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Reservations about Reservation [page 11]



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LETTERS

Most letters are abridged by the editors.

The Work of the Women

I was extremely heartened to read Bishop Wright's comments about the work of the women of the Church, as well as your editorial on the subject [L.C., June 10th].

The "down with the women's money-making projects" pronouncements directed toward various Church groups during the past few years have been most disturbing to me. Until Bishop Wright brought the point out, I have not known anyone to make direct reference to the great body of service work made possible by the funds raised by women over and above their regular giving. From my own experience I know that the social service work in this diocese could not have continued without the proceeds of bazaars and rummage sales.

But apart from these tangible results, there have been, and continue to be, benefits to the women themselves from participating in such activities. There is a real feeling of giving of one's self to help others when a woman can use profitably her talent to sew, or knit, or create attractive decorative pieces — to say nothing of using her organizing ability to gather, sort, and price goods for sale.

In many instances the women's organization of a parish has been the avenue by which a family has been brought to the Church. Should not some thought be given to the fact that if the women take part only in money-making activities, there might be lack of leadership and guidance on the part of the parish priest?

We are ready to be guided and made more useful in the whole work of the Church, but some of us grow a little weary of being slapped down!

SYLVIA C. POLLOCK

Chicago, Ill.

Possession or Member?

"Churchman in Orbit" [L.C., June 3d]: Why gossip about anyone in such a trivial fashion just because he happens to be Episcopal? There was no religious significance here — article seemed to be born of a false denominational pride in "owning" an astronaut.

(Rev.) MICHAEL HAMILTON
Chaplain

University of Southern California
Los Angeles, Calif.

Editor's comment: We rather think that the whole Family is interested and concerned when one of its members has such an experience, and wants to know him better. Certainly Astronaut Carpenter's orbits had no *ecclesiastical* significance—but no religious significance?

Forbidden Norm

The reference to the proviso in Canon 16, Sec. 3 (a) in your recent editorial *Forbidden Norm* [L.C., June 10th] as reasserting the ancient Nicene rule is an example of what the logicians call a *non sequitur* and an ignoring of the question.

I do not wish to engage in any controversy here concerning what you call the Anglican and Christian norm with respect

to the reserved Sacrament, although I might point out that Dr. Shepherd writes in his commentary on the Prayer Book as follows: "The American [Prayer] Book has yet to ratify by specific rubrical or canonical permission the reservation of the Eucharist for purposes of Communion." What is of particular concern is the use you make of Canon 16 in support of your argument. It is obvious that the portion of Canon 16 to which you refer has to do with "doubtful cases" and not with being prepared and ready to minister to the sick and dying. The proviso simply overrides the disciplinary issue in a particular situation. What kind of wild imagination could conceive, following your argument, of the availability of a bishop for Confirmation in such an emergency as imminent death? Confirmation you will note is one of the ordinances referred to in Canon 16 along with Baptism and Holy Communion.

Finally, can you seriously compare the Church's concern for the manner of Christ's effective presence in the Sacrament with such matters as processional crosses and altar candles?

(Rev.) JUNIUS J. MARTIN, D.D.

Rector, Christ Church, Frederica

St. Simons Island, Ga.

Editor's comment: The Nicene rule was also in substance a proviso regarding people who were subject to penitential discipline. The general point is the same — that the Church must be ready at all times to minister to those *in extremis*, even the excommunicate. Our purpose was not to exhibit a law about reservation, but rather to indicate the sacramental dynamics which lie behind the practice — the importance which both the ancient Church and the Protestant Episcopal Church in the USA have attached to the bringing of the Sacrament to those in imminent danger of death.

The reference to Confirmation in Canon 16, followed by the phrase, "these ordinances," in the proviso, does indeed seem to suggest the wildly improbable idea of administering Confirmation *in extremis*. Formerly there were two assertions of the viaticum principle in the Episcopal Church's Canons: one in the canon on regulations respecting the laity, which said, "The Sacraments shall in no case be refused to a penitent person at the point to die"; and the other in the marriage canon, regarding persons who had married otherwise than the Church allowed. Confirmation was referred to in the latter canon but the proviso originally read, "No Minister shall in any case refuse *the Sacraments* [i.e., Baptism and Holy Communion] to a penitent person in imminent danger of death." "Sacraments" became "ordinances" in the Convention of 1904. When the two canons were combined, in 1943, it presumably was thought unnecessary to include the same proviso at two places in the same canon.

In case anybody is mixed up by all this, what we are trying to say is that

the Church considers it highly important to have the Sacraments available to the seriously ill.

Your editorial in the June 10th issue of THE LIVING CHURCH — the one which deals with the reserved Sacrament and the action of our bishop here in the diocese of New Mexico and Southwest Texas — is erroneous. No sick or dying person has ever been denied the solace of Holy Communion here in this diocese.

Our bishop speaks only of the reservation of the Sacrament for the purpose of adoration, that is, gazing upon and worshiping the elements as was done by one congregation during a 40-hour Lenten vigil. This is a Romish, popish innovation, repugnant to the Protestant Episcopal Church and contrary to its teachings.

MIRIAM PHILLIPS
(Mrs. Edwin R. Phillips)

Albuquerque, N. M.

Bishop Kinsolving says only those services and devotions which are published in the Book of Common Prayer are authorized for use in the public worship of the Church. I would be interested to know how many churches in the United States have some sort of service or at least a prayer on Palm Sunday for the blessing of palms. Indeed, I suspect that every Episcopal Church in this country has some form for blessing palms which is a part of the public worship on Palm Sunday, and yet I find no such devotion in the Prayer Book.

The bishop goes on to say that reservation of the Sacrament is not provided for in the Book of Common Prayer. A sermon attached to the service of Morning Prayer is not provided for by the Book of Common Prayer, and yet I would venture to say that the service of sung Morning Prayer with a sermon and offering attached is the norm of the main services of most of the churches in this country. Such a service is not, truly speaking, a Prayer Book service, but is derived from Prayer Book sources.

The bishop also points that Article 28 of the Articles of Religion "expressly forbids" the reservation of the Sacrament. What this article says is "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved. . ." that is, that our Lord did not institute the Communion for reservation. Everyone will agree to this, as an historical fact. This does not mean that reservation is illegal, only that it is not of dominical ordinance. Our Lord did not ordain or institute Morning Prayer and sermon either, but this does not make such illegal or wrong.

What I pray and plead for within the Church is an end to a concentration on legality and validity. This is something Roman which we should have left behind at the Reformation. What God calls for is love and latria, not pharisaic legalism.

(Rev.) THOMAS H. WHITCROFT
Rector, St. Andrew's Church

Edwardsville, Ill.

"Forbidden Norm" (your editorial, June 10th); Your response to a disheartening situation was all that could be desired.

HARRY W. JONES

Twenty-nine Palms, Calif.

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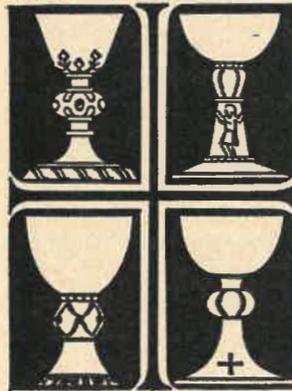
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BOOKS

A Safe Guide

WITH MY WHOLE HEART. A Devotional Commentary on Psalm 119. By **Jonathan Graham, C.R.** Darton, Longman & Todd Ltd., 29a Gloucester road, London, S.W. 7. Pp. 55. 7/6 (about \$2 if ordered through an American dealer).

Psalm 119 is the "daily personal and corporate love song" of members of religious orders. In the original Hebrew it is an acrostic: Each of its 22 sections begins with a different letter of the Hebrew alphabet, and each verse in a section begins with the same letter.

In his booklet, *With My Whole Heart*, Fr. Jonathan Graham, C.R., has arranged the several sections of this Psalm for purposes of meditation, providing brief notes, ejaculatory prayers, and a delightful introduction. As a religious Fr. Graham is naturally a safe guide in pointing out patches of unsuspected beauty in what may well seem to the uninitiated a barren and tedious wasteland. Moreover, he is one religious who has evidently pondered the Psalm in its original.

Members of religious orders will want *With My Whole Heart* because of their familiarity with Psalm 119; others will want it to become better acquainted with one of the devotional treasures of the Hebraeo-Christian tradition.

FRANCIS C. LIGHTBOURN

In Brief

READINGS IN RELIGIOUS PHILOSOPHY. Edited by **Geddes MacGregor**, Dean, Graduate School of Religion, University of Southern California, and **J. Wesley Robb**, Department of Religion, University of Southern California. Houghton Mifflin. Pp ix, 424. Paper, \$3.95. Selections from a number of thinkers, ancient and modern, arranged under the headings, "Introduction," "Basic Conceptions of God," "The Traditional Case for Theism," "Human Knowledge of God," "The Destiny of Man," "Value — Experience and the Idea of God," "The Mystery of Evil," "Religious Language." The selections are preceded by brief biographical sketches.

Books Received

THE INSTITUTIONAL NATURE OF ADULT CHRISTIAN EDUCATION. By Bruce Reinhart. Westminster Press. Pp. 242. \$4.50.

MINISTRIES OF MERCY. By Fern Babcock Grant. Friendship Press. Pp. 167. \$2.95.

LIFE AND RELIGION IN SOUTHERN APPALACHIA. An Interpretation of Selected Data from the Southern Appalachian Studies. By W. D. Weatherford and Earl D. C. Brewer. Friendship Press. Pp. x, 165. Paper, \$1.50.

THE REFORMATION AND ITS SIGNIFICANCE TODAY. By Joseph C. McClelland. Westminster Press. Pp. 238. Paper, \$2.25.

The Living CHURCH

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DEPARTMENTS

Books	4	Letters	2
Editorials	11	News	5
Deaths	15	People & Places	12
Vestryman's Diary 10			

FEATURE

Churchman in a Kente *Dorothy Mills Parker* 9

THINGS TO COME

July

1. Second Sunday after Trinity
4. Independence Day
8. Third Sunday after Trinity
12. Central Brazil convocation, to 15th.
15. Fourth Sunday after Trinity
22. Fifth Sunday after Trinity
25. St. James
29. Sixth Sunday after Trinity

August

5. Seventh Sunday after Trinity
6. Transfiguration
12. Eighth Sunday after Trinity
19. Ninth Sunday after Trinity
24. St. Bartholomew
26. Tenth Sunday after Trinity

September

2. Eleventh Sunday after Trinity
9. Twelfth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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The Living Church

Second Sunday after Trinity
July 1, 1962

For 83 Years:

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

EPISCOPATE

Two Accept

Two diocesan bishops-elect have accepted their elections, subject to the necessary consents.

The Rt. Rev. John Joseph Meakin Harte, Suffragan Bishop of Dallas, was elected Bishop of Arizona on the second ballot of an election held on May 9th [L.C., May 20th].

Bishop Mason of Dallas commented, "The announcement made by Bishop Harte that he has accepted the election as Bishop of Arizona calls for congratulations. He will be well loved in Arizona as he has been well loved here."

On June 9th, the Rev. Albert A. Chambers, rector of the Church of the Resurrection, New York City, was elected Bishop of Springfield [L.C., June 24th]. In announcing his acceptance, Fr. Chambers said:

"You have committed yourself by electing me your seventh bishop, thus expressing confidence in me which moves me deeply. I pray that I may prove worthy of this great honor and trust you have placed in me.



For a Christmas sermon, recorded on tape for use aboard U.S. submarines last year, Bishop Louttit of South Florida (right) received a Navy plaque. He is shown receiving it from Capt. Herman J. Schnurr, chaplain of the Atlantic Fleet of the Submarine Corps, at the annual conference of East Coast Episcopal chaplains, held June 8th at the College of Preachers, Washington, D. C.

July 1, 1962

Having considered this call prayerfully and with considerable soul-searching, and hoping that the Holy Spirit has guided me, I want now to commit myself — my soul and body — to you, the diocese of Springfield. . . ."

Fr. Chambers reached his decision on his 28th wedding anniversary.

NATIONAL COUNCIL

Former Secretary Dies

The Rev. Franklin Jones Clark, 88, former secretary of the National Council and of General Convention, died on June 19th. He had been living at Flourtown, Pa., since his retirement in 1947.

Dr. Clark was born in Philadelphia in 1873, and in 1906 he was graduated from the Philadelphia Divinity School. The Doctor of Divinity degree was conferred upon him in 1940 by the seminary. He was ordained a priest in 1906, then served Holy Trinity Church, Philadelphia, from 1906 until 1908, and St. Barnabas' Church, Reading, Pa., from 1908 until 1911.

From 1911 until 1946 he was secretary of the Episcopal Board of Missions and its successor, the National Council. He was secretary of General Convention from 1934 until 1946.

SOUTHWESTERN VIRGINIA

Effects of Hemlock

The 1962 council of the diocese of Southwestern Virginia adjourned on May 16th, its third day, having passed no budgets, and having come to no decision on the operation or disposal of Hemlock Haven, diocesan conference center.

For the fifth consecutive year, discussion related to the question of racial integration at young people's conferences at Hemlock Haven took up the lion's share of time. In 1958, the council decided to eliminate such conferences at the center.

According to one Churchman of the diocese, the council is split — most of the clergy and several of the laity are for integration of the conferences, and most of the laymen and a few clergymen are against it. Resolutions originating in the lay order, therefore, frequently are lost in the clerical, and vice versa.

In this year's council, a layman supporting a move to sell Hemlock Haven commented, "The problem is Hemlock Haven. Here is the malignancy that is sapping the strength of the diocese of Southwestern Virginia, and until we rid ourselves of this cancer we cannot begin to recover from its effects."

A proposal to run the center this year as in the recent past — *sans* young people's conferences — was turned down by the clerical order.

On motion of a lay delegate, the council finally agreed on an action — adjournment. At press time, Bishop Marmion of Southwestern Virginia had not announced when and whether he would convene a special session of the council to consider the budgets necessary for operation of the diocese in 1963.

UNITY

"No" to Lanka

Church union schemes in North India and Ceylon have been turned down by some of the Anglican dioceses involved in them.

The dioceses of Calcutta and Rangoon have rejected the proposed Church of North India and the proposed Church of Lanka [Ceylon], both of which would have united the Anglican Church in the area with non-episcopal Churches.

Some other dioceses in the area, it is reported, have given approval to the schemes. Diocesan action on the matter is not binding on the Church of India, Pakistan, Burma, and Ceylon, the Anglican Church there, which will hold its General Council next year.

The General Convention of the American Church voted qualified approval of the scheme of union for the Church of Lanka, but decided that proposals made for the Church of North India were not sufficiently clear for approval.

U.N.

Cypriot in New York

"Man can now detach himself from this planet and travel in outer space. He can destroy all life on the planet and possibly even affect its course. But he has shown little moral progress. The growing lag between scientific and moral progress



RNS

Archbishop Makarios: No stranger to the U.N.

has produced an imbalance that threatens the very continuance of life. If there is to be survival the gap will have to be closed. The time has come when the progress of science will either abolish the rule of force in life or else abolish life itself. . . ."

The author of these words, which were part of an address before the United Nations General Assembly on June 7th, was the Most Rev. Metropolitan Makarios III, Metropolitan of Cyprus, who gave the address in his capacity as President of the Republic of Cyprus.

Calling atmospheric nuclear tests "not merely an aggravated form of war preparation," he said that such tests, if continued, can, "without war, bring slow but inexorable destruction of health and life to present and future generations."

Archbishop Makarios is no stranger to the United Nations. With Cyprus under British control, and with the population split between a Turkish minority and a Greek majority, in 1957 the archbishop was first exiled to the Seychelles, British-controlled islands in the Indian Ocean, later was released and spent nearly two years (1957 to 1959) at the U.N., working for independence for Cyprus.

On June 8th, the archbishop was accorded one of New York City's reception parades — from the Battery to City Hall, passing Trinity Church, at Broadway and Wall Street, on the way. Trinity's three vergers, Caesar Torres, Marvin Murray, and Robert Perry, in their robes of office, stood in front of the church as the archbishop rode by.

Archbishop Makarios' visit to the U.S. included meeting with President Kennedy on June 5th and 6th. Their meeting was said to result in a "friendly and comprehensive exchanges of views" between the two heads of state.

RACE RELATIONS

Continued Proof

The failure of many churches to desegregate and to take a more active role in achieving racial integration in their communities was criticized by the Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit, at the annual Hood Conference (held recently at Hood College, Frederick, Maryland), sponsored by the third province of the Church. More than 300 delegates attended the conference.

"One of the greatest scandals in the struggle for racial and human freedom in our society," said Fr. Boyd, "is the continued and resolutely strong segregation found within churches." He continued:

"As a college chaplain, I preach in a different church every Sunday morning. It is always either a white or a Negro church. I know from personal experience that '11 o'clock on Sunday morning remains the most segregated single hour in the whole of American life. . . ."

"Segregation in churches is continued proof that Christians are not taking the Christian Gospel seriously, because it is evidence that churches are regarded as private clubs instead of living, dynamic parts of the Body of Christ. Time is running out for the Church in our society to speak and act honestly and courageously. It is inconceivable that those of us who call ourselves Christians should attempt to practice and perpetuate segregation of any kind in the Body of Jesus Christ."

Suffragan Bishop Honaman of Harrisburg was chaplain for the conference.

NEW YORK

Bilingual Witness

On June 16th, members of some 30 Episcopal churches from all parts of New York City marched in a procession from the Church of the Holy Apostles to St. Peter's Church, Chelsea.

Stated purpose of the affair, which is sponsored annually by the diocese of New York, was to demonstrate "our unity in Christ" and "our witness to Him in the city."

After the procession arrived at St. Peter's Church, hymns were sung, Holy Communion was celebrated, and two sermons were preached: one in English, by the Rev. James Parks Morton, and the other in Spanish, by the Rev. Rafael DeSota.

Speaking to the large congregation before an outdoor altar, constructed for the affair, Fr. Morton told the Pentecostal message of the Holy Ghost's entrance to the upper room in Jerusalem, where the Apostles waited.

Fr. Morton said:

"God loves the world today — every person who will be in the new apartments up on 23rd Street and every person in the

rooming houses and every person working in the warehouses and garages on Tenth Avenue. Every Puerto Rican, every Negro, Jew, and Chinese. Each child on the street and each old man in his furnished room.

"That is what God is saying today and will say tomorrow and has said every day, from that first Pentecost when He sent the Apostles out into the street, afire with His wonderful good news."

Fr. DeSota told the Spanish-speaking congregation that witnesses were present who had come from all the nations of the world, showing that "the Episcopal Church is made up of [peoples of] all nations."

Taking part in the affair were Bishop Donegan of New York, and Suffragan Bishops Boynton and Wetmore of New York. The Rev. Richard E. McEvoy and the Rev. Canon Edward N. West assisted Bishop Boynton, who was the celebrant.

RELIGIOUS ORDERS

Expanding Scope

The executive secretary of the Sister Formation Conference, an organization devoted to the spiritual and educational development of Roman Catholic nuns in the United States, says the conference is becoming international and ecumenical.

Sister Annette Walters, CSJ, of Washington, D. C., said recently that participants in the SFC soon will include Peruvian nuns and three communities of Episcopal sisters [L.C., April 8th].

The conference is planning a training program "adapted to the Episcopalians' spiritual, apostolic, intellectual, and professional needs," she said.

The conference, organized in 1954, will establish its first unit outside the United States — in Peru — late this month.

According to Sister Annette, the Latin American bureau of the National Catholic Welfare Conference has asked the SFC to extend its operations throughout Latin America.

All 435 Roman Catholic women's religious communities in the United States belong to the conference. Active sisters — teachers, nurses, social workers — meet to plan on both spiritual and professional levels.

The conference also aids contemplative sisters by providing tape recorders and recordings of major lectures on such topics as liturgy, Scripture study, and ecumenism.

The program has definitely increased the number of applicants to the sisterhood — both in quantity and quality, Sister Annette said.

"The harder it is, the more they want to come in," she said.

"Without raising our standards we'd have people spiritually frustrated — especially those who have a religious vocation but need to use their intellectual abilities to fulfill it."

[RNS]

Bachelor Laymen

A two-year course for lay people leading to the degree of Bachelor of Theology is being offered by the Episcopal Theological Seminary of the Southwest, Austin, Texas.

Lay people entering the program must have a degree from a recognized college or university, and must take the usual pre-enrollment tests of the seminary.

The new course will begin this fall, in the 1962-1963 semester.

HAITI

Customs of the Land

Because of high customs duties set by the Republic of Haiti on packages of clothing and other materials sent as gifts by people in the United States, the missionary district of Haiti has asked that no such gifts be sent without the prior approval of Bishop Voegeli of Haiti.

In some cases, it is reported, the recipients have had to pay to customs amounts greater than the value of the gifts. The district has no funds for paying these duties.

URBAN WORK

Mobilization

The Rev. William W. Reed, vicar of the Lower East Side Mission of Trinity parish, New York City, is a member of the board of Mobilization for Youth, Inc., an organization trying to turn one of Manhattan's trouble spots into a more desirable place to live.

This part of New York City, bounded on the north by Houston Street, on the west by Clinton Street and East Broadway, on the south by the Brooklyn Bridge, and on the east by the East River, is called the "fertile" crescent" by Fr. Reed.

In June, 1957, a board of directors meeting was held at the Henry Street Settlement House to see what could be done to cut down the high rate of juvenile crime in the area. "Mobilization for Youth, Inc." grew out of this meeting.

The organization has made an intensive study of the area, covering such things as juvenile delinquency in the area; arrests; types of offenses; ages of delinquency; types and standards of housing; mobility of area residents; white and non-white distribution; resources; education; income; what various youth-serving agencies are doing; etc.

Out of this came a program for action: "A Proposal for the Prevention and Control of Delinquency by Expanding Opportunities." This proposal was sent to the Federal government, and is supported by the National Institute of Mental Health, the City of New York, the President's Committee on Delinquency, and

private foundations.

It is estimated that the project will cost some \$12,600,000 over a three-year period. About \$3,400,000 in Federal funds will be allocated for the project.

Fr. Reed told THE LIVING CHURCH:

"We of the Lower East Side Mission of Trinity Parish are supporting this program in every way we possibly can. The details of this coöperation are yet to be worked out.

"I am concerned with the Church being the Church. Our greatest responsibility is in the proclamation of the Gospel in the community. This will be done through working with groups in an educational and recreational program.

"Hopefully, we will have the opportunity to work with groups established by the mobilization program, to minister to the spiritual needs of the young people.

"We feel the Church needs to bring the spiritual dimension of life to the mobilization program because it is recognized that the mobilization program is a purely social betterment program and it cannot deal with the spiritual life of people satisfactorily."

EAST CAROLINA

Swim for Rescue

by the Rev. EDWARD T. SMALL

A rescue at sea by a Coast Guard helicopter saved the family of W. G. Gaither, Jr., members of Christ Church, Elizabeth City, N. C., on June 11th, after the family had spent 24 hours in the waters of Albemarle Sound clinging to the wreckage of their cabin cruiser.

The family had embarked Sunday afternoon, June 10th, for an overnight trip to Wanchese, N. C., some 30 miles across the sound. About a mile out the craft struck a submerged object and began to sink. The forward part remained afloat, however, and the family, including Mr. and Mrs. Gaither and their two daughters, Robin, 7, and Leigh, 5, barely had time to don life jackets and cling to the floating forward end of the boat.

All that afternoon and all night they were in the water, vainly trying to attract the attention of passing boats. By Monday noon Mr. Gaither realized he must attempt to swim to shore, three miles



away. Over the protests of his daughters he set out for the long swim, reaching shore at 3 p.m. He telephoned the Coast Guard. A helicopter rescue was effected at 3:40 p.m.

The family suffered no serious effects, other than sunburn. "They were very brave," Mr. Gaither commented. "They cried and asked me not to go when I left to swim ashore. It was the hardest decision I ever had to make, but we couldn't take another night out there."

Seniors Downtown

Plans are under way for the erection of a 10-story apartment house for senior citizens, and an adjoining three-story nursing home, in downtown Chattanooga, Tenn.

The \$1,900,000 project of the Episcopal Commission of Hamilton County will provide 90 single and 18 double apartments for persons 62 years of age or older, and 50 beds in the nursing home to which residents will have admission priority. The entire facility will be owned and operated by the Episcopal Church but open to people of all faiths without restriction.

The 62,400-square-foot site is in an urban renewal area being developed by the Chattanooga Housing Authority. The Episcopal Church's offer of \$150,000 for the land, and its proposed use, have been approved by local and regional housing officials. The Federal Housing Authority is now conducting a feasibility study; it is expected that \$1,200,000 can be obtained from the FHA and \$400,000 from insurance companies.

Most of the remaining amount has been given by Chattanooga area church and community sources and by the diocese of Tennessee. In addition, parishes and missions in the area are committing themselves to subsidize the project for its first two years, absorbing any operating deficit up to \$15,000 annually.

Each single apartment will consist of a 16' by 14' room, a bathroom, general storage space, and a kitchen equipped with refrigerator, sink, and range. Furniture will be supplied by the tenant. Double apartments will have an additional 14' by 11' room. All utilities will be furnished except telephone. Maid service for heavy cleaning once a week will be provided.

Homes for Retirement

The Granberry Memorial Homes — one-floor apartments for retired clergymen of the diocese of Connecticut, and their wives — were dedicated on May 17th by Bishop Gray of Connecticut.

Built on the grounds of the Church Home of Hartford, in Wethersfield, Conn., the apartments will be available to the clergymen and their wives rent free. The occupants will pay only for heat, light, and telephone facilities. They were constructed with funds given by Mrs. Edgar F. Waterman of Hartford, as a memorial to her parents, the late Rev. Stephen Henry Granberry and his wife.

There are five one-floor duplex houses, making a total of 10 apartments. Each apartment includes a living-dining room, a bath, a bedroom, a kitchen, and closet, and other storage space.

July Convocation

Convocation of the missionary district of Central Brazil has been set for July 12th to 15th. It will be held in Aracatuba, in the state of Sao Paulo.

Originally scheduled for early in February, the convocation had to be postponed when Bishop Sherrill of Central Brazil was afflicted with hepatitis [L.C., January 21st].

NEW GUINEA

Fear of Spirits

A plea for more missionaries for Papua, New Guinea, "where great numbers of people still live in fear of sorcery, witchcraft, and evil spirits," was made recently by the Rt. Rev. George Ambo, Assistant Bishop of New Guinea.

Bishop Ambo, the first Papuan to be raised to the episcopate in the Anglican Communion, spoke in St. John's Cathedral, Brisbane, Australia.

He said it was "very hard for many people to imagine that in this modern world children are growing up with fear of evil spirits and without knowing the love of God."

"The Papuan people," he said, "owe much to Australia for what has been done so far to bring Christianity to them, but more missionaries and more help are still needed." [RNS]

IRELAND

Of Kells and a Curragh

by the Rev. C. M. GRAY-STACK

To mark the end of the Patrician Year and the beginning of the Columban Year, a great week-long Church conference was held in Limerick and in the southwest of Ireland, the places where the Church of Ireland appears weakest.

It opened with Evensong in Limerick Cathedral on Sunday, June 3d. Preacher was Bishop de Pauley of Cashel, who has served in both the Canadian and the Irish Churches. During the conference the Holy Eucharist was celebrated twice daily in the cathedral.

Dr. Jackson, Bishop of Limerick, an authority on the post-Reformation Church and on Dean Swift, spoke of how the Church in that day had a sense of its descent from the Celtic Church. Bishop de Pauley spoke of the work of the late

LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged	\$5,030.50
Receipts Nos. 3883-3893, June 14-19	192.00
	\$5,222.50

Primate [the Most Rev. John A. F. Gregg, who died last year] on St. Patrick, and of his sermons, in 1932, during the 15th Centenary of the Patrician Mission. He placed Ireland's national apostle in the setting of the great councils, and showed his debt to Bishop Victorinus of Pettau [author of several Biblical commentaries, few of which survive; probably martyred in 303 A.D.].

The Very Rev. Norman David Emerson, dean of Christ Church Cathedral, Dublin, a noted Church historian, covered the evidence that modern research has produced about the possibility of a deuterio (second) Patrick.

The Rev. C. M. Gray-Stack spoke on "Celtic liturgies, 1662 and modern revisions," attempting to show certain parallels between Celtic and Anglican liturgies, and indicating how the Irish rite could be amended to bring it at once into closer touch with the general tide of liturgical reform and with the ancient Celtic liturgies.

The Bishop of Down (the Rt. Rev. Frederick J. Mitchell) spoke of the future as well as the past of the Irish Church, and showed how the Scriptural doctrine of the "remnant" applied to the Church's position in Ireland. Dr. Mitchell reminded us that the Church exists to represent Christ to men and, through the priesthood, to make representation for men to God. He spoke of the conference which he has been organizing in his diocese with Presbyterians and Methodists, and of the coöperation that he enjoyed with the late Dr. Mageean, until recently the Roman Catholic bishop in that part of the country.

During the conference a series of interesting slides was shown. The dean of Killaloe showed pictures of Iona, illustrating the history of that island, which will be remembered during the coming Columban Year. Highlight of the conference was the public meeting addressed by the Rev. Canon Arthur A. Luce, who showed slides of the Book of Durrow and defended the claim that it is an Irish and not a Northumbrian production, and by the Archbishop of Dublin, who showed really wonderful slides of the Book of Kells. Both these books are connected with Columban monasteries. On this occasion, the local Roman Catholic bishop sent a representative, who appeared on the platform and thanked the lecturers.

The Columban Year, introduced by this conference, looks to be an exciting occasion. A ship is being chartered to carry about 800 Churchpeople to Iona to meet there with members of the Scottish Episcopal Church. But not everyone is going the easy way. A curragh [coracle: boat made of a wicker frame covered with hide], similar to the one in which St. Columba sailed, is being built by a Churchman in Donegal, and will cross the water with a crew of members of St. Columba's Church there.

BRIEFS

GAILY SKIPPING: The Bishop of Barrackpore (Church of India, Pakistan, Burma, and Ceylon), inspecting a Cub Scout pack recently, demonstrated the fine art of skipping rope. "Today, after nearly three days in bed," he writes in his newsletter, "things are much better and I can expect to take service as usual on Sunday."



CHRISTIANS' RETREAT: Clergymen of the Episcopal, Lutheran, Methodist, and Presbyterian Churches and the United Church of Christ will be guests of the National Catholic Laymen's Retreat Conference in mid-August. The second annual Retreat for Christian Clergymen will be conducted by the Rev. Gustave Weigel, S.J., Roman Catholic theologian.



CONFRATERNITY ELECTS: Bishop Mallet of Northern Indiana was reelected superior general of the Confraternity of the Blessed Sacrament at the Confraternity's council meeting in South Bend, Indiana, on June 1st and 2d. Speakers at the meeting included Bishop Mallet, the Very Rev. Malcolm DeP. Maynard, and the Rev. William Pitt McCune.



UNITY IN ARABY: Protestant, Anglican, Orthodox, and Roman Catholic delegates, meeting in Jerusalem recently under the sponsorship of the United Bible Societies, proposed that a single Arabic translation of the Bible, acceptable to all Christian Communions, be brought into being. A conference report said that there was a "remarkable amount of common agreement, particularly on the need to keep the Bible in relation to the worshipping community." [EPS]



HAUNTED BY THE HOLY GHOST? According to a misprint in the Nashville *Tennessean*, the University of the South recently awarded the degree of "Master of Scared Theology" to a number of candidates.



CHURCH HOUSE ROCK: Field stones for a new church building are being contributed by parishioners of Christ Church, Hamilton, Mass. In many cases the parishioners are hauling the stones themselves, thereby following a custom set some 35 years ago when the old church building, now a chapel, was built. [RNS]

ANGLICAN CYCLE OF PRAYER

July

1. London, England
2. Long Island, U.S.A.
3. Los Angeles, U.S.A.
4. Louisiana, U.S.A.
5. Lucknow, India
6. Madagascar
7. Maine, U.S.A.

On most Sunday mornings a distinguished Churchman, clad in a toga-like *kente* of multi-colored woven cloth, enters the north door of Washington Cathedral and proceeds to his assigned seat in the stalls of the Great Choir. His place is in the section reserved for chapter, staff, clergy families, and distinguished guests. Regular worshippers recognize the Hon. William Marmon Quao Halm, one-time warden of Holy Trinity Cathedral in Accra, and Ghana's ambassador to the United States. His *kente* (rhymes with plenty) is traditional ceremonial attire; sometimes he is accompanied by his wife, also in national dress.

The Halms' ties with the cathedral have been close. One of its functions as a national shrine is the recognition of temporal as well as spiritual powers, and here, in March, 1957, a service was held celebrating Ghana's independence, just 10 days after it was achieved. This has become an annual event, now observed on July 1st. The Very Rev. Francis B. Sayre, cathedral dean, wore a stole of *kente* cloth, woven especially for the occasion, at the 1960 service.

At the cathedral last September, the Halms' daughter Mary was married to George Lamptey, a lawyer in Ghana's civil service.

On United Nations Day, the ambassador walked in a procession at the cathedral behind the red, gold, and green striped flag of his country.

He explained that its central star represents the lodestar of African freedom. "Ghana, which means garden, was the ancient name for the West African land which existed for 1,000 years, until overthrown by the forces of Islam in 1076," about the time of the Norman conquest of England. Later, under British rule, it was known as the Gold Coast. "Now we have restored its original name, as a link with the past and an inspiration for the future."

Ambassador Halm is a native of this region, as is his wife. He was born at Akuse, on the banks of the Volta River, about 50 miles from Accra, the capital. His people have been Christian for at least four generations; his great-grandfather was a Presbyterian minister. His own mother hoped he would be called to the same vocation, but "it did not turn out that way," he said, with a smile. "My father, a Methodist, sent me to a Methodist secondary school and on to Fourahnbay College in Freetown, Sierra Leone. After college I went into business instead of the ministry."

Although this is his second post, he is not a career diplomat. Before going to Israel as his country's first envoy there, he was president of a shipping line and director of large banking interests. July 31st, he will return home to become governor of the Bank of Ghana, which will make him a key figure in his home-

Churchman in a *Kente*

**Will the new Africa be Christian?
Part of the answer lies with men
like Ghana's ambassador to the U.S.**

by Dorothy Mills Parker

Mrs. Parker, a free lance writer, also is parish and press secretary for St. Columba's Church, in northwest Washington, D. C.

land's economy. Pursuant to this, he has been studying central banking at Washington's American University, where few of his classmates have realized he was of ambassadorial rank.

One day, a long time ago, a friend took him to an Anglican church. "I loved the order and the solemnity and I started going regularly," he told us. He came to love it for many other reasons, and was ultimately confirmed. He has been a devoted Churchman ever since, serving the Accra cathedral in many capacities, for a time as chairman of its finance committee.

The history of the Church in West Africa goes back a long way, though it was not until 1951 that it became an independent Anglican Province. The first native priest was Philip Quaque, ordained in 1765, 10 years before the American Revolution. The first non-European bishop was likewise a West African, Samuel Adjai Crowther, a one-time slave. He was consecrated Bishop of the Niger in 1864, as our Civil War was entering its final phase. His present-day successor is the Most Rev. Cecil John Patterson, whose Province includes Ghana, Nigeria, Sierra Leone, Gambia and the Rio Pongas. Close by, at Bolahun in Liberia, the Order of the Holy Cross has maintained a mission, schools, and hospital for over 40 years.

Mr. Halm knows the Archbishop of West Africa well; and the Rt. Rev. Richard H. Roseveare, Bishop of Accra. The Bishop of Manchester in England is also a good friend. Mr. Halm was "very touched" when, soon after his arrival as ambassador to the U.S., Bishop Dun, then Washington's diocesan, came in person to deliver an invitation to tea. Mr. Halm has been particularly close to Dean Sayre, "a great friend to me and to my country." Last summer his government extended the Sayres an official invitation to visit Ghana. When they arrived, Ambassador Halm was there to greet them, in his house by the sea. On the day Nkrumah was inaugurated as President of Ghana, the dean preached in the Accra cathedral.



The Mains

Mr. Halm in his stall in the Great Choir.

The Halms have five daughters and two sons, all, with one exception, at school in England. Their oldest son is working on the master's degree at Illinois University and expects to earn the doctorate. One daughter is in training to become a midwife, another is majoring in accounting, and still another plans to study law.

A large portion of the ambassador's partially completed autobiography is about the United States, "all of it friendly." Both he and Madame Halm stress the great cordiality they have encountered in America. "The people have been wonderful." They will take home with them a favorable report and happy memories of their stay here, to counterbalance so much that is critical. Much of this has been due to their own simple friendliness.

They like Washington and they especially love its cathedral, for its beauty and significance, and for the splendor "and the simplicity" of its services. On one somewhat controversial aspect the ambassador is emphatic: "There is great need

for such a building, even at such a cost. The House of God must be beautiful. It must make Him manifest to all people, as a living and tangible witness to what we believe." Sometimes he slips quietly into a seat in the transept, unobserved and unrecognized. He was there on Good Friday, for all three hours. He strongly feels that all who call themselves Christians must bear individual witness to their faith. This he consistently does, in his devotion to the Church and by his faithful attendance, whether unofficially or in his diplomatic capacity.

People who meet him are impressed by his kindness. There is a patriarchal dignity in his bearing, and benignity, tinged with a certain sadness. His quiet manner belies his primacy among the African diplomats — a primacy stemming in part from seniority (Ghana was the first to gain independence) but also from ability and acumen. He is here to represent a new nation and to serve its interests. At least some of his success is attributable to a sincere desire to understand Americans, and to help effect better mutual understanding between the U.S. and Ghana. He is profoundly aware of the problems confronting a new African country in today's world.

He is deeply cognizant of the role of the Christian and of the Church. For the question arises as to whether the new Africa will be a Christian Africa. Its present generation Christians will undoubtedly face severe tests of their faith, and may be called upon for even greater sacrifice, for there are those who denounce Christianity as outmoded and irrelevant to the new order. Bishop Roseveare recently reminded his flock that "the Christian faith and Christian moral law are of universal application." The bishop went on to say that the Christian religion did not originate in Europe (or America) nor was it ever intended for any one country or continent. "If Africa, or any part of it, is moved to repudiate Christ and His Church, such a tragedy could only be averted by African Christians themselves. How many, I wonder, would be prepared to face social ostracism, persecution, or even death."

This year, for Ghana's Independence Day Service at the Cathedral, two great "talking drums" are being especially imported. The ambassador is working closely with the dean on this service. Both see in it a deep significance. For God's Word must be heard by all peoples and His Name praised by every means, old and new, "in the sound of the trumpet . . . upon the lute and the harp . . . upon the well-tuned cymbals . . ." and on the radio and television of the space age. For uncounted centuries men have communicated with one another on these drums in the hinterland of Africa. On July 1st the psalm will be rendered on them at Ghana's National Day service at our National Cathedral.

Diary of a Vestryman

The Pull of Duties

fiction

by Bill Andrews

June 27, 1962. "I hear," the senior warden said before vestry meeting, "that you are getting very active in downtown Church affairs. I hope that doesn't mean you're dropping out of St. Martha's."

"Of course not," I said. "I'm doing a couple of chores for Bishop Loomis, in line with what he was talking about when he preached at the Confirmation here. But this is where I live, and this is my parish."

"Good," the S. W. said. "Some of the boys said they hadn't seen you around much lately."

"I've been around," I said. "But Church school is over for the summer, and last Sunday Bishop Loomis asked me to visit old St. Bartholomew's on the near east side to talk to their men's group."

The warden looked pensive. "Jake Blaine was saying he called you about that Work Night on the parish lawn last Thursday."

"Look," I said, "I was busy that night. I think I do my share of the parish work, but sometimes something comes up."

"Bishop Loomis again?" the S. W. said.

"Yes," I said. "Bishop Loomis. Yes, the inner-city work of the Church. I wish more of our men would get interested in it."

"I don't," the senior warden replied flatly. "Don't ever forget that the diocese isn't going to do any inner-city work or outer-city work, or world-saving work, or anything else, unless parishes like St. Martha's stick everlastingly at the job of running their own affairs and paying their quotas. And you are junior warden of St. Martha's. I've been hoping someday you'd be senior warden. This parish is your job, my friend. Don't let those high-binders downtown make you forget it!"

Before I could deliver myself of a Loomisian speech about the perils of suburban parochialism, Fr. Carter came into the room, apologizing for being late, and promptly called us to the opening prayer of the vestry meeting. The meeting was busy enough, but the work at hand was petty after my taste of spectacular social problems in the inner-city. We spent some time discussing whether to put some more National Council Church signs on the highways leading to Oakburg. There was a minor wrangle about whether to apply the Mason legacy (\$6,000) to current operations, the mortgage debt on the new church building, or the endowment fund; we spent 20 minutes reviewing parishioners' comments about the op-

eration of the air-conditioning system in the nave.

After the meeting, I stayed behind to drink coffee with the rector and get his opinion on the point raised by the senior warden.

He heard my explanation, and then said, "All this seems pretty small pickings to you, doesn't it? Maybe it is, maybe it is. Maybe it isn't. Do you know why I was late to the meeting? Since supper I've done three jobs. I stopped at Sally Harding's house to have some prayers with her and arrange the details of her husband's funeral day after tomorrow. Then I went on to Jessica Layton's and spent 15 minutes eating watermelon and listening to her complaints about the choirmaster. Anything newer than Arthur Sullivan or older than Charles Wesley is on her hymn blacklist. And right now, the state of parish finances being what they are, I'm about ready to betray Bach and Britten to make sure we stay in Jessica's will. Finally, I went to the hospital and read the Litany for the Dying with the Bartons. I must go back soon. Grandma isn't likely to last the night. It's all routine. But is it trivial?"

I shook my head. "No, not trivial. But neither is it the whole work of the Church. Are you saying I should drop out of the inner-city work?"

"No," he replied. "I only want to make you aware that men like our senior warden aren't narrow or callous when they stick close to their assigned tasks in parish life. The work in the city is assigned work for you, as well as your parish tasks. Bear them both. But don't spread yourself too thin."

"That's hard, when I see the need downtown," I replied.

Fr. Carter suddenly looked 65 years old, very tired, very reflective. It was hard, in that moment, to realize that he is actually 15 years younger than I am.

"You don't bear the responsibility for the whole world," he said. "Don't try. That's the characteristic error of the well-intentioned man. It is also the result of sinful pride. We try to play God, forgetting that God has a few other people on His team."

I grimaced and said, "You sound as if you were telling me to take it easy. Isn't this a temptation to sloth and indifference?"

"Of course," he said. "All serious temptations come in pairs. But I know you to be a man of energy and enthusiasms. I also know Bishop Loomis to be a very persuasive man. I think you are more likely to err on the side of over-ambition than sloth."

"Are you asking me to resign from the Downtown Vocations Round Table?"

Fr. Carter shook his head tiredly, "No. I want you to stay with it. I want good to come out of it. But ration your energies between the parish and the inner-city work. I need you, too."

Regarding Reservation

The practice of reserving the blessed Sacrament so that it may be administered to the sick and injured is not, in itself, a particularly controversial subject. It becomes controversial when the reserved Sacrament becomes the focal point for adoration of Jesus Christ in His sacramental presence, whether by the individual praying alone in church or by groups in extra-liturgical services.

From the standpoint of parish life, it is very much better for the sick person to be a participant, through the Sacrament brought from the parish Eucharist, in the common offering of the whole parish, than it is for him to be the special subject of the votive celebration, with a few friends, provided by the English Prayer Book of 1552 and subsequent Prayer Books, including the 1928 Book presently in use in the Episcopal Church. Such provision would never have been made if it were not that the English reformers felt it necessary to war upon the use of the Sacrament for extra-liturgical devotions.

There are sound Catholic reasons for objecting to such devotions, but we believe that there are equally sound reasons for accepting them. It is quite true that "the Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them" as Article XXV of the Thirty-Nine Articles says; and that "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped," as Article XXVIII says.

"Take, eat," said Jesus to His disciples. The only ceremonies naturally surrounding the Sacrament are those which are appropriate to its main purpose of being eaten and drunk in the heavenly banquet of the people of God. The only ceremonies Eastern Orthodoxy knows in connection with the Sacrament are ceremonies of this kind; and these were the only ceremonies known in the first thousand years of Western Christianity. It is solemnly brought in, solemnly offered, and solemnly distributed (including the setting aside of a portion for the sick and absent), and that which remains is reverently consumed.

No doubt, if the Communion service in early Christian centuries had continued to be a corporate reception of the Body and Blood of our Lord Jesus Christ by the whole congregation, no other ceremonies would ever have developed in Christendom. Sacramental adoration is in a real sense the result of neglect of Sacramental reception.

But in the past 100 years or so there has been no such cleavage between Sacramental adoration and reception. In practical fact, the two things have gone together. More frequent celebrations, more numerous Communions, and a strong prayer life in the Sacramental presence have increased side by side in parish after parish.

Perhaps in 1552, it was necessary to do something drastic to convince the laity that gazing upon the Sacra-

ment was no substitute for receiving it; but those who fail to come to Communion today are really not people who spend much time meditating on the glories of God the Son before the tabernacle.

One man's devotional meat is sometimes another man's poison. Some people are repelled by Gospel songs such as "Jesus loves me." Others are repelled by the Sacramental devotion of those who find the focal point for a precisely similar personal expression of their love for their Lord in His identification of Himself with the bread and wine of what later generations have named the Eucharist. (In the New Testament it is sometimes called the *agape* or "love.") One young man may write a poem to his sweetheart, another may kiss her picture.

Personal relationship to our risen Lord, personal prayer to Him, goes all the way back to the first martyr, St. Stephen, who told his persecutors, "I see the heavens opened and the Son of man standing at the right hand of God," and died saying, "Lord Jesus, receive my spirit." (It seems that in every generation such declarations are the signal for stones to begin to fly.) Yet, although this element has existed from the very beginning of Christianity, it seems that both in modern Catholicism and in modern Protestantism the personal, subjective relationship of the individual to Christ has come to its fullest flowering. What a tragedy that we despise each other's ways of expressing it!

Lest anybody should misunderstand Sacramental adoration, we must emphasize the fact that nobody worships the elements of bread and wine. We worship that which they sacramentally signify, our Lord and Saviour Jesus Christ. This is true of Roman Catholics, who as a matter of fact don't believe that the bread and wine are even present as a metaphysical reality any more; it is also true of Episcopalians, who do not find it necessary to come to a metaphysical decision about bread and wine. That which is given, taken, and eaten in the Supper after a heavenly and spiritual manner; that which is perceived and received only by Faith — that is what we worship and adore.

It is, no doubt, wholesome for those who view the Sacrament in this light that there is another school of thought insisting that the Sacrament exists only to be received. Reservation should at all times and in all places be expressly for the feeding of the flock of Christ, and personal piety in connection with the reserved Sacrament should always be a secondary consideration — just as the action of the Liturgy itself should always be primary and the hymns and Gospel songs should always be secondary. The "taste not, touch not" ideal of the Middle Ages — expressed in the human love of Dante for Beatrice as well as in non-communicating Masses — is a grave distortion of Christ's purpose in instituting the Sacrament, just as it was a strange distortion of the divinely intended purpose of human love.

Yet it is amazing to find how the riches of awareness of the divine presence as expressed in both the Old Testament and in the New become a living reality in personal Sacramental devotion. "Lord, I have loved . . . the place where thine honour dwelleth. . . ." "Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God. . . ." "I will not suffer mine eyes

to sleep, nor mine eyelids to slumber; neither the temples of my head to take any rest, until I find out a place for the temple of the Lord, an habitation for the Mighty God of Jacob. . . ." "We will go into his tabernacle and fall low on our knees before his footstool. . . ." "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes. . . ." "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. . . . By him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. . . ."

The God who is everywhere and above everywhere is here. This insight, with all it means in terms of judgment and grace, of covenant and personal relationship, of purgation and love and mercy, and salvation, is the continuing thread of both the Old Testament and the New. It is the difference between the God of philosophy and the God of Christian Faith.

The old 16th-century controversies about the nature of the Eucharistic presence are rather lifeless today. All that Anglicanism says about the presence is that it is "real." We worship God, not a formula, whether theological or philosophical or chemical. And it sometimes becomes quite difficult to prevent people from worshipping God in a way which they know to be valid and meaningful.

As far as we can ascertain, the third general rubric at the end of the Communion service has no relation to the question of Sacramental reservation. A statement set forth by the House of Bishops in 1922 admitted as much, but held that the decisive point was the Prayer Book's provision of detailed instructions for sick Communion without including any reference to reservation. This statement urged that provision for reservation be made in the Prayer Book, and in 1925 the House of Bishops attempted to do just that. It

adopted a rubric in these terms:

"But note that, subject to the regulation of the Bishop, the priest may reserve so much of the Consecrated Bread and Wine as may be required for the Communion of the Sick and others who could not be present at the services in the Church."

This was defeated in the House of Deputies — almost unanimously. Perhaps some of the deputies felt that the existing state of affairs was better than one in which bishops would have explicit authority to require the removal of the Sacrament from the church to the sacristy, or otherwise alter well-established customs. It is not the first time that bishops and deputies have differed as to what is and is not permitted by existing canons and rubrics.*

On the practicalities of the bedside celebration, perhaps one of the most significant points is that in 1860 there was one priest for every 67 communicants, whereas in 1960 there was only one for every 234. Also, the very ill and the dying are not always well served by the necessity of going through the whole service in the sick-room, even in the greatly shortened form that is permitted. However, the really controversial issue is the whole question of Sacramental devotion.

This is, naturally, an issue of great importance in connection with the movement toward Church unity. If the united Church envisaged in unity discussions is one which intends to be truly Catholic as well as truly Reformed and truly Evangelical, then it can hardly fail to come face to face with this vital element in Western Catholic piety. Jesus is always, among other things, a rock of offense. It seems that He is so in His Sacramental presence just as much as He was in His physical presence on earth. God grant that we may not stumble upon Him and be shattered.

*Earlier in the session, the House of Deputies had debated a rubric on reservation. A motion to postpone indefinitely was made by George Craig Stewart of Chicago, seconded by Frederic C. Morehouse of Milwaukee, and carried.

PEOPLE and places

Appointments Accepted

The Rev. John G. MacDonald, formerly vicar at Grace Church, Lake City, Pa., is now rector of St. James' Church, Titusville, Pa. Address: 212 N. Franklin St.

The Rev. William Parker Marks, formerly in charge of St. Andrew's Church, Durham, N. C., is now rector of All Saints' Church, Concord, N. C.

The Rev. Frank Mauldin McClain, formerly rector of St. George's Church, Germantown, Tenn., will on September 1 become the first full-time chaplain (and associate professor of religion) at Sweet Briar College, Sweet Briar, Va.

The Rev. Clifton J. McInnis, Jr., formerly in charge of Calvary Church, Cleveland, Miss., and Grace Church, Rosedale, is now in charge of the Church of the Resurrection, Starkville, Miss., and the Church of the Ascension, Brooksville, and also chaplain to Episcopal students at Mississippi State University. Address: Box 533, Starkville.

The Rev. Charlie F. McNutt, Jr., formerly assistant rector at St. John's Church, Tallahassee, Fla., will on July 15 take charge of St. Luke's Church, Jacksonville, Fla. Address: 2961 University Blvd., Jacksonville 11.

The Rev. J. Harold Mowen, formerly rector of

the Prince of Peace Church, Gettysburg, Pa., is now rector of the Church of the Nativity, Newport, Pa. Address: 159 S. Second St.

The Rev. Edmund W. Olifiers, Jr., who became the first vicar at St. Boniface's Church, Lindenhurst, L. I., N. Y., in 1953, is now rector. To mark its incorporation as a parish, St. Boniface's is extending the church building and constructing a memorial bell tower.

The Rev. Edward H. Rankin, formerly curate at the Church of the Holy Communion, South Orange, N. J., will on September 1 become curate at St. James' Church, Lancaster, Pa.

The Rev. Robert C. Serna, formerly vicar at the Church of St. Stephen Protomartyr, Aurora, Colo., is now rector. Address: 1 Del Mar Circle, Aurora 8.

The Rev. Charles P. Shulhafer, formerly in charge of the English congregation at the Church of the Good Shepherd, San Jose, Costa Rica, is now rector of Christ Church, Bloomfield and Glen Ridge, N. J.

The Rev. Meadie A. Taylor, III, formerly locum tenens at St. Paul's Church, Petersburg, Va., is now priest in charge at St. Barnabas' Mission, Broad Rock, Chesterfield County, Va. Address: 5155 Iron Bridge Rd., Richmond, Va.

The Rev. Dr. J. Burton Thomas, formerly rector

of Bishop Cronyn Memorial Church, London, Ont., and honorary canon of St. Paul's Cathedral, London, Ont., will on October 1 become rector of the Church of the Heavenly Rest, New York City.

The Rev. William Huntington Thompson, who formerly served the Church of the Good Shepherd, Boston, Mass., is now vicar at St. Luke's Church, Woodville, N. H., and the Church of the Epiphany, Lisbon.

The Rev. Henry A. Tilghman, formerly vicar at the Church of St. John the Evangelist, Yalesville, Conn., will on September 1 become rector of the Church of the Holy Communion, South Orange, N. J.

The Rev. Richard M. Trelease, Jr., formerly rector of St. Andrew's Church, Wilmington, Del., is now rector of St. Paul's Church, Akron, Ohio. Address: 1361 W. Market St., Akron 13.

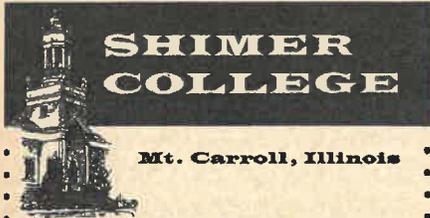
The Rev. William A. Van Croft, formerly curate at St. Luke's Church, Washington, D. C., is now rector. The Rev. Mr. Van Croft came to St. Luke's in 1952 to assist the Rev. Dillard H. Brown, who is now Bishop Coadjutor of Liberia.

The Rev. Harcourt E. Waller, Jr., former Episcopal chaplain at Florida State University, who has been studying at St. Augustine's College, Canterbury, Kent, England, will on August 1 become rector of St. Paul's Memorial Church, Charlottesville, Va. This church is adjacent to the University of Virginia.

The Rev. Edwin G. Wappler, formerly curate at St. Gregory's Church, Deerfield, Ill., is now rector

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The Rev. Clyde M. Watson, Jr., formerly vicar at St. Alban's Church, Monroe, Ga., and the Church of the Advent, Madison, will on July 2 become chaplain resident at St. Elizabeth's Hospital, Washington, D. C. He and his family have moved to 308 Rucker Pl., Alexandria, Va.

Church Army

Captain Osborne Mauck, C.A., formerly at the Chapel of Hope, Charlotte, N. C., will be an evangelist with the department of missions of the diocese of North Carolina. Address: 425 E. Seventeenth St., Charlotte 6, N. C.

Ordinations

Priests

Albany — On April 14, the Rev. Robert Clark, rector, St. Peter's, Hobart, N. Y., in charge of Grace Chapel, Stamford, and St. Paul's, Bloomville.

Central New York — On June 4, the Rev. Norman E. Crockett, curate, Trinity Church, Fayetteville.

Kentucky — On May 19, the Rev. Embry C. Rucker, assistant rector, Church of St. Francis in the Fields, Harrods Creek, in charge of Trinity Mission, Louisville. On May 28, the Rev. Robert F. Cherry, to be in charge of churches at Mayfield and Murray.

Los Angeles — On June 16, the Rev. Lawrence N. Crumb, by Bishop Corrigan, director of the Home Department, acting for the Bishop of Los Angeles; ordinand will be curate at St. John's, Elkhart, Ind., with address at 226 W. Lexington Ave., Elkhart.

Michigan — On June 2, the Rev. Stephen H. Knight, II, to be in charge of St. John's, Au Sable.

Minnesota — On May 26, the Rev. Harry A. Kirkham, in charge of churches at Crookston and Mentor.

Nevada — On June 12, the Rev. Alexander T. Patience, vicar, St. John's Church, Galilee, Glenbrook.

Tennessee — On April 25, the Rev. William R. Senter, III, associate, St. James' Church, Knoxville. On May 7, the Rev. Paul W. Pritchard, in charge, Church of St. James the Less, Nashville. On May 12, the Rev. Peter G. Keese, in charge, St. Anne's, Memphis, and St. Christopher's Chapel at the Naval Air Station at Millington. On May 14, the Rev. Harry S. Shadden, Jr., vicar, St. Luke's, Chattanooga; on staff, St. Paul's, Chat-

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tanooqa. On May 15, the Rev. John P. Davis, Jr., in charge, Otey Memorial Church, Memphis; on staff, St. John's, Memphis. (This is Tennessee's second Otey Memorial Church, the other being a parish at Sewanee. The church the Rev. Mr. Davis will be in charge of is located at the new Church home for dependent girls.) On May 16, the Rev. William C. Garrison, III, in charge, St. Martin's, Chattanooga.

Texas — On May 22, the Rev. Charles Brown, vicar, Holy Trinity Church, Austin; the Rev. Kenneth R. Clark, Jr., in charge, St. Mark's and St. Michael's, Austin; and the Rev. Joseph DiPaola, in charge, Trinity Church, Jasper, and Epiphany Church, Kirbyville. On May 23, the Rev. Donald C. Blavier, in charge, Christ Church, Jefferson, and St. Paul's, Leigh. On May 24, the Rev. James T. Moore, in charge, St. John's, Sealy, and St. Paul's, Katy; the Rev. Bob Joe Currie, in charge, St. Christopher's, Killeen, and St. James', McGregor. On May 25, the Rev. Calton E. Permenter, in charge, Church of Holy Spirit and St. Matthias', Waco. On May 26, the Rev. George H. Woodard, Jr., rector, All Saints', Galena Park.

Virginia — On June 10, the Rev. Charles A. Perry, in charge, Grace Church, Goochland, and the Church of Our Saviour, Montpelier.

Missionaries

The Rev. Howard R. Kunkle, rector of St. Andrew's Church, Fort Scott, Kan., will return to overseas mission work. The Kunkles spent four years in Port-au-Spain, Trinidad, before 1959.

The Rev. J. Williams Murchison, rector of St. Columba's Church, Detroit, for the past five years, has resigned to take up work in the missionary district of Central America. The latter part of August he will embark for San Jose, Costa Rica, where he will attend Spanish language school for eight months. He will later serve at Bananera, Guatemala.

Resignations

The Rev. Emmanuel C. Bach has resigned as curate at Galilee Church, Virginia Beach, Va., and has returned to Switzerland. Address: 6 Schulhausplatz, Brugg, Switzerland.

The Rev. Harold L. Batchelor has resigned as vicar of Grace Church, Chicopee, Mass., and will attend the Episcopal Theological School, in Cambridge, Mass.

The Rev. Ellis M. Bearden, rector of St. Luke's Church, Cleveland, Tenn., has retired and will live in Sewanee, Tenn.

The Rev. Leicester F. Kent, rector of St. Paul's Church, Kingsport, Tenn., for about 19 years, will retire on September 1.

The Rev. Robert J. L. Matthews, Jr., rector of St. Barnabas' Church, Tullahoma, Tenn., in charge of St. Bede's, Manchester, has resigned, effective July 1, to take a year's graduate study in pastoral counselling with the Menninger Foundation, Topeka, Kan. Address: 3039 W. Seventh St., Lawrence, Kan.

Five clergymen are accepted for the program each year; Fr. Matthews is the first Episcopal priest chosen. The program started about three years ago.

The Rev. Dr. John H. Townsend has resigned as executive secretary of the missionary district of the Panama Canal Zone and has retired from the active ministry. Address: 35 Union St., Deep River, Conn.

The Rev. Arthur E. Woolley, Jr. has resigned as rector of the Church of St. Alban the Martyr, St. Albans, L. I., N. Y., to be a graduate student in Philadelphia, at the Drexel Institute of Technology, School of Library Science, in the area of theological librarianship. Address: Apt. 1, 3622 Baring St., Philadelphia 4, Pa.

Changes of Address

The address of the National Town-Country Church Institute and of its director, the Rev. W. Francis Allison, has changed from Parkville, Mo., to Roanridge, Rural Route 28, Kansas City 54, Mo.

Roanridge has not moved, but Kansas City has annexed the area in which the Roanridge Farm and National Town-Country Church Institute are located.

The Rev. John S. Baldwin, OHC, formerly addressed at St. Andrew's School, St. Andrew's Tenn., may after August 1 be addressed at the Order of the Holy Cross, West Park, N. Y.

The Rev. William E. Blewett, who has been doing research at Oxford University for the past year, may now be addressed (temporarily) c/o Mr. K. B. Montigel, Box 307, Alma, Mich.

The Rev. William E. Soule, retired priest of the diocese of Connecticut, formerly addressed in

Waterbury, Conn., may now be addressed at 28 Lighthouse Ave., Stratford, Conn.

The Rev. Fletcher P. Wood, formerly addressed in Fort Myers, Fla., may now be addressed at 445 Beach Rd., Siesta Key, Sarasota, Fla. He is curate at St. Boniface's Church, Siesta Key.

Degrees in Course

General Theological Seminary — Doctor of Theology: Rev. William P. Hangaard, professor-elect at the Episcopal Seminary of the Caribbean, Puerto Rico. Master of Sacred Theology: Rev. H. Ellsworth Chandlee, Rev. David R. King, Rev. Packard L. Okie.

Southern California School of Theology, Claremont — Doctor of Theology: Rev. Floyd C. Medford, Ph.D., Episcopal chaplain at the Claremont Colleges, who will also teach Church history at the School of Theology beginning in September.

Honorary Degrees

Berkeley Divinity School — Doctor of Sacred Theology: Rev. Warren E. Traub.

Brown University — Doctor of Laws: Clifford P. Morehouse, editor, publisher, author; president of the House of Deputies.

Church Divinity School of Pacific — Doctor of Canon Law: Bishop Lichtenberger, Presiding Bishop. Doctor of Divinity: Rev. Dr. James B. Pritchard, Rev. Dr. Robert N. Rodenmayer, Rev. Charles S. Neville, Rev. Dr. Henry M. Shires, Rev. Lesley Wilder, Jr., and Bishop Walters of San Joaquin.

Kenyon College — Doctor of Divinity: Rev. Dr. Almon R. Pepper. Doctor of Humane Letters: Miss Mary E. Johnston, prominent Churchwoman and art collector; Mr. James Reston, New York Times Washington bureau. Doctor of Letters: Alan Paton, author. Doctor of Sacred Theology: Rev. Dr. John Krumm. Doctor of Science: F. Alton Wade, geologist, known for his work in Antarctica.

Philadelphia Divinity School — Doctor of Sacred Theology: Rev. Dr. Reginald Fuller. Doctor of Divinity: Rev. Alexander Campbell, Rev. Raymond W. Davis, Rev. Albert M. Holloway, Rev. Dr. Albert H. Lucas (dean emeritus), and Rev. James R. MacColl, III.

University of the South — Doctor of Divinity: Bishop Allin, Coadjutor of Mississippi. Doctor of

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Marriages

Both of their children are beginning married life at about the same time, report the Rev. G. Ralph Madson, and Mrs. Madson, of the House of Prayer, Tampa, Fla. Their son Peter was married on May 27 to Miss Joan Gildersleeve, of Long Island; after his ordination in June, he will be curate at St. Mark's Church, Venice, Fla. The Madsons' daughter Judith was to be married June 23; she will live with her husband, Lieutenant William Barnes, Jr., at Olmstead Air Force Base, Middleton, Pa. She has been working as a speech therapist.

The Rev. Sylvester Vaughan and Mrs. Vaughan, of St. Mark's Church, Marine City, Mich., announce the marriage of their daughter, Sarah Ann, to Mr. Richard Lewis on June 4.

Adoptions

The Rev. R. Sherman Beattie and Mrs. Beattie, of Buffalo, N. Y., announce the adoption of a son, Richard Mitchell Beattie, born February 28, 1962. Address: 1179 Elmwood Ave.

Births

The Rev. Louis Mitchell, Jr. and Mrs. Mitchell, of St. Luke's Church, Mountain Brook, Birmingham, Ala., announce the birth of a daughter, Leslie Paris, on May 20.

DEATHS

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

The Rev. Walter E. Bentley, retired priest of the diocese of Long Island, died June 9th, at Richmond Memorial Hospital, Staten Island, N. Y.

Mr. Bentley was born in Sheffield, England, in 1864, and came to the United States at the age of

15. He toured the country with a Shakespearean company of British actors, and in 1888 entered St. Andrew's College. He was ordained to the priesthood in 1892. From 1891 until 1897 he served churches in Oriskany Falls, Clayton, Bainbridge, and Deposit, N. Y. Mr. Bentley was vicar of St. Mark's-in-the-Bouwerie, New York City, 1897-99; rector of St. Edmund's, the Bronx, 1899-1900; assistant at All Souls', New York City, 1900-1902; rector of the Church of the Resurrection, New York City, 1902-1903; rector of the Church of the Ascension, Brooklyn, 1905-1920; rector of St. Stephen's, Port Washington, N. Y., 1920 until 1925 when he became rector emeritus.

After his retirement from St. Stephen's, Mr. Bentley toured the world preaching in the Panama Canal Zone, New Zealand, and the Far East, and served churches in England in 1937 and 1938. From 1940 to 1946, he served churches in Bayside, Staten Island, and Brooklyn, N. Y.

He founded the Actors' Church Alliance, which later became the Episcopal Actors' Guild, and until five years ago conducted Bible classes at the Church of the Transfiguration, New York City, and St. George's Church, Flushing, Queens, N. Y. Mr. Bentley was the author of *Stop, Look and Listen*.

He is survived by his wife.

Deaconess Leonora May Hoffman, 94, died June 3d, at St. Louis, Mo.

The deaconess was born in Portland, Ore., May 11, 1868. As a child she lived in New York City and in Washington, D. C. She attended the Deaconess Training School in St. Paul, Minn., and was "set apart" as a deaconess in December, 1902.

Most of her career was spent in St. Louis where she was superintendent of the Episcopal Orphans' Home from 1905 to 1924. From 1924 to 1939 she was engaged in general welfare, missionary, and hospital work until her retirement. Since 1939 she has resided in the Home for the Friendless, a home for elderly women in St. Louis.

Caro Adams Holmes, widow of the Rev. Wilmot Stuart Holmes, died May 16th.

The Rev. Mr. Holmes died in 1932, while serv-

ing as rector of Grace Church, Lexington, N. C.

Mrs. Holmes was a former president of the Woman's Auxiliary of the diocese of North Carolina.

Surviving are three daughters, Mrs. R. P. Bivins, Miss Sidney Holmes, and Mrs. W. C. Bracken; and two sons, Wilmot S. and Dr. Francis H.

Harry Lee Judd, 87, former treasurer of the diocese of Chicago, and former vestryman, junior warden, and senior warden of Grace Church, Oak Park, Ill., died June 7th, at his home in Oak Park.

Mr. Judd, who was treasurer of the diocese from 1946 to 1956, was a native of Chicago and had lived in Oak Park since 1906. He retired in 1938 as western division superintendent of the Public Service Company, and from 1938 until 1961 was a supervisor of Oak Park Township.

He was a founder and later president and director of the Thatcher Woods Area Council of the Boy Scouts of America, a charter member and former president of the Oak Park Rotary Club, and a director of the Oak Park YMCA for more than 25 years.

Mr. Judd is survived by his widow, Ame, and four sons, Harry Lee, Jr., Charles M., Robert C., and James F.

ACU CYCLE OF PRAYER

July

1. Monastery of St. Mary and St. John, Cambridge, Mass.
2. Trinity, Mattoon, Ill.
3. The Bishop's Chapel, Syracuse, Ind.
4. Church of St. Michael and All Angels, Portland, Ore.
5. St. Peter's School, Peekskill, N. Y.
6. St. Mark's, Oconto, Wis.; the Church of the Ascension, Chicago, Ill.
7. St. Luke's Chapel, New York, N. Y.

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Daily 9; C Sat 4:30 & 7:30

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Rev. Robert W. Worster, r
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Thurs, Fri, Sat, 9; C Sat 5-6

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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 DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues
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SAN FRANCISCO, CALIF.

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Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. A. E. Livesay, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

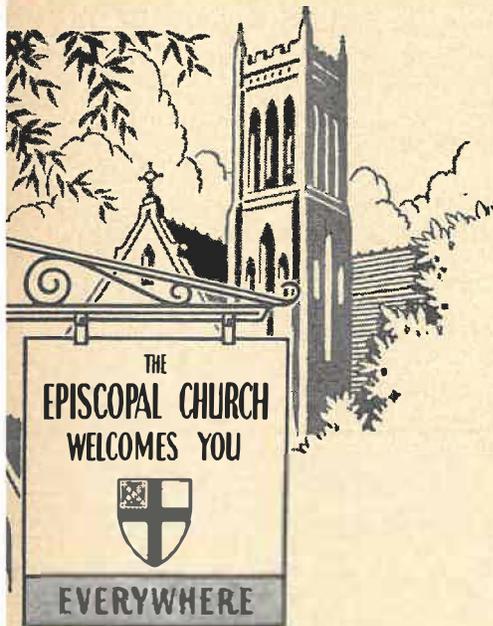
ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL
2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun 6:30, 7, 8, 10; Weekdays 7:30

Continued on next page

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



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

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

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

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE State St.
Very Rev. Charles O. Brown, dean
Sun 7:30, 9 HC, 11 MP (ex 1S); Mon 10:30;
Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC;
EP daily 5:30

BALTIMORE, MD.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, 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

NEWARK, N. J.

GRACE 950 Broad Street
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c
Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri &
HD 9:30

SEA GIRT, N. J.

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

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing
Service); HD 7:30

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

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdys HC
Wed 9:30, Thurs 7, HD as anno; EP daily 5:15;
Healing Service 1st Mon 7:30; 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
Sun 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.

The Living Church

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Thurs HC &
LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. C. H. Graf, r; Rev. A. MacKillop, asst.
Sun HC 8, 11; Daily HC 7:30

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,
Sat 2-3, 7:30-8:30

RESURRECTION

Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Mass 8, 10 (Sung); 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; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

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. Klimer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
9:30 HC; EP daily 6

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



CHRIST CHURCH
MEXICO CITY, MEXICO

TROY, N. Y.

CHRIST & ST. BARNABAS 2900 Fifth Ave.
Rev. Edward Kronvall, Jr.
Sun Low Mass 9; Daily as anno

WATKINS GLEN, N. Y.

ST. JAMES' (the Grand Prix town)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Wed 9:30

FRONTIER CITY, U.S.A. (Okla. City, Okla.)

ST. RAPHAEL'S, The Travelers' Church on Rt. 66
The Little Pioneer Church of Frontier Days
Sun MP 8:30, 11

JIM THORPE, PA.

ST. JOHN'S 3rd & Center off Pa. 903
Rev. R. H. Hutchinson, r
Sun HC 7:30 (ex July) & 9; MP 8:45

PHILADELPHIA, PA.

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

SEWANEE, TENN.

ALL SAINTS' CHAPEL Univ. of the South
Sun HC 8, 11, 1S, 12:15 ex 1S, 11 MP; 2 Carillon
Concert; Weekday services as anno

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) MP
& HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30 &
7:30

RICHMOND, VA.

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

SEATTLE, WASH.

EPIPHANY 38th & E. Denny
Rev. E. B. Christie, r
Sun 8, 11; Wed 7:30, 10

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 7:30, 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; Daily MP 8:45, EP 5:30 (ex Sat);
HC 10 Wed & HD; 7 Thurs

ST. MARY'S—Lakewood 10630 Gravelly Lake Dr.
Rev. George H. Ziegler; Rev. John J. Miller
Sun 7:30, 10; Daily 7 ex Wed & Sat 9:30

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses 7:30, 8:30, 9:30, 11; Sol Ev 7:30;
Daily Mass 7:15; C Sat 7 & 8:30 & by appt

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Rev. Frederick McDonald canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

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

MEXICO CITY, MEXICO

CHRIST CHURCH Artículo 123, No. 134
(in downtown Mexico City)
Sun 8, 9:30, 11; Thurs 11

PONCE, PUERTO RICO

HOLY TRINITY
Abolition Street (near Darlington building)
Sun (Spanish) 7, 9, 6, English 11

GENEVA, SWITZERLAND

The American Church (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams; Rev. William Brewster, Jr.
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)

July 1, 1962