tokyo, from 1935 to 1941. He was consecrated suffragan bishop of North Tokyo in 1924 and became the diocesan in 1935.

After the outbreak of World War II, Bishop Reifsnider was made bishop-in-charge of the Church's work among the Japanese in the United States. He was a constant visitor at relocation centers and was actively engaged in counseling and rehabilitation until his retirement in 1947.

Bishop Reifsnider was born in Frederick, Md., November 27, 1875, the son of Charles David and Elizabeth Shriver Reifsnider. He studied at Heidelberg University in Germany for two years (1894-96) and was graduated from Kenyon College, Ohio, in 1898. He received the M.A. degree in 1904 and the L.H.D. in 1912 from Kenyon. He studied for the priesthood at Bexley Hall, Gambier, Ohio, and was graduated in 1900. He received the doctor of divinity degree from Bexley Hall in 1924.

He leaves his wife, Mary Gordon Reifsnider, two sons, and two daughters, all Californians.

Religious Life Conference

An opportunity for learning more about the religious life in the American Church will be offered over the Labor Day week end, August 30-September 1, at the Convent of St. Helena in Newburgh, N. Y. This fourth annual Religious Life Conference, conducted by the Order of St. Helena in conjunction with other women's Communities, will give conferees a chance to participate in some degree in the worship and work of the sisters. The program will include discussions on the religious life and daily meditations conducted by priests of the Order of the Holy Cross.

Membership is open to women having a sincere interest in learning more about the religious life.

Membership will be limited to 12 women, ages 18 to 30. Details are available from the Sister Prioress, O.S.H., Convent of St. Helena, R.D. 4, Box 397, Newburgh, N. Y.

Notice to Veterans Of the Chaplain Corps

The Military Chaplains Association will hold its annual convention in New York City this year on April 22, 23, and 24. The planned sessions include business of major import to chaplains and clergymen. All chaplains, even those who have retired or resigned, who are still eligible by virtue of honorable service in the Chaplain Corps are invited to attend.

Further information from:

Chaplain (Major) Wallace S. Anderson, USAR Chaplain, Veterans Administration Hospital, 1st Avenue and East 24th Street, New York 10, N. Y.

NEWS BRIEFS

MAYBE A SUFFRAGAN: By the time you read this, Albany's special diocesan convention will have been held. Slated for action is Bishop Barry's request for consent to election of a suffragan to replace Bishop Richards, who resigned to become missionary bishop of the new district of Central America. However, the move does not mean a new suffragan will be elected soon. Purpose of the move is to clear decks for getting consents of bishops and standing committees, permitting election if and when Bishop Barry feels it necessary, maybe as early as next fall, maybe not for two or three years. Meantime, Bishop Barry is considering appointment of a priest of the diocese to serve as his chaplain and handle routine matters.

CAPITOL ON CAPITAL: California State Senate passed resolution opposing efforts to change one letter in our National Anthem from a capital to a small letter. A senator had called "atheistic" removal of capitalization of the word "Power" in the line, "Praise the Power that hath made and preserved us a nation."

ST. CHRISTOPHER SOARS: Medal of St. Christopher, patron of travellers rode high and far as a component of the second stage of the Vanguard rocket which launched the Navy satellite. Sketch of the medal on standard form for design changes was endorsed by a dozen Christians and Jews of the project staff. Official reason for change: "Addition of divine guidance."

OPPOSE PRIVATE SCHOOL DRIVING INSTRUCTION: Americans United for Separation of Church and State, New York Chapter of POAU, intransigent opposer of all aid to non-public schools, is objecting to a bill before the New York state legislature, according to RNS. Measure would provide driving instruction for pupils of private and parochial schools.

POOLED WISDOM: Archbishop of Canterbury has expressed the hope that, when non-Anglican Churches of England have theological discussions among themselves, the Church of England will be invited to send observers. "We in the Church of England," he said, "are seeking to be in on every such discussion, believing that no topic can be solved without all of us coming in to pool our wisdom."

Aid for Church Colleges?

Senator Joseph S. Clark (D., Pa.) told Congress March 12 that American young people would not be adequately educated until federal aid was extended to church colleges and schools, according to the *New York Times*.

Bequest to Clergyman

The Rev. Edwin A. Garrett, III, vicar of St. Andrew's and a chaplain at Bucknell University, Lewisburg, Pa., was left a bequest of more than \$500,000 in the will of his great-aunt, Miss Emma Lowry Fagan, who died in Philadelphia, in November at the age of 89.

The 34-year-old clergyman said that the bequest was "no great surprise" to him as he was the closest living relative of Miss Fagan. He also said that, "It will not change my way of life or manner of living," and that he would likely give part of the inheritance to charities.

Miss Fagan, a member of an old Philadelphia family, was beneficiary of a large trust in 1905 and her estate was valued at \$1,700,000. Two long-time women friends were the other principal beneficiaries. She also left \$10,000 to Holy Trinity Church, Philadelphia, and \$5,000 to the Seashore House for Invalid Children, Atlantic City, N. J.

Apology

In our issue of March 9, we carried an article describing plans for a new building for the Church of the Ascension, Tujunga, Calif. The article was submitted to us some time ago, and was, we believe, accurate at the time it was written. However, financial and other considerations lead to a complete change in plans. On March 9 of this year, ground was broken for a Spanish mission-style Church, which, though designed by the same architect, Mr. N. Chester Sorenson, is an entirely different structure than the one portrayed and discussed in our article. So, our apologies to the rector and congregation of the Church of the Ascension, to Mr. Sorenson, and, most especially, to our readers.

Multi-Million Campaign Has Multiple Goal

One by one the convocations of the diocese of New York are launching their individual campaigns in cooperation with the diocese's 175th Anniversary Fund Campaign. While there is not an expected quota from any convocation, the diocese as a whole has an over-all sum in its sights: four million dollars.

According to a survey made by the Protestant Church Council, a total of 27 million dollars was seen to tend the needs of the entire New York City area. The Episcopal Church — its New York diocese — covers three of the city's five boroughs in this area of need. Therefore, a fair proportion for the diocese was set at the four million mark.

The Church's campaign actually has three goals: the four million dollars to provide funds for the missionary program of the Church in New York City and its

suburbs; a million-dollar revolving fund to be used as a loan fund to start new parishes and to help small parishes and missions; and \$215,000 to be used to purchase sites for churches in the growing suburbs.

The campaign has been called the 175th Anniversary Fund because it is hoped that by 1960 — the anniversary date of the diocese — the goal will be reached and some of the outlined projects to be aided by the fund will already be accomplished.

Heading the list of programs to be undertaken immediately — called "priority projects" — is a new mission to be built by 1960 in Clason Point, a section of the Bronx which is now being developed by the city. Also on the priority list is a new rectory for St. Paul's Church in

the Bronx, located in a slum area of the borough which is presently being rebuilt. The project will cost about \$100,000.

To date both the convocation of Manhattan and the convocation of Westchester have started their campaigns. Chairmen of the Manhattan campaign are the Rev. Albert A. Chambers, rector of the Church of the Resurrection; and the Rev. Arthur L. Kinsolving, rector of St. James' Church; and Mr. William W. Kennedy. Heading the Westchester campaign is the Rev. Lemuel J. Winterbottom, rector of St. John's Church in Yonkers, and Mr. Clifford P. Morehouse.

Sometime before the end of the year, probably in the fall, the convocations of Richmond, Bronx, Dutchess, Ramapo, and Hudson will get their campaigns under way.

South Florida Named "Exhibit A" by Bishop Louttit in Welcoming General Convention

The diocese of South Florida will be host to the Church's General Convention which meets in Miami Beach in October. The Pre-General Convention Issue of the Palm Branch, South Florida's diocesan magazine, carries this letter of welcome from Bishop Louttit of South Florida:

To the Members
Protestant Episcopal Church
Brethren:

Your church in the diocese of South Florida rejoices in the privilege of being host to the 59th General Convention and the concurrent Triennial Meeting of the Woman's Auxiliary. We extend a sincere welcome to all those who plan to attend in official capacity and cordially invite all interested Churchpeople to visit us next October when the Convention meets.

As one of the younger dioceses of the Church (one of seven constituted at or since the General Convention of 1922) we are honored that our invitation to meet in Miami Beach was accepted by the Convention meeting in Honolulu.

As one of the four missionary districts that have grown to diocesan status in that 36-year period we are keenly aware that we are building on the foundations laid by the missionary program of the whole Church. We are happy to have this opportunity to say, "Thank you," for the support given to us as a missionary district in the 30 years preceding 1922. In an area of continued population increase naturally we have grown — from 7000 communicants then to 45,000 today, from 16 parishes to 64, from 51 to 88 organized missions, of which six are self-supporting and looking forward to parish status in 1959. Hence, we dare to hope that we may serve as "Exhibit A — Fruits of the Domestic Missionary Program."

Even more important, we pray that as a result of the General Convention meeting with us, the Church in South Florida will get a greater vision of the Church's work and a deeper understanding of our missionary responsibilities and opportunities. Pray God with us that guided by the Holy Spirit the whole Church may go forth from the coming General Convention with renewed determination to labor abundantly to make Christ known in the mission fields white unto the harvest, both in these United States and throughout His world.



W. W. Carnes
Bishop Louttit

Faithfully yours,

HENRY I. LOUITT,
Bishop of South Florida

School Sites for Delinquent Teen-agers

Statistics show that in recent years juvenile delinquency has been on the rise. Hand in hand with it have been proffered solutions to the problem, some workable, some questionable. Three weeks ago New York City's Board of Education came up with at least a temporary solution in dealing with youthful offenders: suspend them from school. But in one week's time some 700 teen-agers had been suspended and there then followed another problem: what to do with them?

One thing for sure, parents felt, was that they should be in a school of some kind. There was little value, even possible harm, in returning them to their own schools, so the Board of Education decided to open some special schools.

Two such schools opened on March 3, "quietly and effectively" the Board reported. But in Greenwich Village, location of one of the special schools, residents there would argue that description. The school day began quietly enough, with only a few police and several interested spectators on hand at the school site, but by the day's end the protest became a loud and nearly unanimous thing.

Among the protestors is the Clergyman's Council of Greenwich Village, a group of priests, ministers, and rabbis. According to a council member, the Rev. Charles H. Graf, rector of St. John's in-the-Village, the Council, as did many others, saw that the building now housing the delinquent teen-agers is a century old and so dilapidated that the "proof is that we got a new school." The new school, for classes through sixth grade, is one block from this "special school." "If that school wasn't good enough for our kids," Fr. Graf said, "it's not good enough for the J. D.'s, either."

The Council is further indignant, as are the parents, because the old school was to be demolished to make room for a playground for the "new school" youngsters.

What will be done? Fr. Graf said that the mass, public protest will continue. He himself, representing the Village Church Council, appeared on a New York City radio station to explain, in an interview, the situation and to offer suggestions as to what should be done. One solution, which the Council drew up in resolution form, was to suggest other sites in the Village in which the teen-agers could be educated, sites which would be far more adequate and comfortable, Fr. Graf said. Council members also gave a pledge of assistance to the youngsters; no matter where it is decided they will be housed.

Meanwhile, Fr. Graf, in an attempt to meet the present situation, said that his church will open classes in religious education for the teen-agers. "The school is

only one block from our church," he explained, "and they have a free hour every Thursday afternoon. That's when we'll offer the class."

The Board of Education said that the school in the Village, and another in Brooklyn, are temporary facilities only, until the Board decides what should be done with the suspended youngsters.

Indiana U. Offers Adult Education Summer Courses

Courses supplying professional training in adult education offered by Indiana University next summer include one entitled The Adult Citizen and another on Group Processes in Adult Education. Also offered are a seminar in Library Adult Education, special institutes, research, and master's and doctor's theses. Further information is available from the Director, Bureau of Studies in Adult Education, Box 42, Indiana University, Bloomington, Ind.

Judge Medina Retires

A distinguished Churchman and famous judge, Harold R. Medina, 70, has retired from active service as a United States Circuit judge.

The judge won acclaim for his fair conduct of the 1949 trial of 11 top Communists.

Speaking to the Church Club of New York after the trial [L. C., March 4, 1951], Judge Medina recalled the heckling attacks made upon him by the defendants.



Judge Medina

RNS Photo

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 notations 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.

| | |
|--|------------------|
| Care Packages for Old Catholics | |
| R. M. R., Algona, Iowa | \$ 5.00 |
| St. Michael's Cathedral, Kobe | |
| Previously acknowledged | \$1,128.00 |
| Woman's Auxiliary, Grace Church, Weslaco, Texas | 8.11 |
| E. P., St. Petersburg, Fla. | 3.00 |
| | <hr/> \$1,139.11 |

"I did the most sincere praying that I have ever done in my life. . . . I never had the will and the selfcontrol to [remain calm and carry on the business of the trial]. . . . If ever a man felt the presence of Someone beside him, strengthening his will and giving him aid and comfort, I certainly did on that day. . . ."

How to Win a Florida Trip

If you are an Episcopalian over 15 and under 19 you have a chance to win a week-end trip to Miami Beach, Fla., at General Convention time. The trip is the grand prize in a national poster contest sponsored by the Church Periodical Club. It includes attendance at the Opening Session of Convention, October 5th.

Poster theme is the story of the Club or some phase of its work. The Club supplies new and used books and magazines, music and games, greeting cards and friendly letters to clergymen, Church workers, missions, rural community centers, rural people, schools, hospitals, and prisons.

Further information is available from Mrs. David J. Nolin, CPC Poster Contest Chairman, 8 Alden Ave., Auburn, N. Y.

New Honor, Old Church

One of the nation's most historic churches, Old North Church, Boston, is about to receive a new honor.

On April 18, it will become, Religious News Service reports, the first church to be pictured on an official cancellation for United States mail.

A cancellation that will incorporate a view of the church and its famous belfry will be used on all first day covers for the 25¢ stamp picturing Paul Revere that will be issued at Boston that day.

The use of cancellation marks embodying special designs on "first day" mail is an innovation announced by Postmaster General Arthur E. Summerfield.

Groundwork for Student Exchange with USSR

The Rev. Philip T. Zabriskie, executive secretary of the Episcopal Church's College Work Division, is one of three representatives of American student and youth organizations who will, by their visit to Russia, complete the groundwork for an exchange of college students between the USSR and the United States planned for this summer.

Arrangements and negotiations for the exchange of both students and student leaders are being carried out in this country by the Council on Student Travel, a private educational and student exchange organization. The Council represents a number of student organizations including both the YM and YWCA, the Experiment in International Living, the United

Student Christian Council, the Lisle Fellowship Program, and the Committee on Friendly Relations Among Foreign Students.

Mr. Zabriskie is making the trip as the representative of the United Student Christian Council, the Y's, and the Committee on Friendly Relations.

The student leaders, visiting Moscow at the Russians' request, are guests of the Soviet Youth Committee. During their stay, March 29 to April 13, the leaders expect to visit Soviet education centers and talk with Russian student leaders, as well as complete plans for the summer student exchange.

Present plans call for a six-week visit by 40 American students to the Soviet Union with 20 Russian college students coming to America for six weeks.

Work and Pray

In a pastoral letter to the parishes and missions of the Miami and Fort Lauderdale Deaneries in South Florida, Bishop Louttit called for great effort on the part of the clergy and laity on whom rest the main responsibility for entertaining General Convention and the Woman's Auxiliary Triennium. Although the diocese of South Florida is host, the bishop pointed out, the parishes and missions of those two deaneries must carry the load for supplying workers and personnel.

"The honor of the diocese is in your hands," the bishop stated in closing his pastoral. He has issued a prayer for use in the diocese at the time of public worship and private devotion:

"Almighty God, our heavenly Father, by whose Holy Spirit the Apostles were led; Guide and direct, we beseech Thee, our leaders in the diocese, and all who with them share in the task of duly preparing for the approaching General Convention; and strengthen Thou our hands in all that we do for the welfare of Thy Church, that Thy Name may be glorified in all the world, through Jesus Christ our Lord. Amen."

Around the Church

FOR CHURCHPEOPLE WHO ARE MOVING there is a small pamphlet that explains how the Church can help in this strenuous activity. It discusses the spiritual problems of changing location as well as the practical ones involved in finding a new church. The pamphlet can be obtained from the Diocese of Milwaukee, Department of Promotion, 804 E. Juneau Ave., Milwaukee 2, Wis.

FREE FINANCIAL ANALYSIS for every parish in the diocese is a facet of a Diocesan Expansion Program just launched in Kansas. The program, which aims to raise \$450,000, opens with a survey of local conditions. Purpose of survey: to help parishes appraise their giving ability

before making pledges. The diocese is paying for the survey and for the parish analyses to be conducted by the Wells Organizations, professional fund raising group.

ERIE AND SOUTHERN VIRGINIA are also conducting diocesan fund raising campaigns. Goal for Erie's Diocesan Jubilee fund is a half million dollars. Recently appointed general chairman is Robert E. Dunham, Warren, Pa., with Lyle G. Hall, Sr., Ridgway, Pa., as associate general chairman. Southern Virginia's \$1,000,000 campaign is described as "the greatest single forward movement in the history" of the diocese.

HAPPINESS WITHOUT PILLS is the title of an article by the Very Rev. James A. Pike in the April issue of *Pageant*. Blurb says Dean Pike (who is Coadjutor-elect of California) "frankly appraises the use of tranquilizers, sleeping pills, liquor — and even hard work — to keep from facing life's troubles. 'Religion itself,' he says, 'can be a crutch.'"

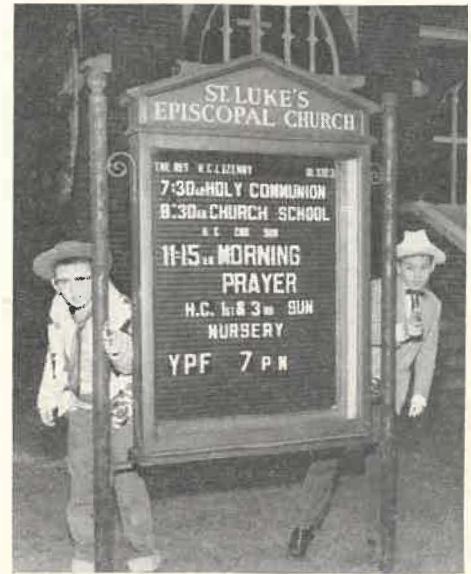
A RECTOR SHOT A ROCKET in Maryland, while another rector, clear across the country, proclaimed "Wyatt Earp Sunday." Both priests had the same purpose in mind when they chose two national idols, cowboys and rockets, to make a point: they were trying to make church more attractive to their young parishioners.

The Rev. George F. Packard, rector of St. Mary's, Hampden, Md., used the power of a giant rubber band to propel his "Churchnik" up into the rafters during a family service. His launching speech: "Confirmation launches us into the flight of life and the fuel is Holy Communion."



The rector and the rocket

The Rev. Herbert C. Lazenby, rector of St. Luke's, Renton, Wash., got his young Churchpeople to attend a family service dressed as cowboys and pioneer women to dramatize the early days of the missionary district of Salina. The district is the domestic missionary object of the 1958 Children's Missionary Offering.



The cowboys of Washington

COOPERATIVE MINISTRY TO THE "INNER CITY" is an actuality in Indianapolis, Ind. Long-range plans provide for an integrated inner city parish operated from Christ Church Cathedral, making use of buildings now used by two parishes which, eventually, will be relocated. Currently clergy of cathedral, St. George's, St. Philip's, and All Saints' meet weekly for planning sessions to develop further the coordinated ministry. Schedules of these parishes are arranged to complement each other on weekday feasts, and the clergy involved frequently exchange parishes. Supplying guidance is the Urban-Industrial Division of the National Church.

HELPING THE MENTALLY ILL can be a rewarding activity for the helper as well as the helped. Members of St. Catherine's Guild, St. Peter's Church, Huntington, W. Va., recommend their project to other church groups. The guild women "adopted" a 43-year-old woman patient of one of their state mental institutions. They took her for drives (beyond the hospital gate for the first time in 33 years), to a dime store, a drive-in restaurant, to church for her first birthday party, watched "a radiant smile" supplant "a vague and wandering stare." Writing in *Episcopal News*, West Virginia diocesan magazine, Jan Seitz, wife of the rector of St. Peter's observes: "God cares and it is His will that we care, 'for inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me.'"

God and Politics



Lionel Green

The poverty of countries like India must in part be blamed on Christian businessmen.

We are all, no doubt, familiar with the story of the woman who was overheard saying to her companion: "You know, my dear, it's really monstrous. They're actually bringing *religion* into Christmas cards."

But was she, after all, saying anything more outrageous or illogical than the Christian who says: "I don't think it's right to mix up religion and politics"? Or that other, more familiar churchgoer, who says: "I think it's shocking the way the young people of today carry on: they've no use for religion; all they think about is rock 'n' roll and television. . . ."

Or was she saying anything more outrageous than that menace to all real efforts at shaking pagan, post-Christian Britain out of her complacency, the elder statesman (still, unfortunately, influencing or directing affairs), who blandly claims that the future well-being of this country depends (a) upon her possession of the H-bomb as the ultimate deterrent,

and (b) upon her success in grabbing a larger share of the world's markets? In my opinion, the Christmas-card woman was the more excusable. She, at least, did not claim to know what she was talking about!

There was a time, I think, when Catholic-minded people tended to blame the Reformation, or at least the Renaissance, for the steady drift toward a materialistic humanism: for

the creation of an atmosphere in which even Christians could not be expected to see clearly the true purpose of human existence.

But that this was an oversimplification becomes obvious if we let our

* Reprinted from the October 18, 1957, *Church Times*. Fr. Huddleston, now at the headquarters of the Community of the Resurrection, Mirfield, Yorkshire, England, was head of the Community in South Africa for 12 years, during which time he was an outspoken opponent of apartheid.



Fr. Huddleston and African children: "This is my concern, if I am a Christian, not in some activity for a people which is far away, but because this is God's world, . . ."

selves take in the wide sweep of Christian history; if we let our minds rest for a moment on one or two verses of the New Testament itself: "There was no room for them in the inn. . . ." "He came unto his own and his own received him not. . . ." "We have no king but Caesar. . . ."

Men, or perhaps one should say *religious* men, have always tried "to keep God out of it": to reserve a back-room or an attic (or even a stable) in the mansion of their earthly existence and to label it "Religion," to enter that place from time to time to perform their "duty to God," to recognize that both the space it takes up and the time it demands are a tiny fragment of the whole; but to proclaim — and loudly, too — that "religion is the most important thing in life."

Is it any wonder, really, that to 80% of our countrymen (I am keeping the figure low) Christianity today is totally irrelevant? Is it any wonder that, as Hoggart shows in his brilliant new study of "the working-class" of Britain, religion is *at most*, to the great majority, something which belongs to "them" (i.e., the "upper class") for social purposes, and that, in the last analysis, it is in any case simply a matter of taste, or opinion, or superstition?

I want to suggest that there are

three (no doubt there are many more, but three is a good scriptural number!) supremely important issues in which Christians are only too ready to assume that God has no concern, and yet in which, for the bewildered human family living in the world today, it is essential that the Presence, the Power, and the Providence of God be recognized.

These three issues are race-relations, economics, and politics. This is a very much simplified generalization, but it will have to serve.

Whether we think of the kind of horror that is brooding over South Africa, the southern states of America, or some little "island" in a great English city where the West Indians are congregated, we all know what the term "color-prejudice" means. Perhaps we do not all know what a lynching looks like, or a police raid for passes in a Johannesburg location, or the results of a Mau Mau murder.

But we know that the prejudice breeds the lynching, that the discriminating law produces the police raid, and that the *superbia*, the "pride of race," produces — or at least greatly helps to produce — Mau Mau. And, in a world of such vast and rapid change, wherein, in the past 30 years, the great Afro-Asian countries have reached a position of supreme importance, *what has the Church to say to*

the world, unless race-relations are the concern of every Christian? What has the Church to say to the world if it keeps God out of one of its gravest conflicts?

And then there is economics. The searing poverty of countries like India and Egypt and China, the millions of child-deaths through starvation and "hidden hunger" in Africa and Asia, the kind of poverty which stalks the streets of Naples and finds refuge and appeasement only through heroic individual efforts by such men as Padre Borelli. . . .

This is *my* concern, if I am a Christian, not in some activity for a people which is far away, but because *this is God's world*, and because the poverty of India or of Naples is due in no small measure to the commercial avarice of "Christian" businessman in London and "Christian" tycoons in New York and Washington.

"There is no scientific solution to the dilemma confronting the human race. What are now left are *moral* and political approaches. The soldier is silent. The scientists have reduced him to a nullity at the same time that they have stalemated themselves. I wish I could conclude by saying that the statesmen of the world show signs of rising to the stature demanded by the magnitude of the crisis that has been reached in human affairs."

As so often in the past, it is Nye Bevan who speaks with the sure voice of prophecy. If in fact he does not speak as a professing Christian, is it not possible that the reason is to be found in the words of those worthy Churchmen who, whilst the Welsh miners stood idle, and the miners walked in hunger marches upon London, affirmed and reaffirmed that "the Church must not be involved in politics"? But whether it is or not, Nye Bevan is right.

To the power of the ultimate deterrent there is only one possible answer: the Power of the Holy Spirit of God. But it is a Power which, inevitably and inescapably, must guide the hearts and wills of men not *outside* the tangled, twisted turmoil of the world's despair, but in the closest possible relationship to it. *In Politics itself.*

"The Holy Ghost over the bent world broods

"with warm breast and with ah! bright wings."

This "bent world" is still God's world: its men and women His children.

HIKERS' SERVICE

Palm Sunday Tradition

By Christine Britton

St.-John's-in-the-Wilderness in Palisades Interstate Park holds a special service for hikers.

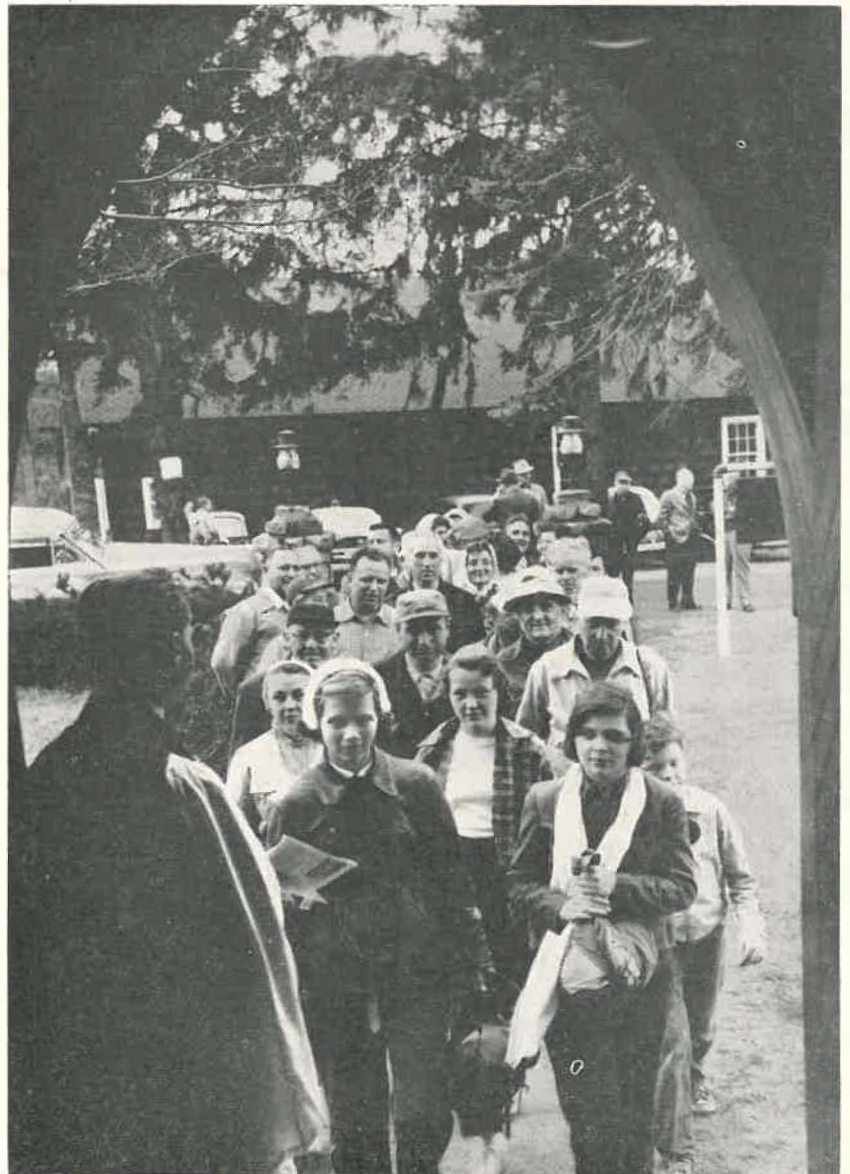
St.-John's-in-the-Wilderness, a lovely old stone church standing in the Palisades Interstate Park, N. Y., will again be the scene, on March 30, of a most unusual service.

Palm Sunday, at St. John's, is Hikers Sunday. The rugged men and women who tramp the trails and climb the mountains in this beautiful state park, gather at the church for a service planned especially for them.

The park is a tract of about 50,000 acres, stretching from northern New Jersey into New York state, and is a favorite stamping ground for climbers and walkers from the whole Eastern seaboard. Back in 1923 a party of hikers passing the church on Palm Sunday, stopped to attend the service. The vicar made them welcome, and thus the annual custom was established.

Again this year, on Palm Sunday, the congregation will be swelled to more than 200, most of them hikers. There will be members of the Adirondack Mountain Club, the Appalachian Mountain Club, the Green Mountain Club, the Union County Hiking Club, the Westchester Trails Association. Many will arrive on foot, heavy-booted and dressed for the trail. They will tiptoe into the church, leave their knapsacks in a favorite pew, and then gather in the churchyard to exchange greetings and experiences with fellow-hikers.

After the church service, conducted by the present vicar, the Rev. Kenneth W. Costin, everyone crosses the road to the Old Barn. There the 40 members of the parish guild serve coffee and cake to all comers.



Hikers are welcomed to a service planned especially for them.

RNS

Here the hikers gather



for a service that has become a tradition.

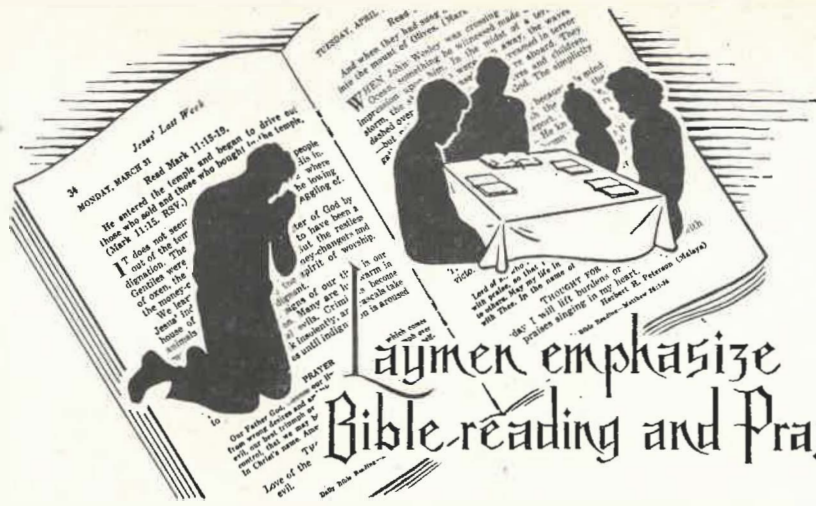


They share their hiking experiences with each other and



after the service the parish guild serves coffee and cake to all.

March 30, 1958



Laymen emphasize Bible reading and Prayer

Bible reading and prayer, encouraged regularly through The Upper Room, are given special emphasis in the May-June Lay Witness Number, written by laymen from all around the world.

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EDITORIALS

Is It I?

The Passion of Christ is a majestic epic of the might of God. Black skies lower as the Incarnate God hangs in a long dying upon the Cross. The rocks are rent asunder as nature echoes the torment of His death. The great temple hangings are torn from end to end by no human hand.

With this fearsome mystery are coupled the glorious mysteries of the new and blood-sealed Covenant, of the loving tenderness of God for the need of His sinful children, and, above all, of the infinite love which God bears for us, revealed and measured by the horror and agony to which He submitted to bring salvation to us.

But if Holy Week is a drama of such transcendental themes, and if it is the great key to the complexities of theology, it is also an intensely human narrative about a variety of people. Brought into jarring contact with the reality of Christ and His climactic work, these secondary actors of the Holy Week drama reveal in their words and actions profound truths about humankind — about us.

There is no profit in looking for a single figure among the many, and saying to ourselves, “Am I this one, or am I that one?” What is profoundly true is that in each of those who shared in the events of Holy Week is something of each one of us.

There is something of Peter in each of us, something of John. There is something in us of each of the Marys, something of Joseph of Arimathea, something of Pilate, something of Caiaphas, something of Judas.

It is certainly true that the balance of qualities is different in each of us. One, perhaps, is more like Peter, quicker to speak than to think, courageous and devoted enough in most situations, yet knowing the draining away of courage in cold inactivity which led to the denial of Christ in the face of social pressure.

Another is more like John, more quietly loving, able to stand, alone of all the male disciples, at the foot of the Cross. Yet John, walking the last road toward Jerusalem, could ambitiously contend for a chief place in the Kingdom, and John (like Peter) could succumb to sleep instead of watching with his Lord in the garden.

Mary Magdalene, too, could stand and watch her Master die. She from whom the seven devils had gone out (and just what horrors those words imply we do not surely know) would watch the burial and would come again to the tomb so concerned to find and minister to the corpse of Christ that she would not recognize the living, risen Christ. Our sister — certainly.

It may seem that there is little in us of the blessed Virgin Mother. Yet in her life in Holy Week is compressed much of what we may most greatly hope and must most greatly fear. She must have remembered well the glorious words of Gabriel and Elizabeth, “Hail thou favored one. Blessed art thou among women. Blessed is the fruit of thy womb.” And again in horror and grief she must have recalled Simeon’s words, “And a sword will pierce through your own soul also.”

Joseph of Arimathea symbolizes the conflict of worldliness and faithfulness. A convinced follower of Christ, he would take no part in His condemnation. But neither could he bring himself to open witness for Christ or open opposition to his condemnation. Rich and influential, he could muster the courage to ask Christ’s body from Pilate and provide it with a temporary resting place. He could, with Nicodemus, offer the last office of friendship by sharing in the work of the burial.

Pilate is a most understandable person, seeking after a kind of rough justice, yet unable to stand up to public opinion, taking upon himself a terrible guilt from mere weakness, stirred by something in the presence of the Prisoner before him, yet dodging the full impact of that encounter in sophistry.

And Caiaphas is our brother, too. The worldly ecclesiastic can, in his office as high priest, declare one of the greatest truths about Christ (“It is expedient for us, that one man should die for the people”). Yet he said it for an absolutely wrong reason and took upon himself even more of the guilt of the Crucifixion than did Pilate. His villainy is worked out in a frame of reference which must have seemed very reasonable — in close and careful weighing of factors and forces, with pride and self-seeking well concealed even from himself by a mask of noble patriotic and religious motives.

Finally — Judas Iscariot. Here was a chosen apostle, one of the Twelve, sharer of the long and dangerous days of the Ministry of Jesus. Here was the bearer of the heartbreaking burden of treasurer to a most badly financed organization. Judas may well have walked into Jerusalem on Palm Sunday a still faithful follower. We do not know what disappointments, disillusionments, misunderstandings, blasted hopes or fractured prides may have worked the ghastly change that led him to betrayal and to suicide. But the change came, and we who sometimes unworthily receive the Body and Blood of Christ in the Eucharist are all brothers and sisters of him of whom our Lord said, “He that dippeth his hand in the dish, the same shall betray Me.”

The list could be almost endlessly extended. In a sense, we stand, waving palms at Jerusalem’s gate, shouting, “Hosanna!” And we must acknowledge that we are brothers of those who shouted, five days later, “Crucify Him!” We are both of the thieves — the sneerer and the penitent; we are the drivers of

the nails, and the awestruck centurion declaring that Christ is the Son of God.

If Christianity was a moral code and the Passion of Christ was the Divine comment upon our success in living by that code, then would we be utterly and hopelessly damned. We share — despite the infinite gifts of God's direction and grace — the sin that made Crucifixion necessary. We who would be disciples are the deniers, the skulkers, the betrayers, the false judges, the sneerers, the crucifiers.

But Christianity is not a moral code. It is a proclamation of God's saving power. By following the best evidence available both in and out of Holy Scripture, we can see salvation worked out in the lives of very many of the actors in the Holy Week drama.

Peter would go on his sometimes blundering, sometimes cowardly way to end his earthly life at last in glorious gallantry in a sharing of the literal cross. John would die old and faithful, leaving a heritage of great understanding and great visions. The Magdalene would, first of all humankind, know the risen Christ. Mary the Virgin would outlive her grief and go to glory. And the lovely legends of Joseph of Arimathea's later life must contain a core of truth — the rich man who gave all his possessions and his life to his Lord's service.

Properly we must ask, as did the apostles at the last supper, "Lord, is it I." We must know that within our souls is the capacity for denial and treason.

But we must also greatly hope that we, who are brothers of the greatest and the worst of men, who have something in us of their greatest virtues and their greatest sins, have something else in us.

It is of the essence of the Christian faith that what happened on Golgotha forever changed the balance of our lives. The Body broken and the Blood shed, were broken and shed for us. In deep and mysterious ways, the Sacrifice of Christ was for our redemption, and we who are partly Peter and partly Judas are something else — something at once awesome and glorious.

We are partly Christ, the imperfect and unworthy sharers in His Life, His Death, and His Resurrection.

Something Has To Give

Lee Bristol's last "Manpower" column appears on page seven of this issue, and we say goodbye to him as a columnist with real regret. We are grateful to him for his long service with *THE LIVING CHURCH* — a chore which must often have complicated his already busy life.

When Mr. Bristol told us he was dropping his column, we planned to replace it with one by the

Very Rev. William S. Lea, dean of the Cathedral in Denver and former editor of *Episcopal Churchnews*. We have long been promising ourselves, and you, that we would have his column, but he asked for a period of grace in which to get settled in Denver before undertaking it. At long last, his column begins in April.

But all the staff thinking and conferring about this matter brought up another question. Bill Andrews was waging a bitter war with himself. As executive editor, he was fighting for space for a more thorough news coverage of the life of the Church. As author of "Diary of a Vestryman," he had a stake in the space taken from news and devoted to regular departments. Fearing lest schizophrenia set in, we decided that the editor's wish overruled the author's, even if they were wished by the same person.

In a Lambeth and General Convention year, we need more news space than the "Diary" is abandoning, so we decided to end one more of the regular departments. We didn't feel like touching our senior column, Fr. Hoag's "Talks with Teachers." That left the choice between Fr. Dentan's "Searching the Scriptures" and Fr. Boyd's "Christian Communication." It was a close decision as to whether it was more important to incite Churchmen to more thoughtful reading of the Bible or to strengthen their intellectual defenses against the assaults of mass media.

Our general prejudice in favor of accentuating the positive resolved the question in favor of continuing Fr. Dentan's column, in spite of our very great concern with Christian communication.

So, last week we published the closing contributions of Boyd and Andrews as department authors. Fr. Boyd will be, we hope, much in your reading anyway in coming weeks, for his new book *Christ and Celebrity Gods*, has just been published. Bill Andrews (as executive editor, not as author) will be responsible for a good deal of what you read in *THE LIVING CHURCH*, whether or not it bears his by-line.

And maybe, if a significant number of readers like the idea, and if *THE LIVING CHURCH* continues to expand its circulation and advertising, there will be room again for one or both of our retiring columnists to return to these pages some time after General Convention closes up shop.

Meantime, something has to give. We must have the space for news, and this is the only way we can see to get it.

We'll welcome letters from readers giving us their opinion of the desirability of the changed lineup. All we ask is that you bear in mind that the only way we can have both the departments and more news is to expand the number of pages, and that the smallest expansion possible is four pages, and that four more pages weekly would cost a neat \$26,000 a year, which we don't have. So, please, don't suggest, "More of everything," unless you know a friendly millionaire with an available checkbook.



Photographed at the Nassau Straw Market, one of the tourist attractions of the Bahamas.

IF you are like most couples, the years after forty-five can be as rewarding as any in your lives. You've raised the children, seen them settled. Now you can look forward to enjoying many things you deferred while the family was growing up—to pleasant years made secure and independent by a lifetime of saving. How wise to protect that independence by investing part of your savings conservatively in safe, sure U. S. Savings Bonds! The return is good— $3\frac{1}{4}\%$ at the bonds' maturity. And you can increase your security so easily by buying more Series E Bonds regularly where you bank or automatically through the Payroll Savings Plan at work. Or, if you'd rather have your interest as current income, order Series H Bonds through your banker. The time to do it? Now. When financial independence counts, count on U. S. Savings Bonds!



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sorts and conditions

BEING Michael's mother seemed to mark me as the logical person to do the spade work on the project of getting the contents of his bedroom and closet ready to be packed for moving to the new house.

AT first glance it seemed more likely that the job would be better suited to the talents of a strong man with a large shovel, but it was obvious that much of the junk that had accumulated in Michael's room during the five and a half years in the house was good junk and should be saved.

I SET to work on a sunny afternoon when 14-year-old Michael was off to school and I was in the right frame of mind. The frame of mind must be right for a good job along the line of dejunking — just mean enough, not too sentimental, not too leisurely. Not every English theme can be reread, but those marked by the teacher's "A" or "Interesting, but I disagree!"

SOON the obviously-out junk filled three very large cartons that the grocer had contributed. The obviously-keep junk filled two shelves and two drawers. The in-between junk was the hard part — the too-small baseball glove, not good enough to give away, the pretty stones, the facsimile confederate money.

I SAVED the great mound of in-between junk for Michael to go over, and to my surprise he salvaged only several choice items. The small boy treasures were chucked one by one into the out-it-goes box, sometimes with a chuckle or a "Froggie has been with me since I was four; he was a nice toy — No, that wooden man isn't Dimpy; Dimpy was a policeman, but he didn't have a hat."

WHEN we were finished I said with a shock: "If it wasn't for the Walt Disney comic book collection anyone would think a man lived in this room. Even the cowboy drapes won't fit your new windows."

THE DEEP bass voice came back: "I'm thinking of getting rid of the Walt Disneys. I could probably sell them for a penny apiece."

"Perhaps we can put them in Grand-ma's attic."

"I think I'm finished with them."

IT OCCURRED to me then that here was someone who could on short no-

tice, and if need be, ride a rocket to the moon stopping only to pack a small bag. Few needs and those easily filled.

I WONDERED what Michael's father would think of the homey little experience we had had with the dejunking and how he would relate it to God and to Michael's spiritual life.

PERHAPS the truth is that we grow up and our family finds that a sad truth because it means a change in a personality that they have loved just as it was. In a sense something has been lost.

BUT WHEN we grow spiritually all of our relatives and friends are made happy because all that is lost is some little bad habit or failure or sin. There is probably rejoicing in heaven and perhaps the angels laugh.

MRS. PETER DAY

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or special emergencies.

March

30. Connor, Ireland

April

1. Cork, Cloyne & Ross, Ireland
2. Coventry, England
3. Cuba

ACU CYCLE OF PRAYER

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

March

30. Christ Church, Waterloo, Iowa
31. Church of the Messiah, Winter Garden, Fla.; St. Andrew's, Milwaukee, Wis.

April

1. St. James', Canton, Pa.; St. Bartholomew's, Hohokus, N. J.; St. John's, Norristown, Pa.
2. The Rev. Arthur E. Johnstone, Oak Park, Ill.; St. Michael's Monastery, St. Andrews, Tenn.
3. St. George's, Englewood, Colo.; St. Luke's, Katonah, N. Y.; St. Paul's, Portland, Maine
4. Church of the Good Shepherd, Kansas City, Mo.; Church of Our Saviour, Chicago, Ill.
5. St. George's, Schenectady, N. Y.; St. George's, Utica, N. Y.; Calvary, Seaside, Ore.; St. Andrew's, Buffalo, N. Y.; St. Simon's, Brooklyn, N. Y.

PEOPLE and places

Appointments Accepted

The Rev. Lyle S. Barnett, formerly rector of Trinity Church, Lander, Wyo., and vicar of St. Andrew's, Atlantic City, Wyo., will become rector of All Saints' Church, Torrington, Wyo., on April 1.

The Rev. G. Reginald Forneret, formerly of Montreal, Canada, will serve as chaplain on the staff of the Episcopal Mission Society of San Diego, with special responsibility for the older people of the community. He will also be honorary assistant at Christ Church, Coronado, Calif.

The Rev. Carl Hugo Gross, formerly vicar of Holy Trinity Church, Vale, Ore., is now rector of Grace Church, Astoria, Ore. Address: 1545 Franklin Ave.

The Rev. John B. Lockerby, formerly vicar of St. Michael's-by-the-Sea, Carlsbad, Calif., is now rector of St. Paul's Church, Seattle, Wash.

The Rev. Gale F. Miller, formerly assistant at St. Mark's Church, Houston, Texas, is now assist-

ant at St. Mark's Church, Casper, Wyo. Address: Box 2209.

The Rev. C. E. B. Nobes, formerly rector of St. Augustine's-by-the-Sea, Santa Monica, Calif., will become rector of St. Paul's Church, Kansas City, Mo., about the middle of summer.

The Rev. Kent Pinneo, formerly assistant at Grace-St. Luke's Church, Memphis, Tenn., is now rector of Christ Church, Chattanooga, Tenn.

The Rev. Benjamin A. Samson, who has been working for the Church of England, is now vicar of St. Thomas' Church, Dallas, Ore., and St. Hilda's, Monmouth. He is also chaplain of Hillcrest School, Salem. Address: 800 Levens St., Dallas, Ore.

The Rev. M. Ramsey Schadewitz, formerly vicar of St. Thomas' Church, Dallas, Ore., and St. Hilda's, Monmouth, and chaplain of Hillcrest School, Salem, is now vicar of St. John's Church, Bandon, Ore., and St. Christopher's, Port Orford.

The Rev. Dr. John W. Turnbull, who has been serving as canon precentor at the Cathedral of St. John the Divine, New York, will leave to become the first warden of the Episcopal Church Conference Center of the diocese of Texas and adjunct professor of Christian ethics in the Episcopal Theological Seminary of the Southwest. He will take over his new duties in September.

Canon Turnbull's duties at the cathedral have included direction of its community relations program with such groups as the housing committee of the Urban Group of Greater New York, the board of directors of the Police Athletic League, and the Department of Religious Liberty of the National Council of Churches of Christ in the USA.

Resignations

The Rev. Robert Q. Kennaugh, rector of St. John's Church, Los Angeles, has resigned and will do special work in geriatrics.

The Rev. William Wood, rector emeritus of the Church of the Messiah, Detroit, has retired. Address: 3140 Maidstone, Trenton, Mich.

Missionaries

The Rev. John Lloyd has returned to Japan with his family after furlough in the United States. He is serving in Kyoto.

Ordinations

Deacons

Iowa — By Bishop Smith: H. James Graham, on February 1; in charge, St. Stephen's, Spencer, Iowa, and All Saints', Storm Lake.

Newark — By Bishop Washburn: John L. Denny, on March 1; vicar, Church of the Transfiguration, Towaco, N. J., and Good Shepherd, Ringwood.

Living Church Correspondents

Mr. Frederick Sontag, roving correspondent, formerly addressed in East Orange, N. J., may now be addressed at 42 N. Mountain Ave., Montclair, N. J.

we congratulate

The new ST. MARK'S CHURCH, CHATTAHOOCHEE, Fla., on its recent consecration. Bishop West of the diocese of Florida officiated. The original St. Mark's was built in 1914 and destroyed by fire in 1933. The new church was completed in 1955, and the Rev. Walter K. Morley is priest-in-charge.

The CHURCH OF THE EPIPHANY, New York, N. Y., on its 125th anniversary. Bishop Donegan preached at the special service attended by over 300 people, and the Rev. John W. Suter, D.D., who was rector of the parish when the present church was built in 1938-39, celebrated the Holy Communion.

First organized in 1833 under the auspices of the Episcopal City Mission Society for the purpose of carrying on mission work in lower Manhattan, the Church of the Epiphany has used six

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different city sites and church buildings in its history, moving each time to meet the new needs of the city's expansion northward on Manhattan Island. It became a parish in 1845.

The **CHURCH OF THE REDEEMER**, Rio de Janeiro, on achieving the status of a self-supporting parish. As of January 1, the vestry assumed responsibility for all financial obligations of the parish without cutting its diocesan quota. The parish recently completed the construction of a new church building and is working to install the necessary furnishings, and to beautify the grounds around the church. The Church of the Redeemer is the first fully self-supporting parish in the missionary district of Central Brazil.

HOLY TRINITY CHURCH, WEST ORANGE, N. J., on its up-coming 50th anniversary as a parish church. A reunion dinner is scheduled for May 31, and special services will be held on June 1. All former parishioners who are now "auslanders" are asked to get in touch with the church.

ST. MARY'S MEMORIAL CHURCH, PITTSBURGH, Pa., on the construction of the Lady Chapel, and the reconditioning of the nave and sanctuary. Most of the work was done by the parishioners. The 58-year-old church originally served as a chapel for Bishop Whitehead. It became a parish in 1924, but slipped into aided-parish status until two years ago when it became an unassisted parish.

WASHINGTON MEMORIAL CHAPEL, Valley Forge, Pa., which won a George Washington honor medal from Freedoms Foundations, Inc., for its non-sectarian special services honoring a different state each Sunday.

HILMER LODGE, senior warden of the Church of the Blessed Sacrament, Placentia, Calif., who has been named Track Coach of the Year for the Pacific Coast. Mr. Lodge is track coach at Mt. San Antonio College, Pomona. His team won three titles during the past season.

ST. JOHN'S CHURCH, HOLLY, Mich., which won honorable mention in the small churches group in the annual architectural competition sponsored by the Church Architectural Guild of America. No first, second, or third prizes were given.

The **CHURCH OF THE EPIPHANY, NEW YORK CITY**, on its 125th anniversary. The Church was founded in 1833 as a mission chapel over an engine house in lower Manhattan by the Rev. Lot Jones, aided by two women who donated \$75. It has occupied seven buildings since its origin, now being located at York Avenue and Seventy-fourth St.

Mayor **JACK WILLIAMS** of Phoenix, Ariz., who has recently been reelected by a large margin. In the radio broadcasting business, Mayor Williams is a member of the vestry of Trinity Cathedral in Phoenix.

ST. JOHN'S CHURCH, SPEEDWAY, Ind., a new congregation which held its first services recently in Ss. Constantine and Elena Romanian Orthodox Church. The diocese of Indianapolis believes that this is the first time that an Episcopal congregation has been born in an Orthodox Church. Started under the oversight of Christ Church Cathedral in Indianapolis, the new mission's services are in charge of the Rev. Albert Rountree, Jr., of the cathedral.

The **EMERALD-HODGSON HOSPITAL, SEWANEE**, Tenn., on a \$16,000 construction project under way in its Children's Wing. This rural medical center, serving six counties, is operated by the University of the South. The new construction will include installation of a central oxygen supply.

HOLY TRINITY CHURCH, ESSEX, BALTIMORE, Md., on its completed church. Members have been holding services in the basement for 10 years. They received part of the funds necessary to complete the church as a loan from **ST. DAVID'S CHURCH, ROLAND PARK**, which, on its 50th anniversary, raised a fund for its own new parish house and also a loan fund to help Holy Trinity. When Holy Trinity repays its loan the money will be loaned to another church.

Churchman **ROGER W. TOMPKINS** of Cedar Grove, W. Va., president of the student body at West Virginia University, who has received a Rhodes Scholarship.

The Rev. Dr. **JAMES C. HEALEY**, former senior chaplain of the Seamen's Church Institute of New York, who received a New York University Presidential Citation for services to the university and the community. A former British merchant seaman, Dr. Healey jumped ship in New York in 1903. After being graduated from evangelist Dwight Moody's school for boys and from Princeton University, he became assistant to the chaplain at the Sailor's Home and Institute. He spent 42 years serving as a chaplain to seamen, retiring last year. His Ph.D. thesis at N.Y.U., "Foc's'le and Gloryhole," an analysis of the merchant seaman and his job, actuated a number of reforms.

CLASSIFIED

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MONEY MAKING PLAN for women's Church groups selling booklets of poems. Write to author for details. Spencer C. Ackerman, Box 132, Larned, Kansas.

POSITIONS OFFERED

SOUTH FLORIDA PARISH needs organist-choirmaster. Interest in teaching Parish Day School Jr. High School level would be advantageous. Real opportunity for the right person. Reply Box J-108, The Living Church, Milwaukee 2, Wis.

WANTED: PRIEST (possibly retired) for New York City Parish, to assist at 11 o'clock service on the first Sunday in each month and on major Feast Days, beginning September. No other duties. Reply Box C-106, The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST—July, 3 Sundays, Baltimore. Rectory and small stipend. Prayer Book Catholic preferred. Reply Box R-114, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER—Excellent opportunity for trained person to head up music department of Episcopal Church. Will be responsible for adult, youth and children's choirs. Studio and teaching facilities provided. Sound parish support of music program. Located in graceful Southwestern Michigan community within easy commuting distance of metropolitan area. In reply give age, education, experience and other significant information. Write: The Rev. John G. Carlton, Rector, Trinity Episcopal Church, Fourth and Broadway, Niles, Mich.

OLD ESTABLISHED Church School in Virginia offers position, housemother, session beginning September 1958. Age limits, 35-55. No dependents. Write Box C-105, The Living Church, Milwaukee 2, Wis.

1954—FIELD WORK CLOSED. 1958—six congregations. Assigned field—about 1,000 square miles, mostly unpaired roads. 1954—one priest; 1958—4 Field Staff. **PRIEST NEEDED**: interested in winning souls, not in "regular hours," "good salary," or personal satisfactions save in doing God's work. Superintendent, San Juan Mission, Farmington, N. M.

POSITIONS WANTED

CANADIAN CLERGYMAN (British-born), seeks position in United States. Middle aged. Conservatively evangelical. Missionary experience: Indian School Teacher and Principal, Social Service, Business Administration, Personnel selection. Adaptive. Reply Box H-111, The Living Church, Milwaukee 2, Wis.

EXPERIENCED and highly trained. Organist-Choir Director desires position in Church with good 3-manual organ. Within commuting distance of New York City. Reply Box G-112, The Living Church, Milwaukee 2, Wis.

MATURE, Minnesota priest will take summer services, July or August in Prayer Book parish, any New England state for use of rectory and modest honorarium. Reply Box R-109, The Living Church, Milwaukee 2, Wis.

EXPERIENCED Private and Public School Teacher and Episcopal Priest desires position as Headmaster or Teacher in Boys' or Girls' School, or Chaplaincy. Reply Box L-113, The Living Church, Milwaukee 2, Wis.

PRIEST desires to supply during July within 200 miles of New York City. Stipend plus use of rectory for self, wife, and two small children. New Jersey preferred. Reply Box F-115, The Living Church, Milwaukee 2, Wis.

LAYMAN-JOURNALIST desires full-time employment in parish, diocesan promotion, related fields. Married, 2 children. Reply Box C-116, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

The Rev. **RAYMOND S. HALL**, director of the Seamen's Church Institute of New York City, on the recent award of the commemorative medal of the Greek-American War Veterans "General John Metaxas." The award was made to Dr. Hall "in recognition of his patriotic and civic services," said Kosmas Fournarakis, general commander of the organization.

In World War II, Dr. Hall saw action as the first paratroop chaplain in the U.S. Army. Since the war, he has been active in religious and social service work for seamen.

Births

The Rev. **W. ROBERT ELLIS** and Mrs. Ellis, of Eugene, Ore., on the birth of Elizabeth Anne, their third child, on December 27.

The Rev. **ARTHUR W. FIPPINGER** and Mrs. Fippinger, of St. John's Church, Memphis, on the birth of Miriam Ruth on February 28.

The Rev. **EDWIN ATLEE GARRETT, III**, and Mrs. Garrett, of Lewisburg and Milton, Pa., on the birth of Edwin Atlee Garrett, IV on January 12.

Deaths

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

The Rev. **Quintin E. Primo, Sr.**, 67, priest of the diocese of South Carolina, died February 5, at his home in Albany, Ga. He had planned to retire March 1.

Mr. Primo was born in British Guiana, and was a Presbyterian minister in Georgia from 1909 to 1920. He was ordained to the priesthood in 1922, and served parishes in Florida, Georgia, and South Carolina. At the time of his death he was priest-in-charge of St. John's Church, Albany, Ga.

Mr. Primo is survived by two sons, and two daughters, among them the Rev. Quintin E. Primo, Jr., of Rochester, N. Y.

The Rev. **Charles W. Wood, Jr.**, rector of St. John's Church, Huntingdon, Baltimore, Md., was found fatally wounded

February 2, in the rectory of his church. The coroner's report ruled the death a suicide. Mr. Wood had not been well for several weeks.

Born in Union City, N. J., in 1910, he was priested in 1939. He served as rector of St. Paul's Church, Rock Creek Parish, Washington, D. C., until 1951. Mr. Wood was a member of the executive council and chairman of the Department of Christian Social Relations of the diocese of Maryland.

He leaves his wife, Jane M. Wood, and two daughters.

Linnie Hunter Carruthers, widow of a Confederate Army Captain, Thomas N. Carruthers, and mother of the Rt. Rev. Thomas N. Carruthers, Bishop of South Carolina, died February 23, in Memphis, Tenn., at the age of 86.

Mrs. Carruthers is survived by one son, two daughters, 15 grandchildren, and 25 great-grandchildren.

Hallie Butts Goodwin, widow of the Rev. Robert A. Goodwin, a former rector of St. John's Church, Richmond, Va., died March 6, at Cooperstown, N. Y., at the age of 93.

Mrs. Goodwin is survived by a son, Dr. T. Campbell Goodwin, two stepsons, the Rev. Robert A. Goodwin, and the Rev. Conrad H. Goodwin, and a stepdaughter, Mrs. Edward V. Jones.

Mrs. Andrew Platner, Kansas pioneer, died January 29, at Ellsworth, Kan., at the age of 91.

She was born in Ireland, and carried a letter of introduction from the Bishop of Kilmore to the late Bishop Thomas of Kansas. At Ellis, Kan., she was the Church's standard bearer for many years. Mrs. Platner assisted the late Bishop Griswold in purchasing a second-hand church. Yearly, with the assistance of her children, she scrubbed the church. On its sale, services were held in the home of Mrs. Platner, in the American Legion rooms, a creamery, and an underground beer garden, until the purchase of a second church which was moved 21 miles to Ellis.

Mrs. Platner was the founder and first president of the Order of the Gold Star of the American Legion Auxiliary. She wore for her son, Major Aaron Platner who died in battle at the age of 26, the Distinguished Service Cross, the Croix de guerre, and a cross presented to her by the late Bishop Mize for her "life long valor to the Church in the district of Salina."

Walter F. Roberts, senior warden and treasurer of Grace Church, Utica, N. Y., died suddenly January 21.

Mr. Roberts was first elected to the vestry in 1924, and became warden in 1946. At the time of his death, he was serving as president of the Board of Trustees of the House of Good Shepherd, a Church home for children. In the past, Mr. Roberts was a trustee of the diocese of Central New York, a member of the Diocesan Council, and was the first president of the Family Service Association in Utica.

He attended Lawrenceville Academy and was a graduate of Yale University. Until his retirement in the early thirties, he was the executive vice president of John A. Roberts, Inc., a leading department store in Utica at that time.

Agnes C. Van Meter, widow of the Rev. Allen R. Van Meter, died February 15, in Philadelphia, Pa., at the age of 86.

Mrs. Van Meter spent five years in China with her husband doing missionary work and learning Braille. She transcribed *River of Years*, an autobiography of the Rev. Joseph Fort Newton, in nine volumes for the blind, as well as more than 60 volumes ranging from Ludwig's *Napoleon to Taming of the Shrew*.

Mrs. Van Meter is survived by a brother, John H. Converse.

The Living Church Development Program

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.

Previously acknowledged \$3,423.87
Receipts March 12 through March 18 1,510.00
\$4,933.87

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LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Eggert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.
Rev. Weston H. Gillett, r; Rev. Francis McNaull
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

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

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

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Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

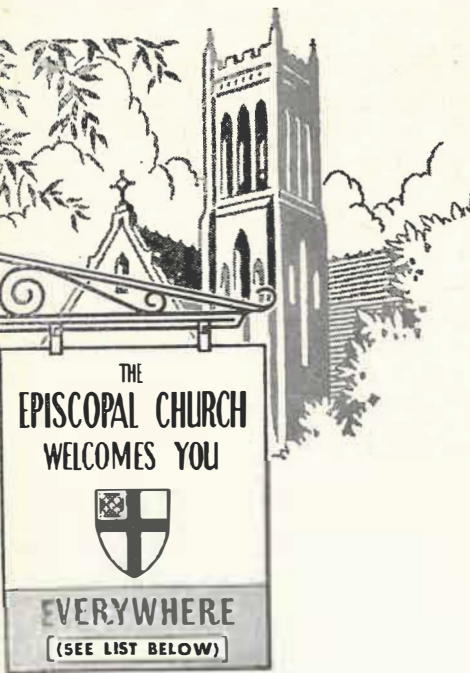
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ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

Continued on next page



BIRMINGHAM, ALA.

ADVENT 20th St. at 6th Ave., North
Rev. John C. Turner, D.D.; Rev. J. Keith M. Lee
Sun 7:30, 11, 5; Wed 7:30, 11, 5; Daily 12:05-12:25
EASTER DAY: 7:30, 9:30, 11, 12, 3:30—TV & radio

March 30, 1958

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; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; 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.

GO TO CHURCH DURING LENT

Continued from page 23

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun: HC 8, Family Service 9:30; 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

ORLANDO, FLA.

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

SARASOTA, FLA.

THE REDEEMER Cor. Gulf Stream & McAnsh Square
Sun: 7:30, 9, 11, 7; Wed, Thur, & HD 10; MP
daily 9; C Sat 7:30 & by appt

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 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

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r; Rev. Russell K. Nakata, c
Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

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

GLENCOE, ILL.

ST. ELISABETH'S 556 Vernon Avenue
Sun HC 8, 10, MP 9:45; HC Tues thru Sat 9, ex
Wed 7; HD 9; C Sat 4:30-5
EASTER DAY: 11 Lighting of the Paschal Candle
& Midnight Eu, 8, 10, 4 Children's Easter Service
& party

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S Charles & Saratoga Sts.
Rev. F. W. Kates, r; Rev. D. C. Streett
Sun: HC 8, MP or HC 11, EP & Ser by Downtown
Rectors 4:30; Wkdays: HC 11 Tues & Thurs & HD;
Wed 7:30; Noonday Preaching Mon thru Fri 12:20-
12:50 by visiting preachers

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol);
Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30;
Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7
(Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

The Living Church

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

OLD MARINERS' CHURCH Civic Center
Rev. E. B. Usher, r; Rev. J. A. Pelham
Sun 7:30, 8:30, 10; Daily 12:10; Thurs 8; HD 8

KALAMAZOO, MICH.

ST. LUKE'S 247 W. Lovell Street
Rev. Charles E. Bennison, r; Rev. Karl J. Bohmer, c;
Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

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

ST. LOUIS, MO.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

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

GLEN COVE, L.I., N. Y.

ST. PAUL'S 28 Highland Rd.
Rev. Lauriston Castlemen, r
Sun 8, 9:15, 11; Thurs & HD 10

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

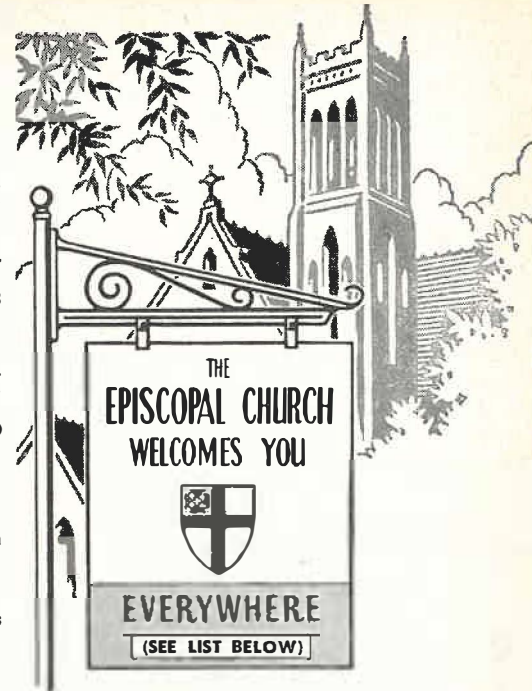
GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
Daily 7:30 ex Sat; Wed & 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 (1S) MP 11; EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10



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

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 5:15; 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

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 12 noon; 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. Lave, 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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MP
(2nd & 4th)

SCARSDALE, N. Y.

ST. JAMES THE LESS Church Lane & Crane Rd.
Rev. George F. Kempzell, Jr.
Sun HC 7:30, 8:30, MP 11; HC Tues & Fri 7;
Wed & Thurs 9:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed,
Fri 7; Thurs, Sat 9:30; Fri 12:10; C Sat 12-1

LYNCHBURG, VA.

GOOD SHEPHERD 1401 Wise St.
Sun: 11, all races welcome at all services and into
fellowship of congregation and organizations.

RICHMOND, VA.

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

March 30, 1958