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January 28, 1962

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[P. 8]

The Place of Theology

[Pp. 6, 10]

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[see page 6].





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Rector, St. Mary's Church, Tampa, Florida

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The Living Church

Volume 144 Established 1878 Number 4

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

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THINGS TO COME

January

- 28. Fourth Sunday after Epiphany
- Theological Education Sunday
- Girls' Friendly Society Week

February

- 2. The Purification
- 4. Fifth Sunday after Epiphany
- 11. Sixth Sunday after Epiphany
- 18. Septuagesima
- 24. St. Matthias
- 25. Sexagesima

March

- 4. Quinquagesima
- 7. Ash Wednesday
- 11. First Sunday in Lent

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

Preachers

by the Rev.

George C. Desmond

Among my favorite sermon illustrations is a little story which I heard years ago from a wonderful older minister. He told of a time when St. Francis of Assisi became concerned over a younger man who had great talent, but was not as committed as he might have been. One morning Francis stepped up to the younger man and invited, "Brother, let us go into the town today, and preach there."

Of course, the younger man was very elated at this invitation from the great man, and readily agreed. The two men walked the mile or so to the town, conversing pleasantly as they went. Reaching the city, they walked slowly through the main street, passed along an alley into a poor residential district, strolled by some of the finer homes, and finally made their way through the fields and back to the monastery.

Anxious and perturbed, the younger man asked, "Father, when are we to begin our preaching?"

"My son," answered the gentle Francis, "We have been preaching. We were preaching as we walked. We have been observed by our fellowmen, our behavior has been remarked, and thus we have delivered our sermon. My son, it is no use to walk anywhere to preach unless we preach as we walk."

ACU CYCLE OF PRAYER

January

1. Church of the Good Shepherd, Rosemont, Pa.; St. Paul's, East St. Louis, Ill.
 2. Church of the Epiphany, Providence, R. I.
 3. Christ, Yonkers, N. Y.; the Rev. F. van Vliet, Ashville, N. Y.; Christ, Ridgewood, N. J.
- St. Peter's, Phoenixville, Pa.; St. Luke's, Chicago, Ill.

February

- St. Ignatius, New York, N. Y.
 Church of St. Mary the Virgin, Chappaqua, N. Y.; Convent of St. John the Baptist, Mendham, N. J.; Church of Christ the King, Fort Worth, Texas; Trinity, Ambler, Pa.; Emmanuel, Washington, D. C.
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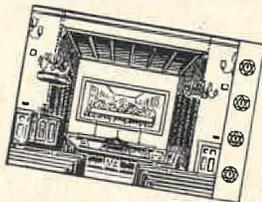
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LETTERS

(Most letters are abridged by the editors.)

More Impressive

I offer a small correction in your excellent article "Twin Bishops" [L.C., January 7th] covering the consecration of two Sewanee graduates in South Florida. I detect no flaw in your statements about Bishop James L. Duncan, B.D. '39, but you say Bishop William L. Hargrave received an M.A. here. He didn't. The last M.A. at Sewanee was won by Missouri Congressman Richard Bolling, a fellow graduate with Bishop Duncan in 1939.

What Bishop Hargrave did was even more impressive. He received the third S.T.M. — Master of Sacred Theology — ever awarded by this institution. The year was 1952. Incidentally, the first matriculant of our Graduate School of Theology (which opened in 1937) was Bishop Henry I. Louttit, also of South Florida. He, alas, was caught in the toils of the episcopacy before he could get his Master's degree. He had to settle for an honorary doctorate.

ARTHUR BEN CHITTY
Historiographer, University of the South
Sewanee, Tenn.

Challenge

Two Vatican visits, of questioned propriety, have now been made by leading divines of our Communion. These courtesy calls, on the part of our bishops, have provided mankind with an ample expression of Christian forbearance. They have also hurled a challenge to the Bishop of Rome to demonstrate, in like manner, the same degree of brotherhood. That bishop can now manifest true graciousness by forsaking his ivory tower of isolation and returning the visits *in person*.

If he so does, it will prove to the world the sincerity of his desire for Christian harmony.

(Rev.) JOHN S. TYLER
Vicar, St. David's Church
Agawam, Mass.

Misleading Allegory

The cover for THE LIVING CHURCH, January 7th, displays an admirable work of art. However, "The Journey of the Magi" is perhaps a misleading appellation for it at this season. The subject of the painting is unrelated to the Epiphany, and no magi are represented.

Dominating the scene is young Lorenzo de' Medici, later styled "The Magnificent." Flanking him on the right are two other youthful figures, who might be mistaken for magi bearing gifts, but they are merely relatives in the retinue.

Only a section of a much larger mural panel is shown on the magazine's cover. The original, in the chapel of the Riccardi Palace in Florence, portrays in its entirety the splendid progress of the Medici and their entourage over the Tuscan hills. Two companion murals in the chapel depict similar processions led, respectively, by the Byzantine Emperor John VII and by the Patriarch of Constantinople.

Benozzo Gozzoli painted this series to commemorate a meeting of the three parties

at Florence in 1439. The Pope was an ecumenical convener, a lesser participant, and any differences between East and West were settled in Christendom.

Although Benozzo Gozzoli called his work, "The Journey of the Holy Kings to Bethlehem," he does not exaggerate the importance of the occasion to aggrandize the city of Florence chiefly to flatter his patrons, the Medici. For the artist to have cast Lorenzo in the leading rôle in this drama was the height of fancy! Lorenzo was not born until 10 years after the council, and it was his grandfather, Cosimo de' Medici, who had been in charge. Though not shown on the cover of THE LIVING CHURCH, Cosimo and the Pope at least appear in the background of the original painting.

(Rev.) C. B. BRADSHAW
Rector, St. James' Church
Boston, Mass.

Efficient

The thoughtfully efficient action of the Rev. George M. Davis, Jr., of Trinity Church, New Rochelle, N. Y., drove home a point to me that I wish to commend to every priest of the Church.

A communicant member, of the mission church where I am privileged to serve, recently died in a convalescent home located in the parish of Fr. Davis. Interment was in the same city. Fr. Davis was considerate enough to have the funeral director prepare a duplicate of the clergyman's record and he forwarded it to me. His action enabled me to make *current* and *accurate* entry in the parish register.

If every priest would make like effort to inform others of matters affecting parish registers, our records and statistics would be meaningful.

(Rev.) FERDINAND D. SAUNDERS
Priest-in-charge, Church of the Redeemer
Mattituck, N. Y.

State of Christ's Church

On New Year's Day as we prayed for the whole state of Christ's Church, I wondered why we should limit our entreaties for divine guidance to that "of all Christian rulers"? Aren't we admonished elsewhere to pray for our enemies, to do good to those who despitely use us?

Since our enemies seem to respect — or even to fear? — the professed belief of the Christian countries to the extent that it is the priests' and churches they first seek to do away with, why don't we show at least as much respect for our own great secret power as they attribute to it?

We have heard the words of the beautiful prayers of our Prayer Book so often that they now are apt to fall on deeply muffled ears, never getting much higher than the back of the bench on which we lean. How exciting it would be to hear the voice of an Episcopal minister ring out with a prayer for our President, calling him by name; for all others in authority; and especially for those of all Christian and non-Christian nations, that the entire world be led into the ways of peace.

CATHARINE VON HAGE
(Mrs. Willard von Hage)
Bronxville, N. Y.

O K S

ee

in Paperback

One of the most ambitious paperback publishing projects yet attempted will begin on February 8, 1962, when Oxford University Press will issue the first three volumes of *A Study of History*, the widely acclaimed and much debated lifework of British historian and Churchman Arnold J. Toynbee.

The other seven volumes will follow in groups of two or three each season until the 10 volumes are complete. The volumes will be issued word for word and page for page by photographic reproduction, just as they appear in the original edition. The only difference will be that Volume 7 will be printed as two separate books because of its length. The paperback edition of *A Study of History* will be a part of Oxford's well-known Galaxy Books series of quality paperbacks.

Although exact prices for all the volumes in their paperback version have not been established, it is expected that the



whole set will come to about \$30, compared with the current \$85 price of the cloth-bound edition. Volume 1 will be priced at \$2.45, Volume 2 at \$2.35, and Volume 3 at \$2.75.

Dr. Toynbee has written a new preface for the paperback edition. Noting that the plan for the work was first put on paper in 1921, he writes:

"It would, indeed, have been surprising if 40 years of adult life, between the ages of 32 and 72, had not worked changes in my mind and had not impressed the marks of these changes on a work that I was engaged in writing during the course of that 40 years' period. . . . The most that any thinker can hope to achieve is to add a thimbleful to the volume of the stream of thought that flows on from generation to generation. If he achieves that much, he will have been well repaid for the work of a lifetime."

ANGLICAN CYCLE OF PRAYER

January

- 28. Anking, China
- 29. Ankole-Kigezi, Uganda
- 30. Antigua, West Indies
- 31. Arctic, the, Canada

February

- 1. Argentina, and Eastern S. America with the Falkland Islands
- 2. Argyll and the Isles, Scotland
- 3. Arizona, U.S.A.

January 28, 1962

THE DYNAMICS OF MORALITY.

By C. G. de Menasce. Translated by Bernard Bommarito. Sheed & Ward 1961. Pp. 353. \$6.

Throughout the history of Christian ethics and moral theology, first love and then law, one or the other, has dominated as the norm or the reigning standard.

St. Paul's "law of love" has been a paradox and tension perennially, balancing law and obligation against grace and the freedom of love. Msgr. Giovanni de Menasce throws his weight on love's side.

Among the "revivals" or "reforms" in Church life and thought in recent years — liturgical, Biblical, ecumenical, laical — the "new" moral theology is perhaps least known popularly. Its core characteristic is that it puts charity or *agape* at the center of reference, rather than justice or prudence, the two "cardinal" virtues which so often displace the "theological" virtue of love. Recent revolt, in short, has aimed at correcting the tendency of natural law morality.

Msgr. de Menasce distrusts law, for the same reason that St. Paul did, preferring "the dignity and liberty of love" as the norm for Christian conscience. We must not, he says, be hypnotized by sin. Although man is wounded by sin he is nevertheless renewed by grace. St. Francis de Sales wrote to Madame de la Croix that her error was that she feared sin too much, loved virtue (love) too little. Much as many Christian moralists nowadays would agree with de Menasce about the primacy of love, his view of love as friendship (selective regard) rather than neighbor-concern (all-inclusive) will not be so widely acceptable. He also seems rather ecstatic, as in his experience with a tree "bursting with life" on page 303.

Here, however, no matter what subsidiary objections may be raised, is an authentic work of Catholic piety and Christian ethics, based firmly on long practical experience as a pastor and teacher.

The author follows the same line and approach as that developed by the Jesuit Gérard Gillemann in *The Primacy of Charity in Moral Theology* (1959), but strangely there is no reference to Gillemann's book nor is it included in the bibliography. But while Gillemann's treatment is theoretical, this is clinical and earthy and concerned with counseling. His main conscious debt, constantly acknowledged, is to Jacques Maritain.

There is a case appended, the Pole case, dealing with the marriage of a widow and widower, each with a son, and how it failed until charity was learned and lived. But de Menasce only appends it, without the kind of clinical analysis which made Carl Rogers' Herbert Ryan case a classic, in *Counseling and Psychotherapy* (1942). The book lacks, and needs, an index.

JOSEPH FLETCHER

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MICHIGAN

Offer of Haven

Bishop Emrich of Michigan has offered the use of Episcopal Church facilities to any Detroit churches that may find themselves temporarily without a place of worship as a result of land redevelopment.

Some 70 churches in Detroit are scheduled to come down in clearance for current redevelopment programs. Bishop Emrich has said that he will do his best to find a place for congregations that have to vacate their churches before they are able to find other quarters.

One of the churches in the demolition area is the Friendship Baptist Church, which is affiliated with the American Baptist Convention and the National Baptist Convention, U.S.A., Inc. (a Negro group). The Rev. Louis Johnson, pastor of the church, told *THE LIVING CHURCH* that Bishop Emrich said the Baptist congregation could probably use St. Paul's Cathedral, or some other nearby Episcopal church, if it became necessary. Mr. Johnson said, however, that city authorities had indicated the congregation might be able to remain in its present building until construction on a new church was well under way.

SEMINARIES

Thanks and Expectation

by THOMAS M. IRELAND

Presiding Bishop Lichtenberger officiated on January 10th at the blessing and dedication of the buildings at the Episcopal Seminary of the Caribbean. The dedication service was followed the next day by the installation of the dean and faculty of the seminary by the Rt. Rev. John B. Bentley, president of the board of trustees, and head of the National Council's Home Department.

The Cover

In the procession at the dedication of the Seminary of the Caribbean are the Rev. James E. Griffiss, master of ceremonies; the Presiding Bishop; and the Very Rev. Francisco Reus-Froylan, dean of the Cathedral of St. John the Baptist, Santurce, P. R., crucifer.



True to the trilingual character of the seminary, the dedication service was said in English with accompanying music in French. The service of Evensong which followed the dedication was said in Spanish. A procession of students, faculty, and trustees of the seminary, visiting bishops, and the Presiding Bishop made its way over the seminary grounds in solemn liturgical silence, pausing at each group of buildings for a prayer of dedication. At the final stop before returning to the temporary chapel, the cornerstone of the administration building was laid and blessed. By vote of the trustees this building has been named in honor of Bishop Bentley.

In the chapel over 200 persons attended Evensong. The Very Rev. Eugene E. Crommett, dean of the seminary, officiated. The lessons were read by Bishop Gooden of Panama. After the service

a buffet was served for all the guests, and entertainment was provided by the seminarians.

The following morning, after a service in French, the dean and faculty were formally installed into their chairs. Bishop Bentley, acting for the trustees, installed Dean Crommett; the Rev. James E. Griffiss, Jr., professor of systematic theology; the Rev. Billy Rodgers, professor of New Testament; the Rev. William P. Haugaard, professor of ecclesiastical history; and the Rev. Victor A. Burset, professor of pastoral theology.

The Presiding Bishop was celebrant and preacher at the service of Holy Communion, during which the faculty was installed. He said, in part:

"This is a day of thanksgiving and a day of great expectations. We rejoice that God has opened a way for us here; that the Episcopal Seminary of the Caribbean is now established with an able faculty and students already at work. For this beginning we give thanks. . .

"The pattern of the ministry is changing, just as the shape and structure of the parish is greatly affected by our changing society. No one seminary can of course meet all [the] needs, or solve all the problems of the Church, but the Church does rightly look to our seminaries for light and wis-

In the chapel, Evensong in Spanish: (with back to camera) Dean Reuss-Froylan, Bishop Lichtenberger; (facing camera, from left) Bishop Louttit of South Florida, Bishop Donegan of New York, Bishop Bentley, Bishop Swift of Puerto Rico, and Bishop Gooden of Panama.



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y is to be the vital center for
life of the Church, to [bring]
ay people to a deeper under-
the Christian Faith and its
or us in our own day. This is not
me in our time, when among some
people those who think about the
are by that fact suspect."

The Importance of Men

"A basic problem of our time is the raising up of a dedicated, able, informed, and vigorous clergy," said the Very Rev. George Alexander, dean of the graduate school of theology at the University of the South, Sewanee, Tenn., in a brochure prepared by the seminary for Theological Education Sunday, January 28th.

In the brochure, *Go Make Disciples*, Dean Alexander said that "hundreds of big parishes have never sent a single member into the ministry. By contrast, many small parishes and even missions have sent several. This is crucial in our Church's problem." The dean went on to say:

"Surely there is, in every parish, someone who should be preparing for the sacred ministry. There are young men in high school and college who are considering the ministry of the Episcopal Church. There are men of mature years who, despite worldly success, envision a larger field of service in the Christian ministry.

"If the Episcopal Church is to meet the challenge of the 20th century and to have an adequate leadership for the 21st, the most promising of these men must be directed to or drawn toward the ministry. The Church's future may be helped tremendously by money given to a seminary. But men — the right men — must be encouraged, helped, sent up the long road . . . to priestly ordination."

Seminarians at the University of the South this year, as at the other seminaries of the Church, represent a wide range of backgrounds. Those who enrolled at Sewanee last fall included former Protestant ministers, lawyers, pilots, an Air Force navigator, businessmen, teachers, a forester, a pharmacist, and an auto mechanic.

Inner City Action

A conference designed especially for clergy new to urban work has been scheduled for next June. The conference will be held at Nashotah House, Nashotah, Wis., June 4th through 8th. Seminarians are welcome.

Curriculum subjects scheduled for the conference are "Theology and Liturgy in the Inner City," taught by the Rev. C. Kilmer Myers, vicar of the Chapel of the Intercession, New York City; "Working in the Inner City Parish," by the Very Rev. Paul Moore, Jr., dean of Christ



Caribbean gathering: Entertainment was provided by the seminarians.

Church Cathedral, Indianapolis; and "The Social Dynamics of the Metropolis," by Mr. Perry Norton, National Council consultant on urban work. Evening seminars on "The Church and the Social Work Community," "Christian Education in the Inner City," and "Christian Social Action" are to be directed by the Rev. Canon Frank V. H. Carthy, rector of All Saints' Church, Indianapolis.

BIBLE

No, Thanks

The American Bible Society has announced that the Russian Orthodox Church declined an offer made by the American agency to supply the Moscow Patriarchate with Russian-language Bibles.

A message received from an official of the Moscow Patriarchate, the society said, expressed "sincere gratitude" for the offer, but claimed "it is possible for us to print in our national print shops all the books of the Holy Scriptures we need, as well as other books required for our worship."

"We are also able to obtain," the message said, "all materials necessary for the production of the Scriptures with funds advanced to us by the state. The new translations of the Holy Scriptures in various languages are being received by us and for these we wish to extend our profound gratitude to you.

"If at any time we find it necessary to take advantage of your kind offer, we will remember your willingness to assist us and will turn to you with a brotherly appeal to help us. It is our hope that the mutual friendly relations will always continue and indeed it is our Christian duty to cherish them." [RNS]

PUBLIC AFFAIRS

Matters of Justice

"American democracy is best served when broad social welfare programs function under both government and voluntary auspices," said Presiding Bishop Lichtenberger, in a statement written for the February number of the National Council publication, *Churchways*. He said:

"By word and deed, the ministry of Jesus was largely given to the personal and social needs of people in trouble. The Christian Church has always developed services for the poor and the afflicted. Christians today join with others in supporting a wide range of voluntary social services. The development of public welfare programs in the United States is a recognition of this Christian and humanitarian concern for human needs."

The Presiding Bishop went on to say:

"Public welfare services are matters of justice and should be available to those in need, unrestricted by residence, citizenship, or circumstances of birth. The vast public welfare programs must be under constant supervision and evaluation by public officials and representatives of the people, to assure that they meet the changing needs of handicapped people. But we must take great care that the necessary evaluation of programs and their administration does not transpose itself into general criticism of the recipients — the aged, the blind, the sick, children under 18 years of age, and others who cannot defend themselves.

"I hope that Episcopalians will join with all men of good will in being alert to the welfare needs of people in their communities, and in supporting the welfare services available to them. This is one way of loving 'thy neighbor as thyself' in our present world."

More news on page 11



Mealtime at the General Theological Seminary: The learning is not done in isolation.

Queen of Sciences

by the Rev. Francis C. Lightbourn, S.T.M.

A few years ago we Americans underwent a rude awakening. We woke up one morning and learned that the Russians had launched what soon became known as a sputnik. We suddenly realized that they were ahead of us in the scientific race — at least in one particular.

We must get busy; we must do something about it; we must step up the training of scientists in this country; and we must begin in the high schools to make our boys and girls really work.

So the cry went up for stiffer educational standards, especially in subjects like mathematics and physics. There was hardly a paper or magazine that did not carry an article on this.

Some of us, as we read, began to wonder. Perhaps in our not unnatural eagerness to catch up with another nation in a matter of this sort there might be too great an emphasis on science, at the expense of other disciplines. This could create an imbalance and breed a materialistic philosophy — the very thing that

we condemn in the Russian system. And we wondered, perhaps, just how long it would be before someone raised his voice in protest.

We did not have to wait too long. For very soon there were articles in the papers and magazines urging that, while it was indeed necessary to step up our program of scientific study, it was equally necessary to step up our program of study, period. We needed not an exclusive emphasis on science, but more emphasis also on the humanities — on

In an age of scientific advance, it is more necessary than ever that theology be given its rightful place

erature, history, philosophy, art. Without such counterpoise our revamped scientific program could eventually drag mankind down to the level of the beast, and even result in the final extinction of the race. While undoubtedly we did need renewed scientific emphasis, it was imperative that, along with this, there should be corresponding emphasis on what we call the humanities.

Among the humanities there is one branch or division that Churchpeople do well from time to time to think about. It goes by the name "theology." The last part of this word is the same as the "logy" in biology, psychology, physiology, geology, and the host of words having this ending, which means science or study of. The first part of "theology" is from the Greek word for God. Theology, then, is the science or study or branch of knowledge which treats of the nature of God and His relation to man.

We have said that theology is one of the humanities that we need to emphasize if we are to balance our emphasis on science, and then we have turned around and called theology itself a science — the science of God and His ways with men. Is there not some confusion of thought in this?

Theology is, of course, not a science in the way physics or chemistry is a science. These latter deal with the material or created order, and they seek to examine portions of that order under controlled conditions. Theology does not take a little bit of God and put Him under the microscope, because, for one thing, there aren't any little bits of God. Theology deals with the Infinite One, who is above all little bits, who is in fact the Creator and Preserver of all the little bits of anything anywhere in the entire universe.

Theology is a science in the old literal meaning of that term — *scientia*, "knowledge," from the Latin *scio*, "I know." Theology is the ordered, systematized knowledge we have of God.

There are various branches of theology, as it is taught in the various theological seminaries. Much of it is historical because the Christian religion is rooted and grounded in history. Christians believe in a God who has revealed Himself supremely at a particular time and in a particular place. Hence theological stu-

dents must study a lot about the history of their religion, of God's outreach to man and of man's response to God. They must study how God prepared the people of Israel for that great and unique event which we call the Incarnation, the coming of the Son of God in the flesh. They must study also the impact of that event upon subsequent centuries. Hence the importance of the Old Testament, of the New Testament, and of Church history — all of which are major subjects in any theological seminary.

But in addition to the historical approach to theology there is what we may call the systematic approach. This involves the reasoning out of the great truths of the Christian religion and the relating of these to one another in a coherent body of doctrine. So the truths contained in Holy Scripture, summed up in the Creeds, and affirmed by the great councils of the early Church are studied as parts of one great whole, and against the background of the world in which we live.

Nor is theology in its widest scope a wholly academic and intellectual pursuit. There is also what is known as pastoral theology, through which men studying for the sacred ministry learn how to preach sermons, how to visit the sick,

how to run a Sunday school — in short, how to do the various and sundry things any pastor is called upon to do. This knowledge, too, is taught and learned — at least in part — in our theological seminaries.

All of these things, moreover, are learned in a seminary not in isolation but in company with other men from other parishes and dioceses, who likewise are studying for the priesthood. As in any institution of higher learning, the corporate life — the life lived together — counts for as much as anything. And this is especially true in a theological seminary, where the corporate life centers about the altar, with the offering up of the Eucharist and the saying together of the daily offices of Morning and Evening Prayer.

Episcopalians are asked this Sunday to have in their minds and in their hearts and in their prayers the theological seminaries of their Church, together with those who teach in them and those who learn. In an age of increasing specialization, of unprecedented scientific advance, it is more necessary than ever that theology — which has been called the Queen of the Sciences — be given its rightful place in the halls of higher learning. Theology, the study of God and of His ways with men, is of the essence of the humanities, of those studies which keep man from sinking to the level of the brute.

If our men preparing for the priesthood are to be solidly grounded in theology, the process must begin in the seminaries. For most of them there will never again come the time or the opportunity to drink so deeply of the wells of theological learning. Some of these men now studying in our seminaries may minister to you, in the years to come. That brings theological education pretty close to home, doesn't it?

**A student at the Church Divinity School of the Pacific visits a patient.
Not a wholly academic and intellectual pursuit.**

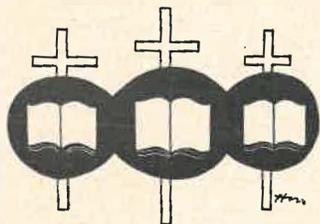


Three Names; One Task

Significant of the unusual ministry of the Church's new seminary in Puerto Rico is its name: The Episcopal Seminary of the Caribbean, *El Seminario Episcopal del Caribe*, *Le Seminaire Episcopal des Caraibe*. For it is all of these things — theological training center for men from Central America, the Dominican Republic, Haiti, Panama, Puerto Rico, and the Virgin Islands, men whose native tongues are English and Spanish and French. The library contains books in all three languages, and the faculty members are tri-lingual.

The seminary, built last year at Carolina, Puerto Rico, 15 minutes from the international airport of San Juan, was dedicated formally on January 10th and 11th [see page 6]. The Presiding Bishop blessed the seminary on the 10th, and the dean and faculty were installed on the 11th.

We welcome the existence of the new seminary, and we welcome the concept it represents. There is no reason why Spanish-speaking men who aspire to a ministry to Spanish-speaking people should have to



Theological Education Sunday

We are beginning to understand that ministry is the privilege and responsibility of the whole Church. Each of us is to bear witness to the Lord in his own life.

Within the total ministry of the Church, however, there must be a body of men to do the work of the ordained ministry. The task of educating and training our clergy is the responsibility of the seminaries — a responsibility they can meet adequately only with the interest and support of us all.

It is my hope that every one of our congregations will observe Theological Education Sunday this year and so strengthen the seminaries and the total ministry of the Church.

ARTHUR LICHTENBERGER
Presiding Bishop

come to the United States and learn English in order to become priests. The Church is not a national institution but one whose ministry and scope transcend nationality. And it is the Gospel — a message destined for all tongues and all peoples — that these men are being taught to proclaim, not the culture or the language of the United States.

The seminary is an international institution, one in which students may learn to know others from their neighboring countries, one in which they may learn one another's language. Yet this internationalism is one of equality, where none is "minority" and where there is no implication that one nation is the fountainhead of the Faith the seminary teaches.

The seminary is, so far, the instrument of the National Council. We hope the day is not far distant when it will become a truly indigenous and independent institution.

Coming Down Again

People are impressed, these days, by rocket launchings into space, and the skill displayed in effecting recovery of the capsules. But skill is not all that is involved. All may be technically well for the sendoff, but conditions out of man's control may still dictate the date, because there is not only the exciting matter of orbiting the earth involved — there is also the matter of getting back down again.

The Gospel for this Sunday begins, "When he was come down from the mountain. . . ." And it is well for Christians to remember that during the earthly ministry of our Lord, whether it was from preaching to the multitudes or from the experience of Transfiguration, He always — as we do — had to come down again.

For many who would lead lives of prayer and worship, it is not so much the getting up that is difficult as the coming down again. They return from the Eucharist and have to get the Sunday dinner; they come home from a retreat and have to go back to the daily job, with all its mundane frustrations and irritations; they rise from their knees and have to tackle city traffic.

But this is exactly what the Christian life is like: ascending to the heights and coming down again; being transported out of this world, and then coming back to it to do a job; trailing the world in with us to the altar, and then trailing God's grace out with us again into the world.

Like the astronaut, we must be aware of the conditions beyond our control in the pickup area. Unlike the astronaut, we do not need to let those conditions dictate our journey into the supernatural realm. Prayer and Sacrament, fortunately, are not reserved for those who can be assured of an easy or comfortable return to the mundane details of life. Rather they are the means by which those details can be attended to with God's help, for God's glory. Emotional mountain-top experiences do not come with every trip into the area of prayer and worship, but they are *spiritual* mountain-tops, nonetheless. But we are, in this life, meant to come back down again, even as did our Lord and Saviour and Example:

NEWS

Continued from page 7

TELEVISION

Ecumenicity on the Air

"The Great Conversation," an hour-long television broadcast scheduled for January 30th, will show developments in the ecumenical movement throughout the Christian world.

The documentary program, to be broadcast on the American Broadcasting Company network, will feature interviews with several religious leaders, including Archbishop Ramsey of Canterbury; Bishop Newbiggin of the Church of South India; Augustin Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity; Dr. Franklin Clark Fry, president of the United Lutheran Church in America; and Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

Use will be made during the broadcast of films taken last year at the Pan-Orthodox Conference held at Rhodes, and at the WCC Assembly in New Delhi. [RNS]

ORTHODOX

Successor Elected

The Rt. Rev. Iakovos Vavanatsos, 66, Metropolitan of Attica, Greece, has been elected Archbishop of Athens and Primate of All Greece, succeeding His Beatitude Theoklitos, who died recently [L.C., January 21st].

Within three days of his election, a charge of "unmentionable acts" was lodged against the metropolitan by a par-

ish priest in Athens, causing the Church's Holy Synod to order an investigation into his private life.

[The Primate-elect is not to be confused with the Most Rev. Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America.]

Newspapers in Greece called upon the Primate-elect to resign, regardless of whether the charges against him were proved or not, but Archbishop Iakovos replied, "I was invited by the Church to hold the Cross and to serve it. I am not an appointed employee. Only God can remove me."

Some 57 bishops took part in the election. Other candidates included Bishop Pandeileimon, Metropolitan of Thessalonica, and Bishop Germanos, Metropolitan of Mantinea. [RNS]

PENNSYLVANIA

Fallen Short

The diocese of Pennsylvania has announced through its monthly publication, *Church News*, the termination of a "limping" five-year campaign for capital funds. The campaign will end on April 30th.

It has been estimated that the drive will not achieve more than two-thirds of its \$1,250,000 goal. While it was reported to the 1957 convention that about \$840,000 had been pledged, only \$822,000 has been received to date.

The Philadelphia Divinity School, where a majority of the clergymen of the diocese are trained, received \$318,400, enabling it to meet its most basic needs. The fund also was successful insofar as it has been used to open or strengthen 10 suburban and one inner city church, and to acquire one new church site.

UNITY

Impractical Necessity

Bishop Gibson of Virginia, speaking at a meeting of the Churchmen's Luncheon Club at the Church of the Epiphany, Washington, D. C., early in January, said that the Churches do not mean or want to be denominations.

"We mean to be and want to be Christians," he said to some 150 clergymen and laymen attending the luncheon.

The bishop said, according to the *Washington Post*, that, though unification of the world's Christian Churches may seem highly impractical and all but impossible, "God can work this miracle."

OKLAHOMA

Chancel Gift

Descendants of the American Bible Society's first president presented a new chancel Bible to Grace Church, Muskogee, Okla., on the second Sunday in Advent (Bible Sunday).

The Rev. Canon Grover Fulkerson,



STERLING SILVER CRUET

6 5/8 inches — One Pint, \$90 Each



The quiet dignity of this new functional design blends artistically with the traditional or contemporary —



Wide neck for ease in cleaning
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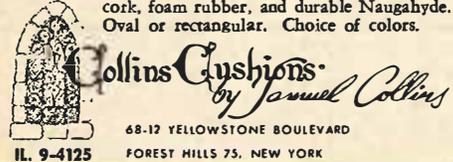
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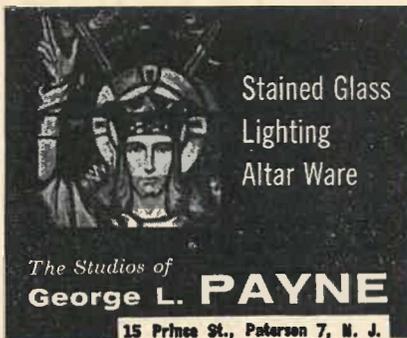


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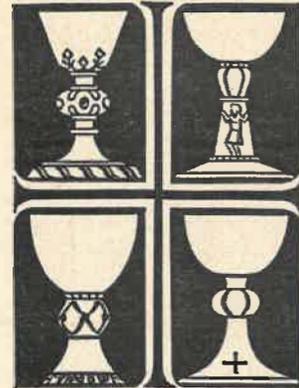


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Coming:

Spring Educational Number
April 1st

Devoted to secondary schools, colleges,
and other training institutions.

rector of Grace Church, dedicated the Bible in memory of the late Harold Elias and Ruth Lawrence Boudinot. It was given by the couple's three daughters, Mrs. Sessler B. Lofton, Mrs. Spencer M. Denton, and Mrs. F. A. Cleveland.

Significance of the gift goes back to 1816 when Elias Boudinot, the great-great-uncle of the donors, helped organize the American Bible Society. He also served as the society's first president, from 1816 to 1821 [L.C., December 10th].

Elias Boudinot, a statesman and philanthropist of the Revolutionary War period, served as president of the Continental Congress, and signed the treaty of peace with Great Britain and the treaty of alliance with France.

He also founded several Indian mission schools, including one at Cornwall, Conn. When three Cherokee boys came to the Cornwall school in 1818, one of them received Boudinot's permission to assume his name.

The Indian Elias Boudinot later translated part of the New Testament into Cherokee.

RADIO

Ten on the Creed

The 1962 Episcopal Series ("Protestant Hour") of radio programs will have the Rev. John R. W. Stott, rector of All Souls' Church, London, England, as speaker. The series is to be broadcast as weekly programs over some 450 radio stations across the country from February 11th to April 15th.

The Rev. Mr. Stott, who is an honorary chaplain to the Queen of England, has conducted a lay training school in his parish annually for the past 10 years. He is the author of *Men With a Message*, *Introduction to Authors of the New Testament*, *Basic Christianity*, *What Christ Thinks of the Church*, *Fundamen-*



Mr. Stott: Across the country by radio.

talism and Evangelism, *Your Confirmation*, and *The Preacher's Portrait*. His 10 sermons for the radio series are to be based on the Apostles' Creed.

Music for the series is to be by the Washington Cathedral Choir, under the direction of Paul Callaway. A recording of the music, titled "Sing My Soul," is available from the Episcopal Radio-TV Foundation, 2744 Peachtree Road, N.E., Atlanta 5, Ga.

ENGLAND

Maturity

The World Council of Churches, said the Archbishop of Canterbury recently, "has, I think, reached the maturity of ceasing to be self-conscious about its own status."

Archbishop Ramsey is quoted in England's *Church Times* as having said that "no one suspects" the WCC "as wanting to be a super Church or an alternative Vatican. It is the servant," he said, "it serves Christendom, of which it knows humbly that it does not yet represent the whole. It is nearer to the maturity of unself-conscious humility in the service of God."

The Archbishop is quoted as saying that the fact that the WCC Assembly last year was held in India, a country which is religious but not Christian, made delegates aware that Christendom in the world is faced not only by materialism, apathy, and godlessness, but also by religion. [D.M.]

Three Failures

At his enthronement as Bishop of Winchester, England, recently, the Rt. Rev. Sherard F. Allison, former Bishop of Chelmsford, spoke of the "three failures" of the Church.

The Church, he said, has failed to be the one Church; to be the holy Church; and to be the apostolic Church.

Dr. Allison made a plea for greater teamwork between pastor and layman, "each recognizing that the other has an essential ministry and gift of grace for his own special task in the one Body of Christ." [D.M.]

CHICAGO

Five-Church Center

A community ecumenical center has been opened in Chicago under the sponsorship of five churches of the area.

Cooperating in the local ecumenical venture are St. Alban's Episcopal Church and the Norwood Park Methodist, Presbyterian, Evangelical Lutheran, and Evangelical United Brethren churches.

The center will provide religious information and assistance to newcomers and those in need, and will arrange counseling services upon request. In addition, it will operate a lending library. [RNS]

INDIA

Scholarship Funds

The Indian Church Aid Association of Great Britain, an Anglican group, has announced the launching of a \$140,000 fund-raising campaign to enable it "to continue its work."

An appeal signed by Sir Arthur Paul Benthall, president of the association, said the group's main object is to provide scholarships for Anglo-Indian and Anglo-Pakistani children in Church schools as well as assisting with priests' stipends and passage money for them and for teachers.

[RNS]

AUSTRALIA

Honors

Two Anglican clergymen were among Australian leaders honored by Queen Elizabeth II in her New Year appointments, it was announced recently.

The Most Rev. Archbishop Reginald Charles Halse, Archbishop of Brisbane, was appointed Knight Commander of the British Empire; and the Rt. Rev. John Stoward Moyes, Bishop of Armidale, was made a Companion of St. Michael and St. George.

[RNS]

Milestones

The Rt. Rev. Ernest Henry Burgmann, former bishop of Canberra and Goulburn, Australia, has been made a Companion of the Order of St. Michael and St. George by Queen Elizabeth II of England.

At the same time, the Ven. Frank Knight, a canon of St. John's Cathedral, Brisbane, Australia, was made a member of the Order of the British Empire.

[RNS]



Brass Tacks

Contributions to Brass Tacks will be welcomed. Most material used in the column is edited.

From *St. Mary's Messenger*, of St. Mary's Church, Kansas City, Mo.:

"Whom did you sit next to in St. Mary's Church last Sunday? Did you get acquainted with them? Were you glad to see them? What kind of an impression of our parish life, expressed in its worship, did they receive from you, do you suppose?"

"If you didn't know them, it might have been quite interesting. In looking over the visitor's register . . . for the past 12-month period, we discovered that we have had people worship with us in St. Mary's from at least the following places. . . [an impressive list of other cities and states follows]."

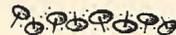


The rector of Trinity Church, Rutland, Vt., is in the front pew after every service, for any who wish to see him.



St. John's Church, Versailles, Ky., keeps on hand in the chapel hall a box of caps of various sizes, for women and girls who normally go hatless. These are made of white organdy on the order of Dutch caps. "They are easily made and laundered and very becoming," says a parishioner.

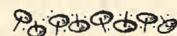
Mailed with the parish newsletter from St. Alban's Church, Washington, D. C. is a calendar of parish activities, for the month. Days are squares large enough to write other appointments in, but parish activities are printed, with the time they occur.



All Saints' Church, Los Angeles, has, from time to time, congregational rehearsals of new hymns. The congregation is asked to arrive 15 minutes before the late Sunday service for the rehearsal. Some of the rehearsed music is then used during the service.



The *Parish Messenger* of Grace Church, Kirkwood, Mo., lists additions and removals from the parish directory.



From the rector of St. Paul's Church, Wallingford, Conn.:

"A suggestion that we have found most helpful is in the addressing of the Church offering boxes. We take our pledge cards, having assigned a number to each, and then we type the name and address and envelope number on an address stencil. This stencil will hold 33 names. We then mimeograph six copies on label stickers available at any stationery store. One label goes on the box of envelopes. (Incidentally, if you have your envelope boxes printed with the permit number you can send them for about half price, if you have a mailing permit.)

Another sticker goes on the form which the treasurer uses. The other four are then placed on envelopes ready for the quarterly statement mailings.

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- (D) Copy for advertisements must be received at least 12 days before publication date.

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Refer to key on page 16

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UNION UNIVERSITY COLLEGES at Albany
Rev. Canon E. T. H. Williams, chap. (full-time)

DIVISION OF COLLEGE WORK DIOCESE OF COLORADO

UNIVERSITY OF COLORADO, Boulder, Colo.
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO SCHOOL OF MINES
Golden, Colo.
1320 Arapahoe

CALVARY CHURCH 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE, Greeley, Colo.
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, ass't.
Daily Eucharist, in term; chaplaincy

COLORADO STATE UNIVERSITY
Ft. Collins, Colo.

ST. PAUL'S CHAPEL Laurel at Whitcomb Sts.
Rev. C. F. Coverley, chap.
Eu daily Mon through Thurs 6:45; Sun 7:30, 9 & 11

COLORADO WOMAN'S COLLEGE
Denver, Colo.

ST. LUKE'S CHURCH 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. James W. Brock, c
Midweek Eucharist, on campus, in term. Canterbury activities

**UNIVERSITY OF DENVER
CANTERBURY ASSOCIATION**

Rev. John R. Kuenneth, chap.
2290 South Clayton St., Denver 10, Colo.
BUCHTEL CHAPEL, University Park Campus
Wed 6:45 during term

CANTERBURY HOUSE, 2258 So. Clayton St.
Open noon until 10 daily, ex Tues for study and recreation; Canterbury Assoc. meetings 5:45 Sun, Canterbury House. Other meetings and functions as anno

**ST. LUKE'S HOSPITAL SCHOOL
OF NURSING** Denver 3, Colo.

601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

PUEBLO JUNIOR COLLEGE Pueblo, Colo.

CHAPEL OF ST. PETER THE APOSTLE
3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY
Colorado Springs, Colo.

ST. MICHAEL'S CHAPEL
Rev. Desmond O'Connell, v
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

WESTERN STATE COLLEGE, Gunnison, Colo.
CHURCH OF THE GOOD SAMARITAN
307 West Virginia Ave.

OTHER COLLEGES IN ALPHABETICAL ORDER

UNIVERSITY OF ARIZONA Tucson
ST. PAUL'S 1501 E. Speedway
Rev. Keith Kreitner, chap.
Sun 8, 9:30, 11:15, 16 College Supper)

**BRYN MAWR COLLEGE and
HAVERFORD COLLEGE**
CHURCH OF THE GOOD SHEPHERD
Lancaster and Montrose Avenues Rosemont, Pa.
Sun 7:30, 9:30, 11; Daily 7:30

CALIFORNIA INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Colin Keys, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

CARLETON and ST. OLAF COLLEGES
ALL SAINTS Northfield, Minn.
Rev. Donald C. Field, r and chap.
8 HC, 11 MP (ex 1st & 3d) HC

COLUMBIA-BARNARD
ST. PAUL'S CHAPEL on campus New York, N. Y.
Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Jack C. White, Episcopal Adviser
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri; Canterbury Assoc Wed 5

**CORNELL MEDICAL SCHOOL,
ROCKEFELLER INSTITUTE
NEW YORK HOSPITAL SCHOOL OF
NURSING, FINCH**
(Studio Club; East End Hotel)

EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser
Sun 8, 9:30, 11, 6:30; Wed 7:25; Thurs 11

UNIVERSITY OF GEORGIA
HODGSON HOUSE AND ST. MARY'S CHAPEL
980 South Lumpkin Street Athens, Ga.
Rev. A. D. Teague, Jr., chap.
Daily MP 7:30, EP 5:30; Eu 8 Wed; Canterbury Club 5 Wed

HARVARD, RADCLIFFE, M.I.T.
CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.
Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

HOBART & WILLIAM SMITH COLLEGES
ST. JOHN'S CHAPEL Geneva, N. Y.
Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc. Fri 5

HOWARD UNIVERSITY
CANTERBURY HOUSE Washington, D. C.
2333 First St., N.W.
Rev. H. Albion Ferrell, chap.
HC Sun 9, Wed & HD 7, Thurs 12:15; Wed 7:30
Canterbury Assoc.

UNIVERSITY OF ILLINOIS
Champaign-Urbana
ST. JOHN THE DIVINE Champaign, Ill.
Rev. F. S. Arvedson, chap.
Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

UNIV. OF KENTUCKY Lexington, Ky.
ST. AUGUSTINE'S CHAPEL 472 Rose St.
Sun 8, 10:30, 8; Weekdays 7:30, 5; Sun 5:30
Supper and Program

KENYON COLLEGE Gambier, Ohio
HOLY SPIRIT
Rev. Richard F. Hettlinger, chap.
Rev. John F. Porter, r

**LOWELL TECHNOLOGICAL INSTITUTE
LOWELL STATE TEACHERS' COLLEGE**
ST. ANNE'S Merrimack St., Lowell, Mass.
Rev. Francis B. Downs, r;
Rev. H. H. Choquette, ass't
Sun 8, 9:15, 11

MADISON, BRIDGEWATER
EMMANUEL Harrisonburg, Va.
Rev. Francis Bayard Rhein, r
Sun 8, 9:30, 11; York Club 6; Canterbury 6

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

RICE UNIVERSITY
TEXAS MEDICAL CENTER
COLLEGIATE CHAPEL OF ST. BEDE, Houston, Texas
Astry House, 6265 So. Main
Rev. Lane Denson, chap.
Sun HC 10; Wed HC 7; Mon thru Fri 5:15

RUTGERS UNIVERSITY
New Brunswick, N. J.
THE CANTERBURY HOUSE 5 Mine St.
Rev. Clarence A. Lambelet, Episcopal chap.

SAN JOSE STATE COLLEGE
SAN JOSE CITY COLLEGE
TRINITY 81 N. 2nd St., San Jose, Calif.
Sun 8, 9:25, 11; Wed 7:30; HD 10:30
Christian Center 300 So. 10th St.
HC Tues 4:45; Thurs 7:15

SOUTH DAKOTA STATE COLLEGE
ST. PAUL'S, 6th St. & 8th Ave., Brookings, S. D.
Sun 7:30 & 11, 5 Canterbury Club

STANFORD UNIVERSITY
EPISCOPAL COLLEGE CENTER
1176 Emerson St. Palo Alto, Calif.
Rev. John W. Duddington, chap.
Sun 8, 9:30; Tues 12:10; HD 7; full-time chaplaincy
and Canterbury program

TULANE UNIVERSITY
NEWCOMB COLLEGE
CHAPEL OF THE HOLY SPIRIT
110 Broadway New Orleans, La.
Rev. W. Donald George, chap.; Rev. Wayne S.
Shipley, ass't chap.
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,
Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-
bury Forum Wed 6

TUSKEGEE INSTITUTE
Tuskegee Institute, Ala.
ST. ANDREW'S 429 Montgomery St.
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11

VASSAR COLLEGE Poughkeepsie, N. Y.
CHRIST CHURCH 105 Academy St.
Rev. R. Rhys Williams, r and chap.
8 HC, 9:15 HC, 11 MP

UNIVERSITY OF VIRGINIA
ST. PAUL'S MEMORIAL Charlottesville, Va.
Rev. D. W. Cammack, chap.
Sun 8, 9:30, 11, 5:30; Wed 7:15

UNIVERSITY OF WISCONSIN
Madison, Wis.
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Gerald White
Sun & daily worship; full-time chaplain and
Canterbury program

UNIVERSITY OF WISCONSIN, Milwaukee
EPISCOPAL CAMPUS RECTORY, 3216 N. Downer
Rev. James Dyar Moffett, chaplain
Open Daily 7-10

PEOPLE and places

Appointments Accepted

The Rev. Frederic F. Bartrop several months ago took up his ministry as chaplain of the Bird S. Coler Hospital, Welfare Island, New York City.

The Rev. Clarence S. Cleasby, Jr., formerly curate at Grace Church, Providence, R. I., is now rector of the Church of the Ascension, Mount Vernon, N. Y.

The Rev. Clarence N. Coleridge, who has been serving on the staff of St. Philip's Church, New York City, is now curate at St. George's Church, Brooklyn, N. Y.

The Rev. Patrick F. L. Connor, who formerly served St. Mark's Church, North Easton, Mass., is now assistant at the Church of the Ascension, Manhattan, New York City.

The Rev. Clifford C. Covington, formerly rector of the Church of the Epiphany, Kingsville, Texas, is now vicar at the Church of the Ascension, Dallas.

The Rev. James S. Cox, formerly dean of St. Andrew's Cathedral, Honolulu, will on February 1 begin work as rector of the Church of the Incarnation, Dallas, Texas.

The Rev. Sydney H. Croft will on February 1 begin work organizing a new church in the Simi Valley of California, the Church of St. Francis of Assisi, Santa Susana. Address: Box 355, Santa Susana, Calif.

About a year ago, the Rev. Mr. Croft resigned as headmaster of San Miguel School for Boys in San Diego. He has been at work "at his old trade" as an engineer at General Dynamics-Astronautics in San Diego (Atlas missile builders).

The Rev. George S. Fleming, formerly vicar at Grace Church, Ravenswood, W. Va., is now rector of St. Luke's Church, Charleston, W. Va. Address: 819 Edgewood Dr.

The Rev. James E. Gardner, graduate student at GTS, is assisting at Christ Church, the Bronx, New York.

The Rev. James H. George, Jr. has returned to his former work as vicar of St. John's Church, Clearwater, S. C. Address: Box 207, Clearwater. He left St. John's Church in February to become vicar of St. Alban's Church, Stuttgart, Ark. While there he started services at St. Luke's Church, Brinkley, which had been closed for eight years. On December 1 he accepted a call to return to Clearwater, S. C.

The Rev. Robert C. Gould, formerly rector of St. Barnabas' Church, McMinnville, Ore., is now rector of St. John's Church, Chico, Calif.

The Rev. James O. Walker, Jr., formerly vicar at Galloway Memorial Church, Elkin, N. C., will on February 4 become vicar at Christ Church, Albemarle, N. C.

The Rev. David L. Watkins, formerly vicar at St. John's Church, Ripley, W. Va., is now curate at the Church of the Good Shepherd, Columbia, S. C. Address: 1551 Romain Dr.

The Rev. William P. Zion, who is doing research for a Ph.D. thesis at Harvard, is assisting at St. Thomas' Chapel, Manhattan, New York City.

Women

Mrs. Wenonah McGhee, a former resident of Alma, Mich., and member of St. John's Church there, has entered the Central School for Deaconesses, Evanston, Ill.

Mrs. John B. Midworth, widow of the late rector of St. Francis' Church, San Francisco, is now living with their four children at 5 Tower Terrace, Burlington, Vt. Mrs. Midworth began work on January 2 as director of volunteer services at the Mary Fletcher Hospital and Medical Center in Burlington.

Living Church Correspondents

The Rev. William L. Spencer is now correspondent for East Africa. Address: UMCA, Tunduru, Southern Province, Tanganyika, East Africa.

The Rev. J. Seymour Flinn, formerly East Africa correspondent, now has the title of correspondent for Uganda and Ruanda Urundi (a newly-organized

independent Province of the Anglican Church, having eight dioceses and a million and a half Christians).

Visitors and Travelers

Recent visitors to Japan have included Bishop Mosley of Delaware; Dean and Mrs. Sherman E. Johnson of CDSP; Mr. W. W. Harris, of St. Stephen's Church, Oak Ridge, Tenn.; the Rev. Frs. David Bacayan and Dionisius Vilches, of the Philippines; and the Rev. Dr. Almon R. Pepper, director of the Department of Christian Social Relations of the National Council.

Ordinations

Priests

Albany — On December 9, the Rev. William S. Barrett, dean's vicar at the Cathedral of All Saints, Albany, N. Y., in charge of St. Margaret's, Menands.

Arkansas — On January 8, the Rev. David Elliot Johnson, vicar, Church of Good Shepherd, Little Rock.

Chicago — On January 6, the Rev. Stephen B. Barnwell, Ph.D., chaplain at the Illinois Institute of Technology, Chicago.

Dallas — On January 1, the Rev. Louis Weil, who will continue his work as a missionary in Puerto Rico and teacher in Episcopal Theological Seminary of the Caribbean.

Fond du Lac — On December 20, the Rev. Henry Lentz, vicar of Trinity Church, Waupun, Wis., and St. Mary's, Oakfield; on December 22, the Rev. Richard Iwick, vicar of the Church of Christ the King, Sturgeon Bay, Wis., and the Holy Nativity, Jacksonport.

Minnesota — On November 30, the Rev. Laurence L. Bougie, Jr., vicar of the Church of the Holy Apostles, Duluth, and St. Andrew's, Duluth.

Quincy — On December 16, the Rev. Harry H. Leventis, vicar, St. George's Church, Macomb, Ill.

DEATHS

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

The Rev. Robert Bonner Echols, retired priest of the diocese of Olympia, died on November 21st, at Olympia, Wash.

Mr. Echols was born in Atlanta, Ga., in 1893. He attended Harvard, the University of California, and the Church Divinity School of the Pacific. He was ordained to the priesthood in 1932. Churches he served during his ministry included Lincoln County missions, Nevada; St. Luke's Church, Weiser, and St. James' Church, Payette, Idaho; St. John's Church, Richmond, Va., where he was president of the ministerial association; and St. David's Church, Shelton, Wash. He retired in 1959.

He is survived by his wife, Mary Bedinger Echols; three sons, Lawrence Echols, of Mineral, Calif., Cameron Echols, of Jackson, Calif., and James Echols, of Milan, Italy; and seven grandchildren.

The Rev. John Clarence Petrie, for 11 years priest-in-charge of St. Martin's Church, Clewiston, Fla., in the diocese of South Florida, died on October 15, 1961, at Clewiston, Fla.

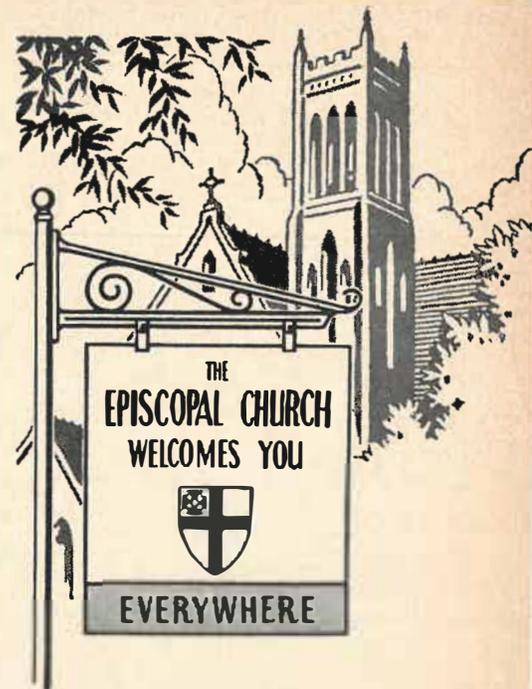
Fr. Petrie was born in Muskegon, Mich., in 1891. He attended DePaul University and received the B.A. degree from Fordham University. He attended the General Theological Seminary in 1919, the year of his ordination to the priesthood. He served churches in Rhode Island, Massachusetts, and Kentucky, as well as Holy Nativity Church, Pahoee, Fla., and St. John's Church, Belle Glade, Fla. In Clewiston he was twice awarded a Freedom Foundation Medal, and received the VFW Good Citizenship Award. He was a member of the local Kiwanis Club and Elks Lodge. He retired from the active ministry about a year ago.

Included among the survivors are his wife, Ethel Penfold Petrie; a stepson, Joseph W. Penfold, of Washington, D. C., and two stepdaughters, Mrs. Mary Pillsbury, of New York City, and Mrs. Peter Burnett, of Sharon, Mass.

This Directory is published
in all
January and September issues.
Write Advertising Manager
for details.

CHURCH DIRECTORY

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 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

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. MATTHIAS
Washington Blvd. at Normandle Ave.

Sun Masses: 7:30, 9:15, 11; Daily Mass: Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 9:15, 11; Daily; C Sat 4:30

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 6:30, 7, 8, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Coldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

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

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.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 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

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

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eufaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);
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. R.
Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

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 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun: Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

CATHEDRAL OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finley, D.D., r
8, 9:30 HC 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; 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: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung), 11 (Sol); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, 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, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15; EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Man, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily
7 ex Tues & Thurs 10; Sol Ev. & 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 Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 9 H Eu, 11 Mat & H Eu