

# The Living CHURCH

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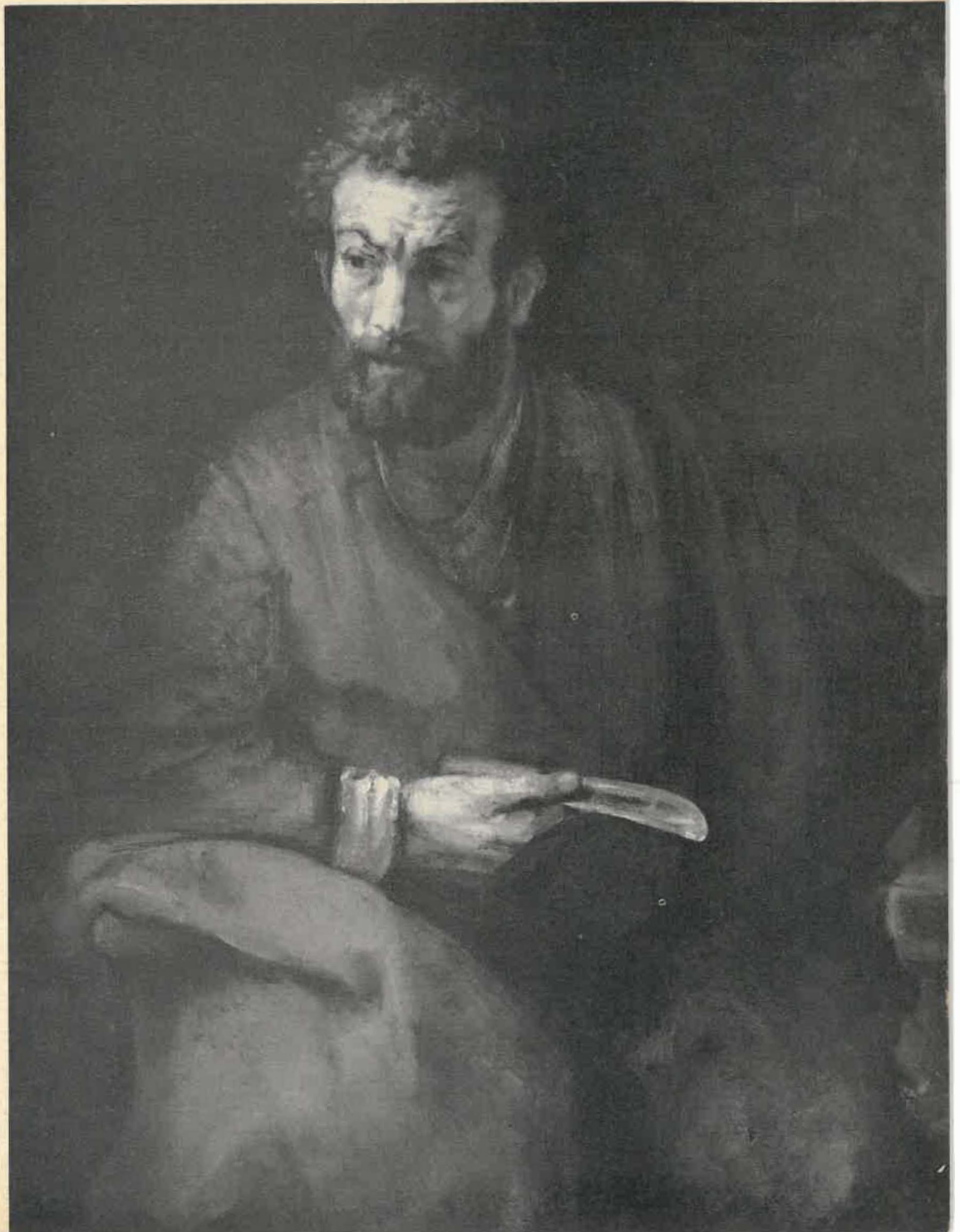
Pages 4, 10:

**Heroine  
on the Job**

Page 8:

**Message  
on the Island**

"St. Bartholomew," by Rembrandt: He went, and he saw [page 10].





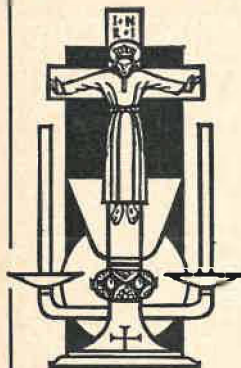
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## LETTERS

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.

### Understanding

The Rev. Mr. Knowles' letter [L.C., June 17th] denies some of the basic principles of creativity. The great ages of church art each produced cathedrals, parish churches, and religious art work which were unique expressions of that particular age's understanding of the Christian faith and its meaning for that particular period of history. Although man remains basically the same in all ages, his understanding of his environment, and the God who stands behind this environment, varies greatly from age to age. To deny the uniqueness of the present age and to say that man today has nothing to offer God but merely a rehash of someone else's honest and worthy offering of another age is to deny God's part in the creative process. Modern forms do not lack "beauty, quiet dignity, and matchless harmony of lines. . ."; modern churches and religious art work, however, often do. Many of the churches are cold and lack meaning; the art work is often only superficially modern in form and is also without meaning and power. This, however, does not mean that modern forms have nothing to offer today's Christianity. Anton Henze's book, *Contemporary Church Art* (Sheed and Ward: New York: 1956), contains some fine examples of modern religious art.

The challenge to the Church and to the individual Christian today is to make relevant in God's world the Gospel of Christ Jesus. I personally feel that modern art forms can play a very great role in this. Their validity and meaning cannot be denied and a blanket condemnation and rejection is naïve. An honest understanding of the principles of modern art by bishops, clergy, vestries, and lay persons will lead, I believe, to a more meaningful usage of these principles in the religious art of the 20th century. This understanding will not be easily come by but the effort must be made. Man must not reject what God offers him because of a lack of understanding. **DAVE WILKINS**

Graduate student, history of art, University of Michigan  
Battle Creek, Mich.

### At the Front

I would like to present a helpful observation on the seemingly unnecessary controversy on the reservation of the Holy Communion for the sick and the dying.

In the South Pacific, during World War II, I noticed that the only chaplains who seemed to be always at the front during the fighting and in places of great danger were the Roman Catholic and the Anglican. They carried the Sacraments with them constantly! They administered them constantly! I am sure that only a true sense of obligation to the Catholic ministry and its apostolic foundation would cause them to be thus dedicated to their faith.

Experiencing the devotion of these priests,

I have grown attached to my Church, and take a keen interest in its programs. I show an appreciation by doing my part in bringing many men into the Church.

It would have been a dreadful lack of dedication to their calling if our chaplains had not had the comforting Sacrament with them during those times, or had to take precious time to consecrate frequently. Thus, in coming to understand the value of the reservation of the Sacrament in the Church, I have the above experience to tell me of its necessity. Availability of the blessed Sacrament to the laymen, I feel sure, is one of the reasons that causes the Roman Church to be of such value to its members.

Now I have noticed in travelling around that the priests of our Church, and the parishes, which see the comforting value of reserving the Sacrament for the sick and dying are those to be found on the firing line, so to speak, of Christian endeavor, in the tough, the really tough missionary fields. In the rough areas of the big cities, in the county hospitals, you will find these priests at all hours, carrying the Sacrament to the seriously ill and the dying. The church that reserves the Sacrament is not the church that moves out of a neighborhood because it is no longer a "nice neighborhood." It has a serious purpose to care for souls wherever they are instead of becoming a Sunday morning social club. Its priests generally do not have time from caring for humanity in spiritual needs to answer or complain of attacks upon them for things like reserving the Sacrament for those in dire emergencies. Personally, I am thankful that in our Church these dedicated priests are coming more and more to the front as our people learn to appreciate this part of our Church's care for its people. Churches with this thinking know all human beings as children of God, as our Christian religion teaches.

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The Living Church

# The Living CHURCH

Volume 145      Established 1878      Number 8

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

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## THINGS TO COME

### August

- 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

- 3. Convention of the diocese of Northern Indiana, St. James Cathedral, South Bend, Ind.
- 7. Sixteenth Sunday after Trinity
- 9. National Conference of Deaconesses, meeting and retreat, DeKoven Foundation, Racine, Wis., to 12th.
- 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.

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

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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

# Teaching as a Hobby

The dictionary tells us that a hobby is "a favorite pursuit or pastime." A hobby is a well recognized need today for many who have more leisure than ever before. The people who have nothing to do get into mischief, or find some satisfactory hobby. The best hobby is



some form of self-expression, some activity peculiarly suited to one's own interests and situation.

When you consider the hobbies of some of your friends you wonder how they got started. There are the collectors — of stamps, coins, bottles, antiques, anything. There are the rock-hounds, with their machinery for grinding their rocks smooth. Most of such collecting comes from imitation of others. Yet dealing with *things*, it must be admitted, is not as soul-satisfying as dealing with *persons*, in such pursuits as square dancing and bridge.

Teaching in the Church school fulfills all the requirements of the best in a hobby. First, it requires that you *do it yourself*, not just watch some one else doing it. Second, a good hobby should be in a specialized area; one becomes a recognized expert in his own field, with the urges for continued study, exploration, and experiment. There are also hobbies within hobbies. A teacher may become a specialist in handwork, or story-telling, or visual helps, or (top of the heap) in the use of the socialized recitation, the real discussion method, and the guided conversation.

The work of the Church teacher fulfills all the best requirements for a life-long hobby. He is, in the deepest Christian sense, an *amateur*, a word which, you will note, has at its root the Latin verb *amare*, to love.

### The Right Motive

The majority of Church school teachers fall into two groups. There are first those who never caught the spirit before they started, who were pressed into teaching a vacant class without proper inspiring or training. These seldom last long, or else they continue by a perfunctory turning of the pages of the textbook in the short class session week by week.

There is the second company of teachers who accepted it as a spiritual call, who started with few preconceptions, only the desire to serve childhood. These warmed to the work gradually, and stuck to it until teaching became one of the great enthusiasms of their lives, the outpouring of their Christian living. They discovered that by dealing with people they remained alive and growing. For teaching deals with life; and that means you are part of the process and it changes you. Once you have taught a class of alert youngsters for a year, you'll never be the same, small person again.

The word hobby seems scarcely the right word for such a service. It should be termed an avocation — at heart a felt vocation, a calling from God, through the parish, to a specific sacrificial task.

### Where to Start

If you have never taught before, you will discover that you may start anywhere. But *you* must take the step. Drop in at a teachers' meeting, uninvited. That, alone, will create quite a sensation. One day, spy out the rector's shelf on religious education, and try a book that seems to appeal, if you are not quite ready to come out in the open. (Don't try to read the book clear through; that might kill off your urge. Just read here and there, catching the main ideas, and the terms.)

Buy one book for your very own. This really commits you. This, in after years, will be proudly shown as "the first book I ever owned in religious education." Soon you may be ready for your first experience in teaching. But *don't take a class too soon!* Keep on reading and preparing, but above all go where the best classroom teaching is being done.

Visit several classes, or different ages; maybe you can see two on a given Sunday. Take notes. Watch everything, good and bad. (Maybe the rector doesn't know what is going on in these classes.)

The next step is to be assigned to some class, under a successful teacher, as the helper or "observer" for the class. You will get to know the children, the course, and the objectives. You will see the problems of discipline, and the cure in right direction, inspiration, and proper preparation. In a few months you may be ready to take a full class, or else to be the observer under another teacher.

Now you are on the inside, and anything can happen. But if you have gone thus far, you are one of those who have started a new chapter in their life. You have a hobby! You are one of a goodly fellowship.

# The Living Church

For 83 Years:

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

Ninth Sunday after Trinity  
August 19, 1962

## MONTANA

### Bishop's Family in Crash

Mrs. Chandler W. Sterling, wife of Bishop Sterling of Montana, was traveling, with five of the seven Sterling children, back to the diocesan camp at Polson, Mont., on August 6th, when a highway accident demolished their Falcon station wagon and put Mrs. Sterling and four of the children in the hospital. Bishop Sterling was driving his own car, but three cars behind his family, and was not involved in the accident.

All of the occupants of the first car except Kathy, 14, were hospitalized in Polson. Jonathan, five and one-half, suffered a slight concussion, Ann, 12, had to have stitches in her back, and Mrs. Sterling and the others — Elizabeth, 10, and Sarah, 8 — received cuts and bruises and suffered shock. By August 8th all except the bishop's wife had left the hospital, and a nurse told THE LIVING CHURCH that Mrs. Sterling was "coming along nicely."

At the time of the accident, Margaret, 16, was attending the senior high camp, and Mary, 18, was working in Helena.

## CALIFORNIA

### Schism

A group of former parishioners of St. Mark's Church, Palo Alto, Calif., who earlier this year separated themselves from St. Mark's and started holding services on their own, without the backing of the diocesan [L.C., March 11th], are now being ministered to by a priest — still without the permission of Bishop Pike of California, and, in fact, in the face of the bishop's "inhibition."

The Rev. Edwin Ellison West, former rector of St. Mark's, the acceptance of whose resignation by the St. Mark's vestry was the occasion for the split, has, according to a news release from the diocese of California, "accepted the pastorate of a schismatic church function, meeting within the boundaries of an Episcopal parish, without the consent of the bishop or the rector of that parish."

[The "Anglican Church of the Redeemer," as the group under Mr. West is calling itself, is within the parish boundaries of All Saints' Church, Palo Alto.]

Also, according to the diocesan release:

"After the members of St. Mark's, Palo Alto, formed the schismatic body, Mr. West prepared tape-recorded sermons in Texas which were used as sermons of the services of the new church and also permitted their use of sermons recorded before his departure and preached while he was still rector of St. Mark's. Thus he was ministering in this diocese without a license from the bishop. He refused to remedy this after request was made by Bishop Pike on March 6th."

[When THE LIVING CHURCH reported the separation in March, it was reported that the Redeemer group was using old tape recordings of Mr. West's sermons which were recorded while he was still rector of St. Mark's. At that time, Mr. West, who was teaching at St. Thomas' School, Houston, Texas, said he was not in communication with the group in Palo Alto. It has been reported that he has since recorded other sermons and offered them for sale. These, the report goes, were purchased by the Palo Alto people and used during services. Before Mr. West's arrival, services at the Anglican Church of the Redeemer were conducted by laymen, but members were advised to go as individuals to Episcopal churches to receive the Sacraments.]

"Since his return to this area, he has in the past few days preached at least twice within the boundaries of All Saints' Parish, Palo Alto, without the canonically required permission of the rector of that church.

"Under canon law, these acts support the following grounds for discipline: violation of his ordination vows; violation of the Canons of the General Convention of the Episcopal Church, and conduct unbecoming a clergyman.

"Bishop Pike and the Rt. Rev. G. Richard Millard, Suffragan Bishop of the diocese of California, have made efforts to reconcile the splinter group to the Church but these have failed."

Early this month, a process server served Mr. West notice of Bishop Pike's formal admonition and inhibition to prevent him from officiating within the diocese of California.

Mr. West's intention to renounce the ministry of the Episcopal Church, and also Bishop Pike's charges, noted above, have been laid before the standing committee of the diocese of Texas. The next meeting of the committee is scheduled for August 24th.

A member of the Anglican Church of the Redeemer told THE LIVING CHURCH

last March that the group desired to be in communion with the diocese of California as a parish, but that it declined to undergo the three years as a mission required by California canons. "Naturally," the member said, "we'd like to have some say in the choice of our minister."

The vestry of the Anglican Church of the Redeemer, in a statement published in the Palo Alto Times of August 7th, said:

"The statements regarding the Creeds of the Episcopal Church . . . by James A. Pike . . . are unacceptable to us and contrary to creedal beliefs as set forth in the Nicene and Apostles' Creeds — the fundamental belief of the Protestant Episcopal Church. . . . We believe that the statements of Bishop Pike are contradictory to the vows he took at the time of his consecration, wherein he swore to uphold the Faith of this Church and to 'drive away from the Church erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage others to the same.'"

Bishop Pike said, according to the diocesan release:

"I regret this schism very much, especially since it revolved around personalities. There was no doctrinal dispute nor dispute over Churchmanship. I regret too that Mr. West, a priest who has well served the Church for many years, has been willing to make common cause with this group, even at the cost of giving up the exercise of his priesthood. Having tried every avenue of reconciliation, I can only say that we will remember these people in our prayers and devoutly hope that in due time they will return to the flock."

## PUBLIC AFFAIRS

### National Heroine

Churchwoman Frances Kelsey, M.D., staff member of the U.S. Food and Drug Administration, received the President's Award for Distinguished Federal Civilian Service early this month. She had, in the course of her work, prevented a potentially harmful drug from reaching the market in the United States [see page 10].

Dr. Kelsey was given the job of dealing with a drug manufacturer's application for licensing of thalidomide, a sleep-inducing preparation. Noting some discrepancies in the results of using the drug on animals and humans, Dr. Kelsey felt the drug had been inadequately tested, and delayed action on the application,

requesting more information. She continued to delay action until reports from Europe indicated that the drug, when given to pregnant women, often caused deformity in babies. When this became clear, the manufacturer withdrew the application.

Dr. Kelsey, who moved to Washington, D. C., not long ago, was a member of St. Paul's Church, Vermillion, S. D. She and her family now attend the Washington Cathedral. Her two daughters, Susan, 15, and Christine, 12, attend the National Cathedral School.

## The Thalidomide Case

Two Episcopal priests, one of them a seminary professor, were mentioned in a recent exploration on abortion and euthanasia published by *Life* magazine (August 10th). The article was occasioned by recent cases of malformed children, born with rudimentary or missing limbs after their mothers had taken a drug, thalidomide, during pregnancy. Some have questioned whether induced abortion should be allowed in such cases, where there seems to be strong likelihood that a baby will be deformed [L.C., August 12th]. One woman, Mrs. Sherri Finkbine, of Arizona, is seeking an abortion.

*Life's* abbreviated quotation of the Rev. Canon Peter Chase, of the Cathedral of St. John the Divine, New York City, prompted Canon Chase to write the following letter to the editor of *Life*:

"Through partial quotation, *Life* may have given the impression that the Episcopal Church is undecided and confused about abortion and euthanasia. The Episcopal Church is officially opposed to euthanasia by resolution of the General Convention in 1952. A committee of Anglican bishops at the Lambeth Conference in 1958 said, in strong terms, 'Christians reject the practice of induced abortion, or infanticide, which involves the killing of a life already conceived. . . . save at the dictate of strict and undeniable medical necessity.' We now have a new situation where man, through the *unintentional* misuse of drugs, has possibly or even probably maimed a stage of human development within a healthy mother. Undoubtedly many Anglicans, including myself, regard the current thalidomide crisis as within the Lambeth exception."

A mention in the article of the Rev. Joseph Fletcher's book, *Morals and Medicine*, led THE LIVING CHURCH to ask Dr. Fletcher for his comment in the current controversy. Dr. Fletcher, who is professor of social ethics at the Episcopal Theological School, Cambridge, Mass., said:

"It is not yet established that thalidomide will deform embryos, but holding up its use now is the only proper course until we have further evidence.

"Mrs. Finkbine's decision to seek an abortion is entirely in keeping with Christian ethics and its law of love — at the same time another mother in the same situation could just as lovingly decide to let the em-

bryo come to term. It is a tragic decision either way.

"I see no basis in Christian ethics for regarding a potential human life as an actual human life. Embryos are prehuman and subpersonal. This is why Christian doctors often refuse to resuscitate monsters in delivery. In any case, to absolutize the alleged 'rights' of an embryo is to turn a loving principle into an idol.

"Biological life of itself is not sacrosanct. This is why the Christian is not automatically a vegetarian or a pacifist or opposed to capital punishment. The laws of Sweden and Japan, to give two instances, are more loving and responsible than the American laws governing therapeutic abortion. The American Law Institute has proposed a model code which expands the law about abortion to cover such cases as Mrs. Finkbine's. All life is God's because He is its Creator, but, while the ownership is His, He has given the stewardship to us, leaving discretion as to its loving use and procreation up to us. If we have the right to initiate a life we have the right to terminate it if we act according to the law of love in either case. That is, we cannot be responsible by practicing birth control and then wash our hands of all responsibility afterward."

In answer to a question, Dr. Fletcher told THE LIVING CHURCH that he is "in favor of euthanasia in principle but would not always approve of it" in individual instances. He agreed that the Church, throughout history, has held a view contrary to his own, but said his was a "minority view, but a growing one." He said that "the great majority of Christian moralists have absolutized" the matter of abortion.

## WEST AFRICA

### "Unholy" Bishop

Criticism of the Young Pioneers Movement active in Ghana won the Bishop of Accra (the Rt. Rev. Reginald Richard Roseveare) an attack by the government party newspaper of that country. "Bundle this unholy man out of Ghana forthwith," said an editorial in the *Ghanaian Times*.

The *Times's* comments were reported in the London, England, *Guardian*.

The bishop, maintained the *Ghanaian Times*, "should have let sleeping dogs lie, for the state, if even for prudence and not for the sake of justice, has kept its hands off the affairs of the Anglican Church, in whose arms and service Provost Laing (a Ghanaian clergyman) died in hunger and poverty . . . in a life of humiliation, while Roseveare and his white colleagues drank the best whiskies and ate the choicest foods in a life of luxury. . . .

"Roseveare's calumny during these times cannot escape comparison with the role of those villainous priests and abbots who, in the records of history, were noted to be siding with the forces of imperial oppression and exploitation by hiding under their clothes, and in their vestries . . . supplies of guns . . . to help in the suppression of colonial peoples."

The paper's attack was called forth by an address by Bishop Roseveare to the synod of his diocese, in which he said, according to Religious News Service, that the Young Pioneers Movement, which has the support of the Ghanaian government, is a "Godless" organization. He said that the movement has been a shock to all religious leaders in Ghana because it teaches that Kwame Nkrumah, President of Ghana, is a redeemer. Members of the movement, he said, are taught such phrases as "Kwame Nkrumah does no wrong," "Kwame Nkrumah never dies."

"There are, I regret to say," said the bishop, "certain aspects of the Ghana Young Pioneer Movement which are the cause of sorrow and fear to very many thoughtful people, Christians and non-Christians alike."

The synod passed a vote of confidence in the bishop. It also reportedly passed a resolution expressing the Church's desire to cooperate with plans for the progress of Ghana, but regretting "that the constitution and the practice of the Young Pioneer Movement includes elements inconsistent with the deeply religious traditions of Ghana and Africa."

## VATICAN COUNCIL

### Presiding Bishop's Appeal

Presiding Bishop Lichtenberger has asked the members of the Episcopal Church to pray for the Vatican Council of the Roman Catholic Church, scheduled to start in October. Said he:

"The Second Vatican Council, which begins on October 11th, is of immense importance for us all. I hope that there will be frequent and regular prayers offered in each parish and mission church during the time when the Council is in session and that we all will remember the Council in our own personal prayers. I would suggest as particularly appropriate three prayers which begin at the bottom of page 36 in the Book of Common Prayer."

[The three prayers are "A prayer to be used at the meetings of Convention," "For the Church," and "For the unity of God's people."]

## NCC

### CWS Reorganized

Under the direction of Hugh D. Farley, its executive director, Church World Service, a department of the National Council of Churches, is being reorganized.

The reorganization, which is to take effect on September 1st, includes the creation of new positions, reassignment of responsibilities, and strengthening of overseas staff. Mr. Farley said recently that the new arrangement "will help to effect the transition from temporary relief to long-term rehabilitation which Church



U.S. Army

World Service has emphasized in the last two years." While the agency will continue its traditional emergency services to refugees and disaster victims, he said, the "growing range of CWS service programs abroad will be strengthened."

In the reorganized program the director of personnel will be H. Anthony Stern, a Churchman. Mr. Stern, a consultant on international industrial development, was for 14 years administrative officer of Technical Recruitment Services of the Office of Personnel of the United Nations.

#### INTERCHURCH

### International Commission

The Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, ended his four-day visit to Moscow on August 3d [L.C., August 12th], having signed (jointly with Patriarch Alexei, head of the Russian Orthodox Church) a statement expressing hope that the Orthodox Church and the Anglican Communion will hold theological discussions, and having heard a Soviet government official say that Anglo-Soviet exchanges of theological students may take place.

Vladimir Kuroyedov, chairman of the (Soviet) Government Council for Russian Orthodox Church Affairs, reportedly said that the idea for exchanges of Anglican and Russian theologians and students "will be fully upheld." He was quoted in the London, England, *Times*.

The joint statement by Archbishop Ramsey and Patriarch Alexei said:

"It was noted that the striving of the Anglican Churchmen toward a *rapprochement* of their Church with the Orthodox Church met with heartfelt understanding and fraternal support on the part of the Russian Orthodox Church.

"The participants in the talks wished to recommend that much good would be done by exchanging visits of theologians, priests, and students of the two Churches. This would help forward the mutual knowledge

Bishop Lewis of Western Kansas (right) recently served his tour of duty with the Ready Reserve of the U.S. Army, and is shown talking with a fellow military Episcopalian, Lieutenant General John K. Waters. Chaplain (Lt. Col.) Lewis is the only bishop currently serving in the Ready Reserves. Bishop Butterfield of Vermont resigned his military commission some time ago. There are thought to be over 200 Episcopal reserve chaplains. The number of clergymen serving in reserve branches other than the chaplaincy is not known.

and understanding of the two Churches and would be of service to the cultural relations of Great Britain and the Soviet Union and thus help the cause of peace.

"The participants also desired that unity should be promoted between the whole of the Orthodox Church and the whole of the Anglican Communion and they therefore desired that the joint panOrthodox and pan-Anglican theological commission should be set up and that all Orthodox and all Anglican Churches should participate in it.

"Meanwhile, they desired that theological discussions between Orthodox and Anglican local churches should be continued whenever possible."

After his return to England, Archbishop Ramsey said that, while he had been thrilled by the visit, he had felt the strain of staying in a Communist society. He said that he hoped the Russian government was sincere in its promise to allow the exchange of Churchmen between Russia and England, but noted that "the proof of the pudding is in the eating." He said, that, while in Russia, he had a "feeling of horror, chiefly because rank atheism disregards truth."

"The government there," he said, "cannot quench the religion of the Russian people, even with their anti-God propaganda. Religion in Russian is not found only among the . . . elderly people but among the young people, too, and in fact there are whole families which follow the Russian Orthodox Church."

### Northwest Assemblage

Non-Roman Catholic clergymen in the Seattle, Wash., and Vancouver, B. C., area were invited to attend the 23d an-

nual North American Liturgical Week sponsored by the National Catholic Liturgical Conference. It is reported that Bishop Lewis of Olympia urged all his diocesan priests to attend.

The Rev. William Treacy, chairman of the event's welcoming committee for non-Roman Catholics, said that he had mailed invitations to clergymen of every religious denomination, to attend the meeting, which was scheduled for August 20th to 23d at the Seattle World's Fair grounds.

Theme of the "Liturgical Week" was to be "Thy Kingdom Come: Christian Hope in the Modern World." [RNS]

#### MUSIC

### Anthem Prize

A prize of \$150 is being offered by the H. W. Gray Company, Inc., to the composer of the best anthem for mixed voices submitted in the contest, which is sponsored by the American Guild of Organists.

Deadline, according to *Church Management* magazine, is February 1, 1963. Entries (to be sent to the guild at 630 Fifth Avenue, New York 20, N. Y.) should be signed with a pen name or motto, and the same inscription should be written on the outside of a sealed envelope containing the composer's name and address, with return postage. Seasonal anthems are allowed, but the text (selected by the composer) must be in English, and the composition should not exceed five or six minutes in length.

#### SOUTH AMERICA

### Milestone

The Rt. Rev. Daniel Ivor Evans, Bishop in Argentina and Eastern South America with the Falkland Islands since 1946, died on July 30th, while traveling within his diocese.

Part of Bishop Evans' jurisdiction — that in Ecuador — was transferred to the American Church in 1960.

#### ENGLAND

### American's Advice

*After spending a year's sabbatical leave in Europe, Bishop Emrich of Michigan wrote the following letter to the independent monthly magazine Church Illustrated. His advice was for the Church of England; he has not yet made any similar suggestions for the American Church.*

Now that I am on my way back to the USA, after three happy months in England, I feel I want to express my very real gratitude to the Church of England — for her services, for her beauty, and her ministry. What impresses a visitor from America most is the centrality of the church building in almost every community, and the great opportunity therefore which the Church of England possesses. As a grateful friend, I would like to make a suggestion which I

believe is true both theologically and psychologically, and which will further strengthen the witness and effectiveness of the Church. It is certainly not a new idea, for it has been tried and tested in other parts of the Christian world for a very long time.

My suggestion is to install in the cathedrals and churches (particularly those that are on busy streets or famous enough to attract tourists) votive candles which, with prayer, the visitor may light. Some will, of course, merely scoff at this suggestion without stopping even to examine it, but they should remember, as with Samson's locks, that the source of strength is often in unexpected places, and that, while daily services are provided by the cathedrals and many churches, they do not encourage as effectively as they might acts of personal piety or devotion.

Since we light candles on the altar, it is clear that we do not consider the doing of it a superstitious act. We know, on the contrary, that in a sacramental universe the altar candles both express our faith and teach us. We express humility by kneeling, and learn the same by doing it. So it can be, and is, with the individual candles — we express our faith by doing certain things and learn by them. My only criticism of the cathedrals, for example, is that too many people enter them merely as tourists without performing any religious act at all, as if these great churches were only museums of historical and cultural interest.

Let him who lights a candle (a) thank God for the light of Christ in this dark world; (b) pray that he and the whole Church may spread the light in missionary zeal; (c) pray that, as the candle is consumed in giving light, so he may spend himself in service to God and man (Henry Martin said, "Let me burn out for God"); (d) pray that, as the flame witnesses to his prayer after he has left the church, so he may witness on his way; (e) pray that, as the flame is joyful, so God's joy may be in him.

Some will argue that, because such candles can be abused, they should not be permitted. The same argument would do away with marriage, government, the Church, and everything in this sinful world. The true attitude is not with Cromwell to declare war on color, beauty, statues, candles (what von Hügel called the "things" of religion), but to use them wisely and well in a religion that is incarnational and sacramental.

If such candles were well placed, their flame would witness that others had said their prayers before us, and their light would be a symbol of joy and life in buildings which are sometimes too dark and austere! Because candles would witness to an act of devotion, they would also teach the visitors that these buildings are of more [than] historical and cultural significance. If someone

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#### 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 .....	\$6,164.60
Receipts Nos. 3938-3956, August 2-8 ....	230.00
	<b>\$6,394.60</b>

August 19, 1962

# Orthodoxy At Rhodes—



## The dawn of a new era

by the Rev. Robert B. MacDonald

Member, Joint Commission on Coöperation  
with the Eastern and Old Catholic Churches

Rhodes was among the first of the Isles of Greece to be inhabited, scholars tell us. Thither, from Anatolia, came those who made Rhodes an important trade center for the ancient world.

St. Paul certainly sailed by the island, and, if reliance can be placed on the old stories, he landed in a bay near the Village of Lindos. Later the Knights of St. John built their stronghold, recently restored, some say disastrously, by Mussolini's architects.

To this famous island, in September, 1961, came the representatives of the various branches of the Holy Orthodox Catholic Apostolic Church, by mandate of His All Holiness, Athenagoras I, Ecumenical Patriarch and Archbishop of Constantinople, to meet in conference preparatory to a Pro-Synod and to the Eighth Ecumenical Council.

In these days, when all ears are turned to Rome for tidings of the Council to be convoked in October by the Patriarch of the West, we should ever bear in mind that, from Rhodes, we already have the voice of the four co-equal Patriarchates of the Orthodox world, calling for Christian action. For the first time since the Council of Ephesus, which met in 431 A.D., to this call is added the voice of the Jacobite Churches, representing the ancient, nationalistic Churches of the Roman Empire.

At the opening of the Conference, His Eminence Chrysostomos, Metropolitan of Philippi, Neapolis, and Thasos, now Primate of All Greece and Archbishop of Athens, spoke of the delegates from the West: "We are deeply moved by the

presence of the Western Churches, notably the Old Catholics and Anglicans, and especially the Episcopalians of the New World." The Roman Catholics sent press observers, their status clearly defined as such, while other European and American Churches were represented through the World Council of Churches. As a member of the Episcopal Church's Joint Commission on the Orthodox and Old Catholic Churches, it was my privilege and joy to attend the Conference, and to express the mind of the Episcopal Church to our Orthodox brethren.

The general impression given by the assembly at Rhodes is one of strength and unity. The secular press, it is true, sought to indicate that there was a struggle for power between Constantinople and Moscow, but this was by no means obvious to those of us who were present in an official capacity. Those who were there, from widely differing backgrounds and cultures — Ethiopians and Copts, Greeks and Russians, Czechs and Bulgarians — arrived with full determination to accomplish our great end, in peace.

The Pan-Orthodox Conference met to establish the agenda for a Pro-Synod, to be held later in preparation for a full Council. In this country, where knowledge of the Eastern Churches is, for the most part, taken from the history books read in seminary courses, the acumen shown in the agenda as finally approved is astonishing. Among the subjects proposed for discussion are work with young people, family problems, birth control and the population explosion, and artificial insemination. This is, of course, in addition

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# The Bermuda Cathedral

On an island in the Atlantic,  
a hearty Irish handshake and the timeless  
message of the Saviour

by the Rev. Franklyn K. Morris

Cathedral of the Most Holy Trinity, Bermuda.



Only a little more than 700 miles from New York City, on the lovely island of Bermuda in the midst of the Atlantic Ocean's warm, blue waters, an Anglican clergyman greets thousands of Americans annually. The Rev. William J. Manning, canon residentiary of the Bermuda Cathedral, is a transplanted son of Erin, as Irish as Patty's proverbial pig, though here the similarity ends, as one look at his spare, athletic frame immediately proves. Canon Manning serves the cathedral whose English Gothic lines crown the horizon of Hamilton, capital city of this sunny island colony, a favorite vacation spot for people the world over.

Like some of the ancient cathedrals, after which it was patterned, Bermuda's Cathedral of the Most Holy Trinity is still a-building, proof of its progress in proclaiming an ancient Faith in the modern world. A new high altar is being erected inside, and a new Chapter House is being added to alter the cathedral's appearance from the outside, providing needed facilities for this great church in one of our hemisphere's most charming cities.

Though he is a fourth generation clergyman, Canon Manning's decision to enter the priesthood was not a foregone conclusion, and the young man with the red hair decided to look at life as a lay worker before definitely deciding upon his vocation. He went to work at the Missions to Seamen, visiting sailors on board their

Mr. Morris is pastor of Emmanuel Lutheran Church, Pittsburgh.





Canon Manning is shown wearing the cloth of gold cope. The vestment was captured on the high seas during World War II and later sold in Bermuda as enemy property. It was presented to the canon some years ago.

ships, and learning to speak to some of the saltiest tars afloat. He joined the Officers' Training Corps, and, in 1939, was called to the defense forces in Ireland, hoping to go overseas with the Irish army. Ireland remained neutral. He stayed on for awhile, resigned, and went to England, where he was appointed supervisor at a rest center for R.A.F. and Polish airmen. The Poles, sick at heart at the tragedy of Poland and the massacre of their loved ones, were a challenge to young Bill Manning — and a revelation. He returned to Dublin to read theology, and was ordained at Christ Church Cathedral there. After he had served in a parish, at the Cork cathedral as residentiary preacher and chaplain to the students at the University College, and on the staff of Thomas Corm School in Hertfordshire, a request came from Bishop Jagoe of Bermuda for a priest to assist in Pembroke Parish for a year. The year lengthened into two before Mr. Manning returned to England to study again. In 1953 he was called back to Bermuda to his present position. Somewhere on Bermuda's waterfront is the canon's sailboat, for he still loves to sail. After his childhood days on the Irish coast, he went on to cox the University Eight in Dublin ("I was too light to be allowed to pull an oar"), and he became an expert canoeist, taking long, lonely trips on Irish rivers, and becoming a founder of the Irish Canoe Union in 1938. On a visit to the United States in 1956, Canon Manning

was married in New York's Cathedral of St. John the Divine, and brought his bride, Erica, home to the residence at the cathedral.

The division of the Bermuda Islands into the nine parishes, which now constitute the predominantly Anglican community, dates from the 17th century, soon after the first settlement of the colony. The ancient capital was the town of St. George's, a place which figured prominently in the American Civil War as a base for blockade runners. In 1815 the seat of colonial government was moved to Hamilton, and because the parish church was inadequate for the needs of a rapidly-growing population, the site on which the cathedral now stands was acquired at a price of £25 "in trust for Trinity Church" in 1844. On May 7, 1855, divine service was held in the partially-completed Trinity Church for the first time. The church, built of native coral limestone in the early English style, accommodated 650 worshipers. Its roof was of Bermuda cedar, covered with limestone and whitewashed, to catch rainwater, like the roofs of all Bermuda houses. Its windows were gradually filled with stained glass, and although it was legally only a chapel-of-ease to the parish church, it was often spoken of as "the cathedral," with one-third of its seats free.

On the morning of Sunday, January 27, 1884, the lovely church was destroyed by fire, the work of arsonists. A large reward was offered for the identification

of the "firebugs," but without success, and the ruins remained untouched for two years. Edinburgh architects provided ambitious plans for a new cathedral. The nave was dedicated in 1894, the tower in 1905, and the completed church was consecrated by Bishop Llewellyn Jones of Newfoundland (to whose diocese Bermuda was attached by the accidents of geography) in 1911. By an act of the Bermuda legislature, in 1894, the church then under construction was given the status of the cathedral of the diocese of Bermuda. Its chapter consists of the bishop, who serves as dean, a residentiary canon, and two honorary canons.

This church, though English in many respects, is truly Bermudian in its materials, for it is built of the coral limestone which is abundant in the island. Its generous proportions provide for a nave nearly 200 feet long, 90 feet wide at the transepts, with a 32-foot square lantern tower rising nearly 150 feet at the crossing, and giving a commanding view of Hamilton harbor and far out to sea. Bermuda cedar is used for some of the interior furnishings, and the pulpit is a replica of the one in St. Giles' Cathedral, Edinburgh. The windows are a striking feature of the cathedral, jewel-like in their coloring, and filling the nave with dancing colors when the tropical Atlantic sun is high.

In February of 1959, the 350th anniversary of the British colony, an appeal for £20,000 pounds was launched, with two objects in mind: the erection of a reredos behind the high altar, for which an original donation was accepted many years ago, and the building of a chapter house for the holding of clerical and diocesan meetings.

The appeal is now well along, and work has begun on the reredos, to contain statuary nearly life size, carved of native woods by Mr. Pat Moore, London sculptor, and Miss Byllee Lang. The octagonal chapter house will be covered by a copper roof to match that of the cathedral itself, and, built of native stone, will harmonize completely.

The cathedral of Bermuda is truly interracial, and includes in its membership both native Bermudians, and residents of English or American ancestry. It is also international, in a sense, for the tracery around windows, doors, and arches is of Caen stone from France, now greatly weathered by the salt air, and over the west entrance the open-armed Christ of Danish sculptor Thorvaldsen greets worshipers. This cathedral even had to go to Ireland to find a canon, and hasn't regretted the choice! A hearty Irish handshake awaits you at the door of the cathedral in Bermuda, and the saving, timeless message of the Saviour is told from the pulpit while His precious Body and Blood feed men and women of many nations at the altar of this Gothic church in the middle of the Atlantic Ocean.

## A Wisecrack and a Promise

This week the Church celebrates the day of one of its martyr Apostles, St. Bartholomew. Those who put to death the early Christians (as well as other people) thought up some novel ways to accomplish the task, and, according to legend, St. Bartholomew was skinned alive and then crucified. The macabre imagination of the Nazi concentration camps is nothing new in the history of what we call civilizations.

If Bartholomew (which means "Son of Tolmai" and is his surname) is, as is supposed, the Nathanael who appears early in the Gospel according to St. John, then he exhibited an attitude which was old then and is still strong among us. When Philip said to him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," Nathanael's initial response was a laconic, "Can there any good thing come out of Nazareth?" Fortunately,



the response was a temporary one, and when Philip wisely answered him with a mere "Come and see," he went, and he saw, and the issue of that seeing was discipleship and martyrdom and salvation.

Nathanael's (or Bartholomew's) reaction was one the Church often runs into. Men preach the Gospel of the redeeming work of Christ, and those who hear them point to the parish church on the corner, with its concern for non-essentials, its human pettinesses, its family squabbles, and they say, in effect, "Can such greatness be found in such a place?" But for all the vain argument that so often then ensues, for all the embarrassment and the debates, the real answer is the answer of Philip: "Come and see." For what came out of homely and insignificant Nazareth, preaching along the dusty roads of Galilee and Perea, was One through whom were made not only the great places of earth but the very stars and planets themselves. And what comes out of the little church on the corner and the little family of very human people who frequent it, and what comes out of the great church near the country club and the

very human people who frequent it, is that which can and does create a new humanity.

What came out of Nazareth was not merely a good thing — it was Good Himself; what comes out of the parish church is not peace of mind or answers to problems or a system of morality — it is a new and ascended and glorified life, a new kind of life over which death has no power. But Jesus of Nazareth did not walk the roads wearing a glowing halo, and the risen life that issues from the parish church does not walk the city streets in a blinding light. On the surface, it looks very much like the kind of life you expect to see on city streets, and if you would perceive it for what it is you must come and see — really look, and know what you are looking for.

Nathanael may have greeted the Good News with a wisecrack — but he wasn't bound by his preconceived opinions. He was humble enough to come to Christ to see if He were indeed the Christ, and this is a truer reverence than many a professed Churchman can claim. And our Lord said of him, "Behold an Israelite indeed, in whom is no guile!" Nathanael may have sneered at Nazareth, but when he saw the Lord, and when he found that Jesus was one who knew the secrets of his heart, he didn't waste time justifying his reversal of position but straightway accepted Him: "Rabbi, thou art the Son of God; thou art the King of Israel."

And because he was ready to see what really stood before him, Nathanael received the promise that he would one day "see the heaven open, and the angels of God ascending and descending upon the Son of man."

May God grant to us his humility and honesty!

## Heroic Caution

In the midst of the grim columns concerning the long-delayed recognition of the disastrous effects of the sedative thalidomide on unborn babies, a few good things do emerge. One, of course, is the growing recognition that the field of pharmacological research is one in which haste must be made slowly, one in which progress may be progress down the wrong road. In this country, thousands (not only of parents but, we are sure, of those responsible for the development and marketing of the drug) are grateful to Dr. Frances Kelsey, a cautious, hardheaded doctor in the U.S. Food and Drug Administration (also as it happens, an Episcopalian), who refused to permit the licensing of thalidomide for commercial use in the United States. The eagerness of the company to get the drug on the market, once they had satisfied themselves that it was safe, is easy to understand. We are sure Dr. Kelsey understood it, and because she understood it, she also withstood it. Now, because of her caution and her determination, she has been awarded a medal.

But there is one thing that keeps nagging at a back corner of our mind: Dr. Kelsey is thanked, feted, congratulated, and decorated because her caution saved from deformity probably thousands of U.S. children. The drug *did* turn out to be harmful. But Dr. Kelsey

did not *know* that it was harmful. She did not even suspect in what way it *might* be harmful. She simply was cautious; she simply insisted on waiting to find out all the effects. That it did turn out to be harmful was not a matter, really, of her being "right," except that she was right in demanding to wait. Because her waiting allowed all the facts to appear before it was widely used, she is a heroine. We think that she would be just as much a heroine if the drug had been finally proved safe. In that case, she would have been subjected to pressure, censure, and various other things which are the opposite of her present lionization. We suspect that no one knows this as well as Dr. Kelsey.

We also suspect that the knowledge of thousands of healthy and whole babies who might otherwise have been born handicapped is a great deal more reward to her than any medal. But even if nothing had come of her caution but a delay, probably she would have continued to approach her job of safeguarding the public with the same combination of caution and courage. Of such stuff is heroism, and genius, made. Of such stuff also are the saints, and it is well to remember that God works through people who commit themselves to their responsibilities, day by day and task by task, without regard for popularity or glamor or "status" or even being proved "right."

## NEWS

*Continued from page 7*

says that this is a minor observation, a small recommendation, for a visitor to make after three months of travel, I would reply that it can be well argued that civilization itself is expressed and taught in little things like kneeling, or removing one's hat, or caring for flowers in a garden, or "little children saying grace in every Christian kind of place." It is the little things that express and teach the big things.

Printed prayers, and a written explanation of what lighting a candle should mean, might be placed in the chapel or prayer corner to guide the people. A coin box would more than defray the cost involved.

## INDIA

### Railway Adventure

In his most recent newsletter, the Bishop of Barrackpore (the Rt. Rev. Ronald Winston Bryan) of the Church of India, Pakistan, Burma, and Ceylon, tells of a railway journey, from Siliguri to Manihari Ghat, India, which he underwent earlier this year:

Our train was due at 4:15. When we saw how crowded an earlier train was, we realized we were going to have trouble; and so it happened. It arrived with the third-class carriages already packed to suffocation, with crowds on the running boards and people sitting on almost every windowsill. There didn't seem a hope of getting any of us in at all, never mind 17 of us. Then some of the bright young ones of the party devised a scheme, with the sympathetic connivance of the station officials. There were four compartments reserved for soldiers — two of these were occupied by one man each; the other two were locked, but completely empty, and we knew that it was most unlikely that there would be any soldiers getting in between Siliguri and the Ganges.

So we started moving our luggage and stacking it opposite one of the empty carriages. Then we drifted over, one by one, unobtrusively. Three minutes before the train was due to go, when the first whistle had already blown, we started throwing our luggage in through the windows and climbing in after it. The younger ones went first; others who were mindful of their dignity

went feet foremost; older and less nimble ones were hauled in head first, pushed from behind. Someone called, "Your turn next, *Rajen*." Unfortunately, there were two *Rajens*, the canon and the cook, and they dived for the window together and stuck. Meanwhile, in answer to the protests of all the other passengers who also were in danger of being left behind, the guard opened the door and the crowd flowed in — but we had got in first and had a seat. (No soldiers turned up at any point on our journey, so there was justification for our piracy!)

And now I think that this stage demands that I break into verse, confessing that I have to some extent plagiarized a poem which appeared in the *Monthly Review* of May, 1956. . . .

As the train gathered speed, I surveyed the scene;

There were young men, and old men, and men in between;

There were *ryots* and hawkers, *khalasis* galore,

And 13 young Moslems asleep on the floor;

There were tribals with arrows and businesslike bows,

And sundry strong odors to tickle the nose;

And sardines in tins were ne'er packed so tight

As we in Class III on that so tedious night.

But we padres had captured most of the seats,

And as the dusk deepened we got out the "eats."

We passed round the plantains and bread — and, hurrah!

The next stop we each had a cup of hot cha [tea].

Still the train ran noisily into the night, Till Kishenganj station loomed into sight.

Some people descended — perhaps half a score —

But their places were taken by at least 20 more.

There were times when we halted out in the blue,

But what we were waiting for nobody knew.

At each little station we'd patiently wait And soon we were running full three hours late.

Past Barsoi and Katihar slowly we fled— How I ached and I longed for my own cosy bed!

At long last the daylight came filtering through,

And the ghat on the Ganges slid into view.

So we got down at Manihari Ghat. Here, instead of crossing by the railway ferry, we paid an extra 12 *annas* each to travel by launch. This got us over a full hour before the ferry, so we were able to capture seats in the train waiting on the other bank. . . . We lost one of our elderly members, but he came over by ferry later, so all was well. A party of six or seven lorry [truck] drivers, going back from Assam to Rajasthan on holiday, shared our carriage. When the ferry brought its crowd over, a well dressed young man forced his way to a seat which these men were keeping for one of their party who had gone out to get a cup of tea. They rose as one man and slung him out with considerable force and no ceremony. A few minutes later, he reappeared with a young lady and another young man, explaining that he had wanted the seat for his sister.

To this the drivers replied, quite reasonably I thought, that if he had asked politely they would have been sympathetic, but they weren't going to put up with any of his rough stuff. The missing member of their party had by then returned, and they all moved up and made room, not only for the girl but also for the two young men, and in a short time all were the best of friends, treating each other to cups of tea and sweets.

## WEST INDIES

### Bishop to Windward

The Rt. Rev. Harold Grant Pigott, formerly Archdeacon of Grenada, was consecrated Bishop of the Windward Isles, Church of the Province of the West Indies, on July 25th. He succeeds the Rt. Rev. Norman Shapley who resigned last January after 12 years as diocesan.

Bishop Pigott, 67, has served in the diocese for 41 years, principally in St. Vincent and Grenada.

Consecrator of the new bishop was the Most Rev. Alan Knight, Archbishop of the West Indies. He was assisted by Bishop Shapley and the Bishops of Antigua, Trinidad, and Barbados. Bishop Evans of Barbados preached.

## ORTHODOXY

Continued from page 7

tion to the study of problems which are purely Orthodox, such as administration and ecclesiastical order, inter-Orthodox relations, the development of missions, and general theological subjects. The approach to all these matters with an open mind indicates the dawn of a new era for Orthodoxy.

For the purposes of the Episcopal Church, the work of the Commission which dealt with Orthodox relations with the West was of utmost importance. With the Rev. John Findlow, Chaplain of the Church of England in Athens, I met this Commission, under His Eminence Justinian, Metropolitan of Moldavia, head also of the Roumanian delegation.

### Happy Friendship

After a warm welcome to us, His Eminence made reference to the happy friendship, which for so long has existed between our Churches, and expressed several times the desire on the part of the whole Orthodox Church for closer and more concrete relations. We, on our side, assured His Eminence that our very presence was to certify that we are eager to resume the Joint Doctrinal Discussions begun in 1931. We wished also to stress that, apart from theological contacts, we would welcome exchanges of professors and students, to the end of making a union between our Churches, to consist of an agreement of the people who make them up, people who already, in some sort, are related in desire.

In unofficial discussion, we raised the point that we would be very happy were a distinction made between us and the Protestant sects. The Orthodox Commission, we were told, had already discussed this issue, and had made a positive approach.

Since it appeared that the Episcopal Church was to be listed with, but distinct from, the Church of England, in the agenda for the Pro-Synod, I pointed out that the word, "Episcopal," as an adjective, can be applied to a number of bodies — Swedish and some German Lutherans, Methodists, Moravians, and groups under the leadership of the *vagantes*.<sup>\*</sup> The Orthodox, in the Eastern context, prefer to avoid the full term, "Protestant Episcopal," due to the fact that this leads those unfamiliar with us into erroneous opinions as to our tenets and polity. The Commission, however, understood my apprehension, and gave assurance, as I had asked, that the listing, "Episcopal Church," is understood to refer to us.

The entire Orthodox Commission was aware that we have a Joint Commission on the Eastern Orthodox and Old Catholic Churches, and asked after members

<sup>\*</sup>"Wandering" — bishops who have no church.

of our Commission by name. Constantly, through the Conference at Rhodes, I had it called to my attention that Bishop Scaife of Western New York, the chairman of our Commission, is known and loved throughout the Orthodox world. The mention of his name is the equivalent of proclaiming friendship and love.

Some of the Orthodox appear to be of the opinion that we are really two Churches! This extraordinary idea, even taught in some Eastern seminaries, stems from the Conversations of 1931, and will have to be set right, for whether we happen to be of the Evangelical persuasion, or the Anglo-Catholic, or anything in between, we all insist that we hold one Faith. The Athanasian Creed gives an acceptable view of the holy tradition treasured by Orthodoxy, and with my exposition of the first word of the term, "Protestant Episcopal," the Orthodox Commission was curious about our reason for omitting it from the Book of Common Prayer.

### No Official Version

The complete agenda for the Pro-Synod, as approved at Rhodes, has been published in several places since the close of the Conference. But the official version, to be published by the Ecumenical Patriarchate, has not yet appeared. My notes, made in haste during the session when the agenda was approved, vary in detail from what has been published elsewhere. They indicate that while the Orthodox are prepared to deal with Lutheranism, Calvinism, and Methodism, they are also prepared to deal with the Episcopal Church and with the Church of England. The distinction between "Church" and "-ism" is of immense importance. The Old Catholics are listed quite apart from us, since their own relationship with Orthodoxy has its own history.

It is impossible to record the spiritual impact of the Pan-Orthodox Conference on paper. What happened? We agreed! Anyone familiar with the history of the Orthodox East will realize the importance of that! More, the Episcopal Church was openly and officially recognized by Orthodoxy. We have our own close relationship, due to the wide distribution of Orthodox Churches in this country; it is no academic matter, as it often is in England. There is, no doubt, a long way to go in the field of relationships. But we are en route.

As the bells rang out from the Holy Church of the *Evangelismos* on the God-Protected Island of Rhodes at noon on September 30th, as the delegates recited the Nicene Creed with one voice, as we exchanged the Kiss, there was no doubt of the presence of the Holy Spirit. The Orthodox Church is marching in militant array. The Ecumenical Patriarchate is holding its rightful place in the van of advance to unity in Christ on earth.

## BOOKS

### An Ideal Springboard

**YOUR CHILD'S RELIGION.** By the Rev. Randolph Crump Miller. Doubleday. Pp. xix, 153. \$2.95.

Writing in an easy style and in non-technical language, Randolph Crump Miller, in *Your Child's Religion*, gives brief answers to some 89 questions which parents might ask. The subjects vary from teenage problems to Church school programs and from religious training in day schools to parents' responsibilities, choosing a church, and religious observances in the home.

It is not a book to be read from beginning to end at one time but would be a useful reference book for parents and others responsible for training children. However, in an attempt to be most careful not to hurt anyone and to be all things to all men, the author has had to be extremely vague in some of his answers. Denominational differences are scarcely recognized. These do exist and unless the barriers are recognized they will never be faced realistically.

In some of his answers the author mentions and summarizes several of the themes of his earlier works — the mighty acts of God, His demands upon us and the need for our response in love, fellowship, and worship within the redeemed community of the Church.

There are most interesting and helpful articles on the religious value of play and helping children to understand death. The book as a whole would be ideal as a springboard for discussion groups.

DAWN E. DRIDAN

**GUIDE TO THE USE OF BOOKS AND LIBRARIES.** By Jean Key Gates. McGraw-Hill. Pp. xii, 230. Cloth, \$3.25; paper, \$2.25.

In a class at the Graduate Library School of the University of Chicago this summer, the professor recommended Jean Key Gates' *Guide to the Use of Books and Libraries* as a good book for librarians to know about in order to be able in turn to recommend it to students. Accordingly, being a member of the class, I read the book.

Miss Gates, in a lively and interesting manner, gives a broad picture of the

### ACU CYCLE OF PRAYER

August

19. \_\_\_\_\_
20. Church of the Good Shepherd, East Chicago, Ind.
21. \_\_\_\_\_
22. Convent of St. Anne, Chicago, Ill.; St. John's, Napoleon, Ohio.
23. Chapel of St. Francis, Dennysville, Maine.
24. St. Bartholemew's, Granite City, Ill.
25. \_\_\_\_\_

over-all function of college libraries, their use, and the principal types of reference material they contain to assist the student in his assigned and other reading, in the preparation of term papers, etc. The book is prefaced by an interesting history of books and libraries.

This is not, of course, a specifically religious book, but in any such treatment of libraries there are bound to be references not only to the Bible but to various other examples of Christian literature. This book is no exception.

*Guide to the Use of Books and Libraries* would make an excellent gift for the boy or girl going off to college. He would be well equipped to use the college library to full advantage.

FRANCIS C. LIGHTBOURN

### Books Received

**THE SPIRIT OF EASTERN ORTHODOXY.** By M. J. Le Guillou. Translated from the French by Donald Attwater. Hawthorn Books. Pp. 144. \$3.50. (Volume 135, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**THE CHURCH'S MISSION IN THE WORLD.** By Louis and André Rétif. Translated from the French by Reginald F. Trevett. Hawthorn Books. Pp. 156. \$3.50. (Volume 102, Twentieth Century Encyclopedia of [Roman] Catholicism.)

**SECULAR INSTITUTES.** By Gabriel Reidy, O.F.M. Hawthorn Books. Pp. 124. \$3.50. (Volume 87, Twentieth Century Encyclopedia of [Roman] Catholicism.)

## SCHOOLS

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Peekskill 9, New York

# PEOPLE and places

### Appointments Accepted

The Rev. James Ethan Allen, formerly vicar at St. Boniface's Mission, Mequon, Wis., will on September 1 become rector of Emmanuel Church, Lancaster, Wis., and vicar at Holy Trinity Church, Prairie du Chien. Address: 323 S. Madison St., Lancaster.

The Rev. C. Dudley Barksdale, formerly assistant chaplain at the Chapel of St. Augustine of Canterbury, Lexington, Ky., serving the University of Kentucky, is now chaplain. Home and office address: 472 Rose St. (The Rev. Charles K. C. Lawrence, who has been serving as chaplain, will in the future devote full time to his work as professor of systematic theology at the Episcopal Theological School of Kentucky. Home address: 738 Chinoe Rd., Lexington.)

The Rev. Lorraine Bosch, formerly assistant rector at St. Paul's Church, Durbin, South Africa, is now assistant rector at St. Matthew's Church, Louisville, Ky. Address: 202 Heady Ave., Louisville 7.

The Rev. Mr. Bosch was ordained to the diaconate about four years ago when he was a senior at Sewanee, by the Bishop of Natal, South Africa. After his ordination to the priesthood he served briefly as assistant at Trinity Church, Columbus, Ga.

The Rev. John C. Brownfield, formerly assistant rector at Trinity Church, Huntington, W. Va., will on September 1 become vicar at Trinity Church, Sutter Creek, Calif., and St. Luke's Church, Galt. Address: Box 478, Sutter Creek.

The Rev. Patrick F. L. Connor, formerly assistant rector at the Church of the Ascension, New York City, has been appointed by Queen Elizabeth to the rectory of St. Ives, Cornwall, England.

The Rev. Mr. Connor came to St. Mark's Church, North Easton, Mass., several years ago; he had been rector of the church at Tamerton, Devonshire, England. He and his wife, who is a descendant of the late President Woodrow Wilson, plan to go to England in September.

The Rev. William R. Cook has since January been a caseworker for the Cuyahoga County welfare department in Ohio. He continues to serve as assistant at Trinity Cathedral, Cleveland. Address: 3074 Livingston Rd., Shaker Heights 20, Ohio.

The Rev. Kenneth T. Cosbey, formerly chaplain at Iolani School, Honolulu, is now serving the Whitmarsh and Dorchester Parishes in the diocese of Easton (churches at Trappe, Md., Church Creek, and Taylor's Island, with address in Trappe).

The Rev. Henry M. Eller, Ph.D., formerly assistant at St. James' Church, Fordham, Bronx, New York City, has been named associate. Address: 2525 Morris Ave., New York 68.

The Rev. James M. Gibbs, priest of the diocese of Chicago, will on September 1 become curate in charge of St. Catherine's Church, New Brancepeth, Durham, England. He will also do research for his Ph.D. degree from the University of Nottingham. Formerly addressed in Nottingham, Fr. Gibbs and his family may, after September 1, be addressed at St. Catherine's House, New Brancepeth, Co. Durham.

The Rev. R. Frank Hipwell, formerly rector of the Church of the Holy Cross, Shreveport, La., will on September 1 become rector of St. Paul's Church, New Orleans, La. Address: 6249 Canal Blvd., New Orleans 24.

The Rev. Peter M. Horn, formerly curate at St. Paul's Church, Spring Hill, Mobile, Ala., will on September 1 become vicar of churches at Opelika, Seale, and Phenix City, Ala. Address: Box 908, Opelika.

The Rev. Guy W. Howard, formerly in charge of St. Martin's in the Fields, Twenty-Nine Palms, Calif., is now rector of St. Simon's Parish, San Fernando, Calif. Address: 701 Hagar St.

The Rev. Henry C. Johnson, chairman of the Christ the King Foundation, who has been serving as curate at Grace Church, Hinsdale, Ill., will do graduate work this coming term at the University of Illinois in the field of Christian educational

# SCHOOLS

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philosophy and assist the University chaplain in his campus work. Fr. Johnson will continue to be active in the work of the foundation.

The Rev. Brice Wayne Kinyon, formerly assistant at the Church of the Ascension, Knoxville, Tenn., is now curate at St. Paul's Church, 305 W. Seventh St., Chattanooga, Tenn.

The Rev. Terrell T. Kirk, formerly vicar at the Church of the Intercession, Fort Lauderdale, Fla., is now assistant at St. Peter's Church, St. Petersburg, Fla. Address: Box 1555, St. Petersburg 81.

The Rev. Hendrik B. Koning, formerly on the staff of St. John's Church, Lower Merion, Bala-Cynwyd, Pa., is now vicar at St. Andrew's Mission, Belmont Hills, Pa.

The Rev. Donald W. Mayberry, formerly rector of St. John's Church, Sixteenth and H Sts. N. W., Washington, D. C., will on September 1 become canon missionary and director of Christian education for the missionary district of North Dakota. Address: 809 Eighth Ave. S., Fargo.

The Rev. Gerald A. Reiss, formerly vicar at Christ Church, Frackville, Pa., and St. James', Schuylkill Haven, will on September 1 become assistant minister at Trinity Church, Bethlehem, Pa. Address: 987 Elm St.

The Rev. Gerald Carter Robertson, whose ordination to the diaconate in the diocese of Long Island was recently reported, will on September 1 become vicar at St. Peter's Church, Brushton, N. Y., and St. Paul's, Fort Covington, in the diocese of Albany. Address at the rectory in Brushton.

The Rev. Mr. Robertson recently completed his doctoral studies in education under a Ford Foundation grant at St. John's University, Jamaica, N. Y.; he has served as professor of music education since 1959.

The Rev. H. Thompson Rodman, formerly associate rector at St. Mark's Church, Houston, Texas, is now associate rector at St. Luke's Church, San Antonio, Texas. Address: 11 St. Luke's Lane, San Antonio 9.

The Rev. Edward N. Schneider, who was recently ordained deacon, is now serving as vicar at St. Edward's Church, Fraser, Mich. Address: 1216 N. Cranbrook Rd., Birmingham, Mich.

The Rev. John H. Sivley, who formerly served the Church of the Transfiguration, Nashville, Tenn., is now serving St. John's Church, Bedford, Va. Address: 511 Westview.

The Rev. Richard L. Winn, formerly assistant at the Church of the Advent, Westbury, L. I., N. Y., is now rector of Christ Church, Garden City,

L. I., N. Y. Address: 33 Jefferson St., Garden City.

The Rev. Benton J. Wood, formerly chaplain at Trinity-Pawling School, Pawling, N. Y., is now chaplain at St. Andrew's School, Boca Raton, Fla., and may be addressed there.

## Ordinations

### Priests

Atlanta — On July 7, the Rev. Norman C. Siefferman; on July 14, the Rev. Edward A. Rouffy.

## Living Church Correspondents

The Rev. Ralph P. Brooks, Jr., 5801 Hampton St., Pittsburgh 6, Pa., is now correspondent for the diocese of Pittsburgh.

## Adoptions

The Rev. Louis E. Hemmers and Mrs. Hemmers, of Marysville, Kan., announce the adoption of a 10-day-old daughter, Margaret, on July 10. The Rev. Mr. Hemmers was recently ordained to the diaconate.

## Births

The Rev. Robert L. Bettinger and Mrs. Bettinger, of Christ Church, Westerly, R. I., announce the birth of their fourth child and third daughter, Sarah Christine, on July 30.

The Rev. James L. Lowery, Jr. and Mrs. Lowery, of Grace Church, Elmira, N. Y., announce the birth of their first child and daughter, Monique, on June 21.

The Rev. Raymond L. Sturm and Mrs. Sturm, of St. Paul's Church, Logan, Ohio, and the Church of the Epiphany, Nelsonville, announce the birth of their third son and fourth child, Nathan Loring, on July 27.

## Missionaries

The Rev. Thomas M. Anthony, formerly in Costa Rica, is now in Puerto Rico. Address: Apartado 932, Caguas, P. R.

The Rev. Robert S. Shanke, Jr. is now on terminal furlough after three years as priest in charge of St. Andrew's Mission, Tetlin, Alaska. He may be addressed at his parents' residence: 209 E. High St., Orrville, Ohio.

## Changes of Address

The Rev. David L. Anderson, who has been on sabbatical leave while doing research in nuclear physics at Harvard, has returned to Oberlin College, where he is professor of physics. He also assists the rector of Christ Church, Oberlin, Ohio. Formerly addressed in Winchester, Mass., he may now be addressed at 436 Morgan St., Oberlin, Ohio.

The Rev. Robert B. Greene, formerly addressed in Whiterocks, Utah, may now be addressed in Randlett, Utah. He works at the Church of the Holy Spirit, Randlett, and St. Elizabeth's, Whiterocks, among the Ute Indians on the Uintah and Ouray Reservation. Mr. Phillip Allen of South Dakota is the new lay assistant and will be stationed at Whiterocks.

The Rev. William B. Kennison, who is serving Trinity Church, Sharon Springs, N. Y., may now be addressed at 111 Cliff St., Canajoharie, N. Y.

St. Paul's Church, Grand Rapids, Mich., located for 91 years at 610 Turner Ave. N.W., has been rebuilt at 3412 Leonard St. N. W., Grand Rapids 4, and mail for the church should be sent there. Personal mail for the Rev. John C. R. Peterson, rector, should be sent as before to 844 Richmond St. N.W. This arrangement will continue until a new rectory is built on the church property.

The Rev. William E. Soule, retired priest of the diocese of Connecticut, recently addressed in Stratford, Conn., may again be addressed at 25 Prospect St., Waterbury 2, Conn.

The Rev. William R. D. Turkington, OHC, is now stationed as prior at Mount Calvary Retreat House. Address: Mount Calvary, Box 1296, Santa Barbara, Calif.

## Senior Citizens

Mrs. Thomas Jackson, oldest resident of the village of Dexter, in the diocese of Central New York, recently celebrated her 95th birthday. She has been active at All Saints' Church, Dexter, for more than 57 years, still does her own housework, and looks after the needs of two boarders. Her husband died in 1905; their only child, in 1953.

## Resignations

The Rev. George B. Macnamara, rector of Trinity Church, Bayonne, N. J., has retired because of ill health. Address after September 1: 47 Fort Washington Ave., 4, New York 32.

The Rev. Edgar L. Tiffany, vicar at St. Thomas' Church, White Sulphur Springs, W. Va., retired

# CLASSIFIED

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

## BOOKS WANTED

WILL pay reasonable price for copy of (1) Frederic G. Kenyon, *Libraries and Museums* (paper, 79 pages); (2) August Prehn, *Practical Guide to Scientific Study of German Vocabulary* (Oxford, 1913.) Reply Box L-829.\*

## COMMUNION SET WANTED

MISSION PRIEST needs Private Communion Set. Reply Box J-827.\*

## LIBRARIES

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

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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.

HOUSEMOTHER for girls 6-14 years in Church affiliated home. Standard salary, own room with private bath; Connecticut. Reply Box C-830.\*

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.\*

TEACHER of math, history, choral music. Priest preferred but not essential. Lewis Hall School, Cocoa Beach, Fla.

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

## POSITIONS WANTED

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

ORGANIST, young, single, experienced in Episcopal service, wishes position in a church and area where a part-time job would also be available. Prefer New York state. Reply Box M-828.\*

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

## RETREATS

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

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

## CLASSIFIED ADVERTISING RATES

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

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several months ago and may now be addressed at 225 Lafayette St., Lewisburg, W. Va.

The Rev. Carl J. Webb has resigned as rector of St. James' Church, Glastonbury, Conn., and may, after September 1, be addressed: 2451 Ridge Rd., Berkeley 9, Calif. In announcing the move the Rev. Mr. Webb said that he was in search of a more moderate climate where he could also engage in advance studies.

During the 10 years that he has served St. James' Church, the congregation and Sunday school have increased fourfold; the budget for parish and missions, sixfold.

### Armed Forces

Chaplain (1st Lieut.) Elmore W. Lester, formerly addressed at ELM MAAG, APO 143, San Francisco, may now be addressed: Advisory Team 35, APO 40, San Francisco.

### Other Changes

The Rev. Robert Miller, rector of St. Andrew's Memorial Church, Detroit, will be acting curate at St. John's Church, Merrow, Guildford, Surrey, England, as part of a clergy exchange program. He also hopes to study at King's College, University of London. The Rev. Geoffrey Glasscock will come from England with his family late in August, about when the Millers leave.

## DEATHS

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

The Rev. Albert Seth Cooper, retired priest of the diocese of New York, died July 6th, in Philadelphia, Pa.

Mr. Cooper was born in Camden, Del., in 1876. He was a graduate of General Theological Seminary and was ordained to the priesthood in 1902. He was an assistant at St. Mark's Church, Philadelphia, from 1902 to 1903, and served St. Eliza-

beth's Church, Philadelphia, from 1903 until 1905, when he went to China as a missionary. After 20 years of service in China, he returned to the U.S., and was rector of the Church of the Redeemer, Orangeburg, S. C., from 1925 to 1928. He was rector of St. Mary's Church, Franklin, La., from 1928 to 1940, and resident chaplain of the Convent of St. Anne, Kingston, N. Y., from 1946 to 1952. Mr. Cooper retired in 1950.

The Rev. Victor E. Holly, vicar of St. Simon's Church, Fort Worth, Texas, died May 31st, in Fort Worth.

Fr. Holly was born at Cape Haitien, Haiti, in 1904. He was the grandson of the first Bishop of Haiti, the late James Theodore Holly. Fr. Holly was a graduate of the Philadelphia Divinity School and Syracuse University. He was ordained to the priesthood in 1929, and served churches in Haiti, Pennsylvania, Nebraska, Minnesota, New York, Rhode Island, and Illinois, until 1958, when he became vicar of St. Simon's.

He is survived by his wife, Louise B. Holly, four sons, and two grandchildren.

The Rev. Francis M. Wetherill, retired priest of the diocese of Pennsylvania, died June 22d, at his Philadelphia home.

Dr. Wetherill was born in Philadelphia, in 1883. He was a graduate of the University of Pennsylvania and the General Theological Seminary, and received the S.T.M. degree from Philadelphia Divinity School. In 1936, he received the S.T.D. degree from Temple University. Dr. Wetherill was ordained to the priesthood in 1909, and served as curate at Calvary Church, Germantown, Philadelphia, from 1909 to 1912. From 1912 to 1914, he was dean of Leonard Hall (Lehigh University), and from 1914 to 1918, Dr. Wetherill was assistant rector at Christ Church, Philadelphia. He was a chaplain in the U.S. Army from 1918 to 1919. In 1919, he became rector of St. John the Baptist Church, Philadelphia, serving until 1931, when he became rector emeritus. From 1936 to 1953, he was associate rector of St. Simon's Church, Philadelphia. He retired in 1951.

Dr. Wetherill was the author of several books,

among them: *Healing in the Churches, The Heart's True Home, An Appreciation of Religious Beliefs, and Youth Welfare.*

He is survived by a daughter, Mrs. Joseph G. Lockhart, a brother, Webster, and three grandchildren. His wife, Anna, died earlier this year.

Harold Frederick Coleman, member of St. Peter's Church, Ladue, Mo., died in St. Louis, on June 30th.

Mr. Coleman was born in Buffalo, N. Y., in 1895. He was a graduate of the Governor Dummer Academy, South Byfield, Mass., and served in the coast artillery from 1916 to 1919. Mr. Coleman was senior warden of the Church of Our Saviour, Milton, Mass., for 25 years. At St. Peter's Church, Ladue, he assisted in the organization of St. Timothy's mission.

Surviving are his wife, the former Dorothy L. Graffam, and two sons, Milton and Robert.

Catherine Rutledge Willink Craighill, wife of the Rev. Francis H. Craighill, died June 20th, at her home near Hendersonville, N. C.

Mrs. Craighill was born in Savannah, Ga. She attended Simmons College, in Boston, Mass. Mrs. Craighill was active for many years in Church and community programs, and was a member of St. John in the Wilderness Church, Flat Rock, N. C. Her husband was rector of Bruton Parish, Williamsburg, Va., from 1938 until his retirement in 1956.

In addition to her husband, Mrs. Craighill is survived by a daughter and a son.

John Lewis Ubil, communicant of St. Mark's Church, St. Paul, Va., died June 28th, at the age of 83.

Mr. Ubil was purchasing agent for the Clinchfield Coal Company until his retirement. He served as treasurer of St. Mark's for the past 45 years, and willed the bulk of his estate to the church.

Surviving is a brother, Harry G., of Philadelphia.

## 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. Livesoy, 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, Sat 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

### 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

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

**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

**ASCENSION** 1133 N. LaSalle Street  
 Rev. F. William Orrick  
 Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys  
 MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
 9:30; C Sat 4:30-5:30 & 7:30-8:30

**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. 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); 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; 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.

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. IGNATIUS'** Rev. Charles A. Weatherby, r  
 87th Street, one block west of Broadway  
 Sun MP & Sung Mass 10; Thurs MP & Mass 7:15

**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**

**TRINITY** Rev. John Heuss, D.D., r  
 Broadway & Wall St.  
 Rev. Bernard C. Newman, S.T.D., v  
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
 MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
 EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
 Rev. Robert C. Hunsicker, v  
 Sun HC 8, MP HC Ser 10; Weekdays HC (with  
 MP) 8, 12:05 (HD also at 7:30); Int & Bible  
 Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
 4:30-5:30; Organ Recital Wed 12:30

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
 Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
 Sun 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

**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 Ev 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

**FOND DU LAC, WIS.**  
**ST. PAUL'S CATHEDRAL** West Division St.  
 Very Rev. John E. Gulick, D.D., dean  
 Sun Masses 7:30, 9:30; Daily Mass 7:15, ex Mon &  
 Wed Mass at 9; C Sat 4:30

**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



ALL SAINTS' CHURCH  
 SAN DIEGO, CALIF.