

The Living CHURCH

COMMISSION OF CHRISTIAN
DIOCESE OF MARYLAND EDUC
105 MONUMENT ST
BALTIMORE 1 MARYLAND
SEP 21-62 REN # LC5

May 20, 1962

25 cents

page 8

**What Goes on
at One of the
New-Style
Church Centers**

page 4

**Chicago
and Arizona
Elect Bishops**

Bishop Dun: "Servant, guardian,
and representative Churchman."
[see pages 5 and 10]



OSBORNE



CHALICES

Send for
Chalice-Ciboria book No. LC1C showing
over 150 original and historic designs
**EVERY KIND OF CHURCH
SILVER AND METALWORK**

Send for
book No. LC2G kindly stating your
probable requirements
**117 GOWER STREET
LONDON W.C1 ENGLAND**

CONFRATERNITY OF THE BLESSED SACRAMENT

THE ANNUAL MEETING SATURDAY, JUNE 2, 1962 ST. JAMES CATHEDRAL

117 North Lafayette Boulevard
SOUTH BEND, INDIANA

11:00 a.m. Pontifical High Mass
1:00 p.m. Luncheon (\$1.50)
in the Cathedral Undercroft

RESERVATIONS ARE NECESSARY

and should be sent to
THE VERY REV. ROBERT F. ROYSTER
Dean, St. James Cathedral
117 North Lafayette Boulevard
South Bend 1, Indiana

THE ANNUAL CONFERENCE will follow

Sacred Vessels

Altar
Appointments
Stained Glass

Including Productions by
WIPPELL
of Exeter

The Studios of
GEORGE L. PAYNE

15 Prince St.
Paterson, N. J.



**MONEY FOR YOUR TREASURY
OVER 1,500,000
SUNFLOWER DISH CLOTHS**
were sold in 1961 by members of Sunday
Schools, Ladies' Aids, Young People's Groups,
etc. They enable you to earn money for your
treasury, and make friends for your organization.
Sample FREE to Officials
SANGAMON MILLS, INC.
Established 1915 Cohoes, N. Y.

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.

Future Field

There are many older people who have no younger relatives to look after them. To them, the prospect of old age, illness, helplessness, and loneliness can be frightening. They would like to be assured of a safe refuge for their last days.

Some know that they will not be able to pay enough for a comfortable place to live, or for a long illness. Some who could pay the cost dread the impersonal care of many nursing homes and hospitals. Many would like to keep in touch with the Church.

Parishes and dioceses could help by setting up more homes — small or large — where old people could live simply and comfortably, assured of the ministrations of the Church, and knowing that they would have considerate and affectionate care the rest of their lives. They should of course pay in proportion to their financial situation.

This could be a future field for the sisters of charity, sisters of mercy, and nursing sisters mentioned by Fr. Tiedemann as active orders needed by the Church [L.C., April 15th].

(Miss) MARGUERITE KEHR

Retired college administrator
Washington, D. C.

Obvious Exception

You know, there is really something very odd about this Sewanee business, to say the least [L.C., April 29th]. I wish somebody would explain to me why the university in asking for Mrs. Shoemate's cooperation would ask and be satisfied for her to serve "university students, faculty, and official guests without regard to race," but wouldn't think to include Episcopal clergy also as a special and reasonably obvious exception. Does Dr. McCrady truly mean to imply that the ordained clergy of his Church are "just any . . . who present [themselves]"? Or do he and his faculty of theology have some views on the validity of orders that are different from those of the rest of the Church? The ramifications of this are horrifying but also sort of interesting. Worked out, I should think they would make the controversies over the Virgin Birth very dull by comparison. (Miss) ANN ORLOV
Cambridge, Mass.

Cover to Cover Readers

Thank you! Just as I was trying to gather enough courage to write you with a little complaint and a constructive suggestion, you have apparently received my message by telepathy.

Week after week, in trying to read THE LIVING CHURCH from cover to cover, I have become lost in trying to follow the many features that start in one place and are "Continued on page — ." Only by going through the entire magazine several times, have I been reasonably certain that I have missed nothing.

In your April 29th issue, which I have just

received, I am delighted to discover that, with one exception, all the features start, go on, and stop, on consecutive pages. The single exception is "News," which skips from page 9 to 12. I shouldn't expect perfection, I know, but if you could somehow manage to put even "News" all together, without hopping about, I'd be completely happy.

(Mrs.) ALTHEA H. JACKSON

Member, Church of the Advent
Boston, Mass.

Editor's comment: Among the many reasons which newspapers and magazines have for "continuing" or "jumping" or "throwing" material is the thing known as "display layout." For example, there is frequently so much news to publish in THE LIVING CHURCH that if it ran consecutively without interruption, some of the feature articles and editorials would have to start in the back advertising section where there is little room for big type and cuts.

The order in which the various departments appear has varied over the years in THE LIVING CHURCH. Sometimes editorials have been the main opener, sometimes feature articles. But the intricacies of printing schedules (the magazine goes to press in sections), the vagaries of news, and the restrictions of a limited number of pages have usually made "jumping" or "hopping about" necessary. At least we hop in one direction and land where we say we will.

Also, we say where we hop from, so Mrs. Jackson might find it helpful, when she finishes a jumped feature to look at the "continued from" line and go back to that page to proceed with her "cover to cover reading."

Knowing about "cover to cover" readers, by the way, is enough to make editors jump and hop for joy, if for no other reason.

Growing Fraternity

With reference to the letter in the May 6th issue entitled "Clerical Ham," I recall some time ago that one of the clergy had gathered a list of Episcopal hams.

As one of the growing fraternity, I would appreciate knowing who that was so that I might add my name to the list, and also find out the calls of the others.

It would also be interesting to learn how many of the brethren have considered the Citizens Band. I find it invaluable in a large and scattered city like Washington. My call is 24W0858.

Fr. White did not give his call. I would like to work him some time if possible.

(Rev.) D. T. GLEASON
K30BK

Rector, St. Matthew's Church
Seat Pleasant, Md.

Editor's comment: The clerical ham who gathered the list of Episcopal fellow radio amateurs was the Rev. Cameron Harriot of 1151 Woodland, Ketchikan, Alaska, WL7DDW, who first wrote THE LIVING CHURCH, December 13, 1959. Fr. White's call is HR3JW.

The Living CHURCH

Volume 144 Established 1878 Number 20

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Jean Drysdale, assistant to the editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.B., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Edna Swenson, advertising assistant. Lorraine Day, credit manager, People and Places editor. Roman Bahr, subscription manager.

EDITORIAL OFFICES

407 E. Michigan St., Milwaukee 2, Wis.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; Harry P. Leasingham,‡ vice president; Peter Day,* secretary; Joseph Carson,* treasurer. Rt. Rev. Charles F. Boynton,† Suffragan of New York; Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rev. Frs. William E. Craig,† Dudley J. Stroup,*† Messrs. Jackson Bruce,† Clifford P. Morehouse,† Robert D. Jordan,† John Geilfuss,* Stuart Ullman.*

*Director

†Member

DEPARTMENTS

Books	13	Letters	2
Deaths	15	News	4
Editorials	10	People and Places	14

Vestryman's Diary 12

FEATURES

The World and Thompson House

Gary W. Ferguson 8

THINGS TO COME

May

20. Fourth Sunday after Easter
22. American Churches in Europe convocation, to 24th
25. Iowa convention, to 26th
27. Rogation Sunday
28. Rogation Monday
29. Rogation Tuesday
30. Rogation Wednesday
31. Ascension Day

June

2. Confraternity of the Blessed Sacrament, annual meeting, St. James' Cathedral, South Bend, Ind.
3. Sunday after Ascension
Religious Life Sunday
9. Springfield election of a bishop
10. Whitsunday
11. Whit Monday
12. Whit Tuesday
13. Ember Day
15. Ember Day
16. Ember Day
17. Trinity Sunday
18. St. Barnabas (transferred from June 11th)

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.

May 20, 1962



Westminster
SIGNIFICANT NEW RELIGIOUS READING



Luther's
Meditations on the Gospels

Translated and arranged by ROLAND H. BAINTON. Some of Luther's most pungent and illuminating comments on the life of Jesus—taken from the great Reformer's sermons. With 16th-century woodcuts. \$3.75

The Reformation
and Its Significance Today

By JOSEPH C. McLELLAND. A study of the major Reformers, and how their contributions can be applied to the life of the church today. Paperbound. \$2.25

The Challenge of the Sects

By HORTON DAVIES. How members of traditional churches can defend their faith against deviationist sects, combat "sheep-stealing", and yet emulate the sectarians in zeal for Christian service. Paperbound. \$1.45

Now at your bookstore
THE WESTMINSTER PRESS
Philadelphia 7

KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
252-17 Northern Blvd.
Little Neck 63, N. Y.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. New York 17, N. Y.	29 E. Madison St. Chicago 2, Ill.
Morehouse-Barlow Co. of California	
261 Golden Gate Ave. San Francisco 2, Calif.	440 Melrose Ave. Los Angeles 29, Calif.

CHURCH CANDLES



Beeswax Candles
Vesper Lights
Sanctuary Lights and Lamps
Votive Lights

Write for price list and illustrated folder

WILL & BAUMER CANDLE CO., INC.
Syracuse, N. Y. 6

The Pioneer Church Candle Manufacturers of America

V E S T M E N T S

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embraideries
Priest Cloaks—Robots—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers 1962
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



When writing to Advertisers please mention THE LIVING CHURCH

The Living Church

For 83 Years:

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

Fourth Sunday after Easter
May 20, 1962

EPISCOPATE

Quick Election

Two ballots were all that were necessary to elect the Rt. Rev. John Joseph Meakin Harte, Suffragan Bishop of Dallas, to the see of Arizona in a special synod held on May 9th. Bishop Kinsolving of Arizona has announced plans to retire soon [L.C., April 29th].

Bishop Harte's name was one of three placed in nomination by the official nominating committee — the others were those of the Very Rev. George R. Selway and the Rev. Charles V. Young. Other clerical names were offered from the floor: David C. Trimble, Charles H. Crawford, Henry B. Getz, Gray M. Blandy, Samuel Steinmetz, Jr., and Samuel S. Johnston.

The first ballot gave Bishop Harte 91 lay and 22 clerical votes — with 103 lay and 23 clerical votes being necessary for election. The second ballot made it official.

Chicago Election

Electors in the diocese of Chicago came to a decision on the fourth ballot in electing a second suffragan bishop on May 8th, and chose the Very Rev. James W. Montgomery, rector of St. John's Church, Flossmoor, Ill., and dean of the Chicago-South deanery.

[In Chicago, laymen do not vote in episcopal elections, except on the nominating and approval ballots. The clergymen effect the election from those nominated, then the laymen vote whether or not to accept the clerical choice.]

Runner-up to Dean Montgomery (and leader on the first ballot) was the Ven. Canon J. Ralph Deppen, archdeacon of Chicago and officially curate to Dean Montgomery. He was a close contender through two more ballots. Other nominees:

Herman Anker, William H. Baar, Edwin H. Badger, H. William Barks, William T. St. J. Brown, Clifford H. Buzard, J. V. Langmead Casserley, Albert Chambers, Daniel Corrigan, James A. L. Edden, Sheldon B. Foote, Jr., Gordon B. Galaty, Orin A. Griesmyer, William O. Hanner, Philip S. Harris, Richard A. Hayes, J. Howard Jacobson, James G. Jones, Jr., Vernon L. S. Jones, Gordon Lyall, Samuel J. Martin, William F. Maxwell, Jr., William D. McLean, Jr., Robert L. Miller, Paul Moore, Jr., James G.



Bishop Harte: Two ballots in Arizona.

Parker, Frederick W. Putnam, Ambrose Reeves (former Bishop of Johannesburg, South Africa), Edmund M. Ringland, Robert G. Ruffie, Robert E. Savage, George F. Schiffmayer, Jon K. Smedberg, Dudley J. Stroup, Richard D. Taylor, Hugh C. White, Jr., Clyde D. Wilson, Richard E. Winkler, Gibson Winter, George B. Wood, J. M. Young.

NATIONAL COUNCIL

Money in the Bank

An account in a U.S. bank has been established for the Church in Brazil, by action taken at the National Council meeting at Seabury House, Greenwich, Conn., May 1st to 3d [see L.C., May 13th for news of other Council action].

Purpose of the move is to help stabilize the finances of the Brazilian Church, which have been suffering from local inflationary conditions.

Another bank account, this one in the Royal Bank of Canada, has been established for the Church in Cuba. Funds cannot be sent directly from the U.S. to Cuba, and postal money order service there has been cancelled.

Council approved a trial project, to be known as "Volunteers for Mission," by which recent college graduates wishing to do missionary work will be given assignments as teachers or administrators.

Eight volunteers will be appointed for

the next two years, at a cost to the Church of \$6,000 each for the two-year period.

General Division of Women's Work has granted \$10,000 toward the \$48,000 total cost, the balance of which is to be made up from yearly National Council provisions.

Volunteers must be Churchmen. Their service will release missionaries for tasks other than teaching or administration. The project will be conducted jointly by the Overseas Department and the Divisions of College Work and Christian Ministries. The Council also:

- ✓ Adopted a statement of purposes and responsibilities of the General Division of Laymen's Work.

- ✓ Was told that Bishop Gordon of Alaska, having worn out two airplanes, will be receiving \$10,000 from the United Thank Offering of the Episcopal Churchwomen for the purchase of "Blue Box III."

- ✓ Approved, confirmed, and ratified the action of the Church Magazine Advisory Board in incorporating in the state of New York — the new corporation to be known as "The Episcopalian, Inc."

- ✓ Heard National Council treasurer Lindley M. Franklin, Jr., report that the Church School Missionary Offering (April 1, 1961-March 31, 1962) amounted to \$376,811.99 — the smallest offering ever received, he said. The sum of \$1,000 is to be allocated from this for South Kent School, South Kent, Conn., to be used for two scholarships for Negro students for the academic year 1962-1963.

- ✓ Heard the Rev. John D. McCarty, of the General Division of Research and Field Study, report that 80 dioceses and missionary districts of the Church had come into the survey of his Division.

- ✓ Was told by the Rev. John G. Harrell, executive secretary of the Division of Audio-Visual Education, that churches would do well to consider investing in 8mm sound motion picture equipment, rather than 16mm. A price drop is due for 8mm material and equipment, he said, making that size especially suited for use with audiences of fewer than 200 people. When audiences of more than 200 are to be expected, he suggested, 16mm equipment can be rented economically. He said that the National Council film library will shortly carry both 8mm and 16mm material.

Messrs. Morgan C. Silbaugh and Charles W. Patterson, both middlelers at the Episcopal Theological School, Cambridge, Mass., attended the three-day meeting at Seabury House as observers.

APPOINTMENTS. Rev. Robert C. Martin, Jr., gen-

eral secretary for Evangelism; Rev. D. Williams McClurken, executive secretary of the Division of Radio and Television (Mrs. Jeanne A. Anderson, associate secretary, has been acting head of the Division since the resignation of the Rev. Dana Kennedy last year); Mr. Vaughan P. Moore, manager of the Council's new Office of Administrative Services; Miss Olive Mae Mulica, associate secretary for field services in the General Division of Women's Work; Miss Avis E. Harvey, associate director of the Department of Promotion (she has been associate secretary of the Department's Division of Publications); Rev. Herbert Barsale, field and statistical secretary of the General Division of Research and Field Study; Rev. George M. L. Woodgates, executive secretary of the Unit of Camps and Conferences, Department of Christian Education; Mrs. Robert N. Rodenmayer, associate secretary of the Division of Christian Ministries, in liaison with the General Division of Women's Work; Miss Anne E. Kramer, associate secretary for supply, General Division of Women's Work (an extension until the end of 1964).

RESIGNATIONS. Rev. William Davidson, associate secretary of the Division of Domestic Mission (to be rector of Grace Church, Jamestown, N.D.); Thomas P. Govan, Ph.D., executive chairman for faculty work, Division of College Work (to be professor of history at New York University).

EUROPE

Divine Doorkeepers

Again this summer the Pro-Cathedral of the Holy Trinity, Paris, France, will provide a hospitality service for Church-people and others visiting France.

Members of the parish, nicknamed "divine doorkeepers," will be at the entrance to the cathedral from 10 a.m. to 5:30 p.m. during the summer months to welcome visitors, describe the church's historical and architectural features, and distribute literature about the church and the city.

The Very Rev. John C. Coburn, dean of the Episcopal Theological School, Cambridge, Mass., will be guest preacher at the Paris church during August. The Very Rev. Sturgis L. Riddle, dean of the pro-cathedral, will be preaching at Trinity Church, New York City, during that time.

At a recent election at the Paris church, General James M. Gavin, American Ambassador to France, was elected to the vestry. Former ambassadors who have been elected to the vestry include C. Douglas Dillon, Secretary of the Treasury of the U.S., and Amory Houghton, chairman of the board of the Corning Glass company, who continues as a member of the vestry.

AUSTRALIA

Beyond the Frontiers

The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, said the Church must not confine its mission to supporting the Western nations in their fight for survival, but "must go beyond the frontiers precisely as God did."

Addressing the first General Synod of the newly autonomous Anglican Church in Australia, he said that "God is not the property of the Western powers." He gave the sermon at a service in St. Andrew's Cathedral, Sydney, which opened the synod.

May 20, 1962



Washington Post

The crozier, symbol of the authority of the Bishop of Washington, held firmly and effectively by the Rt. Rev. Angus Dun since April, 1944, passed into the hands of the Rt. Rev. William F. Creighton, formerly coadjutor, this month. Bishop Dun's retirement was observed with a service of thanksgiving for his episcopate, held at the Washington Cathedral on May 6th. Testimonials to Bishop Dun's work and character came from many, including Bishop Sherrill, retired Presiding Bishop. President Kennedy honored Bishop Dun and his wife at a luncheon at

the White House. At a dinner in his honor (where guests included Churchman C. Douglas Dillon, Secretary of the Treasury, and other governmental officials, as well as the auxiliary bishop of the Roman Catholic archdiocese of Washington, a retired executive secretary of the U.S. Conference for the World Council of Churches, and other religious leaders), Bishop Dun called for a singing of the Doxology, saying: "If we praise God from whom all blessings flow, we shall at last be placing the applause of this evening where it rightfully belongs."

If the Church is to be the "conscience of the world," Bishop Bayne said, "it must bring a wisdom greater than its own to talk about the real problems of materialistic society. If the Church talks about God as if He spent most of His life in Church, unconcerned with what man does, it is no use to a society like ours."

Australia, he said, has had enough of "religious clubs" and now needs Christian unity. It also needs, as does America, to learn how to master its own resources without being trapped by materialism, he said. [RNS]

WORLD COUNCIL

From Emperor to Ecumenical

The Rev. T. Paul Vergheze, a priest of the Syrian Orthodox Church of Malabar, India, has been named an associate general secretary of the World Council of Churches. He will serve as director of the council's Division of Ecumenical Action.

Fr. Vergheze, 39, is a former private

secretary to Emperor Haile Selassie of Ethiopia and a former lecturer in religion at the University College of Addis Ababa.

NEWARK

Italian Anglicans

At a solemn votive Mass of the Most Holy Trinity in the Church of St. Anthony of Padua, Hackensack, N. J., the Rev. Canon Joseph Anastasi observed the 50th anniversary of his ordination to the priesthood on May 5th. Bishop Washburn, retired, of Newark, pontificated and preached the sermon. Bishop MacAdie, Suffragan of Newark, was in the sanctuary as the representative of Bishop Stark of Newark. Fr. Anastasi was the celebrant.

In the congregation were representatives of three generations of Italian-Americans served by Fr. Anastasi for 31 years, as rector of the parish, before his retirement in 1956. He has been made honorary canon of St. Luke's Cathedral, Orlando, Fla., where he and Mrs. Anastasi now make their home. Fr. Anastasi



Newark News

Fr. Malcolm (left), Bishop Washburn (center), and Fr. Anastasi: St. Anthony's became Anglican.

has written a history of his former parish, which is now served by the Rev. Harry Brooks Malcolm as rector.

The 5,000 or so residents of the first ward's "Little Italy" in Hackensack could have attended a Roman Catholic church a mile and a half away, but they wanted their own church and their own priest. The Roman Catholic bishop of Newark, however, denied their request.

In 1914, an Italian Roman Catholic priest who was familiar with their desires organized the "Independent Roman Catholic Church of St. Anthony of Padua." He was suspended, and, in a few months, the Roman Catholic Church of St. Francis of Assisi was built a block away from St. Anthony's. Most of St. Anthony's parishioners went over to the new church. The congregation of St. Anthony's dwindled and its debts mounted. By 1924 it was necessary to close the church and put the property in the hands of the court.

Fr. Anastasi was then serving the Episcopal diocese of Newark, to which he had been called in September, 1923, to be the general missionary for Italian people. The day before Palm Sunday, 1925, he was called to meet representatives from St. Anthony's who wanted services for Holy Week and Easter Day. The Bishop of Newark permitted these as a friendly gesture, and it was later arranged that services would be conducted for three months on the same basis.

On August 6, 1925, after financial stability had been restored and the congregation instructed in Anglo-Catholic fundamentals, St. Anthony's became a mission of the diocese of Newark. In 1928, a super-structure was erected on the basement that had been serving as the church building, and the limestone-trimmed brick building was consecrated

in 1949 by Bishop Washburn.

It now has 325 communicants, and although it is still regarded as an Italian church, services are no longer conducted in Italian.

SOUTH FLORIDA

The Coming Crusade

Plans for an evangelistic crusade were unveiled in Palm Beach, Fla., during the South Florida convention, April 30th-May 2d.

Bishop Louttit of South Florida, speaking at the opening service of the convention, in the Church of Bethesda-by-the-Sea, told delegates that "we dare ask recommitment totally to Christ in the year that lies ahead. . . ." He asked Church-people to "pray every day that the Holy Spirit will guide us into . . . every corner of the diocese; to study the Scriptures, to know Him, that He may be known through our own personal witnessing," and to prepare, during the next six months, for a one-week preaching mission to present the Christian Faith.

On the first evening of the convention, Mrs. Ricardo C. Gonzales, granddaughter of the late Henry Morrison Flagler, opened the Flagler Museum to delegates of the convention and of the annual meeting of Episcopal Churchwomen.

Delegates to the convention and to the meeting of the Churchwomen devoted much attention to the Cuban refugee work being done at the Latin-American Center in Miami. They learned that \$80,000 has been earmarked by the diocese for the refugee work, and that the Episcopal Church has resettled about 45% of the Cuban refugees coming to it through Church World Service.

The convention adopted a total budget of \$972,356.14, and admitted six missions to parochial status: the Church of the Annunciation, Anna Maria; the Church of the Holy Spirit, Apopka; St. John's Church, Eau Gallie; Calvary Church, Indian Rocks Beach; the Church of the Holy Family, Miami; and St. Boniface's Church, Sarasota.

ELECTIONS. Standing committee: Rev. Messrs. G. P. Reeves, Don Copeland, Leroy Lawson; Messrs. Robert Tylander, Arthur Gibbons.

ALASKA

A New First

by the Rev. LEE W. STRATMAN

Overcoming obstacles of transportation and lodging, about 68 lay and clerical delegates representing some 40 parishes and missions assembled in All Saints' Church, Anchorage, Alaska, for the first true convocation of the missionary district of Alaska.

As the great initial service of thanksgiving began on the evening of April 25th, the dream long held by Bishop Gordon of Alaska for lay participation became reality. The bishop reminded the delegates that the total travel of those present would, by the time they reached home again, be equivalent to one person traveling two and one half times around the earth.

As Indian trapper, Eskimo whaler, city dweller, and fisherman sat shoulder to shoulder, forming one of the most diverse gatherings possible in the American Church, Bishop Gordon charged them to fulfill the spreading of Christ's Gospel to all men by assuming more responsibility for evangelism and financial support to free funds for work in other strategic areas of the world.

In addition to attending to the many details necessary in an initial meeting of this sort, delegates at the four-day meeting:

- ✓ Adopted a tentative constitution.
- ✓ Formulated a plan for increasing self-support in local congregations.
- ✓ Made plans to increase the outreach of the Church into vital areas of concern and ministry, including the Kenai peninsula and the urban areas of Anchorage.
- ✓ Instituted surveys to determine feasibility of new missions to areas which had requested a ministry.
- ✓ Approved Bishop Gordon's assignment of a resident priest to Kodiak.
- ✓ Scheduled another convocation for the spring of 1963, to meet in Fairbanks.

KOREA

Vernacular at Last

by the Rev. R. ARCHER TORREY

Now, 72 years after its founding, the Anglican Church in Korea has voted that henceforth the official language of its synod will be the language "understood of the people," that is to say, the Korean language. Although vernacular literature

of all sorts, including the Prayer Book itself, has been in use from the early days of the mission, an unusual sequence of events has prevented Korean becoming the official language of synod until now.

Although the first Anglican (and first non-Roman Catholic) missionaries to Korea came in 1880 and during the decade following, the organization of the diocese began with the arrival of Bishop John Corfe from England in 1890. At that time Korea was an independent nation, but already there were many Japanese settlers. By the time the young Church had developed enough to hold a diocesan synod, it was already a trilingual Church, ministering in Korean, Japanese, and English. Not one of the three languages was "understood of" all the people, and as time went on the question of whether the national language was to be Japanese or Korean became increasingly sharp.

The adoption of English as the official language avoided the acute political issue, and at the same time postponed the energy-consuming task of trying to work out a completely satisfactory set of canonical terms in a language undergoing considerable evolution. With the liberation in 1945, after a period when the use of the Korean language had been forcibly suppressed, the continuance of English temporarily avoided wasting energy on terminology in long synodical debates.

The proposal to make Korean the official language of synod (and of the Church's canons) passed its second reading at the recent 1962 synod and becomes effective next year. It also contains the further provision that the phonetic form of the Korean written language will be used, with Chinese characters added only when necessary, and in parentheses, to clarify certain technical terms.

The 1962 synod of the Anglican Church in Korea [Tae Han Song Kong Hoi] also voted to participate in the Regional Council of the Church in South-East Asia if such an organization is formed, and to study steps that may be taken to provide lay representation in synod and bring to an end a situation referred to by the bishop as "exceptional within the Anglican Communion." During the entire organized life of the Church in Korea the synod has been composed exclusively of bishops and priests.

Reports on revived activities in long-dormant parishes and missions and of a general meeting of or overpayment of diocesan quotas by the parishes were received with enthusiasm. The meeting of synod had been preceded by a two-day conference of clerical and lay representatives from all the parishes, from which were heard reports of successful stewardship campaigns.

The year 1961 was marked by the publication of a completely reëdited and unified Book of Common Prayer, a pre-

liminary words-only edition of an entirely new and greatly enlarged hymnal, a complete psalter, and a number of tracts.

Preaching Revolution

"The strength and vitality of the Church must be judged by its power of revolution," said the Rt. Rev. John C. S. Daly, Anglican Bishop in Korea, in a sermon before an estimated 10,000 people on Easter morning.

The bishop preached at the annual union sunrise service, in the stadium of Methodist-sponsored Paejae High School, Seoul, Korea. The sermon was broadcast later in the day. Besides Bishop Daly, Methodist and Presbyterian clergymen participated in the service.

One student listener said later that he had been most impressed by the bishop's statement, "This country stands in the midst of revolution. But were there no national revolution the Church should be responsible for starting one." Easter came a few days after the second anniversary of the 1960 student revolution [L.C., May 22, 1960].

Stressing the historical fact of Christ's Resurrection, Bishop Daly said of the revolution of Christianity in the world: "His victory is complete. The ultimate triumph of His cause is assured." He continued:

"Every day and age brings its special opportunities for the Church to witness to Christ. We are urged by our national leaders to show the revolutionary spirit. This is our opportunity to witness to the power of Christ's revolutionary spirit. We are urged to unite in the work of reconstruction. This is our opportunity to witness to the Kingdom of Christ, which is none other than this world turned upside down and reconstructed.

"We must proclaim to the people of Korea that the risen Christ alone can reconstruct the life of this nation. We must prove this truth in our Church life."

The bishop called for penitence for the Churches' irresponsible attitude toward social problems in the past, and challenged the Churches of the country to demonstrate the power of the living Christ in industrial evangelism, community development, and national reconstruction.

LAYMEN

The Courses Were Crowded

Col. William Alfred Eddy, 66, former president of Hobart and William Smith Colleges and a man of multiple careers, died on May 3d, of a cerebral thrombosis, at the American University Hospital, Beirut, Lebanon. He was the father of the Rev. William A. Eddy, Jr., rector of Trinity Church, Bloomington, Ind.

Col. Eddy was born in Sidon, Syria, the son of William and Elizabeth Nelson Eddy, American missionaries there. He

was sent to the U.S. at the age of 12, and in due course entered Wooster (Ohio) College, later transferring to Princeton University, where he was graduated in 1917. In World War I he became a captain in the U.S. Marine Corps, and was much decorated.

In 1923, he became chairman of the department of English at the American University in Cairo, Egypt. While there, he prepared textbooks in Arabic and English, and introduced the game of basketball to the area (he had played varsity basketball at Princeton). According to the *New York Times*, he wrote the only rule book for the game in Arabic. He returned to the U.S. in 1923 and joined the faculty of Dartmouth College, becoming assistant professor and later professor of English. He was the author of *A Critical Study of "Gulliver's Travels,"* and editor of the Oxford University Press' *Standard Edition of Swift*.

In 1936 he was named president of the two Church colleges, Hobart and William Smith. He served in this capacity until the early part of 1941, when the Marine Corps called him back to duty, and he was given a year's leave of absence. The leave of absence became a resignation from the colleges when the United States entered World War II and it was apparent that he would be working for the Marines for some time.

In an editorial in its issue of October 10, 1936, *THE LIVING CHURCH* said of him:

"Anglo-Catholics in America frequently look with longing eyes toward the active and informed Catholic laymen in the Church of England, wondering why the Episcopal Church cannot produce similar men on this side of the water. The answer, of course, is that it can; and such a layman is Dr. William Alfred Eddy, newly inaugurated president of Hobart and William Smith Colleges. . . .

"At Dartmouth College, whence he was called to the presidency of Hobart, his courses on Swift and on the satirists of all ages were always crowded. They would have been nearly as crowded if he had taught almost any subject, for Dr. Eddy's sane and fearless Catholic outlook on life is the thing his students came chiefly to learn.

"In friendly and informal contact with students, and in group meetings for discussion of present problems, Dr. Eddy has always given himself unsparingly to guide students to an intelligent and religious world-view — a world-view which will be a basis for action, for anything that smacks of defeatism or of the ivory tower is anathema to him."

During World War II, he helped lay groundwork for the invasion of North Africa. Col. Eddy later was United States Minister Plenipotentiary to Saudi Arabia. After the war he remained in the diplomatic service for a time, then served as a consultant to civilian oil companies.

Continued on page 11

*Praise him in the sound of the trumpet;
 praise him upon the lute and the harp.
 Praise him in the timbrels and dances;
 praise him upon the strings and pipe.
 Praise him upon the well-tuned cymbals;
 praise him upon the loud cymbals.
 Let everything that hath breath praise the Lord.*

(Ps. 150)

by Gary W. Ferguson

THE WORLD AND THOMPSON HOUSE

Ad men meet to talk
 about their faith and work,
 teenagers discuss Camus,
 and jazz musicians play
 at the cathedral under the
 sponsorship of this
 new-style Church center

Exactly. Let Him now be praised upon the trumpet as played by William Martin; upon the piping clarinet by Norman Mason; upon the trombone as blown by Leon King; upon the instrument of 88 strings by Augustus Perryman; upon the snare drum and loud cymbals as rhythmically played by Elijah Shaw; and upon the deep-toned tuba by Singleton Palmer — the Singleton Palmer Dixieland Six playing 'Jazz at Vespers' at Christ Church Cathedral. And let hearts be glad and rejoice in the Lord, for the Lord hath pleasure in His people . . . and their music."

Thus did the Rev. Canon Standrod T. Carmichael introduce a concert of hymns and spirituals to the standing-room congregation at Sunday Evensong on February 12, 1961, at Christ Church Cathedral, St. Louis. The musicians, who were performers at the Golden Eagle Opera House, a St. Louis night spot, followed with renditions of "Joshua fit the battle of Jericho," "God will take care of you," "Rock of ages," "O for a closer walk with God," "Nobody knows the trouble I've seen," "When the roll is called up yonder."

The service was a public presentation of Thompson House, an unusual conference center operated jointly by the diocese of Missouri and the presbytery of St. Louis, United Presbyterian Church. The priest who introduced the jazz musicians is warden and program director of the center.

There have been about 15 similar programs since. However, the approach now is somewhat different. Canon Carmichael has had certain pieces of liturgical music (agnus dei, sanctus, kyrie) arranged in contemporary musical forms. This music has been presented at various churches in the St. Louis area, at several colleges and universities, and at the meeting in St. Louis last February of the Department of Christian Education of the National Council of Churches.

Usually the musicians are St. Louisans who formerly made a living playing jazz, but now are mainly engaged in other vocations. (There are a number of such musicians in St. Louis; many of them are top-flight.) The music is frequently sung by the children's choir of St. Stephen's Church, an urban mission church which serves a low-income (extensive public housing projects lie within the parish) section of St. Louis.

The performances are given as often

as the occasion arises. The most recent was May 3d at the fine arts festival at Washington University, St. Louis.

Most of the center's activities take place at Thompson House itself, a 19-room Georgian home on a former estate in the rolling countryside just west of St. Louis. But the musical programs are well within the bounds of the ministry of Thompson House.

The ministry of Thompson House is such that it merits serious examination by thoughtful Churchmen as an entity in itself. But the examination assumes added significance when it is remembered that centers like Thompson House — by and large — represent a new resource of the Church in America. Thompson House itself is about 10 years old. Being new, such centers earnestly search for a role that will justify their existence. Being new, they are less bound by tradition and thus have greater freedom to adapt themselves to the needs they see than have institutions with a venerable history — no matter how alert to changing conditions.

Thompson House, then, is an example of how the Episcopal Church is using a comparatively new resource. It must be stressed, however, that the concepts and the program of the St. Louis center are by no means typical of the work of the new and the reoriented centers, whose number grows year by year. Generally, the centers are developing distinctive programs to meet needs particular to their areas.

Canon Carmichael describes the concept of Thompson House this way:

"Our ministry is in and to the world, not in an ivory tower. Our task is one of making it possible for the world to discover the operational relevance of our theology when theology encounters the world. Our job is primarily one of helping the world to do its theologizing, not one of being the zealous guardians of a respectable, entirely orthodox theology which lacks the symbolic power to engage the world in dialogue about the matters which most deeply concern the people of the world.

"We are not interested in Anglican navel-nurture, nor refined Biblical criticism, nor doctrinal hair-splitting. We are interested in that which has the smell of personal existence about it, something which reckons earnestly with the task of communication — two-way not one-way — between the Church and the world; something which may enable some people to learn something experientially about the unavoidable necessities of encounter, dialogue, and community — with



Singleton Palmer and his sextet with Canon Carmichael at Christ Church Cathedral, St. Louis, Mo.
 "Praise him in the sound of the trumpet."

themselves, with each other, and with the common Lord — if there is to be any Christian theologizing taking place."

Just as Thompson House will bring jazz into a cathedral to stimulate dialogue between the Church and the world, so it brings the world into religious retreats.

When St. Louisans working in the communications fields — advertising, public relations, television, radio, newspaper, magazine — met at Thompson House for a 24-hour conference, they were not exposed to a solemn round of Bible reading, meditation, and theological lectures. Instead, they were drawn into a penetrating, challenging discussion about their work and their faith by the Rev. Malcolm Boyd, who had achieved prominence in the fields of advertising and public relations before becoming a priest.

"The Gospel is heard only to the degree that it is heard as 'Good News' that is specifically related to questions which emerge from within the complexities of personal existence," Canon Carmichael says. "The ministry of the Christian layman is always performed, if at all, in the world where he works, where he lives, where he spends his ever increasing rec-

reational hours. In most instances, the professional ministry of the Church has little more than a passing acquaintance with the peculiar issues and concerns that occupy the thought and attention of the members of a particular profession, trade, or discipline."

In Thompson House's work with young people, the world is as much in evidence as are the stained glass chapel windows. An example is the week-long "Institute on Religion and Culture," held every summer for college-bound young people. In a typical week's activities, young people discussed Camus' short stories, visited the St. Louis art museum, heard an architect, a psychiatrist, a musician, a sociologist, and others describe their views of contemporary culture, and they considered the cultural implications of liturgical forms.

Such are the activities — which include programs exclusively for clergymen — through which Thompson House performs its ministry.

"The center," Canon Carmichael says, "attempts in every aspect of its program function to minister to those who are searching for a creative alternative to the

obsessive and idolatrous materialism which has characterized the values upon which our American culture has attempted to function during previous generations. We seek to provide an occasion and an opportunity for people who so search to enter into communication with themselves and with each other about those issues emerging from within the context of personal life — to which the only relevant answer and resource is that of the Christian Faith.

"We see our job, then, as that of helping the people of the Church to *be* the Church — in the middle of the 20th century. The socio-cultural complex of our own national society, together with revolutionary changes on every side in the community of nations, summons — even demands — from the Church, continually, the basic and critical re-evaluation of her form, function, and life. The Church, modeled and structured after a form which seemed useful — even necessary — to the accomplishment of her understanding of her mission in past generations, would not appear, in many instances, to be functionally relevant to the opportunities confronting her now."

Representative Churchman

When a man retires from his active professional career, invariably someone harks back to what was said of him, and prophesied about him, when he began it. Thinking of the retirement of Bishop Dun of Washington on May 8th [page 5], we find it even more interesting to go back further, before his career as bishop began, at any rate, and see what he himself said of the office. When the then Rev. Professor Dun (professor of systematic theology at the Episcopal Theological School in Cambridge, Mass.) preached the sermon at the consecration of Bishop Peabody of Central New York, he called a bishop "a servant of [the] common life of the Church as a community of faith and witness, a community of worship, and a community of mutual charity and service to the world. . . . a guardian of [the] treasure [of Gospel and Sacraments]," and he added that "it is a large part of the bishop's position that he is the *representative* Churchman."

The year after that sermon, Angus Dun, in an article in *THE LIVING CHURCH*, "The Holy Life," said, "The Church stands in the world to be the organ of [God's] holiness."

Judged, over 50 years later, by his own standards of the episcopate and of the Church which a bishop represents, the Rt. Rev. Angus Dun is a workman who does not need to be ashamed of his handiwork. All too often, it is easy enough to set forth high ideals for others; it is a different matter to live up to those ideals for oneself when one comes to the same position. But these are exactly the standards and ideals Bishop Dun has lived by throughout his episcopate.

During his episcopate, he has served the common life of the Church in one of its largest and most important dioceses, keeping always before the people of that diocese the example and the teaching of Christian faith and witness. He has been concerned for the Church's witness to the world and labored for that witness, as it came from a life of worship. A man of firm convictions, he has been charitable toward those of differing convictions (some of the most complimentary things we have heard said of him were said by a man who differed widely from him in many matters). His dependence on and regard for the Gospel and the Sacraments have been made obvious (in 1952 his pastoral letter regarding the urgency of proper regard for the Sacrament of Baptism was reprinted in *THE LIVING CHURCH*).

And certainly Bishop Dun has been a representative Churchman, standing for the Church to other religious bodies in his many and important ecumenical roles, and to the secular world in his willingness to speak out in concern for the needs of men.

Although he began his exercise of his dedication to

the ecumenical movement as a broad Churchman, he has become one of the great representatives of the Church's Catholic sacramental concepts to the Protestant world.

Yet to say all this is to leave out essentials of the man himself. In 1936, he described the Archbishop of York, then in this country, in this way: "Humility and humor were there to keep a man with a sense of his own inner strength and dignity of place from ever being overbearing or 'prelatical.'" We could not better describe Bishop Dun, a delightful dinner partner and a charming speaker, not because he has a stock of good stories (though he has) but because humor is a part of him — the humor that comes from humility and a sound knowledge of what heaven, the world, other men, and himself are all about. Here is a man who has taken his priesthood and his episcopate seriously indeed, never sparing himself to serve those whose care he has been given, but at the same time a man who has not taken himself seriously at all.

His view of life is evident in his comment quoted in the May issue of the *Washington Diocese*: "I have learned that human existence is essentially tragic. It is only the love of God, disclosed and enacted in Christ, that redeems the human tragedy and makes it tolerable. No, more than tolerable. Wonderful."

At the time of Bishop Dun's consecration, *THE LIVING CHURCH* said, in an editorial, "God grant that he may labor long and fruitfully in his diocese, in the Episcopal Church, and in the Church of Christ throughout the world." And now we can say, "Thanks be to God that he has labored so long and so fruitfully in his diocese, in the Episcopal Church, and in the Church of Christ throughout the world. May God grant him a long, fruitful, and joyous retirement."

Goal, a Guarantee

May 1, 1962, marked the tenth anniversary of the publication of *THE LIVING CHURCH* by the Church Literature Foundation, and also the tenth anniversary of the present editor. The ten years have been full of excitement, with one major crisis through which we were helped by many friends, and we come to this milestone with a strong conviction that *THE LIVING CHURCH* is here to stay.

Believing that these ten years have served to give Churchpeople a clear picture of what the magazine stands for under its present management, the Church Literature Foundation is setting up as its objective for the near future a \$200,000 endowment fund. Bishop Hallock of Milwaukee has written to the readers of the magazine, telling them of the facts behind the campaign and inviting each of them to make his personal contribution.

Incidentally, readers of the magazine who belong to the diocese of Milwaukee know that the diocese, under Bishop Hallock's leadership, is appealing for a diocesan Development Fund of \$600,000 at the very same time. Such is the unfortunate result of being a leader in both

diocesan and national affairs! We hope that Milwaukeeans will respond wholeheartedly to the diocesan appeal, and that LIVING CHURCH readers will respond wholeheartedly to the Church Literature Foundation appeal, ignoring the circumstance that the same individual heads both campaigns by virtue of his separate offices.

The next few years will be somewhat difficult ones

for THE LIVING CHURCH — as they seem to be, indeed, for magazines in general! A strong endowment fund is the best guarantee that the magazine will continue to maintain its quality and service through all vicissitudes.

Churchpeople have proved so many times that they value highly the cause of independent, constructive Church journalism that we are perfectly certain that they will do so again in 1962.

NEWS

Continued from page 7

In 1946 he was head of a special diplomatic mission to Yemen.

He is survived by his wife, Mary Emma Garvin (whom he married in 1917); two sons, Fr. Eddy and John C. Eddy (of Des Moines, Iowa), and two daughters, Mrs. R. Furman (of Bethesda, Md.) and Mrs. John A. Constinett, Jr. (of Washington, D. C.)

THEOLOGY

In Second Place

In the U.S. to lecture at the University of Chicago Divinity School and the Princeton Theological Seminary, Swiss theologian Karl Barth said that "theology has its place once and for all below that of the Biblical writings."

Theologians, he said at the Chicago school, should never assume a superior attitude toward Biblical writers, since only the prophets and apostles were actually writing of a direct encounter with the revelation of God. "Even the smallest, strangest, simplest, and most obscure among [the Biblical writers] has an incomparable advantage over even the most pious, scholarly, and sagacious later theologian," he said.

At a press interview in New York



Dr. Barth: Jail cells from *Inferno*.

RNS

City, Dr. Barth criticized conditions in a large American prison, which he did not name, through which he had been given a tour. He said the visit had been "a terrible shock."

"I saw human beings . . . in what they called cells," he said. "They were not cells, but cages . . . with two people all crowded up in each, with no privacy. . . . It was like a scene out of Dante's *Inferno*," he said. "The prison in which I preach in Basel [Switzerland] is a paradise compared to that. . . . Why are the churches silent about this problem?"

[RNS]

SEMINARIES

Flower or Fritter

Heads of several colleges, universities, and seminaries were on hand for the installation of the Very Rev. Edward G. Harris as dean of the Philadelphia Divinity School on May 3d. Representatives from Baptist, Lutheran, Moravian, Presbyterian, and interdenominational seminaries attended, as well as representatives from most of the Episcopal Church's seminaries.

Bishop Hart of Pennsylvania, president of the board of trustees of the Philadelphia seminary, officiated.

The Rev. Henry P. Van Dusen, president of the Union Theological Seminary, New York City, speaking at the installation, said that it is a "disturbing, confounding contradiction" that the current revival of religion has no parallel resurgence in morality. "Earlier religious revivals in this country," he said, "were accompanied by vigorous moral renewals. They built up enormous reservoirs of residual moral conviction, habit, and resources. We have been living on those reserves without adequate replenishment, and they are beginning to run dry. Either there will be moral revival flowering from religious revival, or the latter will fritter into futility. And our final state will be a religious sterility to match the moral anarchy."

Dean Harris [not to be confused with the Very Rev. Charles U. Harris, Jr., dean of the Seabury-Western Theological Seminary, Evanston, Ill.] is the 10th dean of PDS. A graduate of Harvard University and the Episcopal Theological



RNS

Mr. Bushy and Msgr. Kelley: Fellow Christians.

School, Dean Edward Harris has served as military chaplain, parish priest, and college chaplain. He is married and has three children.

PRESS

Viewpoint

Protestants and Roman Catholics are beginning to regard one another as "fellow Christians," Douglas Bushy, public relations officer of the National Council, told a recent "Catholic Public Relations Seminar" held in New York City.

The 1960 presidential campaign, he said, gave Protestants an opportunity to study Roman Catholics in detail. He noted that a reverse opportunity has not been given Roman Catholics.

Mr. Bushy appeared on a panel to discuss how Protestants view Roman Catholics. As an example of good public relations, he commented on the "encouraging" reception he received from Vatican press officers while accompanying Presiding Bishop Lichtenberger on a visit to Pope John XXIII last year.

In reply to a question, Mr. Bushy said that some Protestants are offended by the term, "non-Catholic," and called the matter a question of semantics. [RNS]

*Information bureau director, National Catholic Welfare Conference.

The Wind of God

(fiction)

by Bill Andrews

May 16, 1962. Bishop Loomis, our new bishop coadjutor, made his first visitation to St. Martha's Church, Oakburg, last Sunday. The contrast between him and our beloved diocesan is startling. I suppose I'm used to thinking of a bishop as an aged, careworn, benign gentleman of slow movements and great caution of speech.

Bishop Loomis is a young-appearing 42, a man with a springy step, a confident manner, and a willingness to speak directly and emphatically to issues. His

sermon was on the gifts of the Holy Spirit given at Pentecost, and he laid great stress on the fact that the immediate effect of these gifts upon the Apostles was that they rushed out on to the streets of the inner city and began to preach the Gospel of the crucified and risen Christ.

St. Martha's did not allow itself to be unduly shocked. Corporately and individually, most of us live in the suburban world of green lawns, flower gardens, good schools, and good homes. Our agonies are not those of the inner city but the inner man. Our stomachs are full, though sometimes ulcerated.

I think the average worshipper that morning at St. Martha's felt piously stirred by Bishop Loomis' sermon — just as they would have been if the Bishop of Liberia had spoken of his work in the back country native villages.

But St. Martha's is not homogeneous, and there was a minority of more positive reactions — some people feeling that he was harsh and boorish in bringing up unpleasant social facts at a gay time like a Confirmation, and others (I am one of them) reacting with a mixture of alarm and excitement at a proclamation of our diocesan duty to serve Christ even in the slums. I go through the inner city slums every workday on my commuter train, and I find it hard to imagine how I could serve there in the asphalt jungle of poverty, crime, and sorrow that is the sick heart of Metropolis.

On the other hand, I feel, after hearing Bishop Loomis, equally reluctant to accept the idea that my Church *cannot* serve there.

As I was leaving church after the service, my rector asked me to drop by the rectory for a session with the bishop after dinner. I did so, with pleasure, and when I arrived I found seven parishioners present. They were an interesting selection: the presidents of the Brotherhood of St. Andrew and the Daughters of the King; the vice-president of our senior high youth group; two vestrymen beside the junior warden (myself); one young ex-vestryman, McGee; and another ex-vestryman, the parish's elder statesman, Henry Corrington. Except for Corrington, none of the group was over 50. Missing were most of the nominal "pillars" of St. Martha's — the senior warden, the president of the Churchwomen, the guild leadership, the choir leadership, and six of the ten largest contributors to the parish budget.

Fr. Carter settled us all down, and Mrs. Carter brought tea. The bishop chatted amiably enough for a time about the weather, baseball, and the merits of compacts versus big cars. He seemed to me a man who found small talk effortful and mildly unpleasant.

Once the tea cups were removed, the bishop got down to business. "You people, your rector tells me," he said, "are the key people of St. Martha's future. St. Martha's is a key to the diocese's future. And that future is my assignment as bishop coadjutor. I'm starting now to build for that future — not organizations and budgets, for I am not yet diocesan, but the process of thinking and planning. Let's take my sermon of this morning as the starting point and go on from there."

Nobody said anything for a time, but finally Henry broke the ice. "I think I understand you, bishop," he said. "I understand your choice of these others. But I am a monument of the past, not of the future — hardly even of the present. Why me?"

Bishop Loomis replied immediately, like a man prepared for an expected objection, "Mr. Corrington, you are a witness to the fact that what this diocese must do is find new directions, not as a betrayal or disavowal of the past, but as an extension of what was good in that past.

"You have the reputation of not being a stuffed shirt. You have the reputation of intelligence, dedication, and a profound and accurate knowledge of the mind of your parish. These others I'll be calling on for the aggressive leadership your parish must contribute to the battle for the soul of the inner city. You I call on to keep us related to the old values and strengths of St. Martha's past."

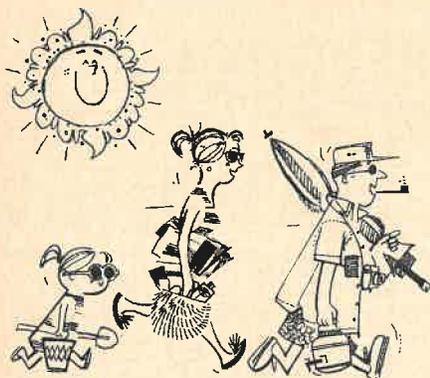
In the discussion that quickly grew general (we eight were not chosen because we are St. Martha's quiet yes-men), we all had questions, doubts, fears. Some of us also had enthusiasms. Bishop Loomis worked us through them, reassuring at times, checking wishful flights of imagination at others. He handled us so well that two hours later, he wasn't giving assignments — he was choosing from among volunteers.

My own task (how did I come to suggest it?) was a religious survey of the Grandiose Insurance Building where I have my office — not just the executive and professional personnel, but the elevator operators and the counter people at the coffee shop, the mail-room clerks, and the charwomen. I'm to report in July to something called the Downtown Vocation Roundtable. "Never heard of it," I told the bishop. "Of course not," he replied. "I just invented it."

There's wind blowing in the diocese, and I am almost certain it is not hot air, but the Wind of God blowing through all creation (Bishop Loomis' phrase, of course).



Clergy: Making Your Vacation Plans?



Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

Minimum rate: \$2.00 an insertion
For details on rate, see page 15.

BOOKS

Enticement?

ANGLICANISM IN HISTORY AND TODAY. By **J. W. C. Wand**, former Bishop of London. Thomas Nelson. Pp. xiv, 265. \$7.50.

For more than a generation Bishop Wand has, year by year, written for popular consumption a remarkable series of volumes on almost every age of the Church's history. His rather remarkable faculty for absorbing and evaluating facts concerning a multitude of knotty problems in simple, direct English in a small compass has put almost all theological students and many clerics and laymen in his debt.

Anglicanism in History and Today is no exception; in it the bishop sets out to explain how Anglicanism came to be and what it hopes to become. Anglican history, practice, sociology, missionary endeavor, art, theology, and ecumenical encounters are all here, but this is a book of introduction, not of specialization. Matthew Parker, for example, and the Romanist objections to Anglican orders are not even mentioned. But this does not mean that this volume will not serve as a good introduction to the Anglican Communion for one who knows little or nothing about the faith and practice of the Church and who hopes to find a good bird's-eye view in a single volume. Many parish priests will undoubtedly want to use Wand's *Anglicanism* in the preparation of young adult confirmands.

The general tone of the work implies that Bishop Wand is writing particularly to explain Anglicanism to non-Anglicans. In so doing he joins a noble company beginning with Archbishop Parker and Richard Hooker and descending in time to Bishop Stephen Neill; their number is legion. Although deliberately non-polemic, this may be the volume which will entice American Protestants, British nonconformists, and the continental Reformed to understand, love, and embrace that which so many millions of Anglicans hold dear. If so, Bishop Wand will have accomplished that which his predecessors in this field failed to do.

NELSON RIGHTMYER

THE CELEBRATION OF THE EUCHARIST FACING THE PEOPLE. By **Basil Minchin**. London: Darton, Longman and Todd. Pp. 53. 5/- (About 70¢).

According to the author, this pamphlet, slightly revised from an earlier version (1954), is the only guide of its kind published on the other side of the Atlantic in the English language. As such, it naturally invites comparison with its American counterpart, *Before the*

ST. JAMES LESSONS



Our aim is to present material that will supply knowledge and history of the Church and a love of the Sacraments as practiced in the Episcopal faith.

The books are printed attractively, illustrated, and include

well-executed hand work. Pages and type are large, clean and uncrowded; they cover 33 lessons plus suggested reviews. Based on the Episcopal Book of Common Prayer. The cost, by reason of generous subsidy and production in large quantity, has been kept within reach of all Churches and Missions. Following is the list of Courses:

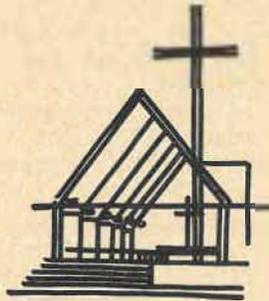
- | | |
|------------------------------------|---------------------------------|
| I The Lord Jesus and Children | VI The Lord and His Servant |
| II Jesus, Lord of Heaven and Earth | VII The Lord and His Church |
| III Friends of The Lord Jesus | VIII The Lord Jesus Reveals God |
| IV The House of The Lord Jesus | IX How God Prepared for the |
| V Christian Virtues | Coming of Jesus |

CURRENT PRICES

Pupils Work Books \$1.25. Teachers Manuals 75 cents.

Checks Must Accompany Orders. No Books Sent on Approval. All orders will receive prompt attention. Write for information.

ST. JAMES LESSONS Box 241, Port Chester, N. Y.



IF YOU HAVE AN INSURANCE PROBLEM

We invite you to share our 33 years of experience in insuring Church properties.

THE CHURCH FIRE INSURANCE CORPORATION

Affiliated with the CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

NAME

ADDRESS

POSITION OR OFFICE HELD IN CHURCH

SCHOOLS

FOR GIRLS

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 16-acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Country boarding and day school for girls, boarding 9-12, day 1-12. Accredited college preparatory. Modern building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOG AND "AVE CRUX," ADDRESS:
Sister Mary Joseph, O.S.H., Prin., Box B, Versailles, Ky.

FOR BOYS

WATKINSON

Accredited. Sound college preparation for 100 boys. Grades 7-12. Enrollments accepted grades 7-10 only. Small classes. Supervised study. Individual attention. Emphasis on study techniques. Interscholastic sports for every age level. 65-acre country campus. Founded 1862. Write for catalog.

L. J. Newhall, *Headmaster*
170 Bloomfield Avenue, Hartford 5, Conn.

CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

CAMPS

ST. ANNE'S-IN-THE-HILLS

Indian Hills, Colorado

Summer camp for Girls, ages 8-14. Under the Direction of the Sisters of St. Anne. Season — July 1 — August 11. Sports, riding, crafts, etc.

Information: **CAMP DIRECTOR**
2701 South York Street, Denver 10, Colo.

Holy Table, put out by members of the Associated Parishes in 1956.

The American pamphlet is a glossier production, better illustrated, but concentrating solely on the practical question of how to do it; the English pamphlet, with some degree of learning, seeks to justify its proposal on historical, theological, and pastoral grounds, and to face up to the difficult questions of rubrical and canonical authority and liturgical uniformity, before coming to a final chapter headed "practical."

By itself the Associated Parishes booklet might encourage the introduction of the *ad populum* celebration as just a fresh stunt or gimmick. It needs to be read in conjunction with the English pamphlet, so that the right thing may be done for the right reasons. For it is the right thing, not in the sense of being ceremonially correct, but in the sense of being theologically true and pastorally expedient. Having celebrated on three different sides of the altar, I can testify to this.

REGINALD H. FULLER

THE TREASURY OF RELIGIOUS VERSE. Compiled by Donald T. Kauffman. Revell. Pp. xii, 371. \$4.95.

Donald T. Kauffman is managing editor of the Fleming H. Revell Company and a Presbyterian minister. In *The Treasury of Religious Verse* he brings together a large quantity of such material, arranged under the broad headings, "God of Glory," "Mankind," "Jesus Christ," "The Life of the Spirit," "The Reign of God."

Here is a collection that may be dipped into and enjoyed by lovers of poetry, as well as kept on hand by preachers and speakers who from time to time feel that need of a clinching illustration in the form of verse. A varied assortment of writers are represented, some of them of the more sophisticated type, others less so. Many well-known pieces are included, along with material less generally known. I found at least one humorous piece — Paul Laurence Dunbar's "Theology":

"There is a heaven, for ever, day by day,
The upward longing of my soul doth tell me so.
There is a hell, I'm quite as sure; for pray,
If there were not, where would my neighbors go?"

The Treasury of Religious Verse would make a good gift.

FRANCIS C. LIGHTBOURN

The Living Church Development Program

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

Previously acknowledged	\$130.00
Receipts Nos. 3600 and 3601,	
March 13-May 2	500.25
	\$630.25

PEOPLE and places

Appointments Accepted

The Rev. Richard A. Busch, formerly priest in charge of St. Martin's Church, Chattanooga, Tenn., will on June 3 become assistant at All Saints' Church, Beverly Hills, Calif.

The Rev. Austin R. Cooper, formerly rector of St. Matthew's Church, Delray Beach, Fla., is now curate at St. Simon's Church, Rochester, N. Y.

The Rev. Maurice H. Freemyer, formerly assistant at St. James' Church, Wichita, Kan., will on June 15 become vicar at St. Martin's in the Fields, Edwardsville, Kan. Address: Box 301.

The Rev. Johannes Mohringer, formerly vicar at St. Peter's Church, Lebanon, Ind., is now assistant to the dean of St. Paul's Cathedral, Oklahoma City, Okla.

The Rev. C. Brinkley Morton, formerly in charge of the Church of the Incarnation, West Point, Miss., and Grace Church, Okolona, will on June 1 become rector of Grace-St. Luke's Church, Memphis, Tenn.

The Rev. A. Joel Scott, formerly rector of St. Paul's Church, Graniteville, S. C., is now in charge of St. John's Church, Congaree, S. C., and Zion Church, Eastover. Address: Route 1, Box 107-A, Hopkins, S. C.

Changes of Address

Bishop Noland, Coadjutor of Louisiana, will move from Alexandria, La., to Baton Rouge, La., on June 10. The Nolands will live in rented housing until their new residence is completed. Address: Box 9026, University Station, Baton Rouge.

The Rev. F. Nugent Cox should be addressed at Fairmont St., Greensboro, N. C. His change of



address to Rockingham, N. C., reported in a recent issue, was for a two-week period only.

Ordinations

Priests

Chicago — On April 28, the Rev. John R. Stieper, curate, St. Paul's Church, Chicago.

Connecticut — On April 30, the Rev. Robert Marshall Anderson, curate, St. John's Church, Stamford.

Deacons

Milwaukee — On April 28, Robert G. Carroon, to be curate at St. Luke's Church, Racine, Wis.; Don M. Dixon, curate, Trinity Church, Wauwatosa, Wis.; and Robert L. Matheus and Nelson B. Skinner, to be assigned. All are students at Nashotah House.

West Missouri — On April 24, William A. Bacon, Jr., to be vicar at Christ Church, Lexington, Mo.; John W. Biggs, to be in charge of the Church of the Epiphany, Grandview, Mo.; and Perry Michael

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 Communion, missionary societies, or emergencies.

May

20. Hereford, England
21. Hokkaido, Japan
22. Honan, China
23. Hong Kong (Victoria)
24. Honolulu
25. Huron, Canada
26. Ibadan, West Africa

Smith, to be vicar at Trinity Church, Marshall, Mo.

Births

The Rev. William Cunningham and Mrs. Cunningham, of St. Paul's Church, Cleveland Heights, Ohio, announce the birth of a son, Harold Bryant, on February 14.

Missionaries

The Rev. George C. Harris, his wife, and their five young children planned to leave the Mission of St. Mary the Virgin, Sagada, Mountain Province, Philippines, early in May for furlough in the United States. They expected to travel by way of Rome, England, and Scotland, arriving in New York in early June.

Their address from June until August will be 57 Franklin Ave., Ocean Grove, N. J., and from September until next May: Hartford Seminary Foundation, 55 Elizabeth St., Hartford 5, Conn. (The Kennedy School of Missions at Hartford offers training in anthropology, linguistics, area studies of the Philippines and Southeast Asia, and similar subjects which the Harrises expect to find helpful.)

A letter from Fr. Harris tells of experiences in the Philippines: their attendance at an ecumenical gathering of missionaries and social scientists meeting in Baguio to discuss cultural change; a trek which the Harrises made into Balbalasang to attend a laymen's conference (this involved 10 hours of bus travel and three hours of hiking in the dark); and taking part in the translation of the Holy Communion service into Sagada Igorot dialect (five men worked for a solid month on this project). He also said that the Mission of St. Mary the Virgin is about to become a parish and will then have a Filipino priest as rector.

The Overseas Department of the National Council has announced the appointment of three new missionaries to Alaska. They are the Rev. Bobby G. Jones, who has been on the staff of Trinity

Cathedral, Little Rock, Ark., and will be assigned to Kotzebue; Mr. Donald M. Bullock, who has lived in Alaska for a number of years with his family; and Mr. Robert S. Kinney, who is about to graduate from CDSP.

The Rev. William B. Parsons, Jr. has returned to his work in Kyoto, Japan.

DEATHS

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

The Rev. Mart Gary Smith, who retired in 1935 because of a heart ailment, died January 26th, in a nursing home in DeLand, Fla.

He was born in Batesburg, S. C., in 1876.

Fr. Smith held a number of degrees: B.A. from Texas Christian, M.A. from Phillips University (in

ACU CYCLE OF PRAYER

May

20. Trinity, Haverhill, Mass.
21. Church of the Holy Cross, Dallas, Texas
22. Grace, Hartford, Conn.; Trinity, Detroit, Mich.; St. Mark's, Mendham, N. J.
23. Grace, Newark, N. J.
24. St. Andrew's, East Williston, N. Y.; All Saints', Los Angeles, Calif.
25. St. Paul's, Denver, Colo.; Church of St. John the Evangelist, Flossmoor, Ill.
26. Grace, Glendora, Calif.; Church of the Advocate, Philadelphia, Pa.; St. Augustine's, Whitefish Falls, Ontario, Canada; Church of St. Stephen and the Incarnation, Washington, D. C.

Oldahoma), B.D. from Drake, and the M.A., B.D., and Ph.D. from Chicago.

Ordained priest in 1921, he served churches in Memphis, Tenn.; Hornell, N. Y.; Paris, Texas; Danville, Ill.; and Emporia and Norton, Kan. In 1932 and 1934 he conducted educational tours of Europe.

Surviving are his wife, Ruby Margaret Harbin Smith, a son, Major Mart G. Smith, Washington, D. C., a sister, Mrs. Webb Holstein, Hopkins, S. C., and three grandchildren, Claudia, Gregory, and Gary Smith.

Sister Beatrice Clare of the Community of St. John Baptist died December 16, 1961, in her 87th year.

She was the daughter of the late Paul J. and Louise Kipp Pelz. Sister Beatrice was in the 49th year of her profession at the time of her death.

Carlyle Barton, Sr., chancellor of the diocese of Maryland, died March 5th at his home in Baltimore after a long illness. He was 76.

He had served as trustee emeritus of Johns Hopkins University since his retirement as president of the board of the University in 1956. He was active in his law firm until his death.

Mr. Barton leaves his wife, a son, Carlyle Barton, Jr., two daughters, Mrs. Stuart E. Brown, Jr., and Mrs. Allan B. Davis, and seven grandchildren.

Carrie Ethel Lieurance Hopkins, widow of Lucius D. Hopkins, priest, died March 7th (Ash Wednesday), in Rhinelander, Wis.

Fr. Hopkins, who died in 1936, served the diocese of Fond du Lac for over 50 years, 30 of them as rector of St. Paul's, Suamico, Wis.

Surviving is a son, Lucius D. Hopkins, Jr.

CLASSIFIED

advertising in **The Living Church** gets results.

ALTAR BREAD

ORDERS promptly filled. St. Mary's Convent, Altar Bread Department, Box 311, Kenosha, Wisconsin.

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

TYPEWRITERS: Recent Underwood gray Deluxe Standard, all latest features. New price \$255.00, only \$79.50. Each completely reconditioned — guaranteed, shipped duty-free. Crown Equipment Co., 1011 Bleury, Montreal, Que.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

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

LINEN CHASUBLES, Fair Linens and other Church Linens, exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

CURACY available in large parish in Missouri. Young priest to be third man on staff working with High School and College age but sharing all pastoral duties thus receiving sound training for future ministry. Prefer man of southern origin. Position now open but can wait until Fall if more convenient. Attractive house, utilities, car allowance above salary. Reply Box P-780.*

CURATE to assist rector with parish calling, Church school and youth activities beginning July 1. Inquire: Rev. James W. Curtis, Christ Church, 565 Adams, Gary, Indiana.

HISTORY AND SPEECH teacher for high school. Apply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

MIDWEST DIOCESE seeks energetic priest unafraid of new, exciting concept for urban work. Must be approachable but tough, Catholic but not rigid. Good stipend. Reply Box C-785.*

PRIEST, to assist rector in large suburban parish, Diocese of Chicago. Should be interested in pastoral work with families. Send resume. Reply Box M-749.*

WANTED—Organist-Choirmaster, also to be Director of Christian Education. Adult and children's choirs. Opportunity for private teaching; two organs available. College town. Please send information of education and experience. Reply Box P-781.*

POSITIONS WANTED

JUNE—Deacon with M.A. and Doctoral studies in Elementary Education desires curacy-head-mastership of parish day school. New England or West Coast preferred, twelve years' school experience. Reply Box R-743.*

PRIEST five years, Church Army eight years, age 45, married, two small boys, dedicated Churchman on West Coast seeks medium-size parish nearer home in South East. Will consider mission. Other locale. Reply Box W-784.*

PRIEST, 45, married; college, seminary, graduate degrees; presently rector of parish of over 600 members; desires change from excessively humid area. Experienced rural, suburban communities, mission field, youth work director. Guided growth of present parish; hold responsible community and diocesan positions. Offer experience, maturity, creativity and proven ability. Conscientious preacher, careful administrator, faithful pastor. References furnished. Would consider parish or supervision of mission work. Reply Box D-746.*

PRIEST, married, sound Churchman, desires small parish or assistantship. Reply Box J-728.*

PRIEST, mature, experienced, Catholic, married, desires small parish, or staff position. Reply Box H-747.*

PRIEST SUPPLY August, Washington-New York area. Rectory and honorarium. Reply Box A-783.*

REGISTERED NURSE: Widow in forties desires permanent position in college, school or institution. Anglican, available after required two weeks notice. Reply Box L-782.*

ST. PAUL'S GRADUATE wants summer job tutoring; Math, Latin, Greek, Russian, Physics, English, other subjects. Will live in, travel. Enjoys sports; good swimmer, sails. James Barney, St. Paul's School, Concord, N. H.

SUPPLY, August. Northeastern or Eastern area. Rectory and honorarium. Five children. Reply Box B-740.*

VESTRIES seeking experienced rector with pastoral, preaching concerns, please write for information. Reply Box W-744.*

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

*In care of The Living Church, Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

NOTICE TO SUBSCRIBERS

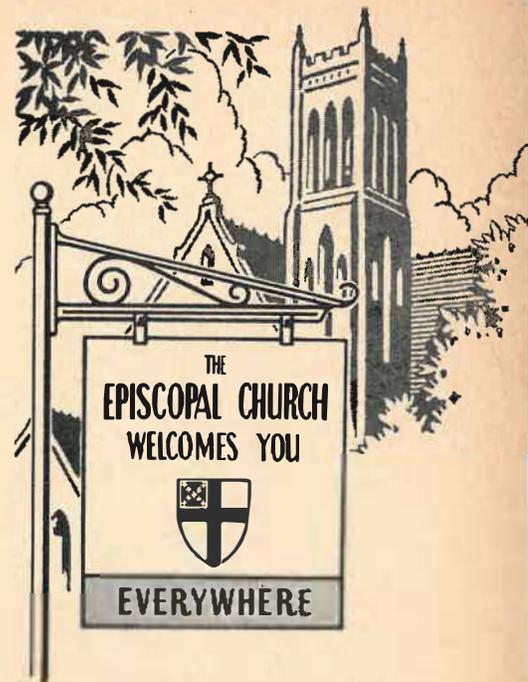
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

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

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

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 Normandie 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 CHURCH AND DAY SCHOOL
2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also Tues
6:30; Fri 10; HD 6:30, 7:30, 10, 11:15 & 6;
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.
Caldwell, 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

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

The Living Church

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9, 11, 5:30; Daily 7, (Sat 9), 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 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 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, 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 Cha 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.

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

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

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; Mon, 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. Lackerby; Rev. Eugene L. Harshman
Sun 8, 9 H Eu, 11 Mat & H Eu

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Sumner
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 ex Wed 10, Sat 8) 8:45, 5:45

TACOMA, WASH.

CHRIST CHURCH Division and No. "K"
Sun 8, 9:15, 11, MP 8:45, EP 5:30 (ex Sat);
HC 10 Wed & HD; 7 Thurs

NAPLES, ITALY & ISLE OF CAPRI

CHRIST CHURCH Via San Pasquale A. Chiaia
Rev. Harold W. Johnson, chap., Anglo-Episcopal
Sun HC 8:30, Mat 11; Wed HC 8:30
CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4
Sun Mat 11:30

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, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.