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July 31, 1960

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# BOOKS

## Hope in a Small Village

**DR. SCHWEITZER OF LAMBARÉNE.** By Norman Cousins. With Photographs by Clara Urquhart. Harpers. Pp. 254, including many halftone plates. \$3.95.

A few years ago a 19-year-old boy in France encountered in an examination paper the question, "How would you define the best hope for the culture of Western Europe?" His answer: "It is not in any part of Europe. It is in a small African village and it can be identified with an 82-year-old man."

It does not take the acuity of a quiz-program performer to reidentify the "82-year-old man" in question with the famous Albert Schweitzer, about whom much has been written and about whom Norman Cousins, in *Dr. Schweitzer of Lambaréné*, gives not just another Schweitzer portrait, but a vivid, intimate, and altogether fascinating account.

Mr. Cousins, who is editor of the *Saturday Review*, had three immediate objectives in visiting Lambaréné: (1) he wanted to urge Dr. Schweitzer to complete the two literary works on which it had been reported that he had long been working, and to have the manuscripts in the meantime photographed against possible damage in a situation in which antelopes and other four-legged creatures have the freedom of the house; (2) he hoped that he could persuade the doctor to issue an appeal for world peace, for his was the one voice that would carry world-wide weight in this matter; (3) he wanted, on behalf of a teen-age organ enthusiast in America, to enlist the doctor's concern regarding an old church organ in this country whose value the adult members of the congregation seemed not to appreciate.

The story has something of the element of a treasure hunt as, with the help of Clara Urquhart, an old friend of the doctor's who acted as interpreter and photographer, it describes how Mr. Cousins attained virtual success in all three of his objectives. Woven around this main movement is a close glimpse of life at Lambaréné, its ups and downs, its humorous side, yet beneath it all that deeper purpose animating everything that Albert Schweitzer has put his hand to.

Mr. Cousins had the opportunity to talk with Dr. Schweitzer on many subjects. These included journalism, on which the doctor has this to say:

"I am worried about present day journalism. The emphasis on negative happenings is much too strong. Not infrequently, news about events marking great progress is overlooked or minimized. It tends to make for a

negative and discouraging atmosphere. There is a danger that people may lose faith in the forward direction of humanity if they feel that very little happens to support that belief. And real progress is related to the belief by people that it is possible" (pp. 175f).

In *Dr. Schweitzer of Lambaréné* Norman Cousins has given us a thrilling portrait of a great individual. The Appendix reprints Dr. Schweitzer's statement, "Peace or Atomic War?" released in two parts in April, 1957, and April, 1958, respectively.

FRANCIS C. LIGHTBOURN

## In Brief

**MODERN CATHOLIC THINKERS.** An Anthology. Edited, with a preface, by A. Robert Caponigri. Introduction by Martin Cyril D'Arcy, S.J. Harpers. Pp. xvi, 636. \$15. A wide number of modern Roman Catholic thinkers represented — as, for example, Jean Danielou, Christopher Dawson, Etienne Gilson, Henri de Lubac, Jacques Maritain, Max Picard, Sigrid Undset. Selections arranged under seven headings — God, Man, The Church, The Political Order, History, Religion and Culture, Witness. No index.

**THIS IS ROME.** A Pilgrimage in Words and Pictures. Conducted by Fulton J. Sheen. Photographed by Yousuf Karsh. Described by H. V. Morton. With an Introduction by Bishop Sheen. Hawthorn Books, Inc. Pp. 142. \$4.95. Rome as seen through the eyes of a nine-year-old boy, Jerry Cunningham, Bishop Sheen's grandnephew, who accompanied him on a visit to the historic city. A great many halftones alternating with text, and several color plates at the front.

## Books Received

**BILLY GRAHAM.** Revivalist in a Secular Age. By William G. McLoughlin, Jr. Ronald Press. Pp. xi, 269. \$4.50.

**PREDESTINATION** and other papers. By Pierre Maury with a memoir by Robert Mackie and a foreword by Karl Barth. John Knox Press. Pp. 109. \$2.50

**THE HYMN AND CONGREGATIONAL SINGING.** By James Rawlings Sydnor. John Knox Press. Pp. 192. \$4.50

**TOWARD WORLD LITERACY.** The Each One Teach One Way. By Frank C. Laubach and Robert S. Laubach. In Two Parts: Part I — Teaching Illiterates: Part II — Writing for New Literates. Syracuse University Press. Pp. 335. \$4.75.

**THE DREAM LIVES FOREVER.** The Story of St. Patrick's Cathedral. By Katherine Burton. Foreword by Francis Cardinal Spellman, Archbishop of New York. Longmans. Pp. xiii, 238. \$4.50.

**PROPHETS, IDOLS, AND DIGGERS.** Scientific Proof of Bible History. By John Elder. Bobbs-Merrill. Pp. 240. \$5.

**READINGS IN CHURCH HISTORY.** Edited by Colman J. Barry, O.S.B. Volume I: From Pentecost to the Protestant Revolt. Newman Press. Pp. xx, 631. \$7.50

**BEING MARRIED.** By Evelyn M. Duvall, Ph.D., and Reuben Hill, Ph.D. With chapters in collaboration with Sylvanus M. Duvall, Ph.D. Association Press. Pp. 440. \$4.95.

# 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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## SPECIAL FEATURE

Metropolis: Today's Mission Field  
Alfred W. Burns 8

## THINGS TO COME

### July

31. Seventh Sunday after Trinity

### August

- 6. Transfiguration
- 7. Eighth Sunday after Trinity
- 14. Ninth Sunday after Trinity
- 21. Tenth Sunday after Trinity
- 24. St. Bartholomew
- 28. Eleventh Sunday after Trinity
- 31. Brotherhood of St. Andrew, annual convention, Sewanee, Tenn., to September 4th.

### September

- 4. Twelfth Sunday after Trinity
- 11. Thirteenth Sunday after Trinity
- 18. Fourteenth Sunday after Trinity
- 20. National Conference of Deaconesses, executive committee meeting, annual conference, and retreat, at DeKoven Foundation, Racine, Wis., to 23d

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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July 31, 1960

# 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. (Most letters are abridged by the editors.)

## Serious Study

Your reporting of "the speaking in tongues" manifestation in several Episcopal churches of the nation [L.C., July 10th and 17th], and *Newsweek's* reporting of the experience at St. Mark's, Van Nuys, puts the Bishop of Los Angeles in the position of militating against the possibility of the Holy Spirit manifesting Himself extraordinarily in this diocese. While it may very well be true that we Episcopalians—clergy, laity, and bishops—may be somewhat fearful of the unusual, I should like to testify that Bishop Bloy has encouraged his jurisdiction to give serious study to the Spirit's witness among us, and we have been at work at it for the past several years. Perhaps, therefore, we shouldn't be so surprised at what has happened.

(Rev.) FREDERICK A. BARNHILL, D.D.  
Rector, St. Paul's in the desert  
Palm Springs, Calif.

I am delighted at your editorial, "Pentecostal Voices" [L.C., July 17th]. The attitude of the Bishop of Chicago in the matter of speaking with tongues is also refreshing and encouraging.

To assume that the gift of tongues is irrelevant to modern Church life might be to assume also that the New Testament is irrelevant.

I have heard reports of the gift of tongues having manifested itself among Episcopalians, and I do not doubt but that many other clergy have also.

Thanks to THE LIVING CHURCH and the Bishop of Chicago, the fair-minded and well-balanced people of our Church may keep their heads and examine the whole subject without prejudice.

(Rev.) ERWIN S. COOPER  
Rector, Church of the Redeemer  
Watertown, N. Y.

## Disregard for Priesthood?

The astounding situation which the Rev. James F. Madison calls to our notice in your issue of June 26th may represent a desire on the part of the minister(s) in question to be truly "ecumenical," in the misleading new use of the word.

At the same time, does it mean that the sectarian minister or ministers, conducting services, sacramental and non-sacramental, according to *The Book of Common Prayer* at the USNA, thus show their complete disregard for our priesthood? Or does it mean that these men, on the theory that there is no priesthood (only "the priesthood of all believers"), consider themselves as acting as priests in using parts of the Prayer Book which the Episcopal Church so definitely prescribes in that book to be said by a priest only?

Whatever may be the answer to such questions, how can any denominational preacher disguise himself and his (supposed) religious

Continued on page 11



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# The Living Church

Seventh Sunday after Trinity  
July 31, 1960

For 81 Years:

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

## EPISCOPATE

### Bishop Parsons Dies

"Almighty God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen."

This prayer of Edward Lambe Parsons, Bishop of California from 1924 to 1940, is one of three he wrote for the Prayer Book revision of 1928. The other two are the prayer for the family of nations (p. 44) and the collect for Independence Day (p. 263).

Death came to 92-year-old Bishop Parsons on July 18th. He died in San Francisco, where he had lived for some time with his daughter, Miss Harriet T. Parsons. He is also survived by another daughter, Mrs. Donald A. Dallas; a sister, Mrs. Reginald W. R. H. Hodgkin; and a granddaughter.

Though advanced age and ill health had removed Bishop Parsons from public activities for many years, he was still keenly interested in Church and civic affairs and was still sought out by Church leaders for counsel and inspiration.

In his own life and activities he carried out his prayer for fearless contention against evil and the establishment of social justice. He was long one of the leaders of the Church League for Industrial Democracy and other organizations in the Christian social movement.

A recognized authority on the Prayer Book and liturgical matters, he was author, with the Rev. Bayard Jones, of *The American Prayer Book — Its Origins and Principles*, published in 1937. He was a member of the Prayer Book Revision Commission which guided the 1928 revision and served as chairman of the Standing Liturgical Commission from 1930 to 1946. After his retirement in 1940, he served as professor of theology and liturgics at the Church Divinity School of the Pacific for seven years.

But his most memorable and controversial role in Church life was his chairmanship of the Commission on Approaches to Unity, from its formation in 1928 until 1943. The Commission was

charged with negotiating with similar commissions of the Methodist and Presbyterian Churches, looking toward unity. During Bishop Parsons' chairmanship, the only one of these bodies with whom serious and protracted negotiations took place was the Northern Presbyterian Church, then known as the Presbyterian Church in the USA.

Under the magic of Bishop Parsons' persuasiveness, the salient issues between the two Churches seemed to melt away in the committee rooms, and a series of proposals for concordats, joint ordination services, and other steps toward organic unity were hopefully put forward, only to be withdrawn after embittered Churchwide discussion.

At the Convention of 1937, a "Declaration of Purpose" to achieve organic un-



San Francisco Examiner

Bishop Parsons with Bishops Shires and Pike  
Under his magic, the issues melted away.

ity was adopted, but it was not carried out because of the intensity of opposition.

In 1946, three years after Bishop Parsons' retirement as chairman, the Commission asked the Convention not to adopt a "Proposed Basis of Union," but to receive the statement and commend it to the Church for study. The Convention rejected the request and gave the Commission a new directive aiming at a more limited goal than "organic union."

Requiem Eucharist and burial took place on July 21st, with Bishop Pike of

California, Bishop Millard, Suffragan, and Bishop Shires, retired Suffragan, celebrating and assisting at the request of Bishop Parsons. Memorial gifts will be given to the Grace Cathedral Building Fund. Bishop Parsons' ashes will eventually rest in the cathedral.

## AFRICA

### Congo Report

Amid the turmoil and bloodshed of new-won independence in the Belgian Congo, where Congolese troops have mutinied and attacked European and American white missionaries and others, word comes from THE LIVING CHURCH's correspondent in Northern Rhodesia that Anglican work is unaffected in the Congo, for the simple reason that there isn't any.

He reported no mutiny in Ruanda-Urindi, where Anglican work is strong, because Belgian troops disarmed local forces. Later reports in the secular press say that fighting has broken out in the Belgian trust territory.

## CUBA

### Dean Resigns

The dean of Havana's Holy Trinity Cathedral has resigned, effective August 1st, and will be replaced by the Rev. Milton R. LeRoy. The Very Rev. Edward Pinkney Wroth, Jr., became dean in 1953. His plans after returning to the states were not announced. Mr. LeRoy also went to Cuba in 1953 and has served as professor of pastoral care at El Seminario Evangelico de Teologia, Mantanzas. He is resigning this post, but will continue as secretary of Christian education for the missionary district of Cuba.

A responsible source at National Council's New York headquarters told THE LIVING CHURCH that the departure of Dean Wroth in no way indicated any breach between him and Bishop Blankingship of Cuba. On the contrary, the source said, the move was planned four months ago in complete amity. The same source said that the dean had six children, that the unrest in Havana was acute, and that in recent months there has been a great decrease in the number of American Episcopalians in Havana and in the cathedral congregation.

**Prediction: "Kneel-in"**

The Episcopal Society for Cultural and Racial Unity has sent a letter to 1,200 college chaplains and other Churchmen closely connected with college work. Reviewing racial and political events this year the letter predicts a "kneel-in" phase for the student protest movement against racial discrimination.

The society reports that its membership has now reached the first 1,000th mark. A board of directors meeting is scheduled for September 23d-24th in Washington, D. C.

The Most Rev. Joost de Blank, Archbishop of Capetown, is to be the guest of ESCRU at General Convention in Detroit, in 1961, and will address the society at a dinner session. Persons interested in obtaining reservations for the dinner should contact the society at 522 Atlanta National Bldg., 50 Whitehall St., S.W., Atlanta 3, Ga.

**DEACONESSSES****Add Three**

"Take thou Authority to execute the Office of a Deaconess in the Church of God, committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

With these words, and the laying-on-of-hands by a bishop, three candidates were admitted to the office of deaconess in June.

Deaconess Frances Campbell was set apart on June 27th at St. Paul's Church, Lansing, Mich., by Bishop Crowley, Suffragan of Michigan. She was presented by the Rev. William S. Hill, rector of St. Paul's Church, Lansing.

Deaconess Stella Englebert and Deaconess Ann Sherman were set apart at St. Augustine's Church, Wilmette, Ill., June 29th, by Bishop Street, Suffragan of Chicago. The Rev. John F. Plummer, rector emeritus of St. Michael and All Angels' Church, Berwyn, Ill., presented Deaconess Englebert, and the Rev. Robert A. Reister, rector of St. Augustine's Church, Wilmette, presented Deaconess Sherman.

Deaconess Campbell served for many years in state institutions in Michigan, first in the state hospital for epileptics and then with her husband as cottage parents in the treatment cottage at Boys' Vocational School. Later they served at the Mt. Pleasant Home and Training School for mentally retarded children. Deaconess Campbell's husband died in 1957, and in October 1958 she was accepted as a candidate and began her studies for the office of deaconess. She will work as director of St. Anne's Home for handicapped children in the diocese of Virginia.

Deaconess Englebert is a graduate of the former Chicago Church Training School. Since her graduation in 1938 she

has served on the staff of the City Missions, in Chicago, as assistant to the chaplains in diocesan, city, and state institutions. She will continue to serve in this position.

Deaconess Ann Sherman after her graduation from MacMurray College, Jacksonville, Ill., in 1956, taught school for two years before beginning her studies and training at the Central House for Deaconesses. She was organist at the Church of St. James the Less, Northfield. She will be teacher of secular and Christian education at St. Anne's Home for handicapped children, in Virginia.

In our cover photo, Deaconess Englebert, who has just been made a deaconess, watches with an acolyte and Fr. Reister, while Deaconess Sherman receives the laying-on-of-hands by Bishop Street.

**PUBLIC AFFAIRS****Essence of Belief**

Christians were urged by the Rev. Canon John W. Pyle of the Cathedral of St. John the Divine, New York City, to "strike a blow for Christ" by supporting the oppressed countries behind the Iron Curtain.

"We must make commitments even though the risk is great," Canon Pyle said in a service that marked the opening of Captive Nations Week — a national observance proclaimed by President Eisenhower to underscore the support of the American people for those under Communist domination.

"It is entirely right for us to launch out against oppression," Canon Pyle said in his sermon:

Observing that the "very essence of a belief in the right thing involves risk," Canon Pyle declared: "The most dangerous thing we could do now would be to seek security and safety and forget about those in need." [RNS]

**MISSOURI****Religion and Culture**

The Institute on Religion and Culture, held at Thompson House, Webster Grove, Mo., June 12th-19th, had as its goal the examination of today's culture in the light of the Christian Gospel, and the helping of a selected group of young people to find their place in it. Sponsor of the institute was the department of Christian education of the diocese of Missouri.

Included in the conference were discussions of leisure and recreation ("If you cannot use leisure time creatively now, what will you do when you are old?"); man in search of himself (led by a psychiatrist who said, "Make the creative man 'well-adjusted' and he will cease to be creative."); communication and art; architecture; music; the economic structure of the culture; freedom and faith; wor-

ship; and prayer (led by Bishop Cadigan of Missouri).

Visits to theaters, art gallery, and a jazz night spot were followed by discussion as to their place in modern culture.

**SOCIAL RELATIONS****Emotions and Barriers**

The conflicts of interests and loyalties in community life was the subject of a forum attended by 150 Episcopalians, Protestants, Roman Catholics, and Jews of the Lake Mahopac, N. Y., area recently. Two priests of the diocese of New York took part in the meeting.

The Rev. Louis L. Mitchell, Jr., vicar of the Church of the Holy Communion, Lake Mahopac, initiated the forum; the Rev. E. J. Rooney, acting director of the department of Christian education of the diocese of New York, led it. Mr. A. E. Brownbridge, director of the department of Christian social relations of the diocese, led a discussion group.

Lake Mahopac is a resort with a largely Gentile population in the winter and an influx of Jewish people in the summer. A school for emotionally disturbed children has attempted to locate nearby. The forum considered the problems of disturbed children's adjustment to life, prejudice, and the barriers which exist between people.

Two mental health clinic supervisors, two psychologists, a school social worker and two school teachers also participated.

**THE ARTS****Free of Duty**

English stained glass has been admitted to the U.S. free of duty since 1930, under certain provisions of the customs rules for installation in a religious edifice. In 1959, a protest was made by the Stained Glass Association through one of its members that certain work produced by J. Wippell & Co., Ltd., of Exeter, England, in coöperation with the studios of George L. Payne, Inc., Paterson, N. J., was not eligible as a work of art under the wording of the customs law. The Customs Court of New York ruled that in their opinion the window was a work of art and thus complied with the customs law to be entered free of duty.

The decision was protested and a second customs case was tried in Washington, D. C., and on July 6th the Customs Bureau ruled on the evidence submitted that this work is a work of art and is to enter duty free.

**HOLY LAND****From Earthquake, Fire, and Flood**

Premier Hazza al-Majali of Jordan, acting on the personal instructions of King Hussein, has announced that a special

committee of local architects will be set up to study the "dangerous state" of the Church of the Holy Sepulchre in the Jordan-controlled Old City of Jerusalem.

The ancient church was originally built during the reign of Roman Emperor Constantine the Great on the traditional site of Christ's Crucifixion. The present church is largely the work of 12th and 13th century crusaders. It was severely damaged by earthquake in 1927, by fire in 1949, and by unusually heavy rains in 1954. Restoration work was begun in 1958, but it has been estimated that \$1,500,000 will be needed to complete repairs.

The Church of the Holy Sepulchre is jointly controlled by the Greek Orthodox, Roman Catholic (Latin Rite), and Armenian communities, with Ethiopian Coptic, Egyptian Coptic, and Syrian Orthodox groups occupying and controlling some of the smaller interior sections. The experts on the special committee will be drawn from the three major religious groups.

[RNS]

## IRON CURTAIN FILINGS

### Substitutes

The launching of an intensive campaign to replace Christian feast days in the Soviet Union with non-religious holidays was approved at an All U.S.S.R. Congress of Scientific Atheism, according to Moscow Radio.

The station said that in many of the Soviet republics the "Winter Festival" has already replaced pre-Lenten observances, the "Spring Festival" has been substituted for Easter, and the "Tree Planting Festival" has replaced Pentecost.

[RNS]

## NCC

### The Bible and the Act

A suggestion that Protestant, Catholic, and Jewish leaders get together to approve a mutually acceptable version of the Bible for use in public schools, and caustic criticisms of the National Defense Education Act of 1958 marked the annual meeting of the National Council of Churches' Committee on Religion and Public Education, July 11th to 13th in New York City.

Taking part in a panel discussion on the version of the Bible that should be used in states where daily Bible readings are required or permitted in the public schools, the Rev. Walter Abbott, S.J., editor of religion and humanities of the Jesuit weekly *America*, said that he sees eventually a "common translation of the Bible acceptable to all faiths." Predicting that this would take 25 years, he called in the meantime for Protestant, Roman Catholic, and Jewish authorities to approve acceptable passages for use in the public schools.

One committee member warned that the National Defense Education Act could

"stifle initiative on the part of individual students by standardizing education."

The act, up for renewal next year, provides capital to colleges and universities for loans to deserving students. Although the institutions may set some of the eligibility terms, they are limited to consideration of those students who plan to become teachers or to study science, engineering, mathematics, or foreign languages.

## CANADA

### Eskimo and Mohawk

The Rev. Armand Tagoona and the Rev. Glendon Brant, recently ordained, are, according to the *Canadian Churchman*, the first Eskimo and the first Mohawk to become priests in the Anglican Church of Canada.

Mr. Tagoona, 34, of Rankin Inlet, on the west side of Hudson Bay, was ordained May 27th in St. James' Cathedral, Toronto.

Mr. Brant's ordination was arranged to coincide with the 176th anniversary of the arrival of the Mohawks at Tyendinaga on the Bay of Quinte on May 22, 1784. He was ordained in Christ Church, Tyendinaga.

## ORTHODOX

### Pre-meeting Meeting

Ecumenical Patriarch Athenagoras has decided to convene an inter-Orthodox meeting on the Island of Rhodes September 25th through October 2d.

It was previously announced that such a synod was being organized preparatory to a Pan-Orthodox Council to be held later, but until now the date of the synod had not been disclosed.

The Rhodes meeting is expected to be attended by representatives of all the Eastern Orthodox Patriarchates and Churches, those in Communist countries included.

Besides discussing the projected Pan-Orthodox Council, the Rhodes meeting will deal with the topic of Christian unity, especially in the light of the ecumenical council summoned by Pope John XXIII.

[RNS]

## JAPAN

### Memorial to Front-liner

Six years ago the annual convention of the house of young Churchmen of the diocese of Los Angeles undertook to sponsor the erection of a memorial chapel in Sendai, Japan. On May 5th the chapel was consecrated and dedicated.

The chapel, which is named the Church of St. Francis of Assisi, is a memorial to the Rev. Robert Crane, former rector of All Saints' Church, San Diego, Calif. Fr. Crane was a chaplain of the 40th Division of the California National Guard and was killed during the Korean War. He was



From a Division and a house, a chapel.

known as the "front-line chaplain" because he traveled the battlefields taking the Sacrament to the men. He was killed on such a mission.

The men of the 40th Division began a fund for the Chaplain Crane Memorial Chapel, to be built in Sendai where Fr. Crane had visited and where he hoped to continue his ministry after the war. Their original gift of \$5,000 was supplemented by the pledge of the young Churchmen of the diocese of Los Angeles to underwrite an additional \$15,000 of the cost.

## ENGLAND

### The Job of a Writer

The preface to the new edition of *Crockford's Clerical Directory*, the 1,956-page reference book which gives condensed biographies of clergymen in the Anglican Communion, except those of the Episcopal Church, the Nippon Seikokai, and dioceses of the Chinese Church inside Red China, brought forth a response from the Archbishop of Canterbury.

Said the anonymous preface:

"... it is very possible that before the next general election, Mr. Macmillan will have to nominate a new Archbishop of Canterbury.

"The Church does not want a colorless, quiet, efficient administrator. . . . The Lambeth administration has been largely remodeled by Dr. Fisher, something that needed to be done and has been well done, and his successor need not be greatly worried by such matters. The new archbishop must, of course, have a reasonable competence at business, but he need not have more, and it would be a disaster if he were thought of as primarily an administrator. Nor should he be a man who will make frequent pronouncements.

"He need not be a popular speaker, broadcaster, or television figure, but he must be a man who, when he speaks, commands respect because he has something of worth to say."

Said the Archbishop of Canterbury, at a dinner in London:

# AROUND THE CHURCH

"There you have an admirable preface about the Church of England — all slightly wrong. I suppose it is the job of a writer not to be dull, and so he gets it all a bit wrong."

The Archbishop suggested that the writer's words would not sound so weighty if it were known who he was.

## Double Life

The Rt. Rev. Arthur Mervyn Stockwood, Bishop of Southwark, will open a night school for training clergymen, starting in September.

Students at the school will be men who for various reasons cannot spend two or three years in a normal theological training college. Instead, they will train for their ordination at classes in the Southwark Cathedral's chapter house on evenings and weekends. During the day, they will carry on their regular outside employment. [RNS]

## COMMUNICATIONS

### Women of the Bible

A new kind of "women's problems" show is to begin on television in Washington, D. C.

Each morning a five-minute sketch of women of the Old and New Testaments will be presented by the National Capital Area Council of Churches on Washington Station WTTG. Miss Lisa Sergio will present character sketches of women of the Bible, highlighted by photographs of the places where they lived as well as great artists' conceptions of how they looked.

Miss Sergio, an active Churchwoman, was a radio commentator in her native Italy. She is a member of the board of managers of the radio and film commission of the National Council of Churches. [RNS]

## NEW HAMPSHIRE

### Apostolic Example

The convention of the diocese of New Hampshire met at Dover in May.

In a resolution affirming its sympathy and admiration for those suffering in South Africa because of Christian witness, the convention also placed on record its determination to work toward eliminating all aspects of racial discrimination and injustice within our own nation.

A resolution commending the Tamworth Plan was passed by the convention:

"Whereas in the town of Tamworth [N.H.] the vicar of . . . St. Andrew's-in-the-Valley ministers faithfully, after the example of the Apostolic Church, to all members of the community, and Whereas the members of the Chocorua Baptist and Tamworth Congregational Churches received . . . the ministry of word and sacrament at his hands, Resolved

Continued on page 12

At the new diocesan mission of **St. David's**, in the Albany suburb of East Greenbush, N. Y., some 50 laymen representing the **Episcopal Men** of the diocese, met on a recent Saturday morning with Bishop Brown, Suffragan of Albany, for the Eucharist and breakfast, and then spent several hours **ringing doorbells**. They turned up at least 60 Episcopal and unchurched families and individuals, beyond the initial group which formed the new congregation on Ash Wednesday.

The vicar, the Rev. George G. Greenway, Jr., resigned the rectorship of Grace Church, Mohawk, N. Y., to head this diocesan mission venture.

The *Olympia Churchman* has made awards in the second annual judging designed to encourage the **improvement of parish journalism**. A special sweepstakes award for journalistic excellence went to the *Epistler*, St. Paul's Church, Seattle. Other awards: best monthly newsletter: *St. John's Journal*, Gig Harbor; best weekly newsletter: the *Rector's Letter*, Christ Church, Tacoma; best weekly printed paper: the *Rubric*, St. Mark's Cathedral; best weekly mimeographed paper, the *Outlook*, All Saints' Church, Seattle.

The 1960 **Wading River youth conference**, sponsored by the American Church Union, met at Camp DeWolfe in the diocese of Long Island recently and brought together young people from five dioceses, in an enrollment **33%** higher than last year. The Rev. **Richard A. Isaac**, chaplain at St. Mary's School, Peekskill, N. Y., and newly appointed national chairman of the ACU youth committee said that the Wading River conference, now in its second year, is a part of the ACU's "Soldiers and Servants of Christ" program which plans similar conferences for 1961 in a number of locations.

During the months of May and June the congregation of **St. Richard's Church**, Winter Park, Fla., witnessed all **seven sacraments**, completing the list with the ordination to the diaconate of Mr. James Edwin Rasnick.

**St. Mary's Chapel**, built at the district of **Salina's** new **conference center** by funds from the United Thank Offering, and standing on an elevation in the fields of western Kansas, was dedicated on Rogation Sunday. Made mostly of glass, the chapel provides a view of the surrounding prairies and wheatland, and the nearby man-made lake.

The 57' wooden cross serves as a landmark from any point on the lake or surrounding countryside. By request, the cross is lighted to serve as a landmark for boats by night as well as by day.

The Department of Christian Education of the National Council has announced a new **service for small Church schools**. The quarterly *Small Church Schools Bulletin* is available at \$2 per year.

Late in June a united **service of witness** was held at the Holy Cross Polish National Catholic Church in Youngstown, Ohio. Participating were Episcopalians and Polish National Catholics. Arrangements for the service were made by the American Church Union's Youngstown regional branch. The service, except for the sermon, was in Polish.

Among the 13 "**rural ministers of the year**" from 13 Southern states honored by the annual Church and Community Workshop sponsored by Emory University in Atlanta, Ga., was the Rev. **William S. Stoney**, rector of the Church of the Ascension, Hagood, S. C.



Salina's St. Mary's Chapel: In the prairies, a landmark.

# Metropolis:

Today's

Mission

Field

*The author raises the question,*

*"Will the Church be*

*perpetually on the move,*

*escaping from reality?"*

by the Rev. Alfred Warren Burns  
Chairman, Department of Missions  
Diocese of Washington

**S**tating that the "solution of urban problems is easily the number one domestic issue of the United States today," the Hon. John V. Lindsay, Congressman from New York City, summarized his address at the 29th Annual Housing Conference, held in Washington in March.

Ten years ago we were still on the border line between a rural and an urban culture. Today more than two-thirds of our people live in metropolitan areas.

It is true that a large percentage of this phenomenal increase is occurring on the suburban border of metropolis, and to date non-Roman Christianity has cultivated a fruitful harvest in suburbia. We cannot neglect this mission. But two pertinent factors need to be borne in mind. First, the inner city will from this time on expand in direct proportion to the growth of the entire metropolitan area, "invading" many of our current suburbs. Second, the population of the inner city will be increasingly non-Roman, reversing a trend of a century or more.

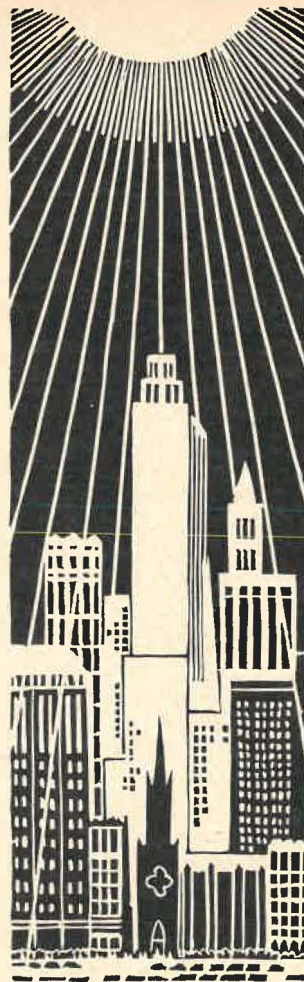
These factors are of profound signifi-

cance to the Church. The membership of the working and "real lower" classes in our Church, which classes embrace two-thirds of the population of our country and include the vast majority of urban inhabitants, has been variously described as "significantly few," "in small numbers," and "a fraction of 1%."

It was the consensus of the second Conference on the Church and the Inner City, held in Chicago in early January, that "the great mission of the Church during the 1960s will be its mission to the inner city."

But what is the inner city? If we are to grasp the enormous complexity of our mission, we must be alert to the intricate changing patterns of this "field white to harvest." The inner city, for our purposes, may be divided into four major categories (one not as yet really "inner"). It must be remembered that these four classifications are transitional and overlapping.

First, at the heart of the inner city is the business district. What is of greatest



significance is that the trend toward decentralization is now in the initial stages of reversal. Metropolis cannot survive culturally, economically, socially, or politically, without a vigorous core. All the evidence to be gleaned from the exciting new field of city planning points toward the redevelopment and expansion of the central business district.

What does this mean for the inner city church? As the business center of the inner city lives and grows, the large downtown church, with its specialized ministry to transients, to professionals and working people, and to a metropolitan constituency, will perforce continue. Newer and larger hotels in its vicinity will give fresh emphasis to its justification as a mecca for visitors. And it is conceivable, in these times of unpredictably rapid change, that an increase in town house apartments in the inner city will restore to the business center church something of a residential nature and mission. It needs to be kept constantly in mind, however, that the downtown metropolitan church is not an urban church in the true sense of the term. It may even be largely a "commuter church" for suburbanites. Occasionally it is little more than a glorified preaching station for sight-seers. It could be a source of overpowering witness for Christ to the needs of the changing city.

Also near the core of the inner city, in the second category, are the slums.

But while considerable progress has been made to date, slums are still growing more rapidly than they are being replaced. There are several reasons for this. First, comprehensive planning of the kind required demands an unusual degree of understanding and coöperativeness on the part of civic and political leaders. To transform one blighted area and leave its immediate surroundings unchanged is like trying to sew a new patch on a worn-out sleeve. Secondly, the relocation of displaced persons presents an enormous problem, with many ramifications. Concerned response to individual human need is essential if slum conditions are not simply to be transferred to other areas. Thirdly, private enterprise still finds a safer return on its investment elsewhere.

Tragically, long before blighted areas have been reduced to slum status, the churches will have followed "their" people into more acceptable neighborhoods. Should any of the non-Roman churches remain, as they are obligated to do if their mission is understood as parochial rather than congregational, they will find a far more difficult and demanding vocation among Christ's poor. If the locale in which they serve is beyond rehabilitation, the churches of the slums may also be confronted with enforced displacement, yet their faithfulness to their mission might well have helped to avert such deterioration.

Nowhere is this factor of community change more critically illuminated than



in the so-called "gray," or "mouse," area ringing the slums and the central business district. This, our third category, is the inner city in transition. Its once quiet neighborhoods will be the first to feel the impact of those displaced by redevelopment elsewhere, and its restrained dignity of former years is in process of being transmuted into the strident slums of tomorrow.

There are many facets to the sociology of the gray area. Its often substantial housing may withstand for a time the deterioration typical of adjacent slums. But unless committed internal forces are at work to preserve its integrity, it must inevitably succumb to the many external pressures exerted upon it. It will become the inheritor of conditions bequeathed to it by the transformation of the central core. Many of us are familiar with the sociological patterns of the city from the late 19th century down to the time of World War II: ever-widening circles of outward migration from the center. These patterns have been greatly accelerated and at times all but obliterated by post mid-century circumstances. Since in many cities "middle-class and upper-bracket" town houses and apartments are replacing the lowest standard housing of yesterday at the city's center, the thrust of urban blight on the inner edge, and of rapidly changing neighborhoods on the outer edge of the gray area, are increased.

### The Crux Is Gray

The crux of the mission of the urban church is to be found in the gray area. The most obvious immediate needs of this church are those of maintaining what are often over-sized properties under declining financial support, and of evangelizing an entirely new and different constituency with increasingly meager resources of funds and personnel. It is not my intention to presume to suggest practical answers to problems which have so far baffled the best minds of the Church, but rather to underscore again the Church's desperate need to confront and meet this challenge. It must be remembered, however, that the gray area is continuously subject to change: the more depressed it becomes, the more certain will be its renewal or redevelopment. Its inner edge may well become the right-of-way for the inner belt freeway, and extensively the site of large motor hotels. The church in the gray area, both for its own salvation and for the salvation of the people of its neighborhood, cannot afford to seek escape. Indeed, it is obligated to remain, and to take a dynamic lead in the entire process of community improvement and renewal.

Only the element of time separates the problems and challenge of the gray area from those of the outer city. In fact, the outer city is always on the edge of, and subject to encroachment by, the gray area. For this reason, the outer city con-

stitutes, in effect, a fourth category in the sociology of urban change. It is always on the verge of becoming the inner city. But while the gray area is typified by radical socioeconomic upheaval, the outer city is first subject to the pressures of racial evolution. In either case, there is a critical point beyond which rapid transition takes place. In the outer city, "once the proportion of nonwhites exceeds the limits of the neighborhood's tolerance for interracial living, the whites move out."

Urban change is epitomized in the migration of the Negro from the country to the city.

### Cutting Edge

Adaptation of a once rural people to urban living poses many problems of the magnitude, though not necessarily of the kind, which involved European immigrants to our shores before 1920. However, the exodus of the more prosperous Negroes to the outer city reflects primarily a natural outward migration on the part of those conditioned, often through several generations, to the mores of urban culture. And it is in the outer city that the cutting edge of the integration issue is to be found!

The church of the outer city frequently faces problems and opportunities similar to those of the churches of the gray area, but because of the time differential, this church should be better able to anticipate, and to prepare for, the difficulties involved. This church is not often crushed by the burden of excessive property. Its membership still finds it accessible, though their loyalty to it, being of more recent vintage, may never have reached the intensity exemplified by many to the "grand old parishes" nearer the center of the city.

Nevertheless, this church of the outer city is lost unless it can either adapt readily to its changing neighborhood, or else lead the way in neighborhood stabilization. And this raises a final inescapable question. For even the outer city has no limits; the suburbs of today will be urban tomorrow, and they too will be subject to racial change. Will the Church be perpetually on the move, escaping from reality? As the inner city is redeveloped or renewed, and resettled by many satiated with the green grass of suburban living, it is inevitable that the effects of a continuously displaced population will be felt in the farthest reaches of the metropolis. One need not look farther ahead than 1980 to see many of the slums of the future in suburbia.

And so our first conclusion is this, that no church will be exempt from direct involvement in urban change. Therefore every parish must subject itself to radical reappraisal. The church, whether as parish or as diocese, which seeks only its own self-preservation, will die. Its clergy and its people will already have died spiritually. Our Lord said: "For who-

soever will save his life shall lose it; but whosoever will lose his life for my sake and the Gospel's shall find it." Certainly this applies to the Church, the fellowship of all believers!

Let us not fool ourselves. Racial integration in the Church is not the whole issue, though it is at the heart and soul of it. We are not even evangelizing a major segment of our white population. Do we intend to continue to be essentially a "culturally elite" Church? "Until we can look at the people living in the decay and dirt of some of our downtown areas, people who may speak a different language or have skins of another color, and say, 'These are our people,' no amount of study of methods nor accumulation of techniques will be effective in our inner city work. Until we realize that these are our people whom God has sent us into the world to reach with His Gospel, our doctrine of man is defective."\*

Secondly, while we conclude that sincere and honest discussion by all concerned is essential, neither time nor much talking will in any way mitigate the awful confrontation: as our Lord turned His face toward Jerusalem, knowing full well what would happen to Him there, so we, turning our face toward the inner city, must know, and experience, its Calvary. The alternative, the only alternative, is denial, even betrayal. The mission of the urban church is going to mean crucifixion.

### Needed: Consecrated, Committed Priests

The compelling need in the Church today is for priests who are consecrated, committed, and converted. It is essential that our seminaries present the challenge of the urban ministry with the directness and forcefulness hitherto reserved for the overseas missionary field. Above all, it is vital that the Church as a whole overcome, by the Grace of God, its besetting sin, the idolatry of the successful parish.

Finally we must conclude that the Church's mission is its parish — its mission is to people whoever they may be. The mission of the diocese is its parish, which is the entire diocese. In this, as in another sense, the Church's parish, the Church's mission, is "the world." As baptized and confirmed Christians we are all inseparably a part of this mission. If then the Church cannot afford, under its Divine commission, to turn its back upon the setting of the world's life which today predominates, no more can we, as diocese, parish, or individual communicant, afford to turn our back upon this world of the city. Let us not deceive ourselves. If the Church's mission to the city means crucifixion for some, let it mean at least a self-sacrifice that hurts, and gives life, for the rest of us!

\*From an address to the Chicago Conference on the Church and the City, by the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago.

## War Against Communism

Last October, when the false sun of Khrushchev's smile was apparently thawing the Cold War, we rejoiced editorially at the improvement in international relations, but we concluded with these words, "The Church of Christ continues to bear witness to a Gospel that remains at war with communism and with every other enemy of the Lordship of Jesus Christ."

We do not know to what extent the sharp changes in the winds of international affairs reflect real changes in the underlying policies of the great nations of the world, and to what extent they represent a war of nerves which the Soviet Union considers it politic to wage. We are not convinced that it matters very much which alternative is true, for either is full of serious threats to peace and survival.

The world of 1960 is dominated by two great powers. One is militantly atheistic in religion, materialistic in philosophy, and centralized in finance, industry, and politics to a degree unique in world history. It has proved itself capable of great feats of civil and military organization, invention, and production.

The other great power, the United States, is officially without a commitment to any specific religious view, but it has grown up within the framework of Judeo-Christian ethics and belief. It has been tainted by materialistic philosophy, and a polite skepticism about the main premises of the Christian Creed is very common among its citizens. Though it has seen a marked trend toward centralization in both political and economic power, it remains, in comparison with the Soviet Union, a loose coalition of interests, opinions, and theologies.

### The Red Orbit

These two powers dominate but do not absolutely rule the world. Under the Soviet Union's influence and inspiration stands Red China, a nation of enormous potential, mightily striving to imitate and improve upon the Russian example in bringing a materially backward country into a state of high industrialization and great military power. There are also the satellite countries, living on the borders of the Soviet Union and exercising varying degrees of autonomy within the Soviet orbit.

America finds her allies among a diverse group. The elder generation of great world powers of western Europe generally accept our leadership, for they have no other way to turn. They view us with no little suspicion, and sometimes with the condescension of the old aristocrat for the upstart. Yet they are products of essentially the same religious and philosophic concepts as we — more accurately, they are our godparents. Most of the Latin American countries remain in our orbit — though somewhat restlessly.

Finally, there are the uncommitted and marginal

countries, many of them new states struggling with the problems, hopes, and terrors of newly won independence. Every difficulty in such lands (the Congo is a current example) leads to calls for help from East or West by the various parties to the controversy.

This marshaling of the world's forces is full of great and immediate danger. It seems to thoughtful people everywhere inconceivable that the great nations could launch a war of total or near-total destructiveness. But it seems almost equally inconceivable that the genuine and serious issues dividing the world can be resolved before a fatal blunder on someone's part initiates that war.

In this situation, the Christian feels great concern, but he is, if he holds his faith firmly, protected against panic or hysteria.

The Christian's God is the God of righteousness, the God of history, the God of love. His will is what will be done. He is the God of all men — though many reject Him. Ultimately, then, the Christian must offer up the world, with all its brokenness, all its divisions, hates, and sins, to God in humility and prayer. Neither our strength nor our wisdom guarantees us security or even survival. "Except the Lord keep the city, the watchman waketh but in vain" (Ps. 127:2).

### Even unto Death

The Christian is called, in relation to his enemies, to a difficult double duty. He is, by Christ's own command, to love them. He is to pray that God may bless them, and most particularly that He may bless them by bringing to them the saving knowledge of His Gospel. Yet, insofar as the policy of communism is materialistic, irreligious, and atheistic, the Christian is called to oppose this, even unto death.

Most American Christians believe that they enter into this struggle with communism with a preponderance of the right on their side. But it must never be forgotten that God's judgment is sometimes visited upon the semi-righteous before it is visited upon the infidel. God, we know from the Bible and history, has often used the power of pagan empires to chasten the children of God.

The Christian is called to a most profound self-searching, that he may know wherein his faults have combined with those of his enemies to give affront to God.

The Christian is called to offer help to all in need — the Gospel to those in darkness, food to the hungry, freedom to the captives, medicines and care to the sick. This is a command which transcends the practicalities of statecraft, and in its fullest expression it must, therefore, be the act of the Christian community rather than the state.

The Christian is called to the inner peace that stems from the sure and certain hope of the victory that Christ bought for us upon the cross.

Nothing has happened, and nothing can happen, to shatter that hope. It must be the Christian's fervent prayer that, in the midst of turmoil, fear, darkness, and the imminent threat of death, the Light that shines brightest in darkness may rouse in the hearts of all men that saving hope.

Continued from page 3

## Overload

(fiction)

by Bill Andrews

July 27, 1960. Mrs. Lacey called me at my office this afternoon to complain about the electrical system at the parish hall. "I've blown out three fuses," she said, "and I just don't see how you can expect me to manage this supper for the lodge. What am I to do?"

I considered telling her I didn't expect her to do anything, because I didn't know what lodge, or why she was cooking for it, or what it was doing in the parish hall in the first place. But remembering both her loquaciousness and her militancy, I refrained. Instead, I asked her what appliances she had been using.

The list was impressive — a roaster, an electric frying pan, an ice-cream freezer. Also the fans were on, and since it was a hot afternoon the refrigerator was doubtless working overtime. I tried to explain to her what it meant to overload an electrical circuit, but she had no patience with all that. "Excuses, excuses!" she snorted. "Well, if you can't help me, I'll get somebody who can." I tried to give her the name of a good electrician, but she had hung up before I could do so.

When I got off my commuter train in Oakburg at 6:15, the town fire truck was returning to the fire house. Luke Spaulding yelled from the truck to me, "Hey, better get over to the church. You've got you a mess!"

He didn't overstate. The church lawn was trampled. Shrubbery was torn up where hoses had been dragged through it.

There was no damage to the basic structure, but the interior was badly smoked up, the carpeting was water soaked, and part of the wall of the kitchen had been torn out by the firefighters.

Mrs. Lacey and the ladies of the lodge had departed, but Lt. Burns of the fire department had just completed his investigation. He held up for inspection a scorched penny. "We found this in the fuse box," he said. "As I understand it, some lady was trying to cook a supper. When the overloaded fuses blew out, she asked some deliveryman what to do about it. He said he'd fix it — and, brother, he sure did!"

So, I'm sitting up late tonight trying to work out a plan for rewiring the building so as to put the various wall outlets in the kitchen on different circuits. But even if I can do this, I wonder how we can educate Mrs. Lacey and the other eager dinner-cookers on the perils of overloaded circuits, and the sheer insanity of replacing burned out fuses with solid conductors.

beliefs, by vesting himself in the sacred habiliments of the priesthood and so presenting himself before the congregation? I hope that due protest may be made to the authorities both of our Church and of the USNA.

L. F. ELLSBREE

Boston, Mass.

The amazing report of Fr. Madison [L.C., June 26th] that "... one of the general Protestant chaplains" (at the U.S. Naval Academy at Annapolis) "offers a Communion service, every word of which is 'in accordance with *The Book of Common Prayer*,' and he is dressed in a cassock, surplice and stole in the color of the season," is bound to stir both contempt and indignation towards that chaplain. How can he perpetrate such a deception while at the same time supposedly engaged in an act of worship?

SARAH DICKSON LUTGE  
(Mrs. H. Karl)

Brooklyn, N. Y.

Fr. Madison, writing in your June 26th issue of a general Protestant chaplain at Annapolis who "offers a Communion service, every word of which is 'in accordance with *The Book of Common Prayer*,' and (who) is dressed in a cassock, surplice and stole in the color of the season," is probably right in saying that "We cannot nor do we wish to control the rites and vestments and ceremonies of military chaplains" at Annapolis.

At the same time, were such a general Protestant chaplain there, as he tells us about, to wear at his Communion service the vesture of a Masonic chaplain, or of a rabbi, or of a Roman Catholic, who would not be justified in thinking that he was either attempting a fraud as to his true ministry, or was lacking in sincerity, and minus a sense of fair play?

Fr. Madison has done well to warn us of this situation. Let us hope that the military authorities at the U. S. Naval Academy will sit up and take notice of it — and put an end to it.

HERBERT J. MAINWARING

Wollaston, Mass.

### 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.

#### July

31. Church of the Ascension, Pueblo, Colo.

#### August

1. Kofu Episcopal Church, Kofu City, Japan; Church of St. Augustine by the Sea, Santa Monica, Calif.
2. St. Patrick's, West Palm Beach, Fla.; St. Philip's, Gascons, Quebec, Canada
3. St. Paul's, Lamar, Colo.
4. Brothers of St. Joseph, East Moriches, N. Y.
5. St. Anna's Home, St. Clement's Parish, Philadelphia, Pa.
6. St. Saviour's, Maspeth, N. Y.; Christ Church by the Sea, Cristobal, Canal Zone; Church of the Transfiguration, Brooklyn, N. Y.; Church of the Transfiguration, Ironwood, Mich.

It was pleasing to see your item on the visit of his Holiness, Vazgen I, Supreme Patriarch-Catholicos of All Armenians, to this country [L.C., June 12th]. Your article was especially good, in view of the fact that the secular press largely ignored the opportunity to interview a great ecclesiastical leader from the U.S.S.R.

Your heading, however, was "Orthodox." To class the Armenian Church with the Orthodox Church is like (but by no means parallel) grouping the Protestant Episcopal Church with Jehovah's Witnesses.

The Armenian Church, which is in communion with the Ethiopian, Coptic, and Syrian (Jacobite) Churches, has never accepted the Decrees of the Council of Chalcedon, due to the fact that war prevented the attendance of the Armenians. Thus there is no *Communio in sacris* with the Orthodox Churches.

Those of us who had the good fortune to meet his Holiness were impressed with the fact that he is not only a leader of deep spirituality, but that he has a firm grasp on North American ecclesiastical politics, and that he has an excellent sense of humor.

We Episcopalians may well be proud to work with the great Armenian Church, which across the centuries filled with steady persecution, has borne witness to our Lord from the See of Holy Etchmiadzin.

(Rev.) ROBERT B. MACDONALD  
Rector, Church of St. Simeon  
Philadelphia, Pa.

### A Mirthless Malcontent?

Mrs. Heffner's tract may be good but the editorial "Go With God" [L.C., June 19th] will not get any readers for it. The phrases "to make it easy for people to waste time," "idiot games," "useless information," "cold heart and a dead mind," these phrases all point to the writer of the editorial as a smug, sour, and mirthless malcontent.

Has he ever taken a day-long automobile trip with children?  
I. A. SMOTHERS  
Evanston, Ill.

Editor's Note: He has, often.

### An Excellent Explanation

May I say a word of appreciation about Dean Moore's article, "A Ministry of Love," in THE LIVING CHURCH for June 26th? Although there are a few points which I might like to discuss with him, I think it is an excellent explanation of social work to the Church, to the general public, and in some ways to social workers themselves. I especially like his statement that "the basic aim of social work is to help persons be themselves. . . ." This has really tremendous meaning as one thinks about it.

Are reprints of this article available and if so, how may they be ordered? I could use them in several ways, but I am thinking in particular of how useful they could be for the class I teach each year at our school of theology, "Orientation in Social Work for Ministers."

ELIZABETH CAMERON  
Associate Professor, Boston University  
School of Social Work  
Boston, Mass.

Editor's Note: We will be happy to reprint Dean Moore's article if enough requests for reprints are received.

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## NEWS

Continued from page 7

that the . . . convention of the diocese of New Hampshire . . . commend the Tamworth Plan, and [commend] the bishop, standing committee and executive council of the diocese . . . who support this practical application of Christian concern."

The convention also adopted a budget of \$82,238.20 which includes \$4,000 for the services of a consultant in stewardship and publicity.

**ELECTIONS.** Standing committee: the Rev. W. C. Righter, the Rev. Theodore Yardley, Mr. Douglas Everett. Executive council: the Rev. Donald Marsh; Mr. Allen Wiren. Deputies to General Convention: clerical, Donald Marsh, Clinton Morrill, Alvin Kershaw, William Crouch; lay, James Barker, Blaylock Atherton, Eric Ebbeson. Delegates to provincial synod: clerical, Clinton Morrill, Hobart Heistand, Albert Snow, Donald Marsh; lay, James Barker, Samuel Abbott, Alan Pope, Eric Ebbeson. Alternates to provincial synod: clerical, Theodore Yardley, Edward MacBurney, Harold Holder, Vincent Fischer; lay, Valentine Mathes, Warren Hallamore, Dr. Donald Young, Mark Buxton. The Rev. Hobart Heistand was elected representative to the provincial synod.

### FOND DU LAC

#### Witness and Supper

A diocesan Eucharistic festival of witness and adoration was held in the cathedral Church of St. Paul, Fond du Lac, Wis., on June 26th. Bishop Brady of Fond du Lac presided, and the Very Rev. Malcolm DeP. Maynard preached.

The cathedral was filled with people from all over the diocese. After the sermon, a solemn procession of the Host took place, with the diocesan clergy in procession in eucharistic vestments and the congregation of over 500 singing hymns and litanies.

A display of vestments and sacred vessels was brought from all over the diocese and set up in the cloister. All those present were guests of Bishop Brady for a supper served in the cathedral yard by members of the parish.

### OLYMPIA

#### Spirited Debate

After a spirited debate during the convention of the diocese of Olympia, held at St. Mark's Cathedral in Seattle, Wash., the delegates of the convention went on record as favoring the petitioning of the state legislature again to abolish the death penalty. [Capital punishment was restored to the criminal code in 1919 after having been abolished for six years in Washington state.] The resolution was carried by a 95-to-78 vote.

The convention also adopted a budget of \$30,000 which represents an increase of 8% over the 1959 budget.

**ELECTIONS.** Standing committee: the Very Rev. John Leffer; Mr. Robert Preble. Diocesan council: the Rev. Russell Staines, the Rev. Matthew Bigliardi; Mrs. Leonard Frank, Mr. Harold Swendsen. Deputies to General Convention: clerical, John Leffer, Russell Staines, Arthur Vall-Spinosa, Lincoln Eng; lay, Stuart Oles, George Farnsworth, James Hodges, W. P. Uhlmann.

# PEOPLE and places

### Ordinations

Priests

**Alabama** — On June 15, the Rev. Thomas A. Powell, rector, St. Paul's, Carlowville; on June 29, the Rev. David D. Wendel, missionary, Central Brazil; on July 9, the Rev. James I. Walter, chaplain interne at Grady Hospital, Atlanta, Ga.

**California** — On June 26, the Rev. Kenneth I. Cleator, a former minister of the United Church in Canada, now vicar of St. Francis' Church, Novato, Calif.

**Central New York** — On June 24, the Rev. John P. Miner, curate, Trinity Church, Watertown; on June 25, the Rev. Robert M. Sutherland, missionary in the Tompkins-Seneca field; on June 29, the Rev. Ralph Fogg, Jr., assistant missionary in the Tioga-Tompkins County mission field.

**Georgia** — On April 2, the Rev. Wallace Bruce Wirtz, in charge of churches at Vidalia and Swainsboro.

**Harrisburg** — On June 29, the Rev. Donald H. Feick, vicar of churches at Newport, Pa., and Thompsontown.

**Long Island** — On June 25, the Rev. Herbert C. Bolton, chaplain, Bellevue Hospital, New York; the Rev. Armando Cuellar-Gnecco, curate, St. Joseph's, Queen's Village; the Rev. Thomas A. Dodson, curate, St. Luke's, Forest Hills; the Rev. Edward R. Van Buren, priest in charge of churches at Brentwood and Central Islip.

The Rev. Mr. Cuellar-Gnecco, a native of Bogota, Colombia, has a doctorate in economics



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and social science from the National University in Bogota and speaks six languages. In addition to serving as curate at St. Joseph's Church, he is principal of the parish's day school.

**New Mexico and Southwest Texas** — On June 24, the Rev. William A. Anthony, vicar of churches at Alpine, Texas, and Marfa, Texas.

**Oregon** — On June 22, the Rev. Michael C. Moynihan, vicar of churches at Toledo, Ore., and Waldport.

**Philippines** — On June 29, the Rev. Archie C. Stapleton, Jr., assistant at the Mission of St. Mary the Virgin, Sagada, and chaplain of St. Mary's School, Sagada.

**Tennessee** — On June 13, the Rev. Robert B. Rickard, in charge, Christ Church, Brownsville; on July 2, the Rev. Robert B. Hunter, in charge, Church of St. Mary the Virgin, Chattanooga.

**Upper South Carolina** — On July 2, the Rev. John I. Kilby, in charge, Holy Comforter Church, Columbia; on July 9, the Rev. John W. Arrington, III, in charge, St. Matthew's, Spartanburg; on July 16, the Rev. J. Fletcher Lowe, Jr., vicar of churches at Seneca and Pendleton.

#### Deacons

**Alabama** — On June 24, Douglas M. Carpenter, vicar of churches at Brewton and Andalusia; on June 26, John W. Phillips, II, vicar, All Saints', Montgomery; on July 9, Lex S. Matthews, to serve churches at Scottsboro and Fort Payne.

**Albany** — On May 28, Lawrence A. Schuster, curate, Bethesda Church, Saratoga Springs, N. Y.

**Arkansas** — On June 24, Edward L. Salmon, Jr., in charge of churches at Rogers, Springdale, and Eureka Springs.

**Atlanta** — On June 12, H. Donald Harrison, vicar of churches at Carrollton, Ga., and at Newnan; William H. Littleton, assistant, St. Luke's, Atlanta; George E. Home, Jr., perpetual deacon, to serve St. Peter's, Rome, Ga. On June 18, Hal S. Daniell, Jr., vicar, All Saints', Warner Robins, Ga. On June 19, Robert A. Fisher, transferred to the diocese of Arkansas. On June 22, John R. Bell, Jr., to serve on staff of diocesan camp at Toccoa, Ga., until September.

**Bethlehem** — On June 16, Harold A. Emery, Jr., in charge, St. John's, Jim Thorpe, Pa.; Frederick R. Trumbore, in charge of churches at Dunmore, Pa., and at Olyphant; Gerald A. Reiss, in charge of churches at Frackville and Schuylkill Haven, Pa.

**California** — On June 26, Robert O. Adams, vicar of churches at San Ardo and Jolon; Kenneth B. Brown, assistant director of education for the southern presbyteries and Episcopal chaplain at

California-Polytechnic Institute, San Luis Obispo; Melvin R. Brown, curate, St. Stephen's, Orinda; Arthur E. Gans, to assist in Army chaplaincy work; Robert H. Hawn, Sr., to return to seminary for his senior year before entering the Army chaplaincy; James W. McLeod, curate, Holy Trinity Church, Menlo Park; John A. Schively, assistant, Christ Church, Alameda.

**Central New York** — On June 15, Alan H. Gee, in charge of churches at Brownville and Sackets Harbor, N. Y., and Lawrence A. Pierson, curate, Good Shepherd, Wichita, Texas. On June 18, George O. Nagle, in charge of Christ Church, Jordan, N. Y. On June 22, Stephen J. Williams, in charge of churches at Marathon, N. Y., and Whitney Point.

**Colorado** — On June 21, Anson D. Cole, vicar of the church at Granby; Robert H. Fletcher, vicar, Chapel of Intercession, Thornton; Ray K. Grieb, in charge of the church at Cripple Creek; Lawrence R. Kern, curate, St. John's, Boulder; Richard F. Wilder, missionary to southeast Denver, Colo.

**Dallas** — On June 20, William M. Anderson, III, missionary curate at St. Michael and All Angels', Dallas, in charge of St. Barnabas', Garland, Texas; Robert L. Shearer, missionary curate at the Church of the Incarnation, Dallas, in charge of Epiphany Mission, Dallas.

**Easton** — On June 25, Malcolm Matthews, assistant, Christ Church, Easton, Md.

**Florida** — On June 22, Philip H. Whitehead, who will do graduate work under scholarship at UTS; George W. Milam, Jr., in charge of churches at Crescent City and Welaka; Roger C. Porter, in charge of churches at Madison, Fla., and Monticello.

**Los Angeles** — On June 13, Frederick G. Bohme, who will do graduate work at CDSP in fall, after spending the summer in research on the history of the Episcopal Church in southern California; Allison L. Burbank, who will serve St. Michael's Church, Anaheim; Henry G. Dittmar, scholar, lecturer, and world traveler, who will continue his work as professor of history at Redlands University and assist as curate at Trinity Church, Redlands; John D. Harrison, who will be in charge of the new mission in Poway this summer, later taking a year of in-seminary study; Chester H. Howe, II, who will serve St. Matthias' Church, Whittier; the Rev. Edward B. Olander, former Lutheran minister, who will serve as curate at Holy Trinity Church, Alhambra, this summer, entering CDSP in fall for a year of orientation and in-seminary study; Gregory K. Sims, who is serving St. Peter's, San Pedro.

**Louisiana** — On June 21, Herbert R. Goodman, to serve on staff of Ascension Church, Lafayette, working also with students at Southwest Louisiana Institute; Lyle F. Parratt, in charge of churches at St. Joseph, La., and at Waterproof.

**Massachusetts** — On June 19, Frank Potter, assistant, All Saints', Pasadena, Calif. A graduate of ETS, he was formerly the president of a New England textile mill.

**Missouri** — On June 28, David Schulz, to become assistant at Grace Church, Kirkwood, Mo., in September.

**Nebraska** — On June 15, Robert Faulkner Hall, in charge of churches at Cozad and Farnam; Donald E. Overton, in charge of churches at Fairbury and Hebron; Elton W. Pounds, curate, St. Andrew's, Omaha.

**New Mexico and Southwest Texas** — On June 10, Harry E. Myrick, curate, St. Clement's, El Paso, Texas; on June 21, George M. Udell, vicar of churches at Fort Sumner, N. M., and at Tucumcari; on June 28, Richard D. Asdel, curate, St. Andrew's, Roswell, N. M.

**North Dakota** — On June 30, Judd H. Blain, curate, St. George's, Bismarck, and general missionary for the district; on July 1, Edwin L. Bigelow, vicar of missions at Grafton and Park River.

**Ohio** — On June 14, David C. Bowman, assistant, Epiphany, Euclid. On June 16, Robert T. Mason, assistant, St. Peter's, Ashtabula, in charge of the church at Jefferson. On June 18, Philip D. Schaefer, assistant, St. James', Painesville.

**Oregon** — On June 22, Charles R. Rush, Jr., assistant, St. Matthew's, Portland, serving St. Aidan's, Portland; David Stone, curate, All Saints', Portland; Robert W. Bunnage, serving churches at Myrtle Creek and Riddle; Charles C. Carman, the Church of St. John the Baptist, Clarendon, Texas.

**Philippines** — On June 19, Constanancio Mangu-

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ramas, assistant, Mission of St. Francis of Assisi, Upi.

Sacramento — On May 28, Dennis R. Walker, to serve in Alaska; on June 4, Edgar G. Parrott, assistant, St. Mark's, Altadena, Calif.; on June 25, John A. Wright, in charge of St. Luke's, Auburn, Calif.

San Joaquin — On June 11, Donald Elkins, transferred to diocese of Olympia; Andrew D. MacDonald, vicar of the Mission of St. Michael and All Angels, Twain Harte, Calif.; Robert F. Slocum, vicar of Trinity Memorial Mission, Lone Pine, Calif.

Canonical examinations for the three candidates had to be held on days when the temperature got up to 110 degrees.

South Dakota — On June 24, Darrel Stahl, vicar of churches at Dallas, S. D., and at Bone-steel and Ponca Creek. On June 30, Ronald V. Perrin, vicar, Christ Church, Gettysburg, S. D., and the Cheyenne River Mission.

South Florida — On June 24, James E. Rasnick, curate, St. John's, Homestead; on June 26, James R. Daughtry, curate, St. Philip's, Coral Gables; on June 28, William T. Fitzgerald, curate, Church of the Redeemer, Sarasota; on June 29, James W. Lynn, curate, St. Andrew's, Fort Pierce, and Charles G. Warden, curate, Christ Church, Bradenton; on July 3, Richard B. Bass, curate, St. John's, Hollywood, Fla.

Southwestern Virginia — On June 24, John Thompson Brown, Jr., to serve All Saints', Norton, in Wise County, Va.; on June 29, A. Fraser MacCammond, to continue his studies at ETS in Kentucky, commuting to serve four churches in Botetourt County, Va.

Tennessee — On June 25, George J. Kuhnert, in charge, Trinity Church, Gatlinburg; on June 27, William L. Sharkey, in charge, Christ Church, Tracy City; on June 30, Benjamin F. Binkley, in charge, Trinity Church, Winchester; on July 1, Robert E. Craig, in charge, Church of Messiah, Pulaski; on July 3, John W. Thomas, staff, St. Mary's Cathedral, Memphis.

Upper South Carolina — On June 13, John R. Johnson, Jr., to serve St. Peter's, Great Falls; on June 29, Robert H. Norris, to serve St. Mark's, Chester.

Washington — On June 18, John G. Ellsworth, to be a student at Georgetown University and later to go to Brazil; Fern E. Fox; Stuart F. Gast, Jr., assistant, Epiphany, Washington; Damon L. Getman, in charge, Colesville Mission, Silver Spring, Md.; Ned J. Heeter, assistant, Pinckney Memorial, St. Matthew's Parish, Hyattsville, Md.; Richardson A. Libby, curate, Grace Church, Bath, Maine; William F. Myers, in charge, St. James' Chapel, Bowie, Md., and St. George's, Glenn Dale; George D. Thoms, curate, St. Paul's, K St., Washington.

Western Massachusetts — On June 22, Bruce McKennie Williams, to be assistant at the Cathedral of St. John the Divine, New York. On June 25, Edward A. Cobden, Jr., curate, All Saints', Worcester, Mass.; Andrew Jenson, III, in charge, Good Shepherd, West Fitchburg, Mass.; Douglas M. Williams, curate, St. Stephen's, Pittsfield, Mass.; Allan M. Wright, curate, Atonement, Westfield, Mass. On June 28, Richard K. Clarke, in charge, St. Paul's, Holikachuk, Alaska, with supply work at Shageluk.

Western New York — On June 24, Ronald W. Forsyth, to serve St. Simon's, Buffalo; Daniel B. Hanna, St. Matthew's, Buffalo, and the Church of

## 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 emergencies.

### July

- Orthodox Churches in Poland, Czechoslovakia, China, Japan and Korea

### August

- Nassau, and the Bahamas, West Indies
- Natal, South Africa
- Nebraska, U.S.A.
- Nelson, New Zealand
- Nevada, U.S.A.
- Newark, U.S.A.

Our Saviour, Lackawanna; Lawrence P. Houston, Jr., to continue his work as a teacher at Gow School, South Wales, N. Y., and to serve St. Matthias', East Aurora; George N. Kerr, to serve St. John's, Buffalo; James F. McKendrick, Jr., St. Matthias', East Aurora; Leonard T. Newton, to serve the cathedral in Wilmington, Del.; Francis A. Park, to serve St. Paul's, Syracuse, N. Y.; James E. Woodruff, St. Thomas', Chicago. Litanist at the service was the Rt. Rev. Thaddeus F. Zielinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church.

## Degrees Conferred

The Rev. John Harris Burt, rector of All Saints' Church, Pasadena, Calif., received the honorary degree of doctor of divinity from Amherst College on June 12.

The Rev. Richard A. Merritt, who is on the faculty of St. Paul's University, Tokyo, received the degree of doctor of education from Teachers College of Columbia University recently.

## Living Church Correspondents

Mrs. Joe M. Clark, 831 E. Palace Ave., Santa Fe, N. M., is now correspondent for New Mexico and Southwest Texas.

Mr. Britt Nedry, 220 N. Twenty-Second St., Boise, Idaho, is now correspondent for Idaho.

## Corrections

The Rev. Walter H. Read was ordained deacon on April 9 in the diocese of Albany, not priest, as stated in the issue of July 3. He is a former Presbyterian minister.

## Women

Miss Gertrude E. Brisbane, formerly director of Christian education at St. Peter's Church, St. Petersburg, Fla., is now serving the Falls Church, Falls Church, Va.

Miss Eleanor Miles, formerly on the business staff of Lycoming College, Williamsport, Pa., is now adviser in Christian education at St. Thomas' Church, Terrace Park, Ohio. Miss Miles recently received a master's degree from UTS and a certificate from Windham House.

## Changes of Address

The Church Periodical Club has moved in New York from E. Twenty-Second St. to 297 Park Ave. S., New York 10.

The Ven. John A. Pinckney, archdeacon of the diocese of Upper South Carolina, has had a change in residential address from 1707 Maplewood Dr. to Box 1041 in Columbia, S. C.

The Rev. Gary K. Price, rector of Trinity Church, Arlington, Va., has had a change of mailing address from Arlington Village, Arlington, to 1910 Columbia Pike, Apt. 7, Arlington 4, Va.

## Births

The Rev. D. Clifton Banks and Mrs. Banks, of the Church of the Mediator, Washington, Ga., announced the birth of a son, Mark Clifton, on June 14. They also have one daughter.

The Rev. Theodore Bessette and Mrs. Bessette, of St. Clement's Church, Harvey, Ill., announced the birth of their second child and first daughter, Margaret Campbell, on June 4.

The Rev. James E. Carroll and Mrs. Carroll, of All Saints' Church, Long Beach, Calif., announced the birth of their first child, John Christian, on June 15.

The Rev. Richard A. Crist and Mrs. Crist, of Emmanuel Church, LaGrange, Ill., announced the birth of their first child, Elizabeth Ann, on June 30.

The Rev. Harry W. Firth and Mrs. Firth, of Neodesha and Fredonia, Kan., announced the birth of their first child, Katherine Anne, on July 6. The Firths are now living in a new vicarage at 1302 N. Seventh St., Neodesha.

The Rev. Elton C. Fitch and Mrs. Fitch, of St. Timothy's Church, Athens, Ala., announced the birth of a son, Thomas Stuart, on May 26.

The Rev. Richard M. George and Mrs. George, of St. Richard's Church, Chicago, announced the birth of their third child, David William, on June 28.

The Rev. James H. Horner and Mrs. Horner, of the Chapel of the Redemption, Baltimore, announced the birth of their first daughter, Monica Luisa, on June 23.

-The Rev. Gerald N. McAllister and Mrs. McAllister, of St. Francis' Church, Victoria, Texas, announced the birth of their fourth child and first daughter, Elizabeth, on June 7.

The Rev. Gale F. Miller and Mrs. Miller, of St. Mark's Church, Casper, Wyo., announced the birth of a son, Marc Rawls, on June 1.

The Rev. Charles P. Moncure and Mrs. Moncure, of Grace Church, Berryville, Va., announced the birth of their third child and first son, Charles Powhatan, Jr., on May 17.

The Rev. Frank Stanford Persons, III and Mrs. Persons, of St. Paul's Church, Foley, Ala., announced the birth of a son, Charles Stanford, on May 10.

The Rev. Charles E. Rice and Mrs. Rice, of St. Philip's Church, Donelson, Tenn., announced the birth of their third child and second son, Philip Leslie, on July 9.

### Engagements

The Rev. Edward A. Hefner, M.D., and Mrs. Hefner, of Milwaukee, announce the engagement of their daughter, Virginia Norma, to Mr. Robert Roy Blackburn of Kansas City, Mo., son of Mr. Roy Blackburn. Miss Hefner is a student nurse at St. Luke's Hospital in Kansas City. Mr. Blackburn is a member of the physics department of Midwest Research Institute. No date has been set for the wedding.

Fr. Hefner, a physician, is assistant at All Saints' Cathedral, Milwaukee. Mrs. Hefner is news editor of The Living Church.

### Marriages

Miss Susan Marjorie Brown, daughter of the Rev. Dr. W. Don Brown and Mrs. Brown, of Coronado, Calif., was married on July 15 to Mr. Robert Olaf Shaw, of Seattle, Wash., who is at present serving with the U. S. Marines.

Miss Anne Margaret Williams, daughter of Mr. and Mrs. Richard A. Williams of London, and the Rev. Harry S. Finkenstaedt, Jr., U.S. Air

Force chaplain, were married on April 19 in London by the Rev. Canon Bryan Green. Bishop Bayne, Anglican Executive Officer, was celebrant at the Nuptial Eucharist. Chaplain Finkenstaedt hopes to take up parish work in the United States in September.

### Depositions

Theodore Powers Hubbell, presbyter, was deposed on June 28 by Bishop Campbell of West Virginia, acting in accordance with the provisions of Canon 64, section 3 c and d.

Vernon C. McKnight, presbyter, was deposed on July 1 by Bishop Carman of Oregon, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee, renunciation of the ministry; action taken for causes not affecting moral character.

James Daniel Mehring, presbyter, was deposed on June 24 by Bishop Powell of Maryland, acting in accordance with the provisions of Canon 60, section one, and Canon 64, section 3-d, with the advice and consent of the standing committee of the diocese; renunciation of the ministry.

### DEATHS

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

Deaconess Miriam Brobston Allen died June 29th, in Houston, Texas.

Deaconess Allen was born in Philadelphia, Pa., in 1888. After graduation from the Philadelphia Church Training School, she was set apart in 1922. During her years of service as a deaconess, she served in the mission field in Nevada and Arizona, as superintendent of St. John's Orphanage, Knoxville, Tenn., and in parish and community work in New Jersey, Arizona, Pennsylvania,

and Tennessee. Deaconess Allen retired in 1953.

She is survived by a sister, Mrs. Kenneth M. Eden.

Harper Allen Holt, senior warden of St. John's-in-the-Village, New York, N. Y., died July 8th, at the age of 64.

Mr. Holt was graduated from the Cornell Law School in 1917, and served as an infantry captain in World War I. At the time of his death, he was a corporation lawyer with offices in New York City. Mr. Holt served as a lay reader at St. John's-in-the-Village and at Trinity Church.

Surviving is his wife, Emily Holt.

David Pemberton Merwin, accepted in the fall class at Virginia Theological Seminary, was killed in an automobile accident; in Pennsylvania, July 3d. Mr. Merwin was returning to his home in Canton, Ohio, after participating in the Olympic trials. He was 22.

He was born in Ithaca, N. Y. In 1959, Mr. Merwin received the bachelor of arts degree from Cornell University. His father, Donald K. Merwin, is a member of the diocesan council of Ohio.

Surviving are his parents, Mr. and Mrs. Donald K. Merwin, Canton, Ohio.

David Leonard Young, drama director and member of St. Bartholomew's Church, New York, N. Y., died June 14th, at the age of 74.

Mr. Young was born in Montreal, Canada. He served St. Bartholomew's Church from 1927 to 1952, writing plays and texts for pageants and musical compositions. One of his works, "The Pageant of the Nativity," was presented at St. Bartholomew's in 1935 and then used as a Christmas presentation in other churches.

Surviving is a sister, Miss Edna Young.

## ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

#### TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS Wilmot & Fifth St.  
Sun: HC 7:30, 9:30, 11:15, MP 9, EP 7; Wkdays:  
MP & HC 7 daily, EP 5:45 daily, also HC Mon, Fri,  
Sat 8, Wed 6:30, Thurs 9; C Sat 4:30-5:30

#### LITTLE ROCK, ARK.

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

#### LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect  
Rev. R. M. Wolterstorff, r; Rev. D. W. Gaines, Ass't  
Sun 7:30, 9, 11; HC Tues thru Fri

#### LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

#### ST. NICHOLAS 17114 Ventura Blvd. (at Encino)

Rev. Harley Wright Smith, r;  
Rev. George Macfarren, Ass't  
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult  
education Tues 8; Penance Fri 7 to 8 & by appt

#### SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center  
Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)  
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

#### SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.  
Rev. R. C. Rusack, r; G. F. Hartung, J. C. Cowan  
Sun 7:30, 9:15, 11; Daily MP, HC & EP

#### WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
Mon thru Fri 7; Tues & Sat 9:30; HD 12 noon;  
MP 6:45 (Sat 9:15), EP 6; C Sat 5-6

#### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

#### FORT LAUDERDALE, FLA.

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

#### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10;  
C Sat 4:30

#### 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

*Continued on next page*

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.



**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; 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; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; 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 previous page

## 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

**ALL SAINTS CHAPEL**  
(Loop Center) 211 W. Madison  
Wkdys: MP & HC 7:45; EP 5:15; HC 12:10 Mon,  
Tues, Thurs; Lit & Ser 12:10 Wed; Lit, Int 12:10 Fri

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also  
Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## PORTLAND, MAINE

**ST. LUKE'S CATHEDRAL** State Street  
Sun 7:30, 9, 11; Daily 7:30 ex Mon 10:30; Thurs  
6:15 & 9:30; C Sat 5

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr  
Sun 7:30, 9 (sung), 11 MP HC & Ser; Daily 7  
ex Sat 8:30; C Sat 5, Sun 8:30

## MARBLEHEAD, MASS.

**ST. MICHAEL'S** Washington St. at Summer  
Rev. David W. Norton, r  
Sun 8 & 11. Church built in 1714.

## GULFPORT, MISS.

**ST. PETER'S-BY-THE-SEA** 3100 W. Beach Blvd.  
Rev. Frank W. Robert, r  
Sun HC 7:30, 9, 11 1S, MP; HC Thurs & HD 9:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S.  
Hayden, canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** Maryland Pkwy. at St. Louis  
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## ROCHESTER, N. H.

**REDEEMER** 57 Wakefield St.  
The Most Modern Church in New Hampshire  
Rev. Donald H. Marsh, r  
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

## NEWARK, N. J.

**GRACE** Broad and Walnut Sts.  
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c  
Sun Masses 7:30, 9:15 (Sung); Daily (ex Fri) 7:30;  
Fri 9:30; HD 7:30, 9:30; C Sat 11-12, 5-5:30,  
7:30-8

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** 3d & Phila. Blvd.  
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 Street at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 10; Daily 7; Thurs & Sat 10; C Sat  
4:30-5:30 & by appt

## IDLEWILD INTERNATIONAL AIRPORT NEW YORK, N. Y.

**ST. JOHN'S** 109th Ave. & 134th St.  
South Ozone Park, L. I.  
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

The Living Church

## 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: MP & HC 7:15 (& 10 Wed); EP 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;  
Weekdays HC Tues 12:10; Wed & Saints' Days 8;  
Thurs 12:10; EP Tues & Thurs 5:45. Church open  
daily for prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Sundays 11  
All services and sermons are in French.

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;  
also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 10 (Sung); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;  
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &  
Thurs, EP 5:15 ex Sat; Sat HC 8; 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; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

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

**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 Street  
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:  
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15  
and by appt

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-c  
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex  
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5  
& by appt

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9:30, MP 10:40, EP 5:30; Wed &  
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,  
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,  
Sat 4:30-5:30

## MOREHEAD CITY, N. C.

**ST. ANDREW'S** Rev. E. Guthrie Brown, r  
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S); HD  
HC 11 (as anno)

## TULSA, OKLA.

**TRINITY** 501 So. Cincinnati Ave.  
Rev. Curtis W. V. Junker, r  
Sun: HC 7, 8, HC or MP (Family Service) 9, HC  
or MP 11; Wkdys: HC 7 Tues & Wed; 12 noon  
Mon, Thurs, Fri, MP 9; EP 4:45 daily

## PHILADELPHIA, PA.

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

## ALEXANDRIA, VA.

**GRACE** 3601 Russell Rd.  
Rev. Edw. L. Mellow, r; Rev. H. H. Thomas, Jr., c  
Sun 7:30, 9, 11 & Daily

## 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 & Devotions 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St., at Queen Anne  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 9:30, 11; Daily: varied times



CHRIST CHURCH  
LAS VEGAS, NEVADA