

# The Living CHURCH

June 21, 1964

25 cents

**Needed:**

**Freedom to Be**

**a Culture** [p. 8]

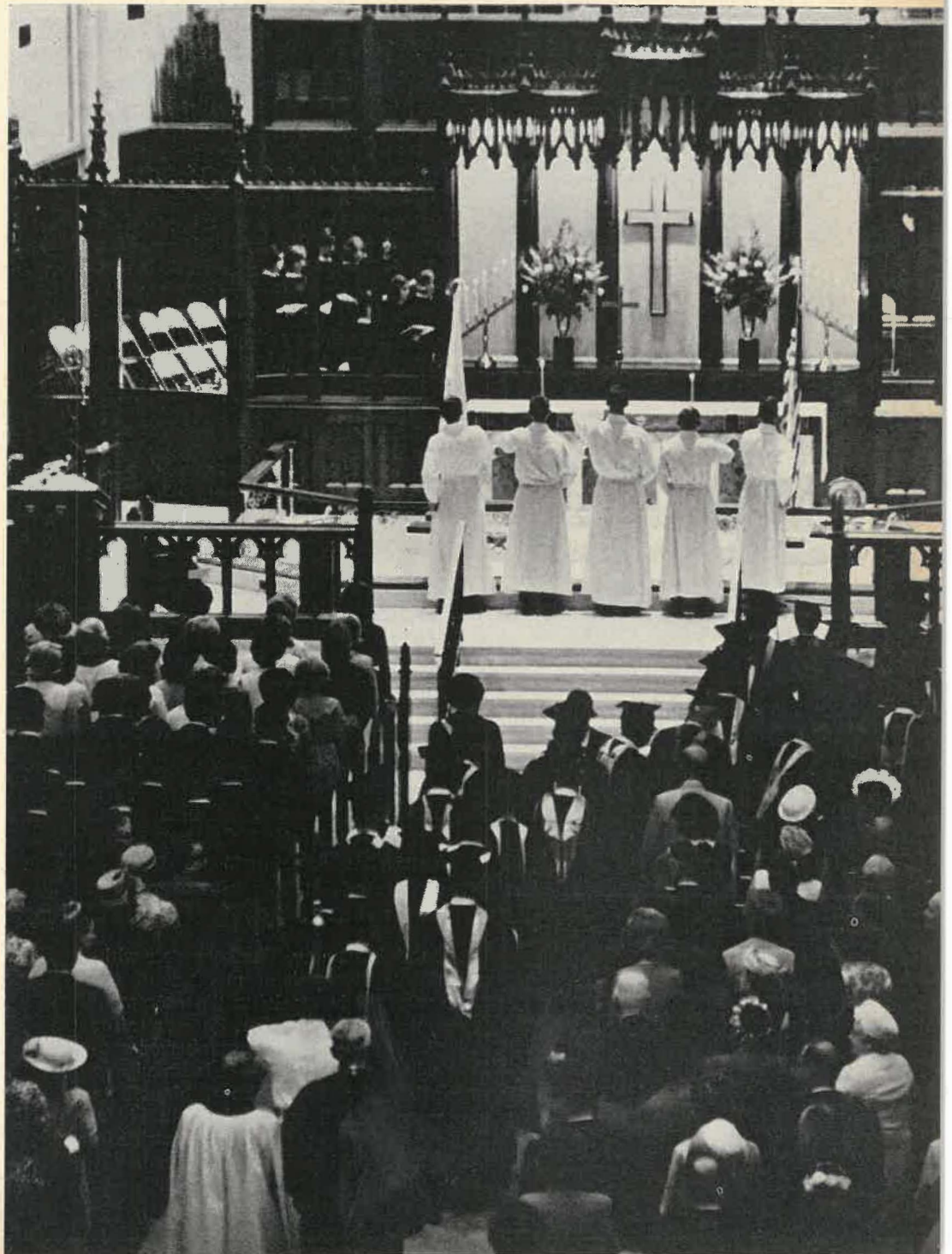
**Needed:**

**Honesty**

**in the Prayer**

**Book** [p. 10]

Lovett School's baccalaureate service at the Atlanta cathedral: A statement of protest was issued [see p. 6].



# Hooker and the Anglican Tradition

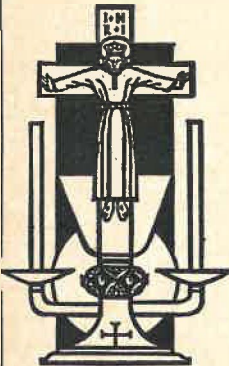
By JOHN S. MARSHALL  
THE UNIVERSITY OF THE SOUTH

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"The gratitude of all who wish to see basic Anglicanism expounded is due to the author for his book . . . I particularly appreciate the thoroughness of his investigation into the Thomistic aspect of Hooker's thinking, and the way in which he shows how Hooker freely treated the inheritance of the past."

*The Rt. Rev. Henry R. McAdoo  
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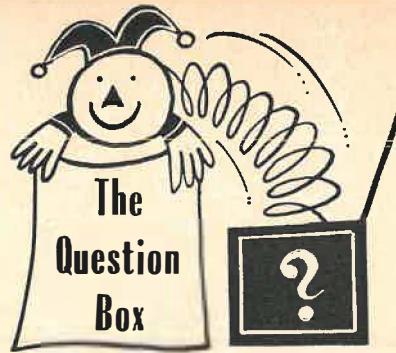
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We do not promise to answer every question submitted.

### Why isn't our Presiding Bishop an archbishop?

Because the Protestant Episcopal Church in the United States of America has not chosen to make him an archbishop in either office or name. Some Churchmen argue that he is an archbishop in office and therefore ought to be so designated by title. According to their argument, he is the chief bishop of a Province of the Church, and this is precisely what an archbishop is. But within Anglican tradition and usage an archbishop has a primacy of jurisdiction within his Province which the American Church has not assigned to its Presiding Bishop. The title it gives him, "Presiding Bishop," describes him as the Church's chief presiding or executive officer, without implying that he has any jurisdictional authority over his brother bishops.

? ? ?

Is there any reason why the celebrant at the Eucharist should administer in both kinds to all lay servers within the sanctuary when there is another priest or a deacon present to administer the cup to members of the congregation? May not the assisting priest or deacon administer the cup to servers, too?

Certainly he may. The lay server within the sanctuary is a member of the congregation in receiving the sacrament—no more, less, or other. Sometimes for physical reasons—space, number of people within the rail, etc.—it is practically expedient for the celebrant himself to communicate all servers in both kinds. In any event, no sacramental doctrine or liturgical principle is at stake here.

# The Living CHURCH

Volume 148      Established 1878      Number 25

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

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### DEPARTMENTS

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### FEATURE

Renewed Hope  
Reprint from the Ripon Alumnus 8

## THINGS TO COME

### June

- 21. Fourth Sunday after Trinity
- 24. Nativity of St. John Baptist
- 28. Fifth Sunday after Trinity
- 29. St. Peter

### July

- 4. Independence Day
- 5. Sixth Sunday after Trinity
- 12. Seventh Sunday after Trinity
- 19. Eighth Sunday after Trinity
- 25. St. James
- 26. Ninth Sunday after Trinity

### August

- 2. Tenth Sunday after Trinity
- 6. The Transfiguration
- 9. Eleventh Sunday after Trinity
- 16. Twelfth Sunday after Trinity
- 23. Thirteenth 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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# LETTERS

Most letters are abridged by the editors.

## Attention, Librarians

I have been asked to prepare for THE LIVING CHURCH an article on mail-order libraries serving Churchpeople, laymen as well as clergymen. Two such I know of: the Margaret Peabody Lending Library, Fond du Lac, Wis., and the General Theological Library, Boston, which latter caters to a wider clientele, also. Whether there be others that lend books to laymen and clergymen on a Churchwide scale I know not. If so, I should appreciate having their names and addresses, together with full particulars as to type of collection, service coverage, borrowing privileges, etc.

(Rev.) FRANCIS C. LIGHTBOURN  
Librarian, University Club of Chicago  
76 E. Monroe St.,  
Chicago 3, Ill.

## Prayer in All Places

There is altogether too much confusion these days over the recent Supreme Court decisions on prayer in the public schools.

As loyal citizens of the state, only occasionally given to civil disobedience, it behooves us to quickly remedy an unfortunate oversight in the wording of our liturgy.

Therefore, I submit for consideration the following addition to be made to the preface of the Consecration in our service of Holy Communion:

"It is very meet, right and our bounden duty, that we should at all times and in all places (except in the public schools) give thanks unto thee O Lord. . . ."

(Rev.) WILLIAM S. REISMAN  
Rector, St. Philips in the Highlands  
Garrison, N. Y.

**Editor's comment:** We agree with Fr. Reisman that there has been altogether too much confusion over the Supreme Court decision, but we are afraid that he shares in it. We have heard of no decision of any court, and of no law, which would attempt to prevent any man from praying anywhere. We know of no way in which legal forces *could* prevent any man's prayer. But then we do not think that government-provided prayer is the only kind there is. We don't even think that prayer has to be made aloud for God to hear it. If Christians must pray in all times and places, why doesn't the bus conductor at least conduct a hymn-sing and the traffic policeman hold a prayer meeting during the red light?

## Help to Be Had

In your issue of May 10th, Mr. Albert E. Clark of Bridport, Vt., requests guidance in the field of Church music for those who serve in small churches.

For his benefit and also for the benefit of others who may be unaware of the material that does exist may I point out that the Joint Commission on Church Music over the years has consistently provided booklets on wedding music, music for funerals, lists of anthems, canticle setting, and organ com-

positions arranged to meet such needs. It also has conducted week-long schools or conferences in various parts of the country (this year in Maryland) for persons who desire such help.

Full information of its publications can be obtained by writing the secretary of the Commission, Mr. Paul Allen Beymer, c/o Christ Church, Shaker Heights, Ohio.

(Rev.) JOHN W. NORRIS  
Wilder, Vt.

## But Two Are

Perhaps by now you have been deluged with letters from paperback devotees of the late Charles Williams. (I sincerely hope so—may their tribe increase!) May I, too, point out that Dr. Page's statement [L.C., May 17th] that the novels of Charles Williams are not available in paperback should be corrected to the following degree: the Noonday Press has issued *The Greater Trumps* and *All Hallows Eve*.

(Rev.) ROBERT C. AYERS  
Episcopal chaplain, Syracuse University  
Syracuse, N. Y.

## May 31st Cover

It is altogether flattering to be made a "Rev." and to be confused with the young and handsome rector of St. Michael's Church, Charleston, on the cover of the May 31st issue of THE LIVING CHURCH.

You have no doubt by now heard from many of your Charleston and St. Michael's irate readers telling you that the gentleman on the far right of the group before the St. Michael's tower on the Charleston Tele-

phone Director cover which you have reproduced is the Rev. Richard C. Fell, able and popular rector of the oldest church site in the historic city by the sea. (St. Philip's, the oldest Episcopal church in the state originally occupied this site.)

You will want to apologize to Mr. Fell, I am sure, and I only hope he won't sue you for libel. I wouldn't blame him, though I will defend you in court, since the honors are mine. Since I did suggest to the Charleston office of the telephone company that they send you this picture, I feel I owe you this defense.

(No-Rev.) CHARLES E. THOMAS  
Greenville, S. C.

**Editor's comment:** We indeed have had comments on that cover [L.C., June 14th].

## On Angels and Angles

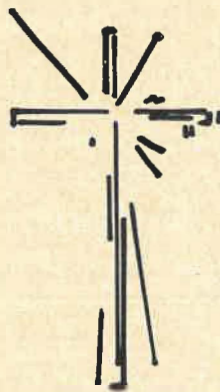
What a cover on Whitsunday; the Birthday of the Church!

The silly explanation introducing Dr. Thomas Van B. Barrett and his article which says nothing and tries so hard to be funny.

Is this a sample of what we are to expect of THE LIVING CHURCH, which has stood for all that is fine and been a source of inspiration in the past. How can we teach our children respect and true values, when they see our leaders descending to poking fun and making light of sacred things.

There are plenty of "funnies" (?) on the news stands.

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# The Living Church

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

Fourth Sunday after Trinity  
June 21, 1964

## LOS ANGELES

### Fr. Rusack Elected

On the third ballot, the Rev. Robert C. Rusack, rector of St. Augustine-by-the-Sea, Santa Monica, Calif., was elected Suffragan Bishop of the diocese of Los Angeles on June 10th.

The election took place in St. Paul's Cathedral during a special meeting of the annual convention of the diocese, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, presiding.

After his election, Fr. Rusack said he would meet with Bishop Bloy, talk with his family, and "go to His altar, get down on my knees, and pray" before deciding if he should accept the election.

Fr. Rusack, 38, is married to the former Janice Overfield. They have two children.

He received his education at Hobart College, the General Theological Seminary, and St. Augustine's College, in England. He was ordained priest in Montana in 1951 and served as vicar of St. James' Church, Deer Lodge, Mont., St. Andrew's, Philipsburg, and St. Barnabas', Drummond, until 1957. He became rector of St. Augustine's-by-the-Sea in 1958.

In the diocese of Los Angeles, Fr. Rusack has been a member of the executive council, chairman of the department of schools, and member of the council on Holy Matrimony, architectural commission, capital fund drive commission, corporation of St. Paul's Cathedral, board of managers, Episcopal Home for the Aged, department of college work, and the department of Christian education.

## MONTANA

### Church Stricken, but Serves

Episcopal churches in flood-stricken Montana have been damaged, along with their communities, but where possible have served to help victims of the disaster. St. Matthew's Church, Columbia Falls, has been used as a relief center for the distribution of clothing. Its physical plant was not damaged, but many of its parishioners lost their homes and possessions.

The church and rectory of St. Stephen's Church, Choteau, were under four feet of water at latest report. Two thousand

## Los Angeles Election

Nominees	Ballot		1st		2d		3d	
	C.	L.	C.	L.	C.	L.	C.	L.
Kenneth W. Cary .....	4	9	withdrew*					
R. Parker Jones .....	59	124	46	91	withdrew			
<b>Robert C. Rusack</b> .....	<b>69</b>	<b>136</b>	<b>96</b>	<b>200</b>	128	289		
John H. M. Yamazaki .....	66	128	62	143	93	167		
J. Ogden Hoffman .....	34	61	17	27	withdrew			
Robert A. Tourigney .....	2	11	3	5	withdrew			
Michael J. Francis .....	1	3	0	2	withdrew			
<b>Totals</b> .....	<b>235</b>	<b>472</b>	<b>224</b>	<b>468</b>	<b>121</b>	<b>456</b>		
<b>Necessary to Elect</b> .....	<b>118</b>	<b>237</b>	<b>113</b>	<b>235</b>	<b>111</b>	<b>229</b>		

\*The Rev. Kenneth Cary withdrew before the first ballot was cast.

people of that community found safety from the flood in a Mormon church. Choteau was completely isolated and without communications.

## EPISCOPATE

### Bishop Kinsolving

The physical condition of the Rt. Rev. Arthur B. Kinsolving II, retired Bishop of Arizona, has been worsening following a serious set-back he suffered on Sunday, May 24th, in Carmel, Calif., where the Kinsolvings leased a home.

The bishop had been recovering from brain surgery done on May 6, 1963. He was well enough early this year to travel to New York City, where he visited relatives and saw his son, William Lee Kinsolving, in a Broadway production.

Near the Kinsolvings are their other son, the Rev. Charles Lester Kinsolving, priest-in-charge of the Church of the Holy Spirit, Salinas, Calif., and the bishop's brother, Charles M., who resides in Carmel. William Kinsolving flew from New York to be with his parents.

### Mississippi Bishop Has Heart Attack

At press time, the Rt. Rev. Duncan Montgomery Gray, Bishop of Mississippi, is reported to be in "grave condition" in St. Dominic's Hospital, Jackson, Miss.

On June 4th, Bishop Gray suffered a heart attack and complications. It was his second such attack in a month's time. Reports are that the second one may have been followed by an infection.

## HAITI

### Bishop Voegeli Corrects Misinformation

Considerable and sensational misinformation has been published within recent weeks in both the secular and religious press concerning the expulsion of the Rt. Rev. Charles A. Voegeli, Bishop of Haiti, from Haiti [L.C., June 7th]. Bishop Voegeli stated emphatically, to a representative of THE LIVING CHURCH on June 8th, that up to that time no member of the press had interviewed him, and that much of what has been reported concerning his expulsion from Haiti has been "made up." This includes the widely circulated report that he has asked the U. S. State Department to make no protest to the Haitian government. The apparent basis of this completely false report is the fact that he himself has made no protest to the State Department.

The bishop's only interview with the press, at least prior to June 8th, was that which he gave THE LIVING CHURCH reporter. In the course of this interview, he made the following statements:

(1) "I left Haiti apparently at the request of the government. Two officers came to my office and gave me two hours to get ready to be at the airport. No reasons for my expulsion were given. Under those circumstances I left voluntarily."

(2) "More recent information seems to indicate that one or several members of the clergy may be involved, and this for political reasons and personal advantage. It was not anti-American."

(3) "There has been no persecution of the Church, although some pressures

have been brought to bear upon it. The clergy and people are carrying on the Church's ministry, and I hope to be able to return once the situation is clarified."

Bishop Voegeli also corrected some statistics that have appeared in the press. The missionary district of Haiti has 82 congregations and 60 schools. All but three of the clergy are Haitians. There are two deacons.

**QUINCY**

**Enthronement in New Cathedral**

In a colorful service based on ancient traditions of the Church, the Rt. Rev. Francis William Lickfield, Bishop of Quincy since 1958, was enthroned in Peoria's new Cathedral Church of St. Paul on May 23d. At the same service the Very Rev. Gordon E. Gillett, rector of St. Paul's since 1948, was installed as dean of the cathedral. The ceremonies commemorated a geographic moving. The cathedral of the diocese was at Quincy until early 1962, when more centrally located St. Paul's, Peoria, was chosen by the synod of the diocese to be the cathedral.

After knocking three times with his staff on the door of the cathedral, the bishop entered to be formally greeted by the dean, the Cathedral chapter, and clergy of the diocese. When the bishop had been seated in his throne by Dean Gillett the congregation shouted "God bless our bishop!" and a fanfare of trumpets announced that he had taken his place in the cathedral.

Present for the enthronement was Bishop Burrill of Chicago, preacher at the service, and Bishop Chambers of Springfield. Representatives of the community and of other religious bodies included the Rev. E. L. Grzybowski, vice chancellor of the Roman Catholic diocese



Bishop Lickfield, center right, attended by the Rev. George DeGraff, on his right, and the Rev. Frederick Figge, on his left, petitions to be enthroned in the cathedra of the new cathedral. Now Quincy is seated in Peoria.

of Peoria; the Rev. Ernest Arambiges of All Saints' Greek Orthodox Church; the Rev. Robert Thornberg, president of the Peoria Council of Churches; the Rev. John Story, executive secretary of the council; Mayor Robert G. Day, and Dr. Talman W. VanArsdale, Jr., president of Bradley University.

**CHURCH ARMY**

**In the Family**

Captain and Sister (Mrs.) Rodger G. Larson were commissioned in the Church Army on May 21st, in what was probably the first joint commissioning of a husband and wife as officers of the Church Army in its history. The officiants were the Rt. Rev. Charles W. MacLean, D.D., Suffragan Bishop of Long Island, and Captain Robert Jones, national director of the Church Army. The Rev. William J. Coulter, director of training, was the presenter.

Captain and Sister Larson are assigned to the diocese of Damaraland in South West Africa. Captain Larson will teach science and mathematics in the high school and Sister Larson will teach nursing in the school and hospital attached to the Ovamboland Mission in Odibo.

Prior to enlistment in the Church Army Captain Larson was with Westinghouse Electric as an engineer and Sister Larson was a public health nurse.



The Larsons with Bishop MacLean: Commissioned for Damaraland.

**The Living Church Development Program**

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

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\$9,831.56

**WESTERN NEW YORK**

**Bishop Inaugurates Lectureship**

The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, was the lecturer at Trinity College, Toronto, June 2d-4th, inaugurating a new lectureship named in honor of the Rt. Rev. Charles Henry Brent, late Bishop of Western New York.

Bishop Scaife, whose lectures dealt with the general subject of the Orthodox Churches, was chosen to inaugurate this new series of lectures because he not only is a successor to Bishop Brent of Western New York, but also because, like Bishop Brent, Bishop Scaife is a leader in ecumenical activities. Bishop Brent is regarded as one of the 20th century's pioneers of the ecumenical movement and served as Bishop of Western New York from 1918 to 1929. Bishop Brent was born in Canada and was graduated from Trinity College.

**MASSACHUSETTS**

**Quiet Revolution**

All of the constructive work for civil rights does not have to be violent, sensational, or noisy, according to John F. Warner, a free-lance writer. In an article in the *Saturday Review* of May 16th, entitled "The Quiet Revolution," Mr. Warner tells the story of an Episcopal priest who believes that "education is a crucial factor in the race program"—and is doing something about it. The priest



is the Rev. Cornelius Hastie, white rector of St. James' Church, Roxbury, Mass., in the heart of Boston's Negro ghetto.

In the parish hall, Fr. Hastie provides an educational After School Program to supplement what the neighborhood children get in the public schools. Regular classes are available for children of kindergarten and elementary school age, and tutorial help is offered to high-school students.

Answering widespread criticism of the Boston public schools in the predominantly Negro areas, one school spokesman said recently, "Our problem is not inferior schools but inferior students." To this Fr. Hastie retorted, "Why is it that in all of Boston last year only two Negroes could pass the Boston Latin School entrance examination? The only answer I can find is, they aren't being properly prepared."

#### **ESCRU**

### **Lovett Baccalaureate Protested**

The steering committee of the Atlanta chapter of ESCRU (Episcopal Society for Cultural and Racial Unity) has issued a statement protesting the holding of the baccalaureate service for the senior class of Lovett School at the Cathedral of St. Philip, in Atlanta [see cover]. The statement "protests this recognition granted the Lovett School by the Cathedral of St. Philip, which is the headquarters of the diocese of Atlanta. Lovett has the special distinction of separating itself from the Church's teaching in regard to race, and disassociating itself from the Church whose facilities it now seeks to use."

Signers of the statement were: Charles L. Shorter, M.D.; Ambrose H. Pendergrast; Henry W. Robinson, D.D.S.; Earl J. Metzger, Jr.; Melvin D. Kennedy, Ph.D.; Mrs. D. H. Borner; and Leo R. Shelton, M.D., chairman of the ESCRU steering committee.

The Rt. Rev. Charles E. Bennison (second from right), Bishop of Western Michigan, was a special guest of Albion College (Mich.) at the initial performance of *The Summons*, on May 24th. Discussing the performance with the bishop were (from left): Dr. Louis W. Norris, president of Albion; Prof. Anthony Taffs, of the Albion music staff; and the Rev. Robert McDougall, rector of St. James' Parish, in the city of Albion. The Episcopal Church Society supported the writing of the composition for the production. Prof. Taffs composed the music and Dr. James Brock of San Fernando Valley State Teachers' College, in California, wrote the libretto. *The Summons* is a one-act opera for modern dance based on the story of *Everyman*. Dr. Brock was confirmed recently.

#### **ACU**

### **"Anglican Aggiornamento"**

"*Aggiornamento* in the Anglican Communion" will be the central theme of the Margaret Hall Seminar, to be held from June 22d to 26th. Sessions are to be held at Margaret Hall School, Versailles, Ky., and the topic will be presented by the Rev. J. V. Langmead Casserley of the faculty of Seabury-Western Seminary.

The Rev. Thomas Talley of the Nashotah House faculty will lead a discussion on the Church's initiatory rites. Dr. William H. Dunphy will be the leader in the consideration of "The Incarnation and the Race Question."

The Margaret Hall Seminar is sponsored annually by the American Church Union and is under the direction of the Rev. F. William Orrick, Chicago.

#### **ECUMENICAL**

### **The U. S. and Elsewhere**

**YMCA — CYO:** A unique plea for unity in areas of witness and service was proposed recently to Roman Catholic and Episcopal clergymen at an "ecumenical banquet" in San Francisco. The Rev. George Hagmaier, C.S.P., associate director of the Paulist Institute for Religious Research in New York, made the following proposals: (1) The possible merger of the Young Men's Christian

Association (YMCA) and the 8-million-member Catholic Youth Organization (CYO). (2) Unified religious campaigns against alcoholism, pornography, and indecent films. (3) Study of the possibility of Church groups working with Masonic welfare programs. (4) Establishment of interreligious family clinics. (5) Joint legislative recommendations on civil rights and other issues.

Among the 100 clergymen present were the Most Rev. Joseph T. McGucken, Archbishop of the Roman Catholic archdiocese of San Francisco, and the Rt. Rev. James A. Pike, Episcopal Bishop of California.

Fr. Hagmaier, a professor of religious education at the Catholic University of America in Washington, D. C., said, "Apart from the successes of our highly technical theological conversations, one of the best tests of our readiness to approach common causes with confidence is the willingness of the churches to involve themselves in closer collaboration within the areas of social justice and community welfare—in short, a more unified dissemination of the corporal works of mercy."

[RNS]

**London:** The Modern Churchmen's Union, a body of liberal-minded Anglicans in England, has issued a statement urging that intercommunion between the Church of England and the Methodist Church in England should be established as soon as the Anglican National Assembly and the Methodist Conference agree to proceed with union plans. Present union plans, which were tentatively approved by both Churches last year, call for a service of reconciliation as a prerequisite to intercommunion, which would not take place until 1965, with full organic union to become effective as soon as details can be worked out. The Churchmen's Union in its statement justifies the creation of intercommunion prior to full organic union on the ground that this would be in accord with the present Anglican custom of permitting intercommunion at conferences concerned with unity.

[RNS]

**Germany:** The distinguished Jesuit theologian and ecumenist, Fr. Karl Rahner, S.J., set forth recently in a radio address several practical ways in which Roman Catholic and non-Roman Christians can cooperate, in order "to give form to the efforts for Christian unity." He said that these should include development of a common version of the Bible, joint social work programs, and cooperation in foreign missions. He said further that the Churches should seek an agreement on mixed marriages and a consensus on their main doctrinal points held in common.

[EPS]

**Kentucky:** In Richmond, Ky., five churches representing as many major Churches are located within the proverbial "stone's throw" of one another. But

they do not throw stones—proverbially, figuratively, or literally. On a recent Sunday, their five pastors exchanged pulpits, each going to the church which he had drawn by lot the preceding Saturday. Churches involved were Episcopal, Methodist, Christian, Presbyterian, and Baptist. Reaction was generally favorable. A Methodist teenager thought “it was nice.” A lady of the Episcopal parish remarked, “Sometimes we become so involved with our own churches we fail to know our neighbors, and then a Sunday, such as yesterday, is given to us.”

#### INDIAN AFFAIRS

### “Drums Along the Potomac”

The walls and rafters of the National Cathedral in Washington, D. C., echoed with unusual sounds on Sunday, May 10th. A large Pueblo drum provided the accompaniment for the choir of St. Christopher's Mission to the Navajo, Bluff, Utah, when they sang parts of an Indian-music Mass and a hymn in Navajo at a special service for American Indians. The choir was led by the Rev. Wayne Pontious, vicar of St. Christopher's.

The invitation to sing during the American Indian Capital Conference on Poverty gave 19 Navajo members of the choir an opportunity to travel far from the reservation for the first, and perhaps the only, time in their lives. Due to the efforts of Fr. Pontious, air travel was provided by friends of the mission, and the party of 29 arrived in Washington on Saturday. Cathedral parishioners afforded them hospitality.

After singing at the cathedral the group sang at Bolling Air Force Base. They were escorted by Rep. Laurence J. Burton of Utah, who later took them to the Washington Zoological Park where the seals and the original Smoky-the-bear, who came out of Navajoland, proved to be the main attractions.

On Monday the group was escorted by Congressman Burton to the steps of the Capitol Building, where they repeated their program.

On Tuesday they flew to New York, where hospitality was arranged by the rector of St. Alban's Church in Brooklyn. After an afternoon at the World's Fair the youngsters were given a warm welcome in the homes of parishioners of the church.

#### SEMINARIES

### “B.D.” = “Being Devoted”

At their senior banquet, the students who are graduating from the Episcopal Theological Seminary in Kentucky presented their wives with diplomas conferring on them a B.D. degree, which signifies “Being Devoted.” The diplomas, which were the art work of John Storck,



St. Christopher's choir on the steps of the Capitol. Unusual sounds at the National Cathedral.

one of the seniors, contained the following text:

Know all men by these presents: in appreciation of her loyal support, untiring devotion, and constant affection for these three years; for which I, the undersigned, am devoutly grateful, and without said help my own accomplishment would have been impossible. I therefore do admit her to the honorable and honorary degree *Being Devoted*—and to all the privileges and benefits of the same in testimony whereof I have on this the 13th day of May in the year of grace nineteen hundred and sixty four set both hand and seal—

### Berkeley Dedicates New Dormitory

One of the highlights of the commencement of the Berkeley Divinity School, New Haven, Conn., was the dedication on June 1st of a new dormitory for married students. The new building, which will house six couples in four-room apartments, will be ready for occupancy in September. It is the first addition to the school plant since the academic building and library, Urban Hall, was completed in 1957.

Some 30 men received degrees, diplomas, and certificates at the commencement exercises on June 2d. The Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts, gave the commencement address. The Rt. Rev. Walter H. Gray, Bishop of Connecticut and chairman of the board of trustees, presided and presented diplomas.

Two men, who come from opposite ends of the country and both studied at Berkeley, were awarded honorary Doctor of Divinity degrees. They are the Rev. Leslie Walter Hodder, rector emeritus of St. Thomas Church, Hanover, N. H., and the Rev. Raymond Parker Jones, rector of St. Alban's Church, Los Angeles.

## CONVENTIONS

#### LEXINGTON

### Another Vote for Women

The annual convention of the diocese of Lexington was held May 6th at the Church of the Holy Nativity, Georgetown, Ky., during the church's centennial observance.

The Rt. Rev. William R. Moody, Bishop of Lexington, called upon the delegates and visitors to reach out to the communities where they live and work. “Do not be afraid of a touch of the world in your parish life. Remember that the parish church . . . is in the world to be a witness for the power of God to the world. . . . Christ is the door, and his interests are as broad as life itself. When we narrow the door so that the fullness of the life of the community can not get in, then we do so at our own peril. Strain out part of the life of the community by narrowing the door, and that which you have strained out will remain unblessed, and, in the end, to our curse.”

The following resolutions were adopted by the convention:

- ✓ That the clergy and congregations of the diocese do everything possible to develop dialogue between the leaders of the races, to remove unfounded fears, and to help shape the revolution according to the will of our Lord Jesus Christ.
- ✓ That the convention memorialize General Convention to amend its constitution to allow lay women as well as lay men to serve as deputies to the House of Deputies.
- ✓ That the diocese memorialize General Convention to make provision for the order of deacons in its membership, because the increasing number of laymen seeking greater service to the Church in the diaconate, which renders them ineligible to sit in General Convention.
- ✓ That the convention extend congratulations to the Rev. Canon Allen Person, senior active resident priest of the diocese, on his 25th convention attendance.

#### WESTERN MICHIGAN

### Open Doors Insufficient

Delegates attending the annual convention of the diocese of Western Michigan in Traverse City, May 19th and 20th, voted three to one to change the see city of the diocese from Grand Rapids to Kalamazoo. This action followed a 2½-year study by diocesan committees. In a statement issued to the press, the Rt. Rev. Charles E. Bennison, diocesan, said:

“The action of the convention in moving the center of the diocese to Kalamazoo is in keeping with the rapid growth of this part of the state. Thanks to the excellent highway system we now enjoy, Kalamazoo is within easy reach of all parts of the diocese. We also will be able to have . . . a large area strategically

*Continued on page 11*

# Renewed

that the

The wind that blows is no longer clean and pure; it is full of soot and industrial fumes. The tall grass no longer waves and the clear blue waters are channeled into underground sewers. Much of the old life is changing. Yet much of it lives on, even in the city. There are more Indians alive today than there were at the end of the Indian wars in the early 1890s. It is a rapidly changing world that the First American faces; but he faces it as a member of a far from vanishing race.

Few know this better than the Rev. Peter John Powell, the director of American Indian work for the diocese of Chicago. In his work, Fr. Powell deals with an American Indian community of more than 9,500, called by some the fourth largest Indian "reservation" in the country.

Actually, of course, it isn't a reservation at all. But Chicago has an Indian population larger than any other city except Los Angeles. Most Indians have come to the cities since 1953, the year that saw the initiation of the Indian Bureau's relocation program. Most of them have been affected by the severe loss of their tribal lands between 1953 and 1960. Our national Indian population is now twice as large as it was in the 1880s. However, Indian people have lost almost two-thirds of their land base



The Rev. Peter J. Powell

since 1887. It is inevitable, then, that some tribesmen must seek employment in the cities.

"The majority of our Indians in Chicago" says Fr. Powell, "look forward to returning 'home'—that is, to the reservation areas. To Indians, land continues to stand for existence, for identity, for a place of belonging. Thus the lands will continue to be 'home.' In most cases, Indians are in the cities because the lands back home have not, as yet, been sufficiently developed."

When they do get to the cities, Indians often find it rough sledding. This is where Fr. Powell and his staff at St. Augustine's Center can help. Providing emergency cash assistance; locating jobs; aiding with food and clothing, legal and medical aid, and funds for scholarships; providing helpful advice when it is asked for—these are the areas where priest and staff provide needed help.

"Rarely have Indian families failed to repay loans they have made from us," Fr. Powell remarked. "The same is true on a larger scale. Indians have an outstanding record of repayment of government loans, and are considered excellent credit risks by the government."

Fr. Powell's interest in Indians has been life-long. The son of a parish priest, he was born in Bryn Mawr, Pa. His first direct contact with Indians came in 1941 when, at the age of 13, he worked on the Crow Creek reservation in South Dakota. In 1943 he began working as a catechist among the Navajos in Arizona. After his graduation from Ripon, followed by three years at Nashotah House, Fr. Powell was ordained to the priesthood in 1953. Assigned to St. Timothy's Church in Chicago, he quickly became interested in the plight of the Indians in that city. In May, 1961, Fr. Powell founded St. Augustine's Center on Chicago's north side, in an area heavily populated with Indians. Since then his work has attracted nation-wide attention. He has been the subject of scores of newspaper and magazine articles and has been featured on a number of radio and TV shows.

Fr. Powell believes strongly that much of traditional Indian culture will continue to survive.

"After over 150 years of attempting to

Reprinted from the

force the Indian into the white Anglo-Saxon mold, the First Americans and their tribal cultures still continue to survive," he adds.

"Indians possess a rich, deep natural spirituality. The Church has built upon that spirituality, respecting the old ways, and pointing out that the older pre-Christian sacred ways were God's preparation for His perfect revelation of Himself in His Son."

This attitude has won Fr. Powell tremendous respect among Indians, not only in Chicago, but throughout the west. He is the first white man to be elected to membership in the Chief's Society of the Northern Cheyenne tribe in Montana. The Cheyennes named him Stone Forehead, the name of the old-time Cheyenne priest-chieftain who brought about Custer's fall. Cheyenne tradition says that Custer vowed on the sacred arrows, "the ark of the Cheyenne nation," that he would not fight the Indians again. While he was vowing this, he was secretly attempting to surround the Cheyenne camp. The Indians escaped. However, they believe that this lie of Custer's, made under the sacred arrows, ultimately brought about his death at the Little Big Horn. There, on a hot June day in 1876, the Cheyennes and their Sioux allies wiped out the Seventh Cavalry.

The various Indian cultures (there are more than 250 different tribes), as described by Fr. Powell, are fascinating ones. In a number of ways they are better than that of the white man who supplanted him on the continent. The Indian, for instance, does not believe that a person should superimpose his will on another.

This can lead to difficulty. There are some whites, for example, who regard Indians as lacking in ambition. There are many cases where Indians have refused job promotions that would have made



# ope

ay continue as a culture

College Alumnus

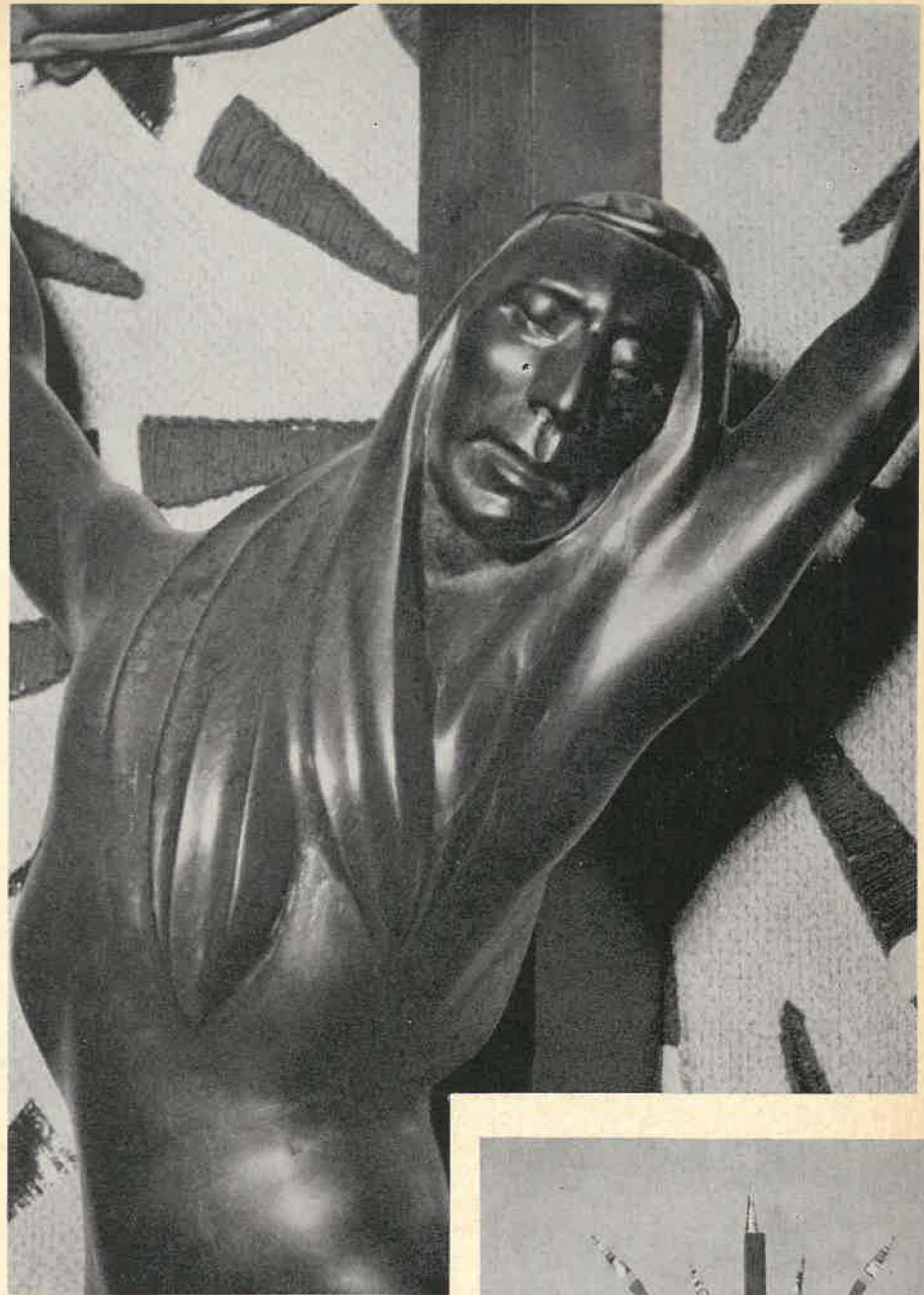
them foremen or group leaders. Why? Because Indians largely believe that leadership is something that evolves from the group, rather than one individual imposing his will on the group as a whole. True leadership implies that there is the consent of the others in the group.

"The chiefs of the Cheyennes," Fr. Powell explains, "were not men who gained their position by imposing their wills on others. Rather, they were the ones who best exemplified the values of the tribe—spirituality, generosity, wisdom, compassion for the people as a whole."

So some white people believe the Indian lazy when actually he is simply following beliefs which are important and fundamental to him.

There are those who have said that the Indian is improvident. Once again, Indian mores enter the picture. Generosity is a cardinal virtue among the First Americans. Therefore, they often give away belongings that the average white man would not dream of parting with. It is hard for Indians to imagine land as something that can be bought and sold. The older Indian concept was that one never owns land. A tribe might have the use of the land in a given area, but possession belonged to the Supreme Power who made the universe. An Indian uses land with the permission of the Supreme Power. However, he does not mistreat the land because it is not really his—it belongs to God and to future generations for their continual use. There are many non-Indians — conservationists, for instance — who feel much the same way.

Nor does an Indian kill merely for the sake of killing. Among the followers of the traditional tribal ways, a prayer is still offered to the Above Power at the death of an animal. It was the white man who decimated the buffalo, not the tribesman. An Indian kills what he needs and

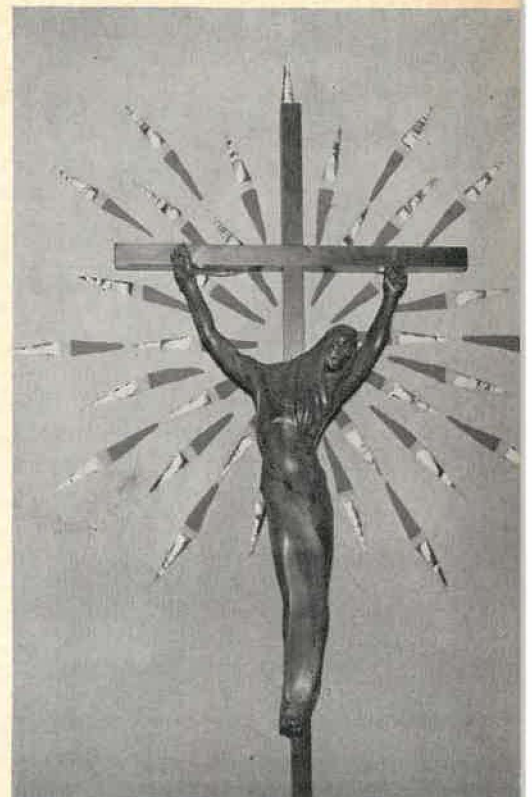


The chapel at St. Augustine's Center for American Indians, in Chicago, features the work of Indian craftsmen. The crucifix is the work of Richard West, noted Cheyenne sculptor and artist. Dr. West is head of the art department at Bacone College, Bacone, Okla. He is noted for his portrayals of Christ as an Indian.

can use. He does not kill for the sake of mere sport. This might be something for the nation's duck and big game hunters to contemplate.

In any case, the American Indian deserves all the help he can get. People like Fr. Powell are leading the effort. For example, in 1963 St. Augustine's Center furnished assistance for 491 families and 345 individuals. Job referrals were made for 166 individuals. The total number of people assisted was 6,335. Of the families aided, 75 were Episcopal, 380 Roman Catholic, 190 were Protestant, and three Orthodox. Some families, of course, had

*Continued on page 12*



## Needed: Some Plain Honesty

*And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous of being confirmed.*

There it is, in plain black and white, in the Book of Common Prayer, on page 299. A correspondent who has read in *THE LIVING CHURCH* [June 7th] about President Johnson's frequent reception of Holy Communion in the Episcopal Church, though he has not been confirmed, asks if this practice is not "an express violation" of the rubric quoted above. She wonders how this practice of administering the holy sacrament to unconfirmed persons can possibly be justified. Undoubtedly she speaks for many in raising the question.

We must answer her question by saying that this practice—commonly and loosely known as "Open Communion"—is certainly an "express violation" of the *letter* of the rubric. And rubrics, like laws in general, are meant to be *literally* understood, and complied with. If you content yourself with a "spiritual interpretation" of the tax laws of the civil commonwealth you may find yourself in jail. Any law of Church or state, or any official formulation of its corporate intent and policy, which fails to say literally, in so many words, what the legislator intends, is a badly formulated law, and to that extent a bad law.

If the Episcopal Church does not object to the occasional admission to Holy Communion of sincere but unconfirmed Christians, it should change the text of this rubric in such a way as to leave no room for doubt or confusion as to its intent. As things stand, we teach children and adults being prepared for Confirmation that the Prayer Book rubrics are to be taken seriously. (It is to be hoped that we all so teach.) Then, in many of our parishes, they hear the rector announce that all who love the Lord, whether confirmed or not, are welcome to come forward to receive the sacrament—or words to that effect. But these catechumens thought that they were being confirmed *in order that* they might be communicants. Is it to be wondered at if many people are confused by this flat violation of the letter of the Church's law, as set forth in the rubric?

Having looked into the history of the matter, we are satisfied that those scholars are right who hold that what this rubric has always been meant to do is to define "admission to the full and permanent privileges of the status of a communicant in the Church" (Parson and Jones, *The American Prayer Book*, p. 246). Says Dr. Massey Shepherd, in *The Oxford American Prayer Book*, p. 299: "It is perfectly clear that the framers of the present rubric had in mind only a disciplinary regulation for the Church's own members and that they did not foresee the divisions of English Christianity that arose after their time." Dr. Shepherd further reminds us of resolutions passed by the bishops at the

Lambeth Conferences of 1920 and 1930 affirming that this rubric does not "necessarily apply to the case of baptized persons who seek Communion under conditions that in the bishop's judgment justify their admission thereto."

We believe that a large majority of Episcopalians of today, both clergy and laity, favor this historic and traditional interpretation of the rubric. But until the Church gets around to rewriting it, through the General Convention, we must continue to live with a conflict between what *may* be the Church's mind and will as to the admission of some unconfirmed Christians to the Holy Communion and what is *most certainly*—with no maybe about it—the letter of the Church's law. If the Episcopal Church welcomes faithful Christians like President Johnson to the Holy Communion at her altars without insisting that they first be confirmed or ready and desirous of being confirmed, we must conclude that either she does not mean what she says in her rubric or she does not say what she means. We can see no third alternative here. The sinful world around us, with all its faults, has a standard of integrity before which the holy Church of God stands rebuked for failing to "level" with people about this delicate and sacred matter. We could use an extra shot of plain honesty on page 299 of the Book of Common Prayer.

### Eleven O'clock on a Sunday Morning in Summer

I must kneel down and say my prayers  
although the heat's distressing.  
I do so like to go to church  
when nothing seems more pressing.  
So to my knees, though briefly, Lord,  
—my religious obligation—  
And if I should abbreviate  
it's because of summer perspiration.

Thank you, dear Lord, for thy great Church  
though Father's tongue needs curbing.  
It's hard to hold sweet thoughts and all  
with sermons so disturbing,  
Of how the Church expects us  
to live the Christian way  
And love one's neighbor as oneself.  
We can't do that today.

I suppose the Gospel's relevant  
if you have a special calling,  
For monks and nuns and such strange folk—  
but I find it most appalling.  
And now, dear Lord, I've done my bit.  
Have mercy on this sinner.  
You're always such a comfort, Lord.  
I'll fix something cold for dinner.

JAMES W. GEEN

## CONVENTIONS

*Continued from page 7*

located to provide facilities for our many and varied diocesan activities and purposes.

"While no definite decision has been reached on the building of a cathedral church, this will be the subject of careful study by many committees and departments in the days ahead. . . ."

The bishop also expressed his gratitude to the people of Grand Rapids and to St. Mark's Church there for their coöperation during the years when Grand Rapids was the see city.

In his pastoral address to the convention, Bishop Bennison spoke of the civil rights issue, saying, "I am grateful indeed that there is no church in this diocese that would ever really bar its doors to anyone. But that is really not the point. We have a duty which far surpasses this more or less negative approach, and which is to find its answer in response to the burning question: How much do we welcome, how wide open are our doors to those who stand without and would enter if only we would extend them a hearty welcome? . . . God the Comforter intends to make it uncomfortable for any complacent and selfish person who calls himself a Christian. . . . The Church will lose her leadership unless she stands uncompromisingly by her God-given Gospel and declares that any man or woman must be rated for what he or she is and can do, irrespective of color."

The convention adopted a budget of \$211,000 for 1964, and \$225,000 for 1965. The single annual budget, to be raised by assessment, is to take care of diocesan operations and mission programs of the Church.

The Churchwomen of the diocese met at the same time, and adopted a resolution urging the U. S. Senate to pass the civil rights bill. The convention supported the resolution.

**ELECTIONS.** Standing committee: clergy, Francis Foley, George Stams, Charles James, Benjamin Lavey; laity, Kirk Deal, W. Wallace Kent, James Reagan. Executive council: clergy, H. Stewart Ross, Alexander Wood; laity, Thomas Carey, Jr., Charles Horbach. Women's executive board: Mesdames Paul Humiston, Donald Kingsbury, Arthur Nicholas, George Post, Webster Shippey.

### SOUTH DAKOTA

#### District Aids Itself

The opening meeting of the convocation of the missionary district of South Dakota was held in Calvary Cathedral, Sioux Falls. The assisting churches were Holy Apostles and Good Shepherd. The Rt. Rev. Conrad Herbert Gesner, Bishop of South Dakota, spoke on mutual responsibility and interdependence in the Body of Christ; on the question of equality and civil rights within this country; on the need for episcopal assistance in his large missionary district; on the call to

the laymen in their work of recruiting both confirmands and candidates for the priesthood; and on the need for a full-time chaplain for the many institutions in the state.

The Rt. Rev. Gordon V. Smith, Bishop of Iowa, was the guest speaker. He discussed the difference between Church work and the work of the Church. "Too few Christians today see the connection between their secular work and their Sunday worship. You must be a Christian and make decisions as a Christian in the plant, in the office, in the precinct caucus, and in local government, if you are to be true to your vocation."

St. Mary's Church, Kadoka, was admitted as an organized mission. The district received a gift of land in Kadoka for the site of the future center of Christian education and worship.

The convocation expressed its approval of the Berry Bootstrap Bill (House Bill 10158), now pending. This bill would allow industries to come onto the reservation areas, bringing employment to the residents. The industries would be able to establish themselves with a very favorable tax-assistance program. Delegates were urged to aid the passage of the bill by whatever means possible, and to make known their Christian convictions to the United States Senators from the state on the civil rights bill.

The convocation accepted an additional \$12,000 for the episcopate budget. This sum is to be raised entirely in the state, in order that Bishop Gesner may ask the House of Bishops for episcopal assistance without asking the general Church for additional support for a second bishop.

### WEST MISSOURI

#### Some Are Not Comfortable

The Rt. Rev. Edward R. Welles, Bishop of West Missouri, called in his charge to the diocesan convention for changes in internal structure, for missionary and welfare efforts, for training and minimum salaries for clergymen, and for interfaith approaches at the diocese's annual convention in Grace and Holy Trinity Cathedral, Kansas City, Mo. Bishop Welles also indicated that "in a couple of years" there might be consideration of his retirement.

"Many Episcopalians are comfortable and contented," the bishop said in calling for innovations, "and any change threatens their cozy contemporary conditions. Let it be remembered, however, that some Episcopalians (together with many other Christians and non-Christians around the world) are neither comfortable nor contented: those who are hungry, poor, ill-housed, unemployed, or members of a racial minority."

The Rt. Rev. Charles Francis Boynton, Suffragan Bishop of New York, was the guest speaker at the convention.

The convention approved the request of the department of stewardship for the employment of a full-time stewardship director in 1965. All recommendations of the "Team of Twenty," for changes in diocesan structure and stewardship, were approved by the convention, except the recommendation that a special convention be held in October to consider raising a 75th-anniversary capital fund.

Six bishop's medals were awarded, to Mr. and Mrs. Paul R. Powell, to Everett P. O'Neal, George A. Clay, Milton Kirby, Dr. Earl D. Thomas, and Leonard Chinn. Bishop's crosses were given to Alan W. Crary, Miss Mary Wilson Fisher, I. Irwin Neale, Albin J. Schmidt, Mrs. Robert W. Wagstaff, and Charles H. Wood.

**ELECTIONS.** Executive council: clergy, Donald E. Becker, Allen R. Hingston, Donald R. Woodward; laity, Gill Miller, Jerry Connor, Henry Salveter, William Atwood. Standing committee: clergy, David C. Patrick, Clifford E. B. Nobes, George A. Wilson, Edward G. Hartront; laity, Frank Koger, George Clay, Hardy Hendren, Dave Dixon.

### PENNSYLVANIA

#### From Hardness of Heart

The Rt. Rev. Robert Lionne DeWitt, who became Bishop of Pennsylvania after the sudden death of Bishop Armstrong on April 23d, presided over the annual convention of the diocese on May 4th and 5th, at the Valley Forge Military Academy, Wayne, Pa.

Bishop DeWitt used the Anglican Congress theme of "mutual responsibility and interdependence," in his address to the delegates. He spoke most emphatically on the Christian conscience in the matter of racial tensions within the Church and society, and reminded the convention that the litany which asks for "deliverance from all sedition, privy conspiracy, and rebellion," also asks deliverance from "hardness of heart and contempt of God's Word and Commandment."

One of the several resolutions adopted concerned Christians who hold responsible positions in governmental or industrial structures, urging them to use their power to correct injustice to racial minorities. Another resolution encouraged the diocese and its people to participate in inter-faith and inter-group activities in pursuit of civil rights.

The convention agreed to support a \$1,250,000 drive for All Saints' Hospital for the treatment of chronic diseases, and a drive for over \$173,500, toward the national Church headquarters in New York.

A diocesan budget of \$498,445 was passed, with the understanding that an equal amount would be given to the national Church.

**ELECTIONS.** Executive council: clergy, William H. Jefferys, Thomas W. H. Logan; laity, Charles W. H. Bancroft, W. Charles Hogg. Standing committee: Rev. Tom T. Edwards; C. Jared Ingersoll. Alternate deputies to General Convention: clerical, John J. Albert, Charles H. Long, Jr., Alfred Vail, Francis P. Davis; lay, Robert F. Bole, S. B. Dexter, F. R. Drayton, Dr. Luther Kaufmann.

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## RENEWED HOPE

Continued from page 9

no formal religious affiliation.

These figures are impressive. Even more thought-provoking is the idea that behind each statistic is a human being.

It is an understatement to say that the lot of the American Indian has not been a happy one. From the conclusion of the Indian wars until the 1930s, almost 90,000,000 acres of land disappeared from Indian ownership. With the passage of the Indian Reorganization Act of 1934, there was considerable improvement. Additional land was added to the tribal land base. Freedom of religion became a reality for Indians. The revolving loan fund was established at Washington to provide the financial means for land and community development projects on the reservations.

The 1950s were lean again. It was in 1953 that the 83d Congress passed the "Termination Policy" aimed at dissolving the relationships between the tribes and the federal government promised by past treaties. Under this policy, Indians faced the worst land loss in 40 years. Over 1,700,000 acres of land passed from Indian tribal ownership. At the same time, almost 15% of the total of land owned by Indian individuals passed from Indian hands.

Happily, the 1960s have seen a rebirth of the ideas that Indians should be supported in their desire to develop their reservation and human resources to the fullest possible extent. As Fr. Powell remarked in a speech at Loyola University, "Once again Indians have hope!"

The right of minority cultures to continue within the larger framework of American life is a basic tenet of the American creed. We do not believe in forcing others to live as we wish them to, against their own wishes. There is, for the first time since the 1930s, the renewed hope that we may finally encourage the Indians—the First Americans—to continue as a culture. Clarence Wesley, the San Carlos Apache leader who was formerly president of the National Congress of American Indians, summed it up in these words:

"Freedom for us means the right to be an Indian as well as an American."

## THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

June

21. Liverpool, England
22. Llandaff, Wales
23. London, England
24. Long Island, U.S.A.
25. Los Angeles, U.S.A.
26. Louisiana, U.S.A.
27. Lucknow, India

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The Very Rev. Kenneth W. Kadey, dean of St.  
John's Cathedral, Albuquerque, New Mexico  
The Rev. John Vrúwink, rector, St. John's Church,  
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# CAMP

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tember. Send for descriptive (Beacon L.)

# BOOKS

## Without Apology, into the Arena

Peace on Earth. By Peter Riga. Herder &  
Herder. Pp. 254. \$4.95.

For those who find difficulty wading  
through the texts of encyclicals, Fr. Peter  
Riga has done a real service by writing  
the book *Peace on Earth*. With simple  
clarity he has outlined the content and  
import of *Pacem in Terris*. The modern-  
mindedness of this cosmopolitan young  
theologian is alert to the spirit of Pope  
John, for whom his affection shines  
throughout the book. The author is of the  
new Roman Catholic turn of mind which  
cares what the outside world thinks and  
does not patronize it.

The thesis of the encyclical is that true  
peace can only come through justice and  
freedom and security for all men. The  
author emphasizes that the thinking of  
*Pacem in Terris* is based upon the natural  
law, upon God-given rights of man. The  
function of government, local, national,  
or international, is to foster these rights—  
to give man the environment within which  
to exercise his freedom of choice. Here  
is an example:

"The reason migration (immigration) must  
be free is simple; man belongs primarily to  
the world community by virtue of his human  
nature. Therefore, he has the right to go any-  
where in the world that can offer him better  
social, economic, or political opportunities."

One thinks, "Of course," and then the  
radical nature of this suggestion comes  
clear, and one is surprised at the effective-  
ness of so simple a presentation.

All Christians can thank God that the  
mighty authority of Rome dares speak  
forth for human justice in specific terms,  
dares enter the arena of politics, econom-  
ics, and foreign affairs without apology.  
For none but the lunatic could accuse  
Pope John of Communism. Why is the  
National Council of Churches, or even  
our own Church, called leftist when we  
repeat the same things?

*Pacem in Terris* is set in the context of  
other encyclicals. It is too bad that there  
is not more comparison between its con-  
tent and other modern Christian social  
thinking.

In conclusion, let me say that the  
reader leaves the book with the impres-  
sion that John not only speaks to the  
world of power figures, but to each hu-  
man being, and that he gives each of us,  
no matter how humble, a job to do: to  
begin to bring peace on earth by becom-  
ing a reconciler and a fighter for human  
justice within our own neighborhood and  
family and place of employment.

PAUL MOORE, JR.

The reviewer, Suffragan Bishop of  
Washington, is an authority on social  
relations.

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Sister Mary Joseph, O.S.H., Prin. Box B, Versailles, Ky.

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

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# PEOPLE and places

## Appointments Accepted

The Rev. T. S. Bigelow, assistant at St. Clement's, El Paso, Texas, will be vicar of St. Mark's, Pecos; St. Stephen's, Fort Stockton; and St. Peter's, Van Horn, Texas. Address August 1: 2d St. and Spring Drive, Pecos, Texas.

The Rev. P. M. Casady, former rector of St. Paul's, Des Moines, Ia., is rector of St. Stephen's, Seattle, Wash. Address: 4805 N.E. 45th St.

The Rev. Arthur B. Cope, former rector of St. Luke's Church, Smethport, Pa., is vicar of the Church of the Holy Cross, and chaplain of St. Barnabas House, North East, Pa. Address: 105 W. Main St., North East, Pa. 16428.

The Rev. Jay Dahm, former priest in charge of St. Andrew's, Waverly, Ia., is priest in charge of St. Martin's, Perry, Ia. Address: c/o the church.

The Rev. Kenneth Gordon Davis, former rector of St. Andrew's, Big Rapids, Mich., is associate rector



of Christ Church, Dearborn, Mich. Address: 120 N. Military Rd., Dearborn 7.

The Rev. D. H. Goldsmith, former rector of St. Mary's, Northfield, Vt., is now at the Church of Our Saviour, Mission Farm, Sherburne, Vt. Address: c/o the Farm, Sherburne (Killington), Vt. 05751.

The Rev. Samuel Shoemaker Johnston, rector of St. Andrew's, Wellesley, Mass., will be rector of St. Andrew's, Kansas City, Mo. Address Sept. 1: c/o the church, Mayer Blvd. and Wornall Rd.

The Rev. Louis C. Melcher, Jr., former rector of

the Holy Cross Church, Sullivan's Island, S. C., is assistant rector of the Church of the Good Shepherd, Raleigh, N. C. Address: 21 S. McDowell St.

The Rev. Kenneth A. Polglase, rector of St. Martin's, Maywood, N. J., will be rector of the Epiphany, Allendale, N. J. Address June 30: 15 E. Orchard St.

The Rev. Donald R. Welles, Jr., former curate of Christ Church, Exeter, N. H., will be a master at St. Paul's School, Concord, N. H., effective Sept. 1. Address: c/o St. Paul's School.

## Ordinations

### Priests

Western New York — On April 18, by Bishop Scaife of Western New York, the Rev. J. Robert Jackson, in St. Andrew's Church, Newfane, N. Y., where he had served as deacon for many years. On April 26, he became rector of St. Mary's Church, Salamanca, N. Y. Address: 99 Wildwood Ave., Salamanca, N. Y. 14779. On May 23, by Bishop Scaife, the Rev. Frederick J. Masterson, who is curate, at St. Matthias' Church, East Aurora, N. Y. Address: 852 E. Main St., East Aurora, N. Y. 14052.

## Adoption

The Rev. Louis E. Hemmers and Mrs. Hemmers, of St. Mark's Church, Blue Rapids, and St. Paul's Church, Marysville, Kan., announce the adoption of their second child, a son, Mark Frederic, born April 24th.

The Rev. Archer Torrey and Mrs. Torrey, announce the adoption of Yancey Clare Myong-Ja, born May 5, 1963. Fr. Torrey is rector of St. Michael's Theological Seminary, Seoul, Korea. Address: A.P.O. 301, San Francisco, Calif.

## Births

The Rev. Robert W. Castle, Jr., and Mrs. Castle, of St. John's, Jersey City, N. J., announce the birth of their son, John Andrew, on May 11.

# CLASSIFIED

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## LIBRARIES

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## MAPS

**DIOCESAN MAPS** guide the traveler to church. New maps drawn, existing maps brought up to date and corrected. Reply Box S-123.\*

## POSITIONS OFFERED

**CHURCH** on college campus, middlewest, needs rector who will understand college problems and will be a "builder." Great opportunity and challenge for right man. Proper remuneration and fringe benefits. Reply Box A-120.\*

**WANTED:** Women teachers for grade school and high school. Write: Headmaster, St. Mary's School for Indian Girls, Springfield, S. D.

## POSITIONS WANTED

**CHURCHWOMAN** desires position as music instructor in a public school. Also organ-choir position in nearby medium size parish. Experienced. Instrumental and/or vocal. B. Mus. M.S. in August. Available September, east coast preferred. Miss Sharon Widrig, Box 32, Adams, N. Y.

**ORGANIST-CHOIR DIRECTOR**, male, seeks part time position in Washington, D. C. area. Reply Box B-125.\*

**ORGANIST-CHOIRMASTER**, Churchman, experienced, M.A., desires full-time position. Reply Box K-110.\*

**ORGANIST-CHOIRMASTER**, full time position. Choirs of all ages. Available September 1st. Inquiries invited. Reply Box R-124.\*

**PRIEST**, single, graduate student, desires full-time work during September in midwest. Reply Box E-121.\*

**PRIEST**, single, invites correspondence with vestries, available. Reply Box M-117.\*

**YOUNG PRIEST** with five years in urban ministry would welcome correspondence with parish that wants active leadership. Geography or size of parish not main thing. Reply Box G-118.\*

## RETREATS

**CLERGY RETREAT** Sept. 1-4, Adelynrood, South Byfield, Mass., auspices Brotherhood of the Way of the Cross. Conductor, the Rev. Rex B. Wilkes. Charges \$14.35. For reservation or information, write to the Rev. Sherrill B. Smith, Sr., Superior, F.V.C., Cheshire Road, Prospect, Conn. 06712.

**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**, 407 E. Michigan St., Milwaukee, Wis. 53202.

The Rev. Thomas C. Chesterman, Jr., and Mrs. Chesterman, of the True Sunshine Mission, San Francisco, announce the birth of their second son, Timothy Hannes, on May 2.

The Rev. William G. Lewis and Mrs. Lewis, of St. George's Church, Jefferson Borough, Pa., announce the birth of their third daughter, Beth Ann, on May 13.

The Rev. Charles A. Taylor, Jr., and Mrs. Taylor, of Holy Innocents' Church, Atlanta, Ga., announce the birth of their son, Richard Rohner, on April 7.

The Rev. Robert C. Walters and Mrs. Walters of St. Paul's Church, Fort Benton, Mont., announce the birth of their son, Craine Carroll, on May 24.

## Seminaries

The Very Rev. Gray M. Blandy, dean of the Episcopal Theological Seminary of the Southwest, Austin, Texas, has announced changes in the faculty for the coming academic year. The Rev. J. Heywood Thomas, who is in charge of the department of philosophy of religion, University of Manchester, England, will be visiting professor of theology. Dr. John Knox, professor of New Testament, Union Theological Seminary, New York, will be visiting professor in New Testament. The dean announced that the Rev. William A. Clebsch and the Rev. Dr. Paul M. van Buren, will leave to teach at Stanford University, and Temple University, respectively. Mr. Harold H. Booher will be instructor in New Testament and exegesis of the Greek New Testament. The Rev. Frank E. Sugeno will be instructor in the history and mission of the Church.

## New Addresses

The Rev. Colin Campbell, Jr., #3 Medford Court, Ann Arbor, Mich. 48104.

The Rev. William F. Copeland, 2250 Illion St., San Diego, Calif. 92110.

The Rev. J. McV. Haight, 3569 Monteith Ave., Cincinnati, Ohio.

The Rev. Thomas J. Haldeman, Greenport, Suffolk County, N. Y. 11944.

The Rev. Donald N. Kreymer, 2316 Hood Court, Virginia Beach, Va.

The Rev. Donald G. Mitchell, Jr., retired, 1908 Waverland Circle, Macon, Ga. 31201.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

## THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis. 53202

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## THE LIVING CHURCH

The Living Church

The Rev. Victor S. Ross, Jr., 226 Frederick St., Staunton, Va. 24401.

The Rev. John F. Stevens, 7795 Greenswarth, Houston, Texas 77034.

The Rev. Charles B. Tachau, Box 302, Glasgow, Ky. 42141.

The Rev. Edgar L. Tiffany, 2445 - 15th St., N.W., Apt. 205, Washington, D. C. 20009.

The Rev. James R. Younger, 95 Fairway Dr., Nashville, Tenn. 37214.

The Rev. Richard M. Woods, 40 Conestoga Rd., Devon, Pa. 19333 (no change of parish).

## DEATHS

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

The Rev. John Breckenridge Hunt, Jr., retired priest of the diocese of Atlanta, died April 4th, in Cedartown, Ga.

Fr. Hunt was born in Nashville, Tenn., in 1897. He attended St. Andrew's School, Sewanee Military Academy, and DuBose Memorial Church Training School. He was ordained to the priesthood in 1945 and served St. James' Church, Cedartown, Ga., from 1945 until his retirement in 1961.

He is survived by his wife, the former Callie Edith Dodson; two sons, and a daughter.

Dorothy Gittings Hindman, active Churchwoman of the Church of St. Michael's in the Hills, Toledo, Ohio, died May 29th, in Toledo, after an illness of several weeks. She was 40 years of age.

Mrs. Hindman, a Toledo resident for 11 years, was born in Pittsburgh, Pa. She was a former president of the Woman's Auxiliary of St. Michael's, chairman of the church's 1964 fair, and a founder of St. Michael's Echo Shop. She was also active in civic and political affairs.

She was the author and illustrator of two cook books, *Holy Smoke*, and *Burnt Offerings*, which were published by the church.

Mrs. Hindman is survived by her husband, Richard M. Hindman; a daughter, Susan Kay; her mother, Mrs. Dorothy G. Kleber, of Cleveland; her father, Paul A. Kleber, of Boca Raton, Fla.; and a brother, Preston Kleber, of Cleveland.

George E. Hughes, who was a vestryman at St. Matthew's Cathedral, Dallas, Texas, died on June 1st in a Dallas hospital.

Mr. Hughes, 72, was born in Palestine, Texas. He attended the University of Texas, and received his law degree from George Washington University. He entered the practice of law in the District of Columbia in 1922 and moved to Dallas the same year, joining the law firm of Priest, Herndon, and Hughes. He joined the Veterans Administration in Dallas in 1924 and at the time of his retirement in 1962 was assistant chief attorney for the V.A. regional office in Dallas. He was a member of the Dallas Bar Association, State Bar of Texas, American Bar Association, and the Federal Bar Association. In addition to serving on the vestry at St. Matthew's Cathedral, Mr. Hughes was president of the Men of St. Matthew's.

He is survived by his wife; three sisters; and a brother.

Holmes Meade, active Churchman in the diocese of Kansas, died June 3d in Topeka, Kan., at the age of 76.

Mr. Meade's service to the Church covers more than 40 years of activity as vestryman and warden of Grace Cathedral, as key layman for the northeast deanery, as a member of the diocesan executive committee, as treasurer of the Bishop Vail Foundation and the board of trustees of Church property, and as a member of the boards of trustees of the diocese, the now defunct College of the Sisters of Bethany, and old Christ Hospital, Topeka.

At the time of his death he was chairman of the Meade Company, which he founded in 1921, and was a director of the First National Bank and the

Western Light and Telephone Company.

Mr. Meade attended Topeka schools and the University of Kansas. He was president and director of the National Reserve Life Insurance Company from 1939 to 1943, and was a former director of the North American Light and Power Company.

He served in the Kansas House of Representatives from 1929 to 1931, was president of the Kansas Association of Insurance Agents from 1932 to 1933, and president of the Topeka Chamber of Commerce in 1925.

Survivors include his widow, Dorothy Meade; a daughter, Evelyn, of Topeka; two brothers; and two sisters.

Col. E. Morgan Pryse, junior warden of St. Dunstan's Church, Washington, D. C., died in Washington, D. C., on April 27th. He was 69.

Col. Pryse was born in Beattyville, Ky. He was an engineer with the Air Force during World War II, and later served as director of Indian Affairs in the west coast and Great Lakes regions. In addition to his service at St. Dunstan's, he was active in the work of the Church of the Redeemer, Washington, and was active in the establishment of the Church of St. Dunstan, West Bethesda, Md.

Col. Pryse is survived by his widow, Maude; a daughter, Mrs. Charles G. Williamson, of Washington, D. C.; and four grandchildren.

Susanna Dora R. Stoy, widow of the late Rev. Howard Stoy, died on May 19th, in Binghamton, N. Y. She was 91 years of age.

Mrs. Stoy was born in Philadelphia, Pa. Her husband served the Church in New Jersey, Nebraska, and Wyoming; and Idaho, where he was archdeacon for 30 years.

Mrs. Stoy was a resident of the House of the Good Shepherd, Binghamton, and a member of Christ Church.

She is survived by two daughters, Rebecca D. Stoy and Miriam S. Stoy, both of Binghamton; and three sons, Harold T. Stoy and Howard M. Stoy of Idaho, and Edward M. Stoy of Wisconsin.

# 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.

**LITTLE ROCK, ARK.**  
**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

**LOS ANGELES, CALIF.**  
**ST. MARY'S** 3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol); 11; Daily 7, 9; C Sat 5-6

**ST. MATTHIAS**  
Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung); Daily Mass 7, ex  
Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat  
4:30-5:30 & by appt

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Fell St. near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

**NORWALK, CONN.**  
**ST. PAUL'S ON THE GREEN**  
Rev. F. L. Drake, r; Rev. A. E. Moorhouse,  
Rev. R. I. Walkden  
Sun 8, 10; Weekdays as posted; C Sat 5

**WASHINGTON, D. C.**  
**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French  
Service 4, EP & Ser 5:30; Daily services 8:30,  
12:10, 5:15. Church open from 7 to 7

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

**WASHINGTON, D. C. (Cont'd)**  
**ST. THOMAS** 18th & Church Streets, N.W.  
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues  
& HD HC 12:15; Thurs HC 7:30

**COCONUT GROVE, MIAMI, FLA.**  
**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
4:30-5:30, 6:30-7:30

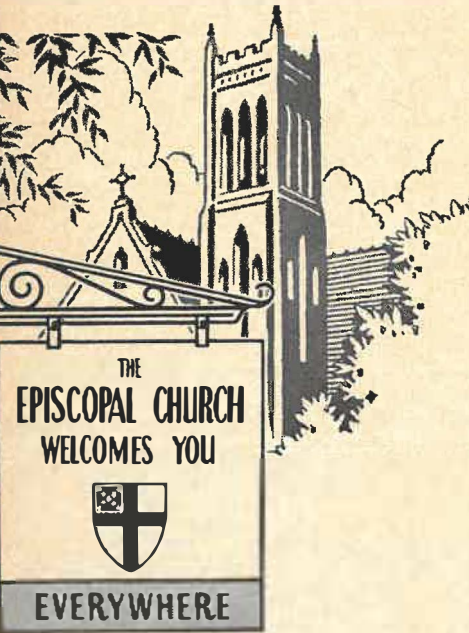
**CORAL GABLES, FLA.**  
**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

**FORT LAUDERDALE, FLA.**  
**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

**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,  
Fri & HD 10; C Sat 5

*Continued on next page*

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



**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; 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. James D. Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

**ST. MARGARET'S** 73rd St. at Coles Ave.  
(1 block west of Route 41)  
The Episcopal Church of South Shore  
Rev. Albert F. Peters, r  
Sun HC 8, 9, 11

## LEXINGTON, KY.

**ST. RAPHAEL'S**  
James Lane Allen School — Appomattox Rd.  
Sun 9

## PORTLAND, ME.

**CATHEDRAL CHURCH OF ST. LUKE** 143 State St.  
Sun HC 7:30, 9, 11, EP 5:30; Daily MP & HC 7:30 ex Thurs 9:30, Mon 10:30; Daily EP 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

## CHEVY CHASE, MD.

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

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (Sung), 10:40 Mat; 11 Low Mass & Address; Daily 7 ex Mon 5:30, Wed 10, Sat 9; EP Sat only 5; C Sat 5, Sun 8:30

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. S. H. Knight II, c  
Sun 8 HC Chapel, 11 MP; 1st Sun HC; Wed 12:15 HC

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
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 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

## ATLANTIC CITY, N. J.

**ALL SAINTS'** 10 S. Chelsea Ave.  
Rev. Arthur McKay Ackerson, r  
Sun HC 8, Family Eu 9:30, MP 11, 1S HC 11

## NEWARK, N. J.

**GRACE CHURCH** Cor. Broad & Walnut Sts.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri 9:30)

## SEA GIRT, N. J.

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

## TRENTON, N. J.

**TRINITY CATHEDRAL** West State & Overbrook  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 6:30

The Living Church

## BRONX, N. Y.

**HOLY NATIVITY** Bainbridge Ave. & 204th St.  
Rev. Herald C. Swezy, r  
Sun 8, 10, Thurs 10

## EAST MEADOW, LONG ISLAND, N. Y.

**CHRIST THE KING** DeWolfe at 5th St.  
Rev. Marlin L. Bowman, v  
Sun 8 MP & HC (Said), 10 MP & HC (Sung)

## FLUSHING, N. Y.

**ST. MARGARET OF SCOTLAND**  
L. I. Xpy. & 193 St. (5 min. E. of World Fair)  
Rev. Arthur A. Archer, r  
Sun Masses 8:30, 10; Daily Masses Mon, Tues, Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

## 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

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r.  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

**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, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damosch, r; Rev. C. O. Moore, c; Rev. C. L. Udell, asst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

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

**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

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

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:10 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; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

**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 Low Mass, 9 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & Mass; EP daily 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8, EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

## SYRACUSE, N. Y.

**CALVARY** James St. at Durston  
Sun 7:30, 9, 11; Mon, Wed, Fri 7; Tues 6:30; Thurs 10; Sat 9; EP 5:30; C Sat 4:30

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

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

## WESTERLY, R. I.

**CHRIST CHURCH** Broad & Elm Sts.  
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs, C Sat 5-6

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5



TRINITY CATHEDRAL  
TRENTON, N. J.