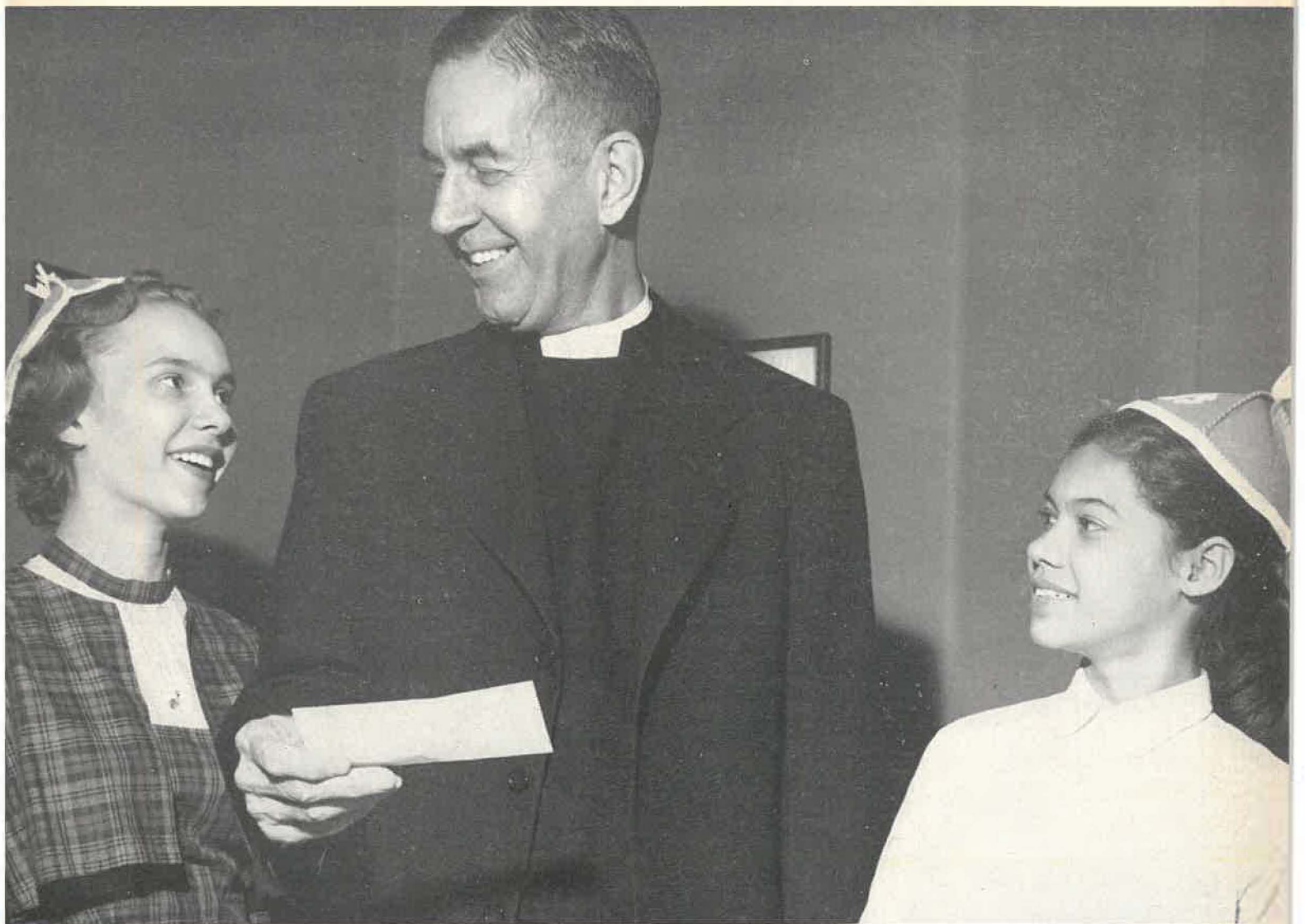


# The Living CHURCH

July 6, 1958

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**GFS members and Bishop Bentley: Girls help missions [p. 7].**

**Page 10: The Case of Sherman Adams**

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# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Onto or Into

Suppose you are a patient in a hospital. Your physician has ordered that you be given a hypodermic injection. A nurse enters, swabs a spot on your arm, and then, instead of sticking the needle into you, merely squirts the contents of the syringe over your skin. Assuming that your condition called for what the doctor ordered, and that the medication had been correctly prepared, and the needle sterile, the performance would be perfect but for one detail: it never got into you. The skillful thrust and injection was lacking. The whole business failed because of one person's ignorance, folly, or whimsy.

Taken as a parable of teaching in the Church this is its application: The Church is the physician, prescribing for each disciple the stimulating experience that he needs at this particular day. Dr. Church does not present to each patient a large kit of assorted medicines to equip him for health all through the rest of his days. He orders what is needed for the day — that is, teaching that will enable each Christian, at his present age now, to enjoy the healing of the Gospel.

Dr. Church has a large pharmacopoeia of tested remedies (the over-all curriculum), many of which have been distilled into compact capsules (e.g., the creed, commandments, ceremonies), but he does not expect that everyone may have need for all of them now. Nor does he require that they all be taken in the same capsule form (not verbalism, but essence).

In the living application of our parable to parish life, Dr. Church is represented by his intern, the rector, who visits all the patients, and prescribes for each as he has been carefully taught to do. He may administer to some personally, and he may be fond of certain old-fashioned remedies, but for most he will have his prescriptions carried out by an assistant — the nurse. The nurse is the teacher who, in her ward (class) carries out the treatments, day by day. She is the person on whom the success of the whole healing program finally depends. If she does not understand the orders, nor carry them out with sympathy, there may be no healing.

The point at which the historic, proven medicines of the Church meet the individual pupil is in the meeting of teacher with pupil. If this moment is bungled, the whole is lost. *Much of our present classroom teaching is superficial.* This is

quite literally the meaning of our parable of the hypodermic: It must get under the skin, into the body, into the blood stream. If not, it is poured out, wasted. The precious stuff is presented, but it does no good. (It is true that there are soothing ointments and salves of the Gospel which give comfort, but the great truths must be absorbed.)

We have been putting our materials onto our children, not into them. We have exposed them, but we have not reached their inner lives. This is the grave temptation of teaching that insists that content be "given to our children." The problem is really how to reach them.

The older pedagogy spoke of the "point of contact," meaning some current interest of the pupil to which the leader must allude in order to secure his attention. This was found to be only a device for the opening moments, and it was assumed that attention was held for the rest of the period. Teachers today know this, but they know they must go deeper. They are being taught ways of touching the real concerns of their pupils, and then (when the patient is ready) of applying the "materia medica" (content) by the best technique. This is the "teaching moment," when the vast wonders of the Faith, presented through the loving touch of a dedicated adult, actually get into the life stream of pupils ready to receive it. Here is where much of the grumbling about "content" in the current discussions of this or that printed course misses the point. Granted that our people somehow, some time, should have a good stock of the Church's lore, our teaching duty, on any given Sunday, is to reach each pupil with what he really needs now.

Teachers can be taught to do this. But those who are "medicine-minded" will continue to squirt their charges with the tinctures handed to them, hoping that all will then be well. How do you touch the real lives of children? The newer texts are trying to show teachers how to do this. You can become increasingly skillful if the leaders in your parish — be it large or small — are willing to try to learn how — together.

### 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.

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The Living Church



# The Living CHURCH

Volume 137      Established 1878      Number 1

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

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## Things To Come

### July

6. Fifth Sunday after Trinity  
 13. Sixth Sunday after Trinity  
 19. World Institute on Christian Education, Nishinomiya, near Kobe, Japan, to August 1.  
 20. Seventh Sunday after Trinity  
 25. St. James  
 27. Eighth Sunday after Trinity

### August

3. Ninth Sunday after Trinity  
 6. Transfiguration  
 Fourteenth World Convention on Christian Education, Tokyo, Japan, to 13.  
 10. Tenth Sunday after Trinity  
 17. Eleventh Sunday after Trinity

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.

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PHOTOGRAPHS. The *Living Church* cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

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

# LETTERS

## Name of the Church

As a life long member of the Protestant Episcopal Church it is very disturbing and distressing to me to realize that there are members who would advocate changing the name to American Catholic Church.

I was brought up with the *Southern Churchman*, that grand Church paper published in Richmond, Va. Its motto, carried on its mast head, "Catholic for every truth of God, Protestant for every error of Man," is as true today and as applicable as at the time of the Reformation. If any change is indicated it is to a return to the simple teachings of Christ and His disciples.

Let us stick with our name, Protestant Episcopal, and keep Christ in our hearts ahead of ritualism, Romanism, and name changing.

WILLIAM C. LUCAS  
 Col. U.S. Army, Ret.

Bowling Green, Ohio

## Out of the Attic

I have observed the suggestion that our churches go through their attics, closets, and the like to find items no longer needed. These would be offered to missions and parishes of limited means but having real needs.

I am engaged in the establishment of a new mission work and would be interested in knowing of items which might become available. . . .

(Rev.) CHARLES A. HERRICK  
 90 Edgewater Ave.

Smithtown, N. Y.

## Happy Events

I am moved to applaud what to me are two very happy recent events.

The first is the election of Dean Roger Blanchard to the episcopate of Southern Ohio, and the second is the election of Fr. William Lickfield to the episcopate of the diocese of Quincy. Each has already made great contributions, the one primarily in college work with the National Council, the other in his devoted genius for parish work.

We can rejoice to see these two great men in these two great dioceses in this one great Church.

(Rev.) JOHN R. WHITNEY  
 Rector, St. Andrew's Parish

State College, Pa.

## Lutherans and South India

May I bring to the attention of LIVING CHURCH readers proposals for the establishment of Pulpit and Altar Fellowship between the Church of South India and the Lutheran Joint Theological Commission dated March, 1955:

"(iv) It was resolved to recommend the following proposals for the establishment of pulpit and altar fellowship between the two Churches:

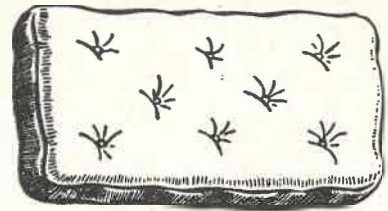
"(c) While retaining full freedom to judge of the suitability, in spiritual life, general education, theological training, and general experience, of any minister for appointment to a particular charge, each Church recognizes the ordinations administered within the other Church."

And I would ask if this proposal, of such late date, is in conformity with the Faith "as this Church hath received the same?"

(Rev.) NELSON RIGHTMYER

Glyndon, Md.

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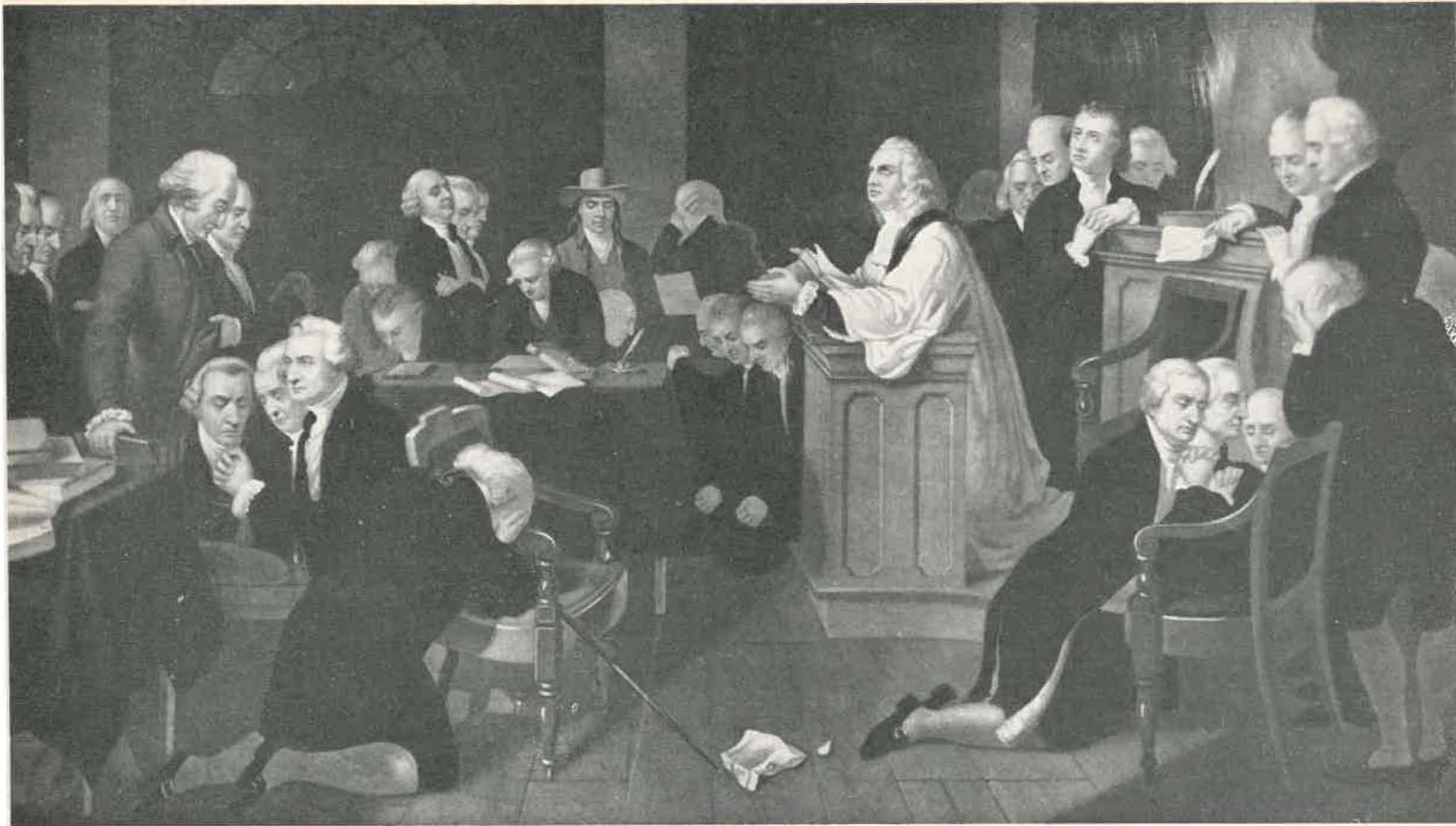
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### The First Prayer in Congress

(Carpenters Hall, Philadelphia, Pa., September, 1774. Original painting by T. H. Mattison. Copied and engraved on steel by S. Sudd. Published by William Pate, New York, N. Y.)

Since 1774 antedated both the Declaration of Independence and the first American Prayer Book (1789), the first prayer in Congress was presumably taken from the English Book of Common Prayer or from some pre-Revolutionary source or else composed extemporaneously. Its meaning and spirit, however, are presumably expressed today in the prayer "For Our Country" on page 36 of the present American Prayer Book:

**A**lmighty God, who hast given us this good land for our heritage; We humbly beseech Thee that we may always prove ourselves a people mindful of Thy favour and glad to do Thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the Spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail; all which we ask through Jesus Christ our Lord.

*Amen.*



# The Living Church

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

Fifth Sunday after Trinity  
July 6, 1958

## Maritime Strike Delays Bishop Sherrill's Sailing

by NANGI LYMAN

Departure of Presiding Bishop Sherrill and five other bishops for Lambeth on June 20 was delayed several hours.

A strike by marine engineers, which was five days old on June 20, left doubt that the "America" on which the bishop had booked passage, would sail at all. But the 1000 passengers and the visitors took their chances — they arrived at the ship only to see a picket line at the Manhattan dock. Negotiations between the engineers and ship operators were going on; meanwhile a substitute crew was on hand. For security reasons, visitors were not allowed on board.

Undaunted, the passengers and visitors remained on the dock to hold their parties. A press conference for the Presiding Bishop had to take place in a cubby hole of a room on the dock.

The settlement came at 4 p.m., and three hours later the ship was under way, taking Bishop Sherrill and his wife to London, along with Bishop Dun of Washington, and Bishops Peabody of Central New York, Baker, coadjutor of North

Carolina, Hobson of Southern Ohio, Powell of Maryland, and their wives.

"We are looking forward greatly to the Lambeth Conference," Bishop Sherrill said, summing up the feelings of the bishops from the United States attending the Conference. He said:

"As the world has lessened in size due to the rapidity of transportation, a new understanding has come that we are members one of another. An over-all strategy is no

doubt impractical for a variety of reasons, but at least we should have a continuous inter-change of information that we may evaluate our own program the better.

"We have found statements of previous Lambeth Conferences to be most helpful in bringing to bear upon specific situations the judgment of the bishops of the entire Anglican Communion. . . . So we in the United States look forward to Lambeth because we are confident that this fellowship with our brethren throughout the world will be a source of inspiration and of strength."



## LAMBETH CONFERENCE

by DEWI MORGAN

**WELL OVER A HUNDRED BISHOPS** who have arrived in England for the Lambeth Conference (July 3 - August 10) have been busy "pattern-bombing" English dioceses while others have toured Wales, Ireland, and Scotland. Organized by the Overseas Council of the Church Assembly, these bishops have been in teams of three or four to every diocese in the country. They have been given a variety of platforms, from huge open air rallies to sedate audiences in drawing rooms, from factory floors to college halls.

Many of the bishops were preparing for the specially organized pre-Lambeth retreats in early July. Few items on the Lambeth Agenda are more important than number 3c, which is concerned with ministries. The Bishop of Southwell, Dr. F. R. Barry, has matched the occasion with a book specially written on this subject, *Vocation and Ministry* (Nisbet 12/6d). He has expressed in lucid style a lifetime of remarkable thought and experience.

He has been an Oxford lecturer, professor of New Testament Exegesis in King's College, London, vicar of the University Church, Oxford, and of Westminster Abbey. Throughout his life he has had particular responsibilities of candidates for Holy Orders, and he therefore writes with unusual authority.

Dr. Barry examines every aspect of the question, and concludes with a plea for a greater use of "Supplementary Ministries." It would be surprising if echoes of the thought in this book did not appear in

the forthcoming Lambeth Conference report.

**PUBLICATION OF A NEW CROCKFORD'S**, now a biennial event, usually flutters a large number of Church of England doves. The new edition, which marks the centenary of the first issue in 1858, fully stands comparison with its 76 predecessors.

*Crockford's Clerical Directory* has attained its fame largely through its Preface, the identity of the author of which is the best kept secret in England. This anonymity enables the author to stand on the sideline and make his always gentle but frequently withering comment on the life of the Church of England.

The new edition gives to the Lambeth Conference an amount of space which is quite startling in comparison with its predecessors, and has some penetrating things to say of current trends. More domestically, he comments on recent appointments to high office in the Church of England, and takes much trouble to look at the various facets of what might be called the "official" life of that Church.

Insofar as, in the words of the author, "the overseas provinces have repeatedly looked to the Church of England as providing the standard and norm of the whole Communion" this Preface must be prescribed reading.

Published by the Oxford University Press Inc., 114 Fifth Avenue, New York, *Crockford's* sells for \$30.25 in the U.S.



Episcopal Church Photo

The Sherrills: Parties on the dock.

## Commission Urges More Power for Provinces

The report of the Joint Commission to Study the Provincial System, prepared for General Convention, urges:

- ✓ Greater participation by Provinces in the preparation of the Church's budget;
- ✓ Transfer from the Presiding Bishop to the bishops who are provincial presidents the task of consecrating bishops;
- ✓ Realignment of provincial boundaries.
- ✓ Increased provincial representation on National Council.

The condensed text of the report says:

" . . . One of the basic needs of the Church in dealing with this subject is to have a definite statement of the purpose of the province. There seems to be a lack of understanding on the part of both the clergy and laity. . . .

"It is our considered opinion that the following reasons offer the most adequate answer to the question:

"(1) The province constitutes a manageable area in which the several dioceses and missionary districts may look to a central body through which the common interests of the member groups may be discussed and dealt with. The common interests of the South, for example, differ today from those of other areas of our country. . . .

"(2) The tremendous growth of the Church since the creation of 'the Presiding Bishop and the National Council' makes imperative the existence of an intermediary group between the Council, on the one hand, and the 102 dioceses and missionary districts, on the other, that the grass roots point of view of more than 8000 parishes and missions may be known to and understood by the central executive body. Under existing conditions liaison between the Council and the parishes, dioceses and missionary districts with reference to matters of budget, program. . . .

"(3) It is the opinion of the commission that the definite delegation of certain duties and responsibilities to the provincial synods would give them adequate reason for their existence and would greatly strengthen the acceptance and program of the General Convention.

"The provinces of the American Church were created as areas in which the missionary work of the Church could be furthered by stimulating interest and gaining support. . . . A quick glance at the map of the provincial system will demonstrate to and convince anyone that, as they stand, these areas present serious difficulties for effective coöperation and certainly in some areas do not have a community of interests. It is our opinion that there is serious need for the realignment of the present provinces and the creation of additional ones in the interests of economy of both time and money as well as the development of the community of interests.

"Canon 4, Sec. 6(a), governing Program, Budgets, and Apportionment provides:

"In connection with the preparation of such budget the National Council shall, at least fifteen months before the session of the General Convention, transmit to the President of each Province, a statement of its existing appropriations for the Dioceses and Missionary Districts within such Province, showing the items for which such appropria-



Clifoto

**Bishop Page: What is a province's purpose?**

tions are expended, for the purpose of obtaining the *advice of the Province as to changes therein*. The Synod, or Council, of each Province shall thereupon, in such manner as the Synod shall determine, consider such *budget* and report its findings to the National Council *for its information*. After the preparation of the budget the National Council shall, at least four months before the session of General Convention, transmit to the Bishop of each Diocese and Missionary District a statement of the existing and proposed appropriations for all items in the *budget.*' (Italics ours).

"It is the opinion of the commission that what is really needed is an opportunity for each province, as such, to have knowledge of the program and budget proposed for the succeeding triennium previous to the meeting of General Convention. The province, either through a special meeting of the synod or by reference to the provincial council, or by a meeting of the clerical and lay deputies elected to General Convention, would thus have an opportunity to consider the *Program and Budget*; and have time to consider the proposals of the National Council relative to the whole program of the Church. We therefore recommend that Canon 4 be amended to require such action.

"While our Presiding Bishops have admirably fulfilled the ever increasing duties of their office, we can no longer close our eyes to the fact that the task of the Presiding Bishop is enormous. One of its most wearing aspects is officiating at the consecration of bishops. . . . We therefore are proposing that Canon 39 be amended to permit any president of any province to take order for the consecration of a bishop elected for any work *within* the province. . . .

"The commission also believes that the province should have more representation upon the National Council. We therefore recommend that each province be allowed two representatives; one of whom shall, ex officio, be the provincial president. In this connection we feel that the General Convention might well take canonical action to provide that the Presiding Bishop take counsel with the president bishops of the provinces

immediately prior to the meeting of the National Council at which programs are to be formulated and budgets established, or at any such time as he may designate. . . .

"In conclusion we offer the following resolutions and move their adoption:

"*Resolved*, The House of . . . concurring, that the Joint Commission to Study the Provincial System be continued with instruction to report a plan for the realignment of the Provinces and the creation of new provinces to the next General Convention.

"*Resolved*, The House of . . . concurring, that Canon 4 Sec. 6 (a) be amended as follows: In line 10 following the word 'Province' substitute: 'a copy of its proposed Program and Budget for the next triennium for the purpose of obtaining the advice of the Province as to changes therein. The Province, by such means as it shall determine, shall thereupon study the proposed program and budget and shall report its findings to the National Council in time for consideration at the spring meeting of that body. After the National Council has acted upon the suggestions from the provinces, it shall at least four months. . . .'

"*Resolved*, The House of . . . concurring, that Canon 39 Sec. 1 (b) be amended to read: Line 6: . . . notify the President of the Province of which the Diocese electing is a part, and said President shall take order for the consecration, being assisted by two other Bishops of this Church. The consecration may be by any three bishops of this Church to whom the President of the Province may communicate the testimonials.

"*Resolved*, The House of . . . concurring, that Canon 2, Sec. 4 be amended to read: (After the comma, Line 2) 'And shall receive consents of the Bishops and of the Standing Committees to the election of any Priest of this church as Bishop, and upon receipt of the consents from a majority of the Bishops having jurisdiction in this Church and the Standing Committees shall notify the President of the Province who shall then take order for the consecration of said Priest or shall delegate, upon request, a Bishop of this Church to act as consecrator.'

"*Resolved*, The House of . . . concurring, that a new section, to be number Section 10, be added to Canon 8 and that the present Section 10 be numbered Section 11. Section 10 to read: 'Whenever the General Convention shall appoint a Joint Commission, each and every such Joint Commission shall report its findings and proposed recommendations to each Province of the Church prior to the first day of September in the year preceding each triennial meeting of General Convention. Each Province, on the receipt of the proposed Joint Commission reports shall study them either in its Synod or in its Council or by a Special Committee of the Province, if such are established by the Province; and report their findings and recommendation to each Joint Commission not later than January first of the year in which the Joint Commissions are to present their reports at General Convention.'

The report is signed by its chairman, Bishop Page of Northern Michigan, and by its other members.\*

\*Bishops Barry of Albany, Rhea, retired, of Idaho; the Rev. Messrs. T. H. Carson, John W. Norris (secretary), Irwin C. Johnson; Messrs. Rollo McCray, Paul M. Patterson, and John Vassie (vice chairman).



## Anglican Bishops Officiate at Portugal Consecration

Participating in the consecration of the Rev. Antonio Ferreira Finador in Portugal were Bishop Nash, retired, of Massachusetts, the Bishop of Meath (Ireland), Dr. McCann, and Bishop Simoes of Southwestern Brazil, who was the consecrator. Bishop Finador has been pastor of St. John's Church, Oporto, since 1923. Religious News Service reports that he is the Lusitanian (Portuguese) Church's first bishop.

## British Army Chaplain Enthroned As Irish Bishop

A former British Army chaplain, the Rt. Rev. Arthur Hamilton Butler, was recently enthroned in St. Mary's Cathedral in Tuam, Ireland, as Bishop of the diocese of Tuam, Killala, and Achonry.

The new bishop, 46, served in Monkstown, County Dublin.

From 1939 to 1942 he was chaplain of the 2d Battalion of the Duke of Cornwall Light Infantry, and served with the troops in France. In 1942 he was made senior chaplain to the 1st Division, and saw service in North Africa, Italy, and Palestine. [RNS]

## Death of Antioch Patriarch Announced in Damascus

The death of His Holiness Alexander III, Patriarch of Antioch, was announced in Damascus, Syria, on June 17. He was 89. His death occurred less than a month after he had returned from the last of many visits to Moscow at the invitation of His Holiness Alexei, Patriarch of Moscow and of all Russia. The patriarchates of Antioch and Russia are included in the Orthodox Communion.

## ACU Has New Trusts Board, Publications Committee

At a recent meeting the executive board of the American Church Union named a board of managers for trusts, endowments, and bequests to have charge of ACU endowments, and of trust funds being handled for overseas missionary bishops.

The Rev. Harry J. Sutcliffe, who will complete an intensive training course at The Industrial Home for the Blind, Brooklyn, will thereafter devote full time to developing a program for blind Churchmen under ACU auspices. The board was informed of a liberal grant from a secular agency for the blind to underwrite this work for the first year.

A new committee for the supervision and control of American Church Publications was elected with the Rev. Henry C. Beck, York Harbor, Maine, author and former journalist, as chairman.

## NEWS BRIEFS

**A FEMININE TOMORROW?** If the Church wants its daughters to have the same quality education as its sons, says vice chancellor Edward McCrady of the University of the South, "there is nothing to prevent our building a women's college as a coordinate part of this university." The statement was made in a triumphant



Dr. McCrady: The report was triumphant.

report to the board of trustees of the school, in which Dr. McCrady said that the capital funds drive which began in 1953 and has just ended had raised \$5,240,373.74 — 187% of the goal. This amount was in addition to gifts given for operating expenses. "There has never been a time in its history when Sewanee's academic prestige was higher or its financial foundations more secure," Dr. McCrady said.

▽  
**DR. MELISH STAYS:** Latest in the long series of Melish-case court decisions has given the Rev. John Howard Melish permission to continue living in the rectory of Holy Trinity Church, Brooklyn, of which Dr. Melish is rector emeritus.

▽  
**CEYLON BUDDHISTS THREATEN CHRISTIANS:** Saffron-clad extremist Buddhist monks are leading a drive against religious minorities in Ceylon, according to an RNS dispatch from Colombo. A pamphlet campaign threatens death to Christians, Moslems, and Hindus unless they leave the country. The agitation follows mass persecution of the Hindu Tamils and others, with considerable loss of life by fire. Between 12,000 and 20,000 are reported homeless [see L.C., June 22].

▽  
**IN THE RED:** Two-thirds of the non-Roman clergymen surveyed recently are in debt, according to the NCC's Department of Church and economic life. Soaring living costs, high heating bills, and car upkeep are major factors in impoverishment of clergy in the nine religious bodies surveyed. Study will be published by Harpers this fall.

## AROUND THE CHURCH

**THE IMPORTANCE OF FREE EXPRESSION** in solving social problems is stressed in a message signed by Bishop Jones of Louisiana and the Rev. Robert Wayne Jackson, chairman of the diocesan department of Christian social relations. Although planned previously, the statement, according to Mr. Jackson, "is applicable in the situation of certain of the Louisiana State University faculty and their position regarding the closing of the public schools." Sixty-six L.S.U. faculty members have been under fire from the Louisiana legislature for having signed a petition favoring integration. The statement said:

"The Episcopal Church of Louisiana is already on record as believing that inevitable social change must be accomplished in a spirit of Christian love and cooperation.

"Progress toward the solution of existing social problems can only be made by maintaining an atmosphere of freedom for the expression of all opinion, and any attempt to restrict freedom of thought and expression is contrary to the principles of Christianity on which our American way of life is based."

"LIKE MANY OTHER HORRORS in life, the H-bomb and the A-bomb ought to be abolished altogether," says the Archbishop of Canterbury, Dr. Fisher.

"But you cannot in this world isolate little bits of a great problem and deal with it," he said. "You've got to take the problem: war, the use of force by one nation against another. Until that problem is settled, it doesn't matter much what particular weapon of destruction is used," he said. "We all revolt against the idea of the atom bomb, but you can't get rid of it without getting rid of the whole problem of conventional and unconventional weapons, on a basis of reduction."

The Archbishop expressed his views in the course of an interview, recorded for national broadcast by the Mutual Broadcasting System. The program, "Viewpoint," is one of a series produced by the Church as a public service.

Dr. Fisher said that "to turn to religion as the only way of getting out of the atom bomb is not a high motive at all." He ascribed the "religious revival" in England to the fact that "the people are finding that the religion of materialism is unsatisfying."

**FORMALLY TRAINED** by Church institutions, men and women are going out by the score to work in the Church and the world [see also, L.C., June 22]:

Sixty-one seniors from 30 dioceses were graduated from the **Virginia Theological Seminary**, Alexandria, Va. Numbered among the graduates were sons of three bishops: James T. Yashiro, whose father is Presiding Bishop of the Church in Japan; Frederick J. Warnecke, Jr., son of the Bishop of Bethlehem; and James H.



Kirchhoffer, son of Bishop Kirchhoffer of Indianapolis.

**Hobart and William Smith Colleges**, Geneva, N. Y., graduated 175 seniors. The Rev. Frederick M. Morris, rector of St. Thomas Church, N. Y., advised the group that "The purpose of education, in the Christian sense of the word, is to lead a person to the point where he can follow that way, gladly, humbly, and gratefully."

Thirty-four men were graduated from the **Episcopal Theological School** in Cambridge, Mass. The graduates came from 18 dioceses and two foreign countries, with Western Massachusetts leading with four candidates. They go out to 18 dioceses, with the two men from overseas returning to Hong Kong and Jerusalem. All of the graduates received diplomas, while 31 were awarded the degree of Bachelor of Divinity, four *cum laude*.

A class of 40 was graduated from the **Berkeley Divinity School**, New Haven, Conn. The S.T.M. degree was awarded in course to the Rev. G. K. Gordon Miltenberger of the diocese of Dallas.

James Garfield, nationally known lawyer and Churchman, addressed members of the graduating class of the **Episcopal Theological Seminary of the Southwest**, Austin, Texas.

**Trinity College**, Hartford, Conn., held graduation exercises during June, at which the president, Albert C. Jacobs, spoke. Complacency on the one hand and hopeless depression and panic on the other were suggested by Dr. Jacobs, as "two very serious mistakes" which Trinity graduates should work to avoid.

**RESIGNING HIS RECTORSHIP** to campaign for the office of mayor in Morristown, N. J., is the Rev. John Brett Langstaff. The 69-year-old priest, who resides in Morristown, has served St. Edmund's Church, in the Bronx, N. Y., for the past 27 years, and had planned to retire within a few years. He is leaving at this time, however, for pre-election campaigning, which, he says, he "enjoys immensely." Last April in the primary election he won the Republican nomination without opposition. Until the Democratic incumbent, Mayor J. R. Manahan, had been elected four years ago, the office had been held by Republicans for 40 years.

**CLERGY CHILDREN'S SCHOLARSHIPS** in the Philippines will be provided with the \$3500 Girls' Friendly Society Missionary Offering for 1958. A check for \$2000 of the offering was presented to Bishop Bentley, director of the Church's Overseas Department last month by representatives of the GFS\* [see cover]. Bishop Bentley will forward the money to the Bishop of the Philippines. In the last five years the GFS has given just short of \$20,000 to missions.

\*Marjorie Beach, 17, of Holy Trinity, New York City, and Malagras Ramirez, 12, of St. Peter's, Chelsea, N. Y.

## CHURCH OF ENGLAND

by DEWI MORGAN

**THE VISIT TO RUSSIA** of five Anglican monks is described in an exhilarating account by Fr. Mark Tweedy, C.R., in the *London Observer*. Fr. Tweedy, who organized the visit, says: "The great surprise in store for each of our party, whether or not he had previously studied religious trends in the Soviet Union, was the tremendous and youthful vitality of the Church, which impressed us. . . ."

Fr. Tweedy, who found the "prodigal hospitality" he received almost embarrassing, was much impressed by the number of monks and nuns hardly out of their teens. He found one monastery run by a young priest-monk, aged 25, "who presides with the greatest dignity over a large number of monks, some of them three times his age. This is typical of the present-day Russian Church; everywhere there is a gap in the ranks, recalling the years not so long ago when monasteries were suppressed, and those who were ordained priests had received no theological training. Now the high places are beginning to be occupied by men of a younger generation, who have been through the eight years training at seminary and academy." In one seminary he found over 200 young men being trained for the ministry.

"In the old days," Fr. Tweedy continues, "owing to the educational system, almost all Russian priests came from the families of priests; nowadays, just over half are likely to originate in the households of peasants and workers; of the rest, some are sons of parish priests, others come from the families of intelligentsia and other professional men. In the hands of these keen and lively youngsters the Russian Orthodox Church of the future does not look to be in any danger of inanition, to say the least.

"But to answer the question of how, under the mysterious providence of God, a perfectly normal boy brought up in a school where all religion is officially ridiculed and the teaching of atheism is compulsory — how such a boy comes to offer himself as a priest in the Church, or even a monk, would take more than a fortnight's tour to discover."

**"THE CHURCH'S MINISTRY OF HEALING"** (Church Information Board 2/6d), the Report of a Commission set up in 1953 by the Archbishops of Canterbury and York, suggests the time is ripe for a complete rapprochement between the Church and medicine. Christ's commission to heal, it says, has not passed exclusively to the medical profession but rather doctor and priest must work together. The report hopes that every diocese will set up a panel of priests and doctors.

The whole tenor of the report is to strike "a balance between the view that the Church has nothing to do with medi-

cine and the view that it is the business of the Church, or of some spiritual elite within the Church, to provide a free comprehensive and magical health service to all who want it," to quote the *London Times*.

Demonology in relation to healing was investigated by a committee appointed by this commission. This committee reported that exorcism is at present used in England "very infrequently in the case of persons but rather less infrequently in the case of places." It also said that the recognition of demons is a matter of the greatest difficulty and that further study should be given to this.

The report includes a useful appendix on the priest's work in the sickroom.

The chairman of the commission was the Bishop of Durham, Dr. Harland.

**IN THE DEATH OF FR. RAYMOND RAYNES** at the age of 55, the Church has lost one of its most loved and respected modern saints.

A scholar of Pembroke College, Oxford, Fr. Raynes began his ministry in an industrial parish and, in 1932, made his profession as a member of the Community of the Resurrection. A year later he began his distinguished work at the community's South African House in Johannesburg and was responsible for the building of the noble Church of Christ the King amid the shanties of Sophiatown.

In 1942, while still only 37, he was elected superior of the whole community and there is little doubt that its remarkable progress in recent years owes much to the vision, holiness and drive of Raymond Raynes. It must be remembered that that progress has been made despite the tormenting problems — such as decisions about the Church of South India — which afflicted those years.



Fr. Raynes: Modern saint.



# A Priest Calls It Quits

*Why does it happen?*

By the Rev. Paul J. Davis

*Priest-in-Charge, Calvary Church, Sioux City, Iowa*



Harold M. Lambert

Prayer usually precedes the decision.

Clergymen these days, it seems, are leaving the active ministry more than in the past. This is not a wholesale action, by any means, but there is enough of it to cause concern.

It is not at all unusual to read the accounts of these men in religious and secular periodicals, and to be given in definite terms the reasons for their action. And, sometimes the stories come out in news articles as a result of a sermon in which the clergyman explains to his congregation why he is taking this step.

These clergymen are not all Episcopalians, nor are even most of them priests of our Church. Perhaps from a percentage point of view we even lose fewer from the parish ministry than most other Churches. But the problem is a real one for us, too.

However, in a day when Christianity is thriving more than ever before, and in a day when churches have greater membership and actual attendance at services than ever before, there obviously is something wrong, and the matter bears looking into.

Why do men leave the parish ministry, and often leave the ministry altogether, going into secular work? There seems to be no one reason given, although there often is a similarity among the reasons.

For example, some leave because of the constant and overwhelming pressure of multiple and varied parish duties, with rarely a moment to relax. They say that it has just become too much for them.

Others leave because of a basic conflict between themselves and the lay leaders of their congregations. The clergyman believes that his primary task is a spiritual one. The lay leaders in his parish believe he should concentrate his efforts on strengthening the organizational and financial structure of the parish, so that the total operation of the parish is

smooth, efficient, and constantly expanding.

Still others feel that the salary they receive in the ministry is too low to enable them to do justice to their families in living standards and in education.

These are just a few of the reasons given. There are other reasons too, but this gives a fair idea of the thinking of those leaving the parish ministry.

There is one thing about this situation, however, that we must not lose sight of, and that is that the problems these men have are most real. They are not products of the imagination. And too, we must keep in mind that many clergy wrestle with these problems long and with earnest prayer before making their decisions to leave. And that decision is the most painful decision many of them have ever made in their lives. They come to feel that they are forced against their wills to decide against the ministry.

However, fully realizing the seriousness of the difficulties in which these men find themselves, we feel obligated to state that there is a basic error in their thinking. In spite of our sympathy for these men in their discouragements and disillusionments, we cannot honestly say that their decisions to leave the active ministry are really the right decisions in most cases.

First of all, why is the man in the priesthood in the first place? He is in the priesthood because he was called of God. If he be mistaken in his call, he is right to leave the ministry. Otherwise, he still has God's work to do — difficulties or no difficulties, disillusionments or no disillusionments, failures or no failures.

The job of the clergyman is to work and pray to bring the Kingdom of God into his parish and community, come what may. It is not an easy task, but the pathway is unmistakably clear.

The problems the clergyman has are undeniably real, but are problems over-

come by seeing them through or by running away from them?

The conflicts are painful and discouraging, but does victory come from battle or does it come from escape?

The disillusionments and defeats are often unavoidable. But does success come eventually by getting up after each defeat and trying again, or does it come by surrender?

Most important of all, it must be remembered that even all the work and persistence in the world, by themselves, will not bring success. Victory will come only with God working through the clergyman. The real success will be God's. And because of this, prayer is a most important work of the clergyman.

Success, happiness, and a good life are not handed to the clergyman on a silver platter, but is that so unusual? The same is true of many men in secular work.

Christ met defeat, but He did not give up in disgust and return to the carpenter shop. Many of the saints had problems far greater than most of those faced today, but they didn't quit.

Any young man who wants success and happiness to come automatically, even after much hard work and devotion, should think twice before entering the ministry. The young men the Church needs are those who don't have the sense to know when they are defeated — those who can see their effort, and even their love, rejected or (even worse) not taken seriously, and then turn around and try all over again.

And finally, the lay people in our parishes and missions should take note of two things. First: they must have an understanding of the thinking and problems of their clergyman. And second: difficulties equally troublesome either do, or will, face them in some phase of their lives. They must face their problems the same as the clergyman must face his.

# EDITORIALS

## Independence Day

*O Eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech Thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. Amen.*

Collect for Independence Day (Prayer Book, p. 23)

Throughout America on the Fourth of July weekend, uniformed men scan the skies with electronic devices in search of intruding planes. Other men stand beside missile-launching devices, ready to kill the intruder if he appears. Still other Americans in distant lands are positioned to deal with attack upon our friends.

Paralleling the military forces are those of statesmanship and diplomacy, working long and late in desperate efforts to make the use of military force unnecessary.

Far out in the Pacific scientists are testing bombs whose power is modeled upon the raging inferno of the inner parts of the sun, and whose very dust is believed by some competent physicists to carry threats to the future of mankind.

All advance signs indicated that the 182d Birthday of the Republic would be observed in routine fashion. Golf courses would be crowded, weather permitting. Some hundreds would die as glittering, chrome-plated monsters collided upon the highways. Fireworks would blaze in the sky, and beer would flow at countless picnics. And very few people would be in Church to hear the magnificent collect, which leads off this editorial, read as Christ's priests celebrated the Eucharist for Independence Day.

Only a few would hear the words chosen by the compilers of the Prayer Book for reading in place of the Epistle in this service:

"The Lord your God is God of Gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward; He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt."

These are words the patriot should ponder, and they seem to us to have a relevance to national policy as well as to individual practice in a world of contrasted luxury and hunger.

We accept, regretfully, the necessity for those electronic eyes scanning the heavens and for the missilemen standing ready beside their Nike installations. We can accept the necessity for the standby crews of the Strategic Air Command waiting for orders that all pray will never come. We are not willing now to

condemn the decision of our government to continue the testing of the terrifying weapons of hydrogen.

Yet in the end, we and all informed people know that these preparations carry with them no hope of victory. Their only value (we pray this is a real value) is that they may deter our enemies from attacking us. If these weapons are ever used, it will be already too late to talk of victory, perhaps too late to talk even of survival.

The only possible victory (and this will be no easy or cheap one) lies with the weapons of the spirit. It lies, first of all, in obedience to God's will, in a showing forth of the power of love to all men. It may well be that national policy is well served by a calculated aid to certain poverty-stricken people. Yet we suspect it will be best served when our government, as far as it humanly can, forgets policy and concerns itself with other needs than our own.

Secondly, and far more importantly, the hope of the world is in God, and the best preparation for whatever the future may bring is earnest prayer.

As we love our country, as we honor her flag, as we respect the men who gave her formal birth in 1776, we must in this hour of peril know that peace and survival depend entirely upon the help which God offers to all who ask for it.

We might well remember on this occasion words written by Rudyard Kipling — who of all men could not be considered a pacifist or internationalist:

"For heathen heart that puts her trust  
"In reeking tube and iron shard,  
"All valiant dust that builds on dust,  
"And guarding, calls not Thee to guard,  
"For frantic boast and foolish word —  
"Thy mercy on Thy people, Lord!"

(Hymnal, No. 147)

## Sherman Adams

The case of Sherman Adams brings up the question of morality in government service in a peculiarly intensified way. We need not repeat here all the details which have been gone over and over again in the newspapers to bring out the fact that Mr. Adams' inquiries on behalf of his friend Bernard Goldfine to government regulatory agencies were an inexcusable breach of the kind of ethics which he himself and his chief, the President, have insisted upon as essential in government affairs.

Yet, as Mr. Adams is caught in a noose of his own devising and is left to swing in it by such voices of modern Republicanism as *Time* and *Life*, we must confess to a sense of dissatisfaction with the obvious conclusion that he should resign or be fired. It seems to us that the country would lose a great deal by the loss of his services — perhaps more than is admitted by anybody except the President in the public discussion today.

A Christian magazine ought to stand for Christian ethics, and Christian ethics always point to the high,



## Churchmen on Vacation

by the Very Rev. William S. Lea

hard way as the right way. Yet the Christian standard of righteousness does not consist merely in enunciating high principles and then blindly striking down and destroying those who have swerved from the standard. The question applicable to this case is a question which will necessarily be raised many times in the future, having to do not only with proper and improper conduct but with the severity of the condemnation which falls upon isolated improper actions of a generally upright, self-sacrificing, dedicated public servant.

Only the public as a whole, perhaps, is really entitled to be forgiving in such a case as this. If the case involved an elected official, the public would be able to cast its vote for or against forgiveness in a relatively unambiguous manner. The line between forgiveness and simple indifference to questions of civic righteousness might at times be hard to draw, but we don't think the public is indifferent to the matter of special privilege for old cronies, and we don't think that the realistic voter would regard Governor Adams as an incorrigible influence-peddler.

Wherever condemnation is possible, as a general rule, some means of mitigating the severity of the condemnation also should be possible. A presidential reprimand is very much in order, and to our mind, such action would serve to uphold the standard of integrity which the nation rightly demands without sacrificing both the career of a great public servant and the value of his services to the nation.

It is the essence of Christian ethical thinking that, though sin is intolerable, the sinner is forgivable.

There are practical, worldly reasons for such an attitude, as well as Christian reasons. If the sinner were to be forever excluded from responsibility, the high positions of the world would stand unoccupied.

But the Christian reason goes deeper — infinitely deeper. It acknowledges the universal human heritage of sin. It knows man's inability to redeem himself from sin by his own efforts. But it also knows that "God so loved the world that He sent His only begotten Son to the end that all that believe in Him should not perish but have everlasting life."

The Christian view sees the sinner as infinitely redeemable through the Blood of Christ and the moving of the Holy Spirit. It takes a sternly, often dourly, realistic view of man as he is and an infinitely optimistic view of man's capacity for salvation through God's help.

So there is no Christian reason for deciding, on the evidence before us, that Adams must go or Adams must stay. That is a prudential question to be decided by the President on the basis of his best judgment of the effect of the case upon Mr. Adams' personal character and administrative and political value.

It seems at least likely that Sherman Adams, Churchman, sternly self-disciplined individual, and personally honest man as he appears to be, is of all men the least likely again to become involved in the sort of situation which has produced the present storm.

We would, in other words, not like to be the next friend of Sherman Adams who calls and asks him to intercede with a government agency.

Nearly every parish has the problem of parishioners who take a vacation from Church during the summer. I have even heard of churches which were closed up tight during June, July, and August — as if God Himself were on vacation. Thank Heavens, He isn't! But His people often vanish. They go to the seashore, to the mountains, to the country, or they disappear into a nebulous state of spiritual indolence.

It doesn't do much good for the parson to lecture his people about this because the ones who ought to hear his words aren't there. It should be pointed out, nevertheless, that it is our bounden duty "to worship God EVERY Sunday in His Church" (Prayer Book, page 291, line 18). Every loyal Churchman knows this and doesn't need to be reminded of it.

I should like to suggest an even more positive approach to this problem of Churchmen on vacation. A friend said to me the other day that he thought most people wasted their vacations because they didn't have any real plan or purpose. If we only use our imagination, however, a vacation can be both a Christian and a creative experience. To this end I make these simple suggestions:

(1) I know of a family which now and then goes on pilgrimage to some of the historic churches in their area. From the earliest days, Christians have gone on pilgrimages. You, also, can visit some of the parishes in your diocese, take pictures, make a scrap book, and include these congregations in your intercessions throughout the year. There are many churches throughout the entire country in which our nation's history is enshrined. There are cathedrals in the New World as well as in the Old World. In this day, as in the days of Chaucer, it can do the souls of people good to go on pilgrimage to the great shrines of their faith.

(2) Some Churchmen, when they travel, are on the lookout for new ideas — ideas which improve the family life of parishes, better programs for the Woman's Auxiliary and the Men's Club, more adequate ways of teaching the Christian Faith, or such simple things as the ways in which visitors and newcomers are greeted. You, too, can bring ideas back to your own parish church and to your parson, if you keep your eyes and ears open.

(3) If it is really impossible to attend church while you are on vacation, you can read the service yourself. Take your Prayer Book along. Learn to make a Spiritual Communion. Ask your parson to prepare you to do this.

This we should not forget, that wherever we may go our Church is usually there, whether it be in Paris, France or in Paducah, Kentucky. We may take a vacation from Church, but the Church never ceases its intercessions for us.

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# sorts and conditions

AS OF right now, THE LIVING CHURCH has enough money for current needs. We are operating in the black month by month, and we have received cash and pledges totaling \$9,815.47 on our General Convention Fund of \$9,640. The magazine's total budget for the year is about \$200,000, and, except for such special efforts as General Convention coverage, the readers and advertisers are paying the full amount needed to meet the budget.

I WOULDN'T go so far as to say that you can remove the magazine from your list of charitable causes. When and if the new official Church magazine comes into being, we can probably anticipate a lean period until the Church as a whole finds out that one magazine cannot cover every journalistic need. Besides, there are some really important stories and studies that we ought to be undertaking if we are to do our job right.

HOWEVER, I hope and believe that we are past the point of deficiency financing, of calling for help just for the purpose of staying alive. We can even begin to think about building up our endowment fund, which has had to take a back seat for a good many years.

ON THIS matter of Church magazines, we were surprised to find that of the 16,000 subscribers of the former *Episcopal Churchnews* about 7000 were already LIVING CHURCH subscribers — roughly 2000 clerical and 5000 lay. It seems that those who want one Church magazine are quite likely to want two. Hence, I don't feel much institutional alarm over the possibility of a low-priced official magazine. There will still be just as many people who want an independent, critical view of what is going on in the Church after the new magazine comes out as there are now. Quite likely, there will be more.

OBJECTIVELY speaking, setting aside questions of "institutional alarm" or our own vested interests, I cannot help thinking that it is high time the Episcopal Church got into production with such a magazine. Most other Churches have one, and in most I think it is a powerful aid to Church life at every level — personal, parochial, area-wide, and national.

I HAVE heard earnest pleas that the Church be kept a safe place for differences, with the implication that an official magazine would exert powerful pressures toward a narrow conformity.

There might be some substance to this fear if the magazine were under the control of one great Church agency which had vested interests of its own to protect. "Keeping peace" tends to become the paramount issue under such circumstances. And while peace is a good thing, there are times when controversy is a better thing.

A MAGAZINE ought to be responsive primarily to the needs of its readers, rather than to an agency or even a government.

BUT WHEN people say that there is nothing on which the whole Church agrees enough to provide the subject matter of a magazine I feel a sort of sense of desperation. It is time, isn't it, that we got introduced to each other and found out that Catholics, Evangelicals, and Liberals all have something to say to each other, something to teach each other, something to learn from each other. We have not only One Lord, One Faith, and One Baptism, but also one Prayer Book, one General Convention, one missionary budget.

EPISCOPALIANS en masse read *Life* and the *Reader's Digest*. The same Associated Press and United Press International bring us the same news in our daily papers across the country.

WE LISTEN to the same TV commercials, struggle to choose between the same makes of refrigerators and cars. As citizens of eternity, we encumber ourselves with the same odd baggage for our journey home.

I PERSONALLY think that the Church as a whole finds in this common cultural setting pretty much the same spiritual dangers and opportunities, and pretty much the same program for achieving a dynamic and meaningful relationship with God — a program which is only caricatured and mutilated when it is divided up according to Churchmanship labels. We even have the same peculiarities, although I don't think we should congratulate ourselves too much on a peculiar way of following Christ.

WITHIN smaller circles of parish or diocese, we usually manage to learn to live with our differences, and even to appreciate them. If, through the right kind of magazine, we got to know each other better on a national scale, we would find there also that we can live with each other and work together. The result could not fail to be a stronger, more truly Christ-centered Church.

PETER DAY.



# BOOKS

## Complex Mid-East


**I SAW FOR MYSELF.** By Anthony Nutting. Doubleday. Pp. 103. \$3.

Anthony Nutting, who was British Minister of State for Foreign Affairs at the time of the Suez crisis in late 1956, subsequently resigned his position because

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The boarding school for boys of the choir of St. Thomas Church, Fifth Avenue, is now receiving applications for entrance to the 5th and 6th Grades in September, 1958. A complete program of independent school studies is offered in Grades 5-8. Special emphasis is placed on recreational and athletic activities. The School's buildings are modern and fully equipped. Endowed. Full fee \$600.

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A small school with the cheerful, quiet atmosphere of a well-ordered home in the beautiful mountains of North Carolina, sixty miles from Asheville. Balanced routine of activities; study, play, housekeeping chores, spiritual exercises. Under the direction of the Episcopal Church. Home cooking, balanced diet. Ponies, other pets. Year-round care. Possible monthly rate, \$60. Catalog.

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he disagreed with his government's action. Since his resignation he has gone to the Middle East to see for himself and, in this book, he has written an inside story of the present situation in this complex area.

It is not easy to be impartial when one considers this troubled part of the world, but nowhere is the objective point of view more necessary. In the Middle East today there is taking place one of the classic struggles for freedom and for national autonomy. Here the struggle between Russia and the West plays an important part and often the little states themselves seem like pawns in a great international game. Few of us, however, realize as does Mr. Nutting how much is at stake. In this nerve-center of the struggle for world power decisions are being made which can easily determine the future of two-thirds of the inhabitants of the earth.

Since his resignation, Anthony Nutting has visited each country and talked to the principal characters in this drama. *I Saw For Myself* is his report. What the leaders of Iraq, Turkey, Iran, Syria, Lebanon, Saudi Arabia, Jordan, the Persian Gulf States, and Israel told him and what he observed for himself, he records in this remarkably fair and up-to-the-minute report on the Middle East. His conclusions are sound and his sympathies comprehensive.

WILLIAM S. LEA

## Books Received

**FOUR EXISTENTIALIST THEOLOGIANS.** A Reader from the Works of Jacques Maritain, Nicolas Berdyaev, Martin Buber, and Paul Tillich. Selected with an Introduction and Biographical Notes by Will Herberg. Doubleday. Pp. x, 348. \$4.

**DRAMATIC PROVIDENCE IN MACBETH.** A Study of Shakespeare's Tragic Theme of Humanity and Grace. By G. R. Elliott. Princeton University Press. Pp. xvi, 234. \$5.

**THE INTERPRETATION OF THE BIBLE.** A Historical Introduction. By James D. Wood. Naperville, Ill.: Alec R. Allenson, Inc. Pp. 184. \$2.75.

**THE HUMAN CONDITION.** By Hannah Arendt. University of Chicago Press. Pp. vi, 332. \$4.75.

**TRANSLATORS AND TRANSLATIONS.** A Brief History of the Making of the English Bible. By Harold L. Phillips. Warner Press. Pp. vii, 104. \$2.

**LIGHT FROM THE GREEK NEW TESTAMENT.** By Boyce W. Blackwelder. Warner Press. Pp. xiii, 159. \$2.95.

**THE UNITY OF MANKIND.** A Discussion of the Central Theme of the Epistle to the Ephesians in the Light of Present-day Experience. By Chester Warren Quimby. Warner Press. Pp. ix, 160. \$3.50.

**HAPPINESS AND CONTEMPLATION.** By Josef Pieper. Translated by Richard and Clara Winston. Pantheon. Pp. 124. \$2.75.

**LETTERS FROM THE SAINTS.** Early Renaissance and Reformation Periods from St. Thomas Aquinas to Bl. Robert Southwell. Compiled by Claude Williamson. Philosophical Library. Pp. x, 214. \$6.

**RECENT DEVELOPMENTS IN ROMAN CATHOLIC THOUGHT.** By G. C. Berkouwer. Eerdmans. Pp. 81. \$1.50.

# SCHOOLS

FOR GIRLS

### ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 5-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't emphasizes responsibility.

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An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

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Milwaukee 2, Wisconsin



# PEOPLE and places

## Appointments Accepted

The Rt. Rev. Dr. Norman S. Binsted, retired Bishop of the Philippines, will serve the Church of the Transfiguration, Bat Cave, N. C., during the summer.

The Rev. Jack A. Bates, formerly vicar of the Church of the Good Shepherd, mission to the Bannock and Shoshone Tribes, Fort Hall, Idaho, in charge of churches at Blackfoot, Mackay, and Arco, will on August 1 become vicar of St. Paul's Church, Lamar, Colo., serving the church at Las Animas.

During the three years that Fr. Bates served the Fort Hall area more than a hundred Indians were baptized and more than 50 confirmed.

The Rev. Karl J. Bohmer, formerly curate at St. Luke's Church, Kalamazoo, Mich., is now curate at St. Luke's Church, 424 Lee St., Evanston, Ill. Home: 1200 Forest Ave., Evanston.

The Rev. Robert J. Boyd, Jr., formerly chaplain at Trinity-Pawling School, Pawling, N. Y., will become chaplain at St. Christopher's School, Richmond, Va., in September. Address: 711 St. Christopher's Rd., Richmond 26.

The Rev. Ira M. Crowther, Jr., formerly on the staff of the Cleveland chaplaincy service, will be director of the chaplaincy services for the diocese

of Ohio, under appointment by the Bishop of Ohio.

The Rev. Charles Eldon David, formerly director of the library at the Berkeley Divinity School, New Haven, Conn., will be assistant to the dean of Trinity Cathedral, Omaha, Neb.

The Rev. John Lane Denson, III, formerly vicar of St. Matthew's Church, Beaumont, Texas, and chaplain to Lamar State College of Technology, will on August 1 become director of the Canterbury Association and chaplain to the Rice Institute, Houston. Address: c/o Autry House, 6225 S. Main, Houston 5.

The Rev. Julian S. Ellenberg, formerly chaplain in the U.S. Army with the rank of colonel, who recently took charge of Grace Church, Anderson, S. C., is now rector of Grace Church. Address: 711 S. McDuffie.

The Rev. George S. Fleming, formerly curate at St. Andrew's Church, Williston Park, N. Y., with address at East Williston, is now vicar of Grace Church, Ravenswood, W. Va. Address: 804 Cherry St.

The Rev. William L. Hicks, formerly assistant rector at St. Matthew's Church, Louisville, Ky., will on September 1 become rector of Christ Church, Lancaster, S. C.

The Rev. Dr. Enrico C. S. Molnar, formerly rector of St. Timothy's Parish, Compton, Calif., is now canon registrar and coordinator of theological studies in the diocese of Los Angeles as part of the extension program of the Church Divinity School of the Pacific. Address: c/o The Church residence, 699 Monterey Rd., South Pasadena, Calif.

The Rev. Phil Porter, Jr., formerly rector of the Church of the Good Shepherd, Athens, Ohio, is now rector of the Church of the Epiphany, 21000 Lake Shore Blvd., Euclid 23, Ohio.

The Rev. Dr. Carroll E. Simcox will leave his work as assistant at St. Thomas' Church, New

York, to become rector of St. Mary's Church, Tampa, Fla., on October 1.

St. Mary's Parish is eight years old and has more than a thousand communicants. It sponsors a parochial school with six grades.

The Rev. Dr. Charles Stinnette of Union Theological Seminary, New York, will have charge of Grace Church, Waynesville, N. C., for the summer while the rector, the Rev. James Y. Perry, serves as director of a summer camp.

The Rev. Carter van Waes, formerly assistant at All Saints' Church, Anchorage, Alaska, is now curate at the Church of St. Mary the Virgin, San Francisco. Address: 2325 Union St. at Steiner, San Francisco 23.

The Rev. John R. Wilkins, formerly rector of St. Andrew's Church, Trenton, N. J., will be on the faculty of the new Cathedral Choir School for Boys, opening in Albany in September. Address: 68 S. Swan St., Albany 10.

The Rev. Robert C. Williams, formerly in charge of Christ Church, Brownsville, Tenn., and Immanuel Church, Ripley, will on July 1 become rector of St. John's Church, Old Hickory, Tenn.

The Rev. William L. Williams, formerly rector of Christ Church, Lancaster, S. C., is now rector of All Saints' Church, Roanoke Rapids, N. C., in charge of St. Alban's Mission, Littleton. Address: Box 264, Roanoke Rapids.

The Rev. Howard L. Wilson, formerly vicar of St. Thomas' Church, Dubois, Wyo., and St. Helen's, Crowheart, will on July 1 become archdeacon of the missionary district of Wyoming. Address: Box 17, Laramie, Wyo.

The Rev. Benton J. Wood, formerly curate at St. Paul's Church, Troy, N. Y., is now chaplain at Trinity-Pawling School, Pawling, N. Y. Until August 15 the Rev. Mr. Wood may be addressed at Camp Pasquaney, Bristol, N. H.

## ANGLICAN CYCLE OF PRAYER

### July

6. Manchester, England
7. Maryland, U.S.A.
8. Masasi, East Africa
9. Mashonaland, C. Africa
10. Massachusetts, U.S.A.
11. Matabeleland, C. Africa
12. Mauritius

## CLASSIFIED

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### CHURCH FURNISHINGS

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ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### PERSONAL

RETIRED CLERGY. Home for priest and wife in western Pennsylvania, to share with Episcopal widow. Write the Rev. Robert H. Moore, Rector, Christ Church, Meadville, Pennsylvania.

### POSITIONS OFFERED

WANTED: Female teacher for Math and Science at St. Mary's School, Springfield, South Dakota. Degree and Education credits essential. Apply: Headmaster.

PRIEST, Anglo-Catholic, single, for two or three months supply work in an eastern parish. Needed at once and must be able to sing the Mass. Reply Box A-164, The Living Church, Milwaukee 2, Wis.

HOUSEMOTHER for girls' boarding school, ages 7-18. Moderate salary and maintenance. Reply: Sister in Charge, Bethany School for Girls, Glendale, Ohio.

WANTED: Qualified Physical Education teacher, grades 1-12, and to assist in elementary school, by Church boarding and day school for girls. Reply Box M-161, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER-Director of Religious Education for a large parish, small Eastern New York city. Clergyman or Layman. Reply Box C-165, The Living Church, Milwaukee 2, Wis.

EXPERIENCED WOMAN to serve as house-keeper in Church seminary in the East. Church-woman preferred. Reply, stating experience and salary needed. Reply Box G-166, The Living Church, Milwaukee 2, Wis.

WANTED: Single female teacher for small 5th and 6th grade class. Apply: Headmaster, St. Mary's School for Indian Girls, Springfield, South Dakota, Tel. 156.

### POSITIONS WANTED

WOULD SOME PARISH be interested to have assistance of a priest in active service, fine health but age for canonical retirement, Catholic, irenic co-operative spirit, excellent references? Reply Box F-156, The Living Church, Milwaukee 2, Wis.

RETIRED PRIEST (Catholic) available for preaching, teaching, or healing missions, Southeast Dioceses. Address the Rev. F. Nugent Cox, 600 Fairmont Street, Greensboro, N. C.

HARD WORKING, successful priest, married, no children, 5 years experience, desires city position, rectorship, assistant or institutional. Finest references. Excellent visitor, good preacher, active with children. Large city preferred. Stipend \$4200 and housing. Reply Box J-157, The Living Church, Milwaukee 2, Wis.

### RETREATS

RETREATS AT HOLY CROSS, West Park, N. Y., For Priests: September 8-12. For Seminarists: September 15-19. Retreats begin Mondays 6 P.M. and close after breakfast on Fridays. Apply Guestmaster, O.H.C.

### WANTED

COPY OF "Offices for Special Occasions," now out of print. Write the Bishop Coadjutor, Diocese of California, 1055 Taylor St., San Francisco.

## Ordinations

### Priests

Arkansas—By Bishop Brown, on June 11: The Rev. John Hollister Gray, vicar, St. Stephen's, Blytheville; and the Rev. George Maurice Small,

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The Living Church



chaplain to Episcopal Church students at the University of Arkansas, Fayetteville.

**Central New York**—By Bishop Peabody: The Rev. James Blaine Olmstead, Jr., on June 6; in charge, St. Mark's, Clark Mills, and St. Peter's, Oriskany. The Rev. A. D. Salmon, Jr., on June 11; in charge, Christ Church, Guilford, Huntingdon Memorial Chapel, Smithville Flats, and assistant, Chenango County missions.

**Delaware** — By Bishop Mosley, on May 31: The Rev. Pinckney M. Corsa, curate, St. James', Newport; the Rev. Edward J. Dyer, assistant, Cathedral of St. John, Wilmington; and the Rev. Charles F. Penniman, Jr., assistant, Grace Church, Jamaica, L. I., N. Y.

**Minnesota**—By Bishop Kellogg: The Rev. John Robert Hanson, on June 11; assistant, Church of St. John the Evangelist, St. Paul.

**Virginia**—By Bishop Goodwin: The Rev. William R. Wooten, Jr., on June 8; assistant, St. Andrew's, Richmond.

**Western Massachusetts**—By Bishop Hatch: The Rev. George Lee, on March 16.

#### Deacons

**Chicago** — By Bishop Street, Suffragan, on June 14: Ralph J. Cogswell, Jr., who will serve in the diocese of Nebraska; James Melvin Dix, curate, Church of the Holy Spirit, Lake Forest, Ill.; Walton Fitch, curate, Church of the Mediator, Chicago; John Bigelow Hills, Holy Cross Monastery, West Park, N. Y.; Robert I. Maurais, curate, Trinity Church, Wheaton, Ill.; Robert Page Taylor, assistant, St. Andrew's, Chicago, and chaplain of the house of correction; and Richard F. Tombaugh, curate, Grace Church, Hinsdale, Ill.

**Idaho** — By Bishop Foote, on June 17: James Coleman Grant, Jr., vicar, St. Andrew's-by-the-Lake, McCall; David Martin Holt, vicar, St. Paul's, Blackfoot; Jack T. Viggers, locum tenens, All Saints', Boise; Hugh G. Wintersteen, vicar, St. James', Burley.

**Minnesota** — By Bishop Kellogg: Ray F. Saari, Jr., on June 17.

**Pittsburgh** — By Bishop Thomas, Suffragan, on June 14: Donald R. Clawson, in charge, St. Philip's, Moon Township; and Russell T. Williams, curate, St. Stephen's, Wilkesburg, Pa.

**Rochester** — By Bishop Stark: Johannes Van Moort, on May 31; in charge, St. Paul's, Angelica, N. Y., and St. Andrew's, Friendship. On June 7: Robert A. Burch, in charge, Mission of the Incar-

nation, Penfield, N. Y.; Keith E. Scott, curate, Christ Church, Springfield, Ohio (ordinand is son of the Rev. Ernest F. Scott and nephew of the Rev. C. Dalton Scott and the Rev. Norval Scott); and Arthur R. Van Deventer, curate, St. Mark's and St. John's, Rochester, N. Y.

**Texas** — By Bishop Clements, Suffragan, acting for the Bishop of Texas: Calvin S. Sachers, on June 19; in charge, St. John's, Columbus, Texas.

#### Depositions

Grover Alison, Jr., presbyter, was deposed on May 1 by Bishop West of Florida, acting in accordance with the provisions of Canon 64, section 3-d, with the advice and consent of all members of the standing committee of the diocese.

William Evans Winters, deacon, was deposed on June 9 by Bishop Higgins of Rhode Island, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

#### Other Changes

The Rev. Galen Fain, a former Methodist minister, is now lay vicar at St. Paul's Church, Ironton, Mo., and is a candidate for holy orders.

The Rev. Dr. Rex B. Wilkes, rector of Grace and St. Peter's Church, Baltimore, Md., is filling preaching engagements in a number of churches of the Anglican Communion in England, Belgium, France, Spain, and Gibraltar this summer. Fr. Wilkes will be accompanied by his wife and their two sons and will attend the International Eucharistic Congress while he is in England.

#### ACU CYCLE OF PRAYER

##### July

6. The Ascension, Chicago, Ill.
7. St. Luke's Chapel, New York, N. Y.
8. Rev. Urban T. Holmes, III, Salisbury, N. C.
9. St. Peter's, Rockland, Maine; St. Matthew's, Portland, Ore.
10. St. Mark's, Van Nuys, Calif.
11. St. Philip's, Buffalo, N. Y.; Holy Trinity, Three Rivers, Mich.
12. St. Vincent's, Hurst, Texas.

## Deaths

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

The Rev. James McClintock, retired rector of the Ascension Mission, Rhawnhurst, Pa., died on June 10 at the age of 82.

Born in Philadelphia, he was ordained to priesthood in 1909. He served parishes in New Jersey and Pennsylvania. From 1928 until his retirement in 1934 he was rector of the Ascension Mission.

The Rev. Charles Whitney Popham, retired rector of Grace Church, Rutherford, N. J., died in Middletown, Conn. at the age of 83, on June 19.

Mr. Popham was born in Dresden, Germany in 1876, and priested in 1909 in America. He served parishes in Paterson and Belleville, N. J., and was rector of Grace Church from 1924 until his retirement in 1945. He also was examining chaplain for the diocese of Newark from 1924 to 1942. Surviving is his wife, Elizabeth.

The Rev. Edward C. Russell, pastor emeritus of St. Ann's Church, New York City, died at the age of 76 in Meadowbrook, Long Island, N. Y., on June 14.

Dr. Russell was ordained to the priesthood in 1912. He served as chaplain of the New York City Fire Department, and retired last year after 33 years of service to St. Ann's. Surviving are two sisters, Miss May L. Russell and Miss Rosamond Russell, both of Chicago.

William Bunce, senior employee of the Seamen's Church Institute of New York, died June 18 in Flushing, L. I., N. Y., at the age of 70.

Mr. Bunce observed his 45th anniversary as manager of the Seamen's Funds Bureau at the Institute last March. He was also a former president of the Men's Club of Holy Trinity Church in New York. Surviving him are two daughters, Marguerite Ramsay and Sylvia Siener; a sister, Constance Ludwig; and five grandchildren.



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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; Fri 6:30; C Sat 4:30 & 7:30

#### SAN FRANCISCO, CALIF.

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

#### DENVER, COLO.

**ST. MARY'S**, 2290 S. Clayton (at Iliff)  
Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

#### FAIRFIELD, CONN.

**ST. PAUL'S**, Old Post Road  
Rev. Oliver Carberry, r; Rev. Russell Smith, c; Rev. Eaton V. W. Read, d  
Sun 8, 10; HD 10

#### WASHINGTON, D. C.

**ST. PAUL'S**, 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Moss daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP 6; C Sat 5-7

#### COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S**, 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga, Rev. George R. Taylor, Ass'ts; Rev. Warren I. Densmore, Headmaster & Director of Christian Ed.  
Sun HC 7, 8, 10 and Daily; C Sat 5-6, & by appt

#### CORAL GABLES, FLA.

**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 page 16*

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 15; 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.



# ATTEND SUMMER CHURCH SERVICES

Continued from page 15

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Avenue  
Sun HC 8, Ch S 10; 1S HC 10; Others MP; Tues  
& HD HC 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

## 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  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:  
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, 11, MP 8:30, EP & B 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; HD 10; MP 9:45, EP 5:30;  
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-  
8:30 & by appt

## NEW ORLEANS, LA.

**ST. GEORGE'S** 4600 St. Charles Ave.  
Rev. Wm. P. Richardson, Jr., r  
Sun 7:30 & 11

## 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

## CHEVY CHASE, MD.

**ALL SAINTS'** 3 Chevy Chase Cir.  
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr.,  
Th.B.; Rev. H. B. Lilley  
Sun 7:30, 9, 10; Daily 10

## OCEAN CITY, MD.

**ST. PAUL'S BY THE SEA** Third and Baltimore Ave.  
Rev. William L. Dewees, r  
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser;  
HC Daily 8, HD 10

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;  
Daily: MP 7:10, Mass 7:30; also 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 Low Mass, 9 Sung Mass, 11 Mat, Low  
Mass, Ser; Daily 7 Low Mass (ex Sat 9); HD 10;  
EP 5:30 Sat only; C Sat 5 & 8 & by appt

## 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

## 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. Hohenschild, r  
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

The Living Church

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,  
ex Fri 9:30

## BUFFALO, N. Y.

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

## 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

## 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;  
Wkdys: 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.

## 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, 9; High Mass 11; B 8;  
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)  
12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,  
7:30-8:30

## RESURRECTION

115 East 74th

Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8 & 10 (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; Daily ex Sat HC  
8:15; Thurs 11

## 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.

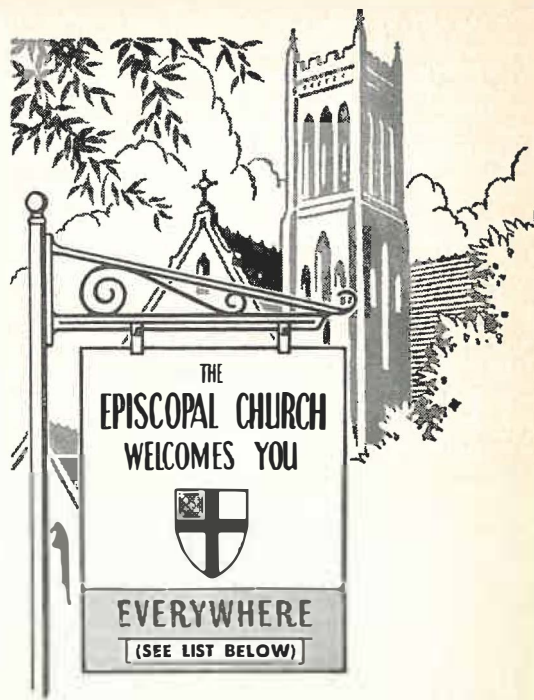
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

## ST. CHRISTOPHER'S CHAPEL

48 Henry St.

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeke, B.D.  
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), MP &  
Ser (2nd & 4th)

## ASHEVILLE, N. C.

**ST. MARY'S** 339 Charlotte Street  
Sun: Masses 8, 9:30, 11; Daily Tues, Wed, 7:30;  
Fri 7, Sat 9, C 5-6. Phone AL 2-1042

## FARGO, N. DAK.

**GETHEMANE CATHEDRAL** 204 9th Street, South  
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott  
Sun HC 8, MP 10, Wed HC 10

## PHILADELPHIA, PA.

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

## WAKEFIELD, R. I.

**ASCENSION** 159 Moin St.  
Rev. James C. Amo, r  
Sun 8, 10; Wed 9; C Sat 5-6

## RICHMOND, VA.

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

## SEATTLE, WASH.

**EPIPHANY** 38th Ave. & E. Denny Way  
Rev. E. B. Christie, r  
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

## SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand at 12th  
Very Rev. Richard Coombs, dean  
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8  
(Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

## WISCONSIN DELLS, WIS.

**ST. PAUL'S** Broadway and Elm  
Rev. Kilworth Maybury, v  
Sun: Parish Eu 8:45

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
William H. Wagner, Canon  
Sun 8:30, 10:45