

The Living CHURCH

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August 12, 1962

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Faith Memorial Chapel,
Cedar Mountain, N. C.:
Amid pines and
hydrangeas, a chapel for
vacationers [page 10].

Page 8:

Souls on the Table

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.

More Wanted

I would like to know if copies of an article from the June 10th LIVING CHURCH are available. This article was written by the Rev. Richard E. Winkler and is entitled "The Decline and Fall of St. Andronicus." CHARLES I. BRIGHAM, JR.

Wheaton, Ill.

Editor's comment: "The Decline and Fall. . . ." will be reprinted if there are sufficient requests.

Thanks

Someone once wrote "I am nearer God's heart in a garden, than anywhere else on earth." I have had this feeling all my life but could never have expressed it as beautifully as has the Rev. Roy E. Green in his article "Back Garden Theology" [L.C. July 22d].

I wish I might say "thank you" for an article which I shall cherish.

RUTH JONES MOORE
(Mrs. Clarence C. Moore)

Denver, Colo.

Preaching and the Parish

May I add a postscript to the excellent letter to Sad Sam from the Rev. Edward P. Allen in your issue of July 15th?

P.S.: One of the criticisms often made of the clergy is that they are dull preachers but nobody ever does anything to help them and frequently the preacher himself has no way of knowing if his sermons are effective or not. He can't very well go about asking people if they thought what he said worthwhile, and the well-meaning approval given by some is not really very encouraging.

I suggest that the development of the liturgical movement and the rediscovery with it of the Church and the priesthood of all believers suggests that the whole parish is responsible for the preaching as well as every other aspect of the work of the Body of Christ. In fact, I am sure that one person in a parish could improve the preaching in a few weeks' time. So often the discouraged preacher feels that nobody cares anyway and so he has

LIVING CHURCH ENDOWMENT FUND

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\$6,164.60

slipped into shoddy preparation and delivery.

I would suggest, Sam, that next Sunday you go to church and listen attentively to the sermon, looking for some good point in it (there is bound to be one on some subject!). Then wait until the congregation has left and tell the person that you would like to discuss the sermon with him if he has time. You then start by telling how impressed you were with the really interesting point he made, which you had never thought of quite that way before. Now that he knows that you are on his side and interested it is not too much to suggest that you can say something like: "But, I know that it is very stupid of me, I didn't quite get what the real point of the sermon was." He will then realize that he didn't either, in which case he needs to be handled very gently. Or else he will go on to explain what it was that he was trying to say. In the latter case all you have to say is: "How clear you make it now! Couldn't you say it just that way in the sermon?" Your parting and perhaps most important shot can be: "I've certainly enjoyed this conversation and thank you for your time. I will be looking forward to next Sunday's sermon!" At least your poor priest will know as he is working up his sermon that there will be one person in the congregation listening constructively! If he is resentful of this tactful effort to help, then he really needs help himself. He is too threatened and the bishop should be told of his condition. The old Latin proverb applies so well to the Church in these areas: "*Quis custodiet ipsos custodes?*"

Most of the clergy eagerly desire to do the job of Christ as well as they can. Imaginative help on the part of the rest of the members of the Body, given in sincerity and love, will appear to most of them as nothing less than an experience of the Holy Ghost!

(Very Rev.) ROBERT S. S. WHITMAN
Rural dean and rector, Trinity Parish
Lenox, Mass.

In Good Focus

Re: Editorial entitled "Regarding Reservation" [L.C., July 1st]. An excellent editorial! In the approximately 1,600 words used, you not only put the whole question in good focus, but you supported your thesis with adequate reference to Scripture, history, and customs of the Church.

One statement which is almost incidental to your main point, comes really to the heart of Christian worship. You remind us that ". . . the action of the Liturgy itself should always be primary and the hymns and Gospel songs should always be secondary." This, of course, is vital to an understanding of Christian devotions whether corporate worship or the daily living of the Faith. And this truth is within the main-spring of the liturgical renewal effort, which is taking place in every branch of Christendom.

Editorials such as this cannot fail to have their salutary effect upon the mind of Churchmen. Thank you for sending this summary of such an important truth to all of your readers. (Rev.) PAUL HOORNSTRA

Rector, Grace Church
Madison, Wis.



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The Living CHURCH

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

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THINGS TO COME

August

- 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
- 16. Thirteenth Sunday after Trinity
- 19. Ember Day
- 21. St. Matthew (Ember Day)
- 22. Ember Day
Massachusetts election of a second suffragan.
- 23. Fourteenth Sunday after Trinity
- 27. Southwestern Virginia Council, special meeting.
- 29. St. Michael and All Angels
- 30. Fifteenth Sunday after Trinity

October

- 7. Sixteenth Sunday after Trinity
- 14. Seventeenth 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

**Eighth Sunday after Trinity
August 12, 1962**

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and the Thought of the Episcopal Church.**

SUPREME COURT

Bishop's Opinion

Testifying before the U.S. Senate's judiciary committee, Bishop Pike of California said on August 2d that the Supreme Court's recent decision on prayer in public schools "has distorted the meaning of the First Amendment."

The Supreme Court, on June 25th, published a decision that the composing of a prayer by the New York state Board of Regents for use in the state's public schools was unconstitutional [L.C., July 8th].

Bishop Pike said that this country heretofore has steered a "middle course" between Church-state union on the one hand and secularization of public life on the other.

He said that "the opinion of the court, although reportedly on narrow grounds, suggests this characteristic middle way of ours is in peril. It therefore is a very grave and serious matter."

The bishop is a member of the California bar and is licensed to practice before the U.S. Supreme Court.

Claiming that "what our founding fathers were trying to avoid . . . was the setting up of a given denomination as the established Church of the country," Bishop Pike proposed that a new amendment to the Constitution be adopted, substituting for the phrase, "an establishment of religion," in the First Amendment ["Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"] the words, "the recognition, as an established Church, of any denomination, sect, or organized religious association."

NEW YORK

Divided City

The Rev. Canon John D. Zimmerman, American chaplain at the Jerusalem Cathedral and a member of the staff of St. George's College, Jerusalem, Jordan, asked that people "pray for the peace of Jerusalem," adding, "Jerusalem needs your prayers."

Dr. Zimmerman, speaking at Evensong, July 29th, in the Cathedral of St. John the Divine, New York City, told of the many times that Jerusalem

was destroyed and then rebuilt. He said, "Today [we see] the city — the old city on the one side, the new city on the other side, with no man's land in the middle. There lies the city of brotherly love." Israel and Jordan each controls a part of the city, which has seen much border fighting.

He said that "the city is still holy, holy to Moslems, holy to Jews, and holy to Christians," and that "Jerusalem represents to the Mohammedans the third holy city." "Here is where my Lord walked, here He suffered, here He arose, and here He ascended," he said.

After giving a brief history of the city, Dr. Zimmerman said that "there was gun fire on the Fourth of July," but that it was not due to any celebration. He added, "The city is still divided. The land is still divided."

Public Procession No. 1

The Rt. Rev. Santos M. Molina, Bishop of the Spanish Episcopal Reformed Church, addressed some 300 people on July 29th, marking the patronal festival of St. Christopher's Chapel, Trinity Parish, New York City.

The bilingual service was held in the Sea and Land Presbyterian Church, on

the lower east side, where Bishop Molina, speaking in Spanish, centered his sermon around Psalm 90. The Presbyterian church was used because of its greater capacity.

The Rev. Rafael de Sota, curate of St. Christopher's Chapel, and a long-time friend of Bishop Molina, translated part of the bishop's talk for **THE LIVING CHURCH**:

"It is, for me, a big privilege, for the first time in my life in the episcopacy, to preside [in a] procession in the middle of the streets. In Spain it is impossible for the people of the Protestant churches to celebrate public manifestations outside of our churches. We suffer, today, big difficulties from the Roman Church in Spain. We enjoy, very much today, the privilege and magnificent freedom of this magnificent country."

The Rev. James P. Morton, associate director of Urban Work for the National Council, preached the English sermon. He said that St. Christopher was a very ordinary man, and that today we would say he was a porter. He said the miracle is that "Christopher realized . . . that he had been serving Jesus Christ." He said, "Christ came to Christopher on his job," and pointed out: "In your jobs . . . you are working with God and you are work-



One Saturday this summer 48 laymen of the diocese of Connecticut turned out to paint eight buildings at the diocese's Camp Washington, Lakeside, Conn. A steak dinner restored the workmen at the end of the day.

ing for God. . . . If you are brothers of Christopher . . . you will know that Christ is right there on your job with you . . . you will see in your work . . . that you have been like Christopher carrying on your shoulder Jesus Christ."

A street procession followed and everyone walked around the corner to St. Christopher's Chapel where a reception was given in honor of Bishop Molina.

Later, the bishop told THE LIVING CHURCH that "in Spain there is no freedom for Protestants. They are only tolerated. All the services have to be inside the church. It is forbidden to announce any church service outside of the church. It is prohibited to have parochial schools." He explained that it is very difficult for a Protestant "to be legally married in Spain, where the couple was baptized in the Roman Catholic Church in childhood."

The bishop said that there are some 30,000 Protestants in Spain. He said, "Even though [there has been] improvement [in Spain], there are still difficulties. All the Protestants wait anxiously on the government to give a law clearing the Protestant situation."

Fr. de Sota, before becoming an Episcopal priest, was secretary to Cardinal Segura in Spain and a Roman Catholic priest. He was trained at the Jesuit College of Seville, Spain. He served in the area, as a Roman Catholic priest, for seven years, and then attended Virginia Theological Seminary.

CENTRAL AMERICA

Baptismal Rules

✓ Both parents and all godparents must be present for instruction in Holy Baptism at a time prior to the service.

✓ The ministration of Holy Baptism must take place in the church at a regular service of public worship.

✓ Persons acting as godparents must be believers in infant Baptism. At least two of the godparents must be actively participating Episcopalians.

✓ Both parents and all godparents must be present at the service.

The council of the Episcopal Church in Costa Rica, meeting on July 14th and 15th, decided to give the foregoing rules a one year trial. They may, after that, be incorporated in the rules of the missionary district of Central America for Costa Rica. Exceptions to the rules may be made "for urgent cause" at the discretion of the priest.

The council was presented a new Sunday school curriculum, written especially for Central America by Mrs. Laurance Walton of Bluefields, Nicaragua, wife of the archdeacon of Bluefields and the Pearl Lagoon. Plans are being made to translate the material into Spanish.

A decision was made to publish a bi-monthly newsletter.

ECUMENICAL

French Dialogue

The Rev. William H. Baar, rector of St. Elisabeth's Church, Glencoe, Ill., has been invited by the Archbishop of Canterbury (the Most Rev. Arthur Michael Ramsey) to speak to theologians representing the Church of England and the Reformed Church of France, at a meeting next September. The meeting is to be in Paris.

Fr. Baar lectured to a similar group of French and English theologians two years ago, at a meeting in Lambeth Palace in London. The conferences have been designed to give theologians of both Churches a chance to expose areas of agreement. Subject of September's conference is to be "The Ministry of the Church," and Fr. Baar's topic will be "The Anglican Conception of 'Episcopé,' an Examination of the Present Practice in the Light of That of the New Testament and the Sub-Apostolic Church."

NCC

Moscow Chaplain

The National Council of Churches has appointed its first Protestant chaplain to American residents in Moscow, Russia. He is the Rev. Donald V. Roberts, formerly pastor of the First Presbyterian Church, Tonawanda, N. Y.

According to the Episcopal Church's Division of Public Relations, Mr. Roberts will minister to the U.S. diplomatic and press personnel and their families in Moscow, as well as to other English-speaking residents or tourists. His salary will be paid chiefly by the United Presbyterian Church. A number of other Churches, including the Episcopal Church (through the Inter-Church Aid budget), will contribute token amounts.

Since there is a chaplain of the Church of England who visits Moscow from time to time, there is no intention of designating the new chaplain as pastor for Episcopalians there, says the Public Relations Division.

SCOTLAND

Multi-Church Affair

Episcopalians, Presbyterians, Orthodox, Congregationalists, and Baptists took part in a recent conference at Scottish Churches House, Dunblane, Perthshire, Scotland. The conference was arranged by the Fellowship of St. Andrew.

According to England's *Church Times*, "the Liturgy was celebrated one morning according to the Presbyterian rite, and on the next according to that of the Scottish Episcopal Church. On the third morning the Orthodox Liturgy was co-celebrated by the Archpriest Vladimir Rodzianko of the Serbian Church and the Archiman-

drite Athanagoros Zacapoules of the Greek Church, in St. Mary's Episcopal Church.

"The bread for the Sacrament was provided by the Church of Scotland, the wine by the Episcopal Church, and the thurible by the Roman Catholics."

SOUTH AFRICA

Banned in Capetown

Troubles have beset Negro artist Ronald Harrison because his painting of the Crucifixion is believed to be aimed against South Africa's *apartheid* [racial segregation] policies.

Hung last July in St. Luke's Church, Salt River, the painting shows Christ represented by a Nobel Peace Prize winner, Zulu Chief Albert Luthuli. Two Roman centurions at the foot of the Cross bear a likeness to Prime Minister Hendrik F. Verwoerd and Minister of Justice Balthazar Verster. The former is shown piercing Christ's side with a lance, and the latter holding a vinegar-soaked sponge to His lips.

Previously interrogated by South African police as to his motives in painting the picture, but released without charges being lodged against him, Mr. Harrison has now been told by Board of Censors in Capetown that he can no longer exhibit his painting in public because it is "calculated to give offence to the religious convictions or feelings of a section of the population."

The 22-year-old artist said he was astonished at the latest development, since he thought the picture had been approved by the Attorney General's office a fortnight before.

"I thought it was a dead issue," he said, "and I cannot understand why the government has revived it." He added that he had planned to exhibit the painting in other Anglican churches if given permission by rectors. [RNS]

MICHIGAN

Spare That Edifice!

What happens to a historic church building when a parish receives a gift of \$180,000 that must be used for a new church building? This is the problem which St. Peter's Church, Tecumseh, Mich., faces.

A campaign has been launched by the Tecumseh *Herald*, the county newspaper, for a community-wide effort to save the old structure, which was constructed in 1833.

The Michigan Historical Commission showed its concern for the old church recently when it adopted a resolution that read, in part "[The] commission most strongly urges the officers and members of St. Peter's to explore all means of preserving the present church building."

St. Peter's, the commission pointed out,

"is the oldest church building in Michigan in which religious services have been held continuously. It is regarded by leading authorities on architecture as having great architectural significance."

Contributors to the building fund for the original church included Daniel Webster, Henry Clay, and Andrew Jackson, according to local belief.

The Rev. Frank Hawthorne is rector of St. Peter's.

ORTHODOX

Airport Embrace

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, was greeted by His Holiness Alexei, Patriarch of the Russian Orthodox Church, on his arrival for a four-day visit to Moscow beginning July 30th.

The first Archbishop of Canterbury ever to visit the Soviet Union, Dr. Ramsey was formally embraced by the 85-year-old Patriarch at the Moscow airport as a group of smiling Russian Church officials surrounded the pair. Dr. Ramsey, then Archbishop of York, was a visitor to Moscow in 1956.

"The purpose of my trip," Dr. Ramsey said, "is to establish deeper friendship between the Church of England and the Russian Orthodox Church."

Both men said that a firm agreement on intercommunion between the Anglican and the Russian Churches must be reached before the next Lambeth Conference, in 1968. "It is the will of our Lord Jesus Christ," Dr. Ramsey said, speaking of unity. Patriarch Alexei, who is 85, agreed, and added:

"I would like very much to solve the question in my lifetime. I haven't got much time left." [RNS]

Constitutional Committee

Six members of a 12-man committee to draft a new constitutional charter for the Greek Orthodox Church have been named by the Holy Synod of the Church. The six are all bishops. The other committee members, all to be laymen, are to be nominated by Greece's Minister for Cults and Education.

Chosen by the Holy Synod were the Metropolitans of Samos, Mantinea, Corinth, Elias, Kozani, and Kitrous. They were instructed by the Synod to adhere to the views expressed by the Church's Assembly of Bishops when it rejected government legislation in 1959 amending the Church's Constitution. Among the provisions repudiated by the Assembly were settlement of major Church matters by government decrees; permanent assignment of bishops to dioceses without possibility of transfer; and state determination of diocesan boundary revisions.

The Synod stipulated that the Constitutional Committee should complete its work within six months, but said that the term might be extended to a year. [RNS]

COLLEGE WORK

Anglo-Lutheran Conference

The Episcopal Church's National Canterbury Association and the Lutheran Student Association of America will be joint sponsors of a conference planned for August 25th to September 1st at Stephens College, Columbia, Mo.

Theme of the conference is to be "The Word, the World, and the Sacraments." The theme will be approached from Biblical and other perspectives, with major lectures followed by small group discus-

sions. Biblical lectures are to be given by Dr. Philip Quanbeck, a member of the faculty at Augsburg College; historical and theological lectures on the Church are to be delivered by the Rev. William A. Clebsch, of the Episcopal Theological Seminary of the Southwest; and contemporary aspects of the conference theme are to be treated by the Rev. W. Chave McCracken, rector of St. Paul's Church, Cleveland.

Chaplains at the conference are to be the Rev. Henry Horn, pastor of University Lutheran Church, Cambridge, Mass., and the Rev. Samuel J. Wylie, rector of the Church of the Advent, Boston.

VATICAN COUNCIL

The Whole Truth

The forthcoming Vatican Council, said Augustin Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity, in a recent interview, "could explain Catholic doctrine in a way that would take account of the changes of language that have occurred among our separated brothers from the time of the separation up to now." The interview (given to the Rev. Eugene C. Bianchi, S.J.) was scheduled to be published in the August 11th issue of *America*, a Jesuit weekly.

[In quotes by Cardinal Bea, the term "Catholic" should be understood as meaning "Roman Catholic" specifically.]

"Without sacrificing revealed truth," the cardinal said, "the Council could help us to understand more clearly the whole of revealed truth. [Pope] Pius XI pointed out that both Catholics and non-Catholics are victims of prejudices and misunderstandings. The latter arise in part from the theological controversies of the Reformation and in part from later developments. Religious thought and scientific theology have developed differently among Catholics and among non-Catholic Christians." He added:

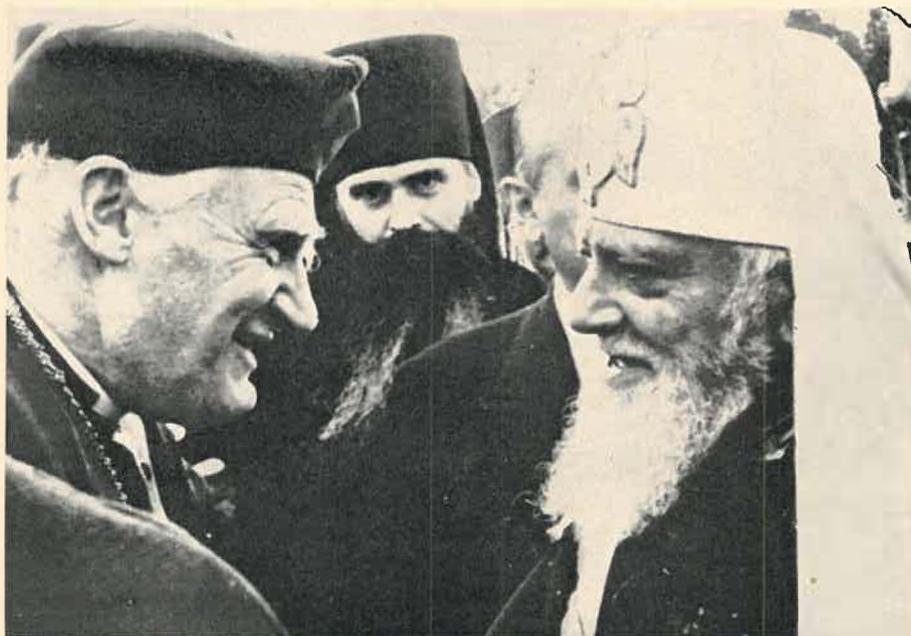
"Protestantism has also felt the strong influence of modern philosophical systems, because it is less bound to tradition and less subject to authoritative control. Consequently, it is most difficult, not to say impossible, for our separated brothers to understand Catholic doctrine when it is presented in

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.

August

12. Newark, U.S.A.
13. Newcastle, Australia
14. Newcastle, England
15. Newfoundland, Canada
16. New Guinea
17. New Hampshire, U.S.A.
18. New Jersey, U.S.A.



Dr. Ramsey and Patriarch Alexei: "... to establish deeper friendship, . . ."

RNS

traditional terminology. . . . On the other hand, it is very hard for Catholics to grasp the real sense of Protestant thought, for reasons bound up with our own history."

Cardinal Bea, asked what were the outstanding obstacles to Church unity today, cited the "immense accumulation of misinterpretation, of resentment, and of misunderstanding" between separated Christians, and "bitter historical memories that provoke mutual suspicion and aversion." He added:

"One finds, too, among us, widespread ignorance of one another's religious tenets. The errors and equivocations that our separated brothers of the Eastern Churches attribute to us seem incredible. But, on the other hand, we Catholics lack a just appraisal and a spirit of fraternal charity toward our separated brethren . . . failings [are] often due to a lack of knowledge. And what I say about our relations with the Orient is quite applicable to our relations with Western confessions."

Ecumenical education, said the cardinal, must begin in the home and be continued in the school. "I would say that it is even more important for such education to begin in the family, because we are dealing here with a problem of how to overcome long-standing prejudice and resentment. I urge parents especially to assume their responsibilities in this matter," he said.

The cardinal said he was in favor of active dialogue with Protestant and Orthodox teachers and students on the university and seminary level, and said that there are "as many opportunities as there are disciplines." At the same time, he urged that Roman Catholic seminarians "be equipped with the tools needed for ecumenical work." [RNS]

JAPAN

Help from the Helpless

by the Rev. BEVERLEY D. TUCKER

One of the groups that is making a major contribution to the support of evangelism in the diocese of Hokkaido (the northern island of Japan) is a little group of tubercular patients without any resources of their own. They are Christian patients in Misumai Sanitarium, near Sapporo, and they are doing it through the sale of used postage stamps.

The Sei Ko Kai (Anglican) group at Misumai had its origin about ten years ago when Mr. Paul Kohji Misawa was converted and baptized and confirmed by the Rt. Rev. Paul K. Ueda, Bishop of Hokkaido. Misawa-san was asked by some of his fellow-patients to tell them about Christianity. At first he hesitated, doubting his own ability and wondering if they would be able to understand it, since they were not very well educated, but when they persisted he agreed. When they learned that Jesus was a carpenter and that His first disciples were fishermen,



Christian patients at Misumai Sanitarium, and the stamps they work with, make a major contribution to the support of evangelism in the diocese of Hokkaido.

and when they heard the simple parables and the teachings of Jesus, they felt that this was something very close to them, and they believed.

Misawa-san's case was quite severe. He was operated on and one of his lungs was removed. At one point he came very close to death, but finally he recovered, and in 1959 he was able to leave the sanitarium. During the eight years he was there he converted about 30 of the patients, and those who were able to move about held daily services. When I became rector of St. Michael's Church, Sapporo, I visited them regularly and took them Communion about twice a month.

Misawa-san has gone to our seminary in Tokyo and expects to graduate next year. The group at Misumai is quite small now. Many have left the sanitarium. Several have died in the Faith. Only seven remain but they have a joyful spirit and a strong faith, and even though they are confined to the sanitarium they take their Christian responsibilities seriously. Though they have very little, they all give regularly to the Church and to many special needs.

It was because of this desire of theirs to support the Church and to share in its work that I thought of starting the stamp project. About two years ago I wrote to THE LIVING CHURCH to see if we could find anyone who would be willing to help us sell stamps in the United States. The Rev. Francis W. Hayes, Jr., rector of St. John's Church, Hampton, Va., offered to do this for us, and then I wrote another letter to THE LIVING CHURCH asking people to send stamps. We received a great many in this way and also through requests in Japanese papers and through my form letters.

Most of the stamps come on the paper of the envelopes and the people at Misu-

mai soak them in water to remove the paper, then dry them and iron them to make them flat. These stamps are then sorted by country and variety and when a certain number have been processed they are sent to America to be sold. We have been rather slow about working out the best procedures, but already we have received our first profits of some \$160. This may not seem like a tremendous sum in America, but in Japan it means a great deal. In fact it is almost half a year's salary for a young priest in our diocese.

When I asked the patients how they would like the money used, they said that they did not need any of it for themselves, but would like to give it all to others. It was finally agreed to give it to the Hokkaido Society for Evangelism, a laymen's group in our diocese to which all the patients belong, and some of it has already been used to help in a poor rural church in the southern part of the island. Not only has the stamp project given the patients something interesting to do, but it has made them feel that they can play an important part in the work of the Church outside the walls of their sanitarium.

Anyone wishing to send used stamps to help in this project may send them to me, North 19, East 3, Sapporo, Japan. Those who cannot afford the postage to Japan may send them directly to the Rev. Francis W. Hayes, 4013 Chesapeake Ave., Hampton, Va. Very common stamps, such as the red four cent Lincoln, etc., have no commercial value and should not be sent as they add postage and take up time and space. Care should also be taken not to tear or damage stamps in any way.

CLINICS FOR THE CLERGY

by the Rev. Lee Stevens, OHC

In the U. S. and in various parts of the world there are over five hundred clergymen of the Church living by the Priests Associate rule of life sponsored and directed by the Order of the Holy Cross. One of the important works of the order is the quiet effort to help clergymen with their spiritual lives and problems. Realizing the difficulties connected with daily meditation (a requirement of the Associates' rule), the order last spring decided to conduct a meditation "clinic" for clergy, at the Holy Cross Monastery at West Park, N. Y.

A clinic is a place where one can take his aches and pains for diagnosis and treatment. The meditation clinic was to be a "feeler" to discover if clergymen might welcome help in this area. The idea was that they should come to a quiet, restful spot in a spiritual atmosphere, describe their "symptoms," get their problems out onto the table where they could be dealt with. The spiritual "physician" conducting the clinic would then recommend treatment: corrective surgery or preventive

medicine, as the case might require. It was also hoped that the "patients" might have the benefit of the practical helps and suggestions of their fellow clergymen, gained through experience in the practice of daily meditation.

To discover some of the "aches and pains" experienced in meditation, and to secure the helpful suggestions of those who have had some degree of success in it, a searching questionnaire was sent out to the clergy in our eastern province, announcing the date of the clinic and inviting reservations.

The response was immediate and overwhelming. Deacons, priests, and at least one bishop sent in their questionnaire returns from as far away as Glasgow, Scotland; Antigua, BWI; Guatemala City, C.A. Instead of one clinic, we were forced to schedule three. Each was rapidly filled, with several on the waiting list, in the hope that a canceled reservation might become available. The wife of one elderly and blind priest wrote a touching letter saying how much he needs help with his

meditation problems, and asking if we could please make the clinic results available.

Our patients were very frank about their symptoms and problems. To quote a few typical remarks:

"I'm not sure what it is to 'make a meditation,' really."

"I'm disappointed in my meditations. I don't think I've ever really grasped the purpose or method."

"I'm not sure I think meditation is really important. I *want* to think so. But nothing happens to me in it, so I think there must be some other way."

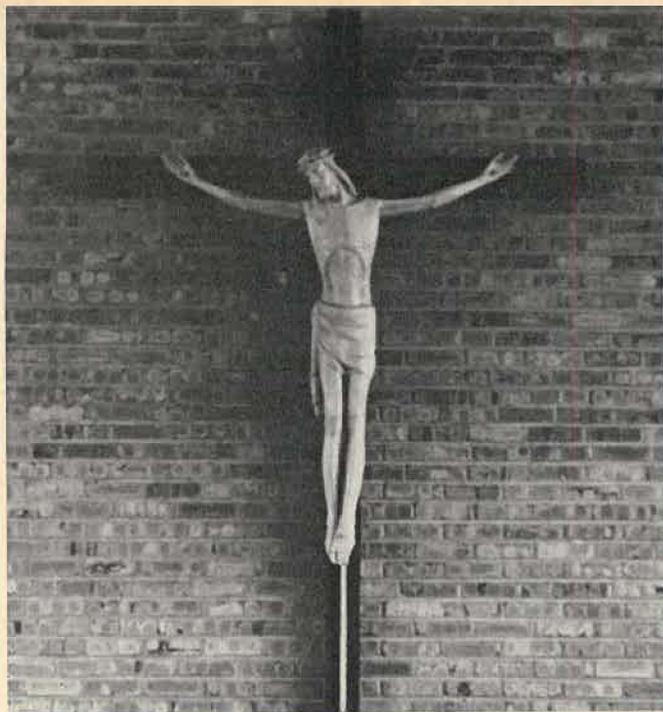
"I *know* it's good and right and necessary — but I still don't want to do it!"

"The meditation half-hour is the most difficult part of the rule for me. . . . The person whom I most frequently want to avoid meeting deeply and personally is God. Therefore I look for excuses to avoid Him by doing what I call work for Him. But when I am faithful to Him and my meditation, there is no place else — not even the Sacrament — where I sense

Patients found diagnosis and treatment

for the aches and pains of meditation

When distractions are worse, stand or kneel
with eyes fixed on a cross or crucifix.



Crucifix, St. Giles' Church, Northbrook, Ill.

the wells of my personhood and priesthood are renewed and cleansed more deeply."

"My mind is all over the place. I need help with wandering thoughts."

"Instead of loving God, I end up writing sermons much of the time, because meditation stuff is the most valuable and I hate to lose it; but it seems bad to do it."

"Please differentiate between meditation and spiritual reading."

"Meditating used to be easy for me. For about two years it has been most difficult. Cannot seem to get 'warmed up' . . ."

"I grow slightly uneasy when I read in question No. 7: Is all the time spent in making acts of love, contrition, thanksgiving, talking with God, etc.? I find such in my novice state terribly subjective and undisciplined. . . ."

"My chief problem is personal discipline: getting to bed at a reasonable hour so I can rise early to get meditation in before the rush of the day begins."

"I need personal direction, and am not quite sure how to go about getting it."

"I have difficulty appreciating results! Nothing happens!"

"I thought I might be more in the contemplative stage, but there are not the signs of delight in prayer which I think mark a true contemplative. . . ."

Some 23 specific aches and pains were registered and dealt with. They included such problems as: What is meditation? Is it important? What about time, place, length, method, position, preparation? What about wandering thoughts and distractions? — meditation and sermon preparation? — dryness and aridity? — feelings and emotion? — discipline? — personal direction? — results? — recogni-

tion of advanced stages? — help with meditation? — suggested books? — resolutions? — scrupulosity?

We began with the basic question, What is meditation? To meditate means literally "to fix the mind upon; to think about continuously; to dwell mentally on anything; to turn or revolve a subject in the mind." Meditation, strictly speaking, is not praying, but turning or revolving a subject in the mind in a prayerful spirit. It is a preliminary to prayer, a means to bring us into conversation (colloquy) with God, with or without words. For purposes of the clinic we defined meditation as "prayerful pondering about God or the things of God." The spiritual doctor went on to give some practical advice! "Anyone can meditate. Keep it simple. It is not a high-brow kind of spiritual exercise engaged in by the spiritually advanced. The modern idea that meditation is something very special, advanced, and difficult is nonsense. The experts have frightened us and paralyzed our efforts with the intricate machinery they have devised to help us. More about the use of the machinery later. Just remember that meditating is a common, simple kind of spiritual activity (not necessarily easy!), and everyone can and should engage in it."

"Is it important to meditate?" someone asked. The answer: No Christian should try to do without daily meditation. What happens here happens nowhere else. Think of meditation as *God's time with us*, not our time with God. This will make all the difference. *He* is going to do something in this time we set apart for Him. He is going to help us to grow into an intimate, personal knowledge of Him-

self — not just more knowledge *about* Himself — but into loving conversation and union with Him.

Again, without meditation the knowledge of God is never really assimilated. We need to ponder prayerfully the truths of God and of the Faith, not just to understand them better, but so they may become a part of us, be absorbed deeply into our personality. It is through meditation that the great truths of God are transformed into a living, vital, exciting part of ourselves. Out of this springs the spirit of devotion to God which is essential for the living of the Christ-life. We can have knowledge about God and lack the devotion which moves us to respond to Him. Devotion really means humble readiness to love and serve God. It means taking pains in our service for Him — whether there is any fervor or feeling or not!

In answer to the questions about wandering thoughts and distractions, the clinic physician was most reassuring: Cheer up! You aren't the only one who has them. Everyone does! All humans have a short attention span. It can be lengthened by practice and training. Your part in prayer is paying attention to God. The moment you discover your attention is wandering, quietly go and get it and bring it back to the subject you're considering. It is largely a matter of will. Perhaps the best meditation you've made to date is one in which all you did was to corral a wandering attention and bring it back, over and over again. You may have thought the meditation worthless. Actually you were giving to God a great act of love. You were giving Him your

Continued on page 13

A Monument

To a Bishop... and Another Man's Faith

by James Walker



Bishop Capers



Dr. Mitchell

Parishioners of the late Rev. Dr. Alexander R. Mitchell were making up a purse to give to him on the occasion of one of his anniversaries.

"Let's not make it too big," one member spoke up, to the surprise of others of the parish. He explained, "Dr. Mitchell won't spend it on himself, and if we make it too big, he'll be off starting another church."

Dr. Mitchell did build eight churches during a South Carolina ministry lasting 62 years. Of these, none perhaps was any dearer to his heart than the last of the eight, the rustic mountain chapel at Cedar Mountain, N. C., which became a monument to the Rt. Rev. Ellison Capers, the "soldier bishop."

The former Confederate general, who later was a bishop of the Episcopal Church, liked to spend his summers at Cedar Mountain, a popular summer resort for South Carolinians even to this day. Near his home, he built a chapel where he and his family and friends might worship.

But this was 80 years ago, and, after Bishop Capers' death in 1908, the property was sold and the chapel fell into disuse. The forest swallowed it up.

Today, a half mile away stands a newer chapel that in less than 25 years has become both a monument to Bishop Capers and to another man's faith.

Faith Memorial Chapel, sitting picturesquely amid pines, hemlocks, and hydrangeas beside a winding road, was built in 1937 and 1938, when Dr. Mitchell realized that there was no place of worship for members of his flock and of other congregations who spent their summers at Cedar Mountain.

The kindly old minister called together some of the vacationers for a service. As he recalled later, "We didn't even have a hymn book." On the porch of a summer home, he began holding services which were to develop into Faith Chapel.

Dr. Mitchell told them if they wanted to continue the services, "I will help you, but you've got to work. There must be prayer with action." He told them there must be "faith with prayer. I don't mean lip service." And with this faith, he led them later into the building of their chapel.

Services were held that summer on the same porch, and the next year, after the first house had burned, on the porch of another summer cottage.

It was then that someone — Dr. Mitchell always disclaimed credit for it — suggested they build a chapel where they could more properly worship. Faith Chapel was born, though construction did not start until the following year. The suggestion for a chapel was greeted enthusiastically and contributions of \$5 to \$25 poured in. The amount raised that year was \$521.84.

Out of stone and mortar and logs and timbers, mostly with mountain labor, the steep-roofed building, open on the sides,

began to take shape. Pews of poplar were salvaged from Bishop Capers' old chapel. Finally, on July 10, 1938, the first service was held there.

The congregations were small in those days, and occasionally a layman would be in charge. By the following year, prominent ministers of the Episcopal, Baptist, and Presbyterian Churches were represented in the 11 summer services. In 1940, Bishop Thomas of South Carolina and Bishop Gravatt of Upper South Carolina were on the schedule.

And so it has been in the years since. Though it was developed initially as an Episcopal chapel, other Churches have always been represented, both by clergymen and in the congregation.

In 1941, a memorial plaque dedicated the chapel to Bishop Capers. In 1945, Dr. Mitchell was honored with a tablet reading: "In appreciation of the devoted service of Rev. Alexander R. Mitchell, D.D., founder of Faith Memorial Chapel. 'Upon this rock I will build My Church.'"

Four years later, Dr. Mitchell died, at 88, but his "parishioners" of several Churches carry on at Faith Chapel, keeping the faith with him and with the soldier bishop.

James Walker is city editor of the Greenville News, Greenville, S. C.

Rights before Birth

The tragedy of many infant deformities attributed to the drug thalidomide has once again raised the question of abortion for what might be called compassionate reasons. In many states, abortion is permitted if pregnancy gravely endangers the life of the mother, but nowhere in the United States is it permitted in order to prevent the birth of children who might be physically or mentally defective.

Surely everyone's heart must go out to expectant parents who face the birth of their baby with dread of what the future may hold for themselves, their family, and their unborn child. But our civilization and our Christian faith alike testify that the life of a human being is infinitely precious even when it is a life that must be lived under severe handicaps. Many, many thousands of parents have faced similar situations in the past. Many, many thousands of congenitally handicapped persons have grown to adulthood. Some, no doubt, have been frustrated and defeated by their handicaps. Some have compensated for them so wonderfully that they have had lives of heroic success. The majority, we suspect, have made an average sort of adjustment to life, meeting some joys and some sorrows and some successes and some failures, just like the rest of us.

A person's limbs are not as important for his life as his brain. But life can be good to mentally handicapped children and to their parents, as well as to those who are physically handicapped. We have published articles telling about some of the things being done by and for the mentally handicapped in past issues of *THE LIVING CHURCH*. And reports from Europe indicate that most of the children whose embryonic development was hampered by thalidomide appear to be mentally normal.

One serious question involved here is: At what point does a baby become a human being? When he is conceived? When he is born? Or at some point in between? Both the law and the Church have insisted that the only reasonable answer to this question is to accept the baby's right to life from the moment that he has life — i.e., from the time that he is conceived — and to leave to the speculative philosopher or theologian the possibility that there might be some other moment at which he attains human status.

A human being is a human being, no matter how deformed and useless his arms or legs may happen to be. He is entitled to be wanted and loved and protected while he is a child, and to learn and to grow and to find his place in the world of men. He is entitled to seek a relationship with God and the salvation of his soul. Nobody on earth has the privilege of taking these rights away from him.

The fact that the likelihood of deformity is known many months before birth is the real difference in this case. We feel sure that few of the parents whose babies

were actually born handicapped have rejected them. Knowing — or suspecting — so far in advance naturally raises the question, "Can't something be done about it before it happens?"

But the answer of civilization, in so far as civilization has been influenced by Christianity, is: "It has already happened. The baby is with you while he is in you. You do not have the privilege of ending his life for him, but rather the privilege of helping him to make the most of his life."

It is a heartbreaking situation to face. Yet uncounted thousands have faced it in the past and must face it today, and tomorrow, and in the distant future. For man there is no way around sorrow, but only a way through sorrow. It is by the resolute taking of this way that men and women win through to joy.

A Feast of the Virgin

The enriched Church calendar proposed by the Standing Liturgical Commission makes August 15th — next Wednesday — the Feast of St. Mary the Virgin. This is the feast which is called by Roman Catholics the Assumption of the Blessed Virgin and by the Orthodox the Falling Asleep of the Blessed Virgin.

Baring Gould, in his *Lives of the Saints*, rightly bases belief in the Assumption, not on the relatively late legend describing details of her death and the discovery by the Apostles of her empty tomb, but on the ground that "the natural instinct of the human heart proclaims . . . that on the death of our Lady her Divine Son should have assumed her body and soul to His heavenly mansions." It is a belief, not exactly about what happened, but about what must have happened. As such, it is not on the same level as the Church's testimony to the mighty acts by which God has wrought our redemption, and Anglicans feel that the word "dogma" is misapplied to belief in the Assumption.

Controversies among the followers of our Lord should not, however, be carried so far as to distort our attitude toward His blessed Mother. If we feel that some Christians have gone too far in their adulation of her, the antidote surely is not to neglect her. The Episcopal Church celebrates several days in which she is very much part of the picture with her Son — notably, the Annunciation, the Nativity, and the Purification. But, if we were not so busy leaning over backward to avoid falling on our noses, we would surely give her a red-letter day of her own in our calendar along with the Apostles and Evangelists. And that day would most logically, according to Church custom, be the day commemorating her death — her entry into the life of the next world.

Accordingly, we hope that when the Prayer Book Calendar is officially revised, August 15th will be, as the Liturgical Commission recommends, the Feast of the Blessed Virgin Mary. And we also hope that it will be treated as a red-letter day and will be given precedence over the Sunday after Trinity in years in which it falls on a Sunday.



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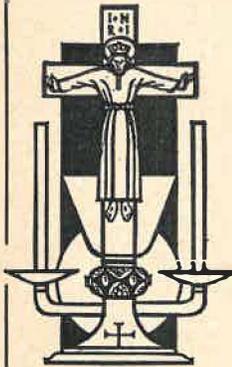
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BOOKS

Gem-like Essays

O YE JIGS AND JULEPS. By Virginia Cary Hudson. Essays by a young Episcopalian, vintage 1904, published 1962. Macmillan. Pp. 50. \$2.50. An Episcopal Book Club selection.

Through the eyes of a 10-year-old child, the Church often exhibits a coloration not mentioned by drafters of official catechisms. But 10-year-olds differ. While my progressing myopia meant that the choirboy behind had to steer me around the litany desk as the procession moved altarward, the author of these gem-like essays saw with a most disconcerting clarity.

"When you are as dead as a doornail, God gives [Everlasting Life] to you, and you can't get rid of it. . . . You have to keep it whether it suits you or not. When you take it to Heaven with you, that's good, but when you have to take it along with you to Hell, that's different. Bishop Jordan told me Everlasting Life was God's precious gift, and I told him if it was just the same with God, I could think of things I would like better."

That's a sample. Here are some more, of random selection: "Next year Bishop Jordan is going to make me an Episcopalian. I hope I don't get stuck up, but if I do I guess the Good Lord will understand." "It sure is a pity Jesus didn't take a trip to China to do His own talking instead of leaving it to the missionaries." "Fighting is bad. It makes you mad and gets you all mussed up. I never fight unless some brat slaps me first. Then I fold up my good hair ribbon and finish what they start."

If Virginia's theology was shaky in spots ("Spring is back and next Sunday Jesus rises again from the dead, only He never was dead. How could He preach in hell and be going around in Paradise if He was, I mean were, dead? . . . But if they want to raise Him from the dead over and over every year it is all right with me.") her enthusiasm was firm. ("Hallelujah, Hallelujah, Hallelujah.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

August

12. St. Michael's Theological College, Seoul, Korea.
13. St. Mary's Hospital for Children, Bayside, N. Y.
14. Church of the Messiah, Las Animas, Colo.
15. St. Mary of the Angels, Hollywood, Calif.
16. — — —
17. All Saints' Church, Denver, Colo.
18. Sisterhood of the Holy Nativity, Fond du Lac, Wis.

Glory three times also, and Amen twice.") And she did have a practical tip or two ("P.S. If you want to stay awake in church, go to bed early Saturday night.") and a sure grasp of the Immanent God ("The first thing you do is kneel down and thank the Lord for your mother and your father and your breakfast and your lunch and your dinner and your lovely wallpaper and your new pink garter belt").

On the whole, I'd say that the Episcopal Book Club did a notable service in selecting this book. The club's criteria, "entirely interesting and positively sound," are unquestionably well met, at least in the first instance, but as to the second, it all depends on how human a child you were. Amen and Be it So.

RAY C. WENTWORTH

Books Received

THE LOVE OF LEARNING AND THE DESIRE FOR GOD. A Study of Monastic Culture. By Jean Leclerc. Translated by Catharine Misrahi. A Mentor Omega Book. New American Library. Pp. x, 336. Paper, 75¢. (First published, 1961.)

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.

SELECTED WRITINGS OF SAINT AUGUSTINE. Edited and with an Introduction by Roger Hazelton. World Publishing Co. Pp. 312. Paper, \$1.65.

TEACHING THE PENTATEUCH. By Joseph M. Gettys. John Knox Press. Pp. 59. Paper, \$1.25. (Surveying the Bible Series.)

SURVEYING THE PENTATEUCH. By Joseph M. Gettys. John Knox Press. Pp. 147. Paper, \$1.75. (Surveying the Bible Series.)

OUR KNOWLEDGE OF GOD. By John Baillie. Scribners. Pp. 263. Paper, \$1.45. (First published, 1959.)

THE IRONY OF AMERICAN HISTORY. By Reinhold Niebuhr. Scribners. Pp. ix, 174. Paper, \$1.25. (First published, 1952.)

GOD IS WHERE YOU ARE. By Alan Walker. Eerdmans. Pp. 128. \$2.

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BRIEFS

AMENDMENTS: Forty-nine bills, most of them proposing Constitutional amendments, have so far been introduced in the U.S. Congress, seeking to nullify real or hypothetical effects of the recent Supreme Court decision on school prayer [L.C., July 8th]. [RNS]

THIEF IN THE DAY: A canvas bag, containing an estimated \$1,500, was stolen from St. Paul's Church, Overbrook, Philadelphia, on a recent Sunday afternoon. The Rev. E. Paul Jowett, assistant rector, told the police he left the bag, containing the morning collection, in a room near the sacristy. The thief apparently used a painter's ladder, leaning against the building, to enter through a window.

OBERLIN CONSULTATION: Next meeting of the Consultation on Church Union, with representatives of the Episcopal Church, the Methodist Church, the United Church of Christ, and the United Presbyterian Church meeting to explore the formation of a Church "truly Catholic, truly Reformed, and truly Evangelical," will be held March 19 to 21, 1963, in Oberlin, Ohio.

STEWARDSHIP PARABLE: Story attributed to the Ven. John Pinckney of the diocese of Upper South Carolina: Marveling at a sign advertising "Ham and eggs — 50¢," a hen said to a pig, "Isn't it wonderful that we can give people such a meal for so little money, in this day and time?" "Yes," agreed the pig, "but while yours is only token giving, mine is sacrificial." [We regret that we don't know where this tale was printed.]

EVENSONG FOR WA-LI-RO: Music for the festival Evensong in Grace Church, Sandusky, Ohio, on July 13th, was supplied by an 80-voice choir of boys and men directed by W. Stanley Vann, organist of Peterborough Cathedral, England, and Leo Sowerby, head of the new College of Church Musicians, Washington, D. C. The service closed the annual Choirmaster School conducted by Wa-Li-Ro Choir School at Put-in-Bay, Ohio.

NEW LIFE: Ruins of the Church of the Ascension at Rainbow Springs, near Franklin, N. C., are the site of an outdoor chapel and a picnic area. The church, originally organized in 1899, burned down a few years later and has become a picnic spot without rubbish facilities. The resulting accumulation has been cleaned up and a marble altar erected by the Rev. Rufus Morgan, who conducts summer services there on Sundays. Bishop Henry of Western North Carolina dedicated the Chapel of the Ascension on Ascension Day.

August 12, 1962

CLINICS

Continued from page 9

will, the real you! And this is what He wants.

Distractions come involuntarily — and to everyone. But we often invite them by habitually allowing our eyes, our minds, our imaginations to wander in other areas through the day. Discipline the eyes and the mind habitually. It will pay dividends in meditation time. It is well to remember, too, that the devil's best point of attack is through an undisciplined imagination! Daydreaming is the most common form of it. Discipline the imagination, and the devil's subtle suggestions can gain no foothold.

Experts agree that the cure for distractions is as follows:

1. Accept calmly the fact that distractions will come.
2. Repulse them gently and persevere in your meditation.
3. Refuse firmly to be worried about them.

A final suggestion: When distractions are worse than usual, try *physical* discipline. It may help. Kneel, sit, or stand with the body held in firm control — *at attention* — with eyes fixed on a cross or crucifix, like a sentry on duty.

Other problems dealt with in the clinics are too many to mention here, but because these meditation problems are universally experienced, we have been asked to share our findings. Condensed into brief, succinct hints and suggestions which may be helpful to clergy and lay folk alike, these findings will soon be available in tract form.* Because these meditation clinics have met such a spiritual need among the clergy, the order is contemplating the conducting of other clinics on spiritual direction; how to hear confessions; retreat conducting, etc.

The Bishop of Central America strikes an excellent concluding note on the subject of meditation. "The important thing I find is to feel always 'responsible' for a daily meditation. On the days when I miss, I note this as a failure to have done what I should have. If one 'gives it up,' he is lost and the habit is completely sabotaged. The rule must be: Try always, admit failures, never give it up as impossible. Return with resolution.

"Publish this if you wish. I believe more firmly than ever before in the need for daily meditation, and would do and say anything in my power to encourage more clergy to adopt it as a rule. It is of the utmost importance in knowing our Lord, and growing in our devotional use of Holy Scripture, but it must be accepted as a discipline, not as an occasional optional. It cannot grow into much if it is only an occasional sally into little-known realms of the spirit."

*They may be obtained from Holy Cross Publications, West Park, N. Y., under the title: "Having Trouble with Your Meditations?"

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PEOPLE and places

Appointments Accepted

The Rev. Richard C. Allen, formerly canon missionary of the diocese of Oklahoma, resident in the Lindsay-Pauls Valley mission field, is now rector of St. James' Parish and St. James' Country Day School, Texarkana, Texas. Address: Box 1125, Texarkana.

The Rev. William R. Bagby, formerly rector of St. Luke's Church, Cedar Falls, Iowa, will on September 10 become vicar at St. Mark's Mission, Wichita, Kan.

The Rev. William E. Crews, formerly assistant rector at Holy Faith Church, Santa Fe, N. M., is now in charge of St. Bede's Church, Santa Fe, a parochial mission of Holy Faith Church. Address: 724 Zia Rd.

The Rev. Chester E. Falby, formerly rector of St. Agnes' Church, Little Falls, N. J., and archdeacon of Passaic in the diocese of Newark, will on August 31 become vicar of the North Cascade Mission in the diocese of Olympia, serving churches at Darrington, Concrete, and Newhalem, Wash.

The Rev. David M. Gillespie, formerly rector of St. James' Church, Skaneateles, N. Y., will on October 1 become rector of St. Paul's Church, Englewood, N. J. Address: 113 Engle St.

The Rev. Charles C. Green, formerly vicar of churches at McGehee, Arkansas City, and Monticello, Ark., is now assistant at St. Paul's Church, Chattanooga, Tenn. Address: Seventh and Pine Sts.

The Rev. William H. Hogshead, Jr., formerly vicar at St. Andrew's Church, Ben Lomond, Calif., is now vicar at the Church of the Redeemer, Delano, Calif. Address: 1737 Eleventh Ave.

The Rev. George N. Hunt, formerly assistant rector at St. Paul's Church, Oakland, Calif., is now rector of St. Alban's Church, Worland, Wyo. Address: 322 N. Eleventh St.

The Rev. George LaBruce, formerly curate at St. Thomas' Church, Snell Isle, St. Petersburg, Fla., is now rector. Address: 2130 Coffee Pot Dr.

The Rev. Douglas Mould, formerly chaplain at Texas Military Institute, San Antonio, Texas, is now rector of St. James' Church, Clovis, N. M., in charge of Trinity Church, Portales. Address: Box 249, Clovis.

The Ven. Manuel Munoz, priest in charge of St. Mary's Church, Santiago de Cuba, Cuba, is now also archdeacon of the province of Oriente. Address: Apartado 687, Santiago de Cuba, Cuba.

The Rev. Allan C. Mustard, Jr., formerly assistant at the Church of the Resurrection, Greenwood, S. C., is now in charge of All Saints' Church,

Hampton, S. C., and churches at Estill and McPhersonville. Address: Box 625, Hampton.

The Rev. Wayne N. Opel, formerly assistant minister of St. Mary's Church, Ardmore, Pa., is now rector of Calvary Church, Suffield, Conn. Address: 472 S. Main St.

The Rev. Richard A. Park, formerly rector of Trinity Church, Hattiesburg, Miss., is now serving Calvary Church, Cleveland, Miss., and Grace Church, Rosedale. Address: 105 S. Victoria, Cleveland, Miss.

The Rev. Dr. Edward M. Pennell, Jr. is canon missionary of the diocese of South Florida and in that status has been serving as rector of St. Paul's Parish, Key West. Continuing his work as diocesan missionary, he will on September 1 become vicar at St. James' in the Hills, Box 1370, Hollywood, Fla. St. James' is being organized as a new mission in a rapidly developing area.

The Rev. R. Douglas Reid, who formerly served St. John's Church, Cleveland, Ohio, will join the staff of the Chapel of the Intercession, Trinity Parish, New York City, in September.

The Rev. Bernard L. Short, Jr., formerly vicar at St. Stephen's Church, Espanola, N. M., and St. James', Taos, is now vicar at St. Luke's Church, Deming, N. M., in charge of preaching stations at Lake Valley and Kingston. Address: 1312 S. Silver, Deming.

The Rev. Joaquin Valdes, priest in charge of Calvary Church, Havana, Cuba, is now also residentiary canon at Holy Trinity Cathedral, Havana. Address: Calle 13, No. 876, Vedado, Habana, Cuba. (Appointed as honorary canons were two retired priests, the Rev. Ricardo Barrios and the Rev. Ramon Moreno.)

The Rev. Robert H. Walters, formerly rector of the Church of the Holy Communion, Paterson, N. J., will on August 31 become vicar of St. Francis' Church, Levittown, L. I., N. Y.

The Rev. Harry B. Whitley, formerly general secretary of the department of Christian education of the diocese of Connecticut, with address in Hartford, will on September 1 become rector of St. John's Church, Bridgeport, Conn. Church address: 768 Fairfield Ave.; rectory: 1067 Park Ave., Bridgeport 4.

The Rev. A. Lyon Williams, formerly curate at All Saints' Church, Winter Park, Fla., is now rector of St. Vincent's Church, St. Petersburg, Fla. Address: 5441 Ninth Ave. N., St. Petersburg 10.

The Rev. Lorentho Wooden, formerly vicar at the Church of the Transfiguration, Opa Locka,

Fla., and St. Andrew's, Hollywood, Fla., is now on the staff of the Chapel of the Intercession, Trinity Parish, New York City.

The Rev. Charles B. Wright, formerly vicar at St. Christopher's Church, Shelby, Mont., is now vicar at Calvary Church, Roundup, Mont. Address: 540 Main St.

Ordinations

Priests

California—On June 14, the Rev. Robert E. Hoggard; on June 23, the Rev. Joseph Rudolph Kennedy.

San Joaquin—On June 20, the Rev. Harold LeRoy Wilson, rector, Church of the Good Shepherd, Reedley, Calif.

Southern Virginia—On June 22, the Rev. Winston Hope, the Rev. Roger Charles Snyder.

Wyoming—On June 15, the Rev. E. Marshall Bevins.

Missionaries

The Rev. William C. Frey, who recently left his work as rector of Trinity Church on the Hill, Los Alamos, N. M., to become a missionary in Central America, is now serving the Church of the Good Shepherd, San Jose, Costa Rica. Address: Apartado 288, San Jose, Costa Rica.

The Rev. Gerald P. Loweth has returned to Hilo, Hawaii, with his family.

Armed Forces

Chaplain (Lieut.) Ralph J. Cogswell, U.S.N.R., formerly at the Naval School in Newport, R. I., may now be addressed: COMDESIV 162, FPO, New York, N. Y.

The Rev. William H. Heine, vicar at St. Jude's Church, Wantagh, N. Y., serves as chaplain to the USN and MCR Training Center at Freeport, N. Y., and was recently promoted to the rank of Lieutenant in the U. S. Naval Reserve.

The Rev. John F. Walker, rector of Christ Church, Millville, N. J., will on September 3 go to the U. S. Naval Chaplain School, Newport, R. I. He will be a chaplain (Lieut. j.g.) in the Navy.

Changes of Address

The Rev. Dr. Theodore Andrews, retired priest of the diocese of Newark, formerly addressed in Winter Park, Fla., may now be addressed at 303 W. Willeta St., Phoenix 3, Ariz.

The Rev. William M. Cowans, curate at St. Mark's Church, Palo Alto, Calif., may now be addressed at 2350 Adele Ave., Mountain View, Calif.

The Rev. William M. Fay, formerly addressed

CLASSIFIED

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

FOR SALE

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

LINENS AND VESTMENTS

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

DIRECTOR OF RELIGIOUS EDUCATION for suburban New York City parish. Lower grades. Excellent facilities and community. All Saints Church, Leonia, N. J.

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

LARGE PENNSYLVANIA PARISH desires correspondence with clergy anticipating move or affiliation as assistant to Rector in full parochial duties. Reply Box P-824.*

ORGANIST-CHOIRMASTER: part-time position in suburb of New York City. Highest standards. Growth potential. Reply Box T-825.*

THIRD CLERGYMAN wanted for active South Florida parish. Send resumé. Reply Box H-826.*

POSITIONS WANTED

BUSINESS MANAGER, Churchman, now accountant large school, seeking more diversified responsibilities. Mature, good appearance, good health. Many years' executive experience, institutional experience in maintenance, food supervision, budgets etc. Wife experienced secretary-stenographer also available. Reply Box G-823.*

CURRENT GRADUATE in organ desires full-time position as organist and/or choirmaster. Experienced. Write: Terrence Farley, 1427 Thompson, Des Moines 16, Ia.

EASTERN PRIEST seeks western or southern rural parish or mission where Holy Communion is central service, Negro, white, or integrated. Reply Box R-820.*

PRIEST, age 36, single, Prayer Book Catholic, desires assistantship in growing parish. Reply Box F-818.*

THE VICAR OF St. Peter's Church, Harrogate, Yorkshire, England, would like attachment to an Episcopal Church October-November with a view to reciprocation later, or straight exchange. Write Canon Roger Baines at above.

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

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

in Wapakala, S. D., should be addressed at Pine Ridge, S. D., after August 25.

The Rev. Charles E. Lange, who will soon begin work as chaplain at Harvard and Radcliffe, reports that the Canterbury House has moved from Farwell Pl. to 2 Garden St., Cambridge 88, Mass. Mail for him and for Canterbury House (under the Bishop Rhinelander Foundation for College Work) should be directed to the new number. He asks parish clergy for the names of young men and women entering Harvard or Radcliffe or the Harvard graduate schools this fall.

The Rev. Sylvan W. Law reports that because of annexation by Kansas City, Mo., of the area in which the Church of the Redeemer is located (formerly Parkville, Mo.), his mailing address and that of the church should be: 7110 Highway 9, N.W., Kansas City 52, Mo.

The Rev. Dr. James A. Mitchell, who is leaving his work at St. Paul's Church, Englewood, N. J., on October 1, should thereafter be addressed at 30 Engle St., 23, Tenafly, N. J.

The Rev. Leon H. Plante, who is serving St. John's Church, Ramsey, N. J., has had a change of address from E. Main St. to 284 North Island Ave.

The Rev. Donald L. Rogan, formerly addressed in Morgantown, W. Va., where he has been rector of Trinity Church, may, after September 1, be addressed at 175 Ninth Ave., New York 11. He will be a fellow and tutor at GTS.

Deaconess Nathalie E. Wisner has had a change of address in Montclair, N. J., from Hawthorne Pl. to 16 Roosevelt Pl.

The Rev. Hikaru Yanagihara and Mrs. Yanagihara (Carol) should now be addressed: Rikkyo University, House 10-B, Ikebukuro, 3 Chome, Toshima-ku, Tokyo, Japan. She is The Living Church correspondent in Japan.

Births

The Rev. Harry L. Hoffman, Jr. and Mrs. Hoffman of St. John's Church, Powell, Wyo., announce the birth of a son, William Endicott.

The Rev. Eugene A. Monick, Jr. and Mrs. Monick, of New York City, announce the birth of

a son, Stephen Blair, on July 6. The Rev. Mr. Monick is executive secretary for college work in Province I.

The Rev. Beverley D. Tucker and Mrs. Tucker, of St. Michael's Church, Sapporo, Hokkaido, Japan, announce the birth of a son, John Augustine, on June 8 in Sapporo.

Other Changes

Mr. Trevor Hall, of St. James' Church, Birmingham, Mich., has been appointed by the National Council to the General Convention Joint Commission on the Church in Human Affairs.

The Episcopal Church in the diocese of Michigan is cooperating with four other Christian Churches in developing a ministry to Michigan State University in Oakland. One of the goals of this newly-formed University Christian Federation is to secure a director and chaplain by 1963. At the first meeting of the board the Rev. Robert Willoughby, of St. Philip's Church, Rochester, Mich., was elected assistant chairman and Mr. John Gilray, from Christ Church Cranbrook, was chosen as treasurer.

Another step in the extension of the college ministry has been the appointment of the Rev. Eugene Hannahs to a two-year ministry of experimentation and research with the engineering and business administration divisions of the University of Michigan at Dearborn.

DEATHS

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

The Rev. Frederick W. Blatz, rector of Trinity Church, Washington, D. C., died at Washington Hospital, July 21st, at the age of 52.

Dr. Blatz was born in Hastings-on-Hudson, N. Y. He was a graduate of the University of Pennsylvania, and Philadelphia Divinity School, where he received the Th.B. degree in 1935 and the D.D. degree in 1957. He was ordained to the

priesthood in 1936 and served as curate at Holy Trinity Church, Philadelphia, from 1935 to 1936. He went to St. Peter's Church as curate in 1936, served as minister-in-charge from 1937 to 1938, and as rector from 1938 to 1946. He was rector of St. Paul's Church, Westfield, N. J., from 1946 until 1956, when he became rector of Trinity Church, Washington.

In the diocese of Pennsylvania, he served as an examining chaplain, a member of the executive council, and chairman of the department of Christian education. He was executive secretary of the diocese of New Jersey's board of religious education and a member of the diocesan foundation. In the diocese of Washington, Dr. Blatz served as an examining chaplain, and was chairman of the department of promotion from 1957 to 1960. He was on the board of trustees of Philadelphia Divinity School from 1951 to 1960.

He is survived by his wife, the former Marie Louise Schumacher, his mother, Mrs. Wilma Blatz, and six children.

The Rev. Donald Glazebrook, rector emeritus of the parish of St. James-by-the-Sea, La Jolla, Calif., died June 21st, in Scripps Memorial Hospital, La Jolla, at the age of 71.

Fr. Glazebrook was born in Brighton, England, and received most of his education there. He was ordained to the priesthood in 1929 in the district of Spokane, where he began his career as vicar of the Lower Yakima Valley Mission. He was rector of Holy Trinity Church, Spokane, from 1931 to 1937, during which time he was also chaplain of St. Luke's Hospital, Spokane. He then went to St. James-by-the-Sea where he served until his retirement in 1957, when he became rector emeritus. During his ministry at St. James, he was active in hospital work and the promotion of the St. James Memorial Fund, Inc., administered through Scripps Memorial Hospital, where for 19 years he was a member of the board.

Surviving Fr. Glazebrook are his wife, Emily Mabel Glazebrook, a daughter, Mrs. Eric McNaught-Davis, two sons, Kenneth A. and Donald James, a brother, Frank and six grandchildren.

ATTEND SUMMER CHURCH SERVICES

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

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 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. MARY'S

Culver City-Palms
3647 Watseka Avenue
Rev. Robert W. Worster, r
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7;
Thurs, Fri, Sat, 9; C Sat 5-6

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 DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues
Sun Masses 7:30, 9, 11; Daily Mass 7

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.

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

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

ST. PAUL'S 50th & Dorchester
 Sun HC 8, 9, MP 11 (1S, HC 11); Daily HC, Mon-Fri
 7; Sat 9:30

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.

ST. MICHAEL AND ALL ANGELS
 St. Paul & 20th Sts.
 Rev. Osborne R. Littleford, r
 Sun 7:30, 9, 11, 4; Daily HC and the offices

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. 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

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); HC 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; Wkdays HC
 Wed 9:30, Thurs 7, HD as anno; EP daily 5:15;
 Healing Service 1st Mon 7:30; C by appt

The Living Church

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
 Wkdays 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.

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

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



ST. PETER'S CHURCH
 PEEKSKILL, N. Y.

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 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

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
 Rev. M. L. Foster, r; Rev. J. C. Anderson, c
 Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed
 9:30, Fri 6, C Sat 4

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

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 9, 11; 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

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