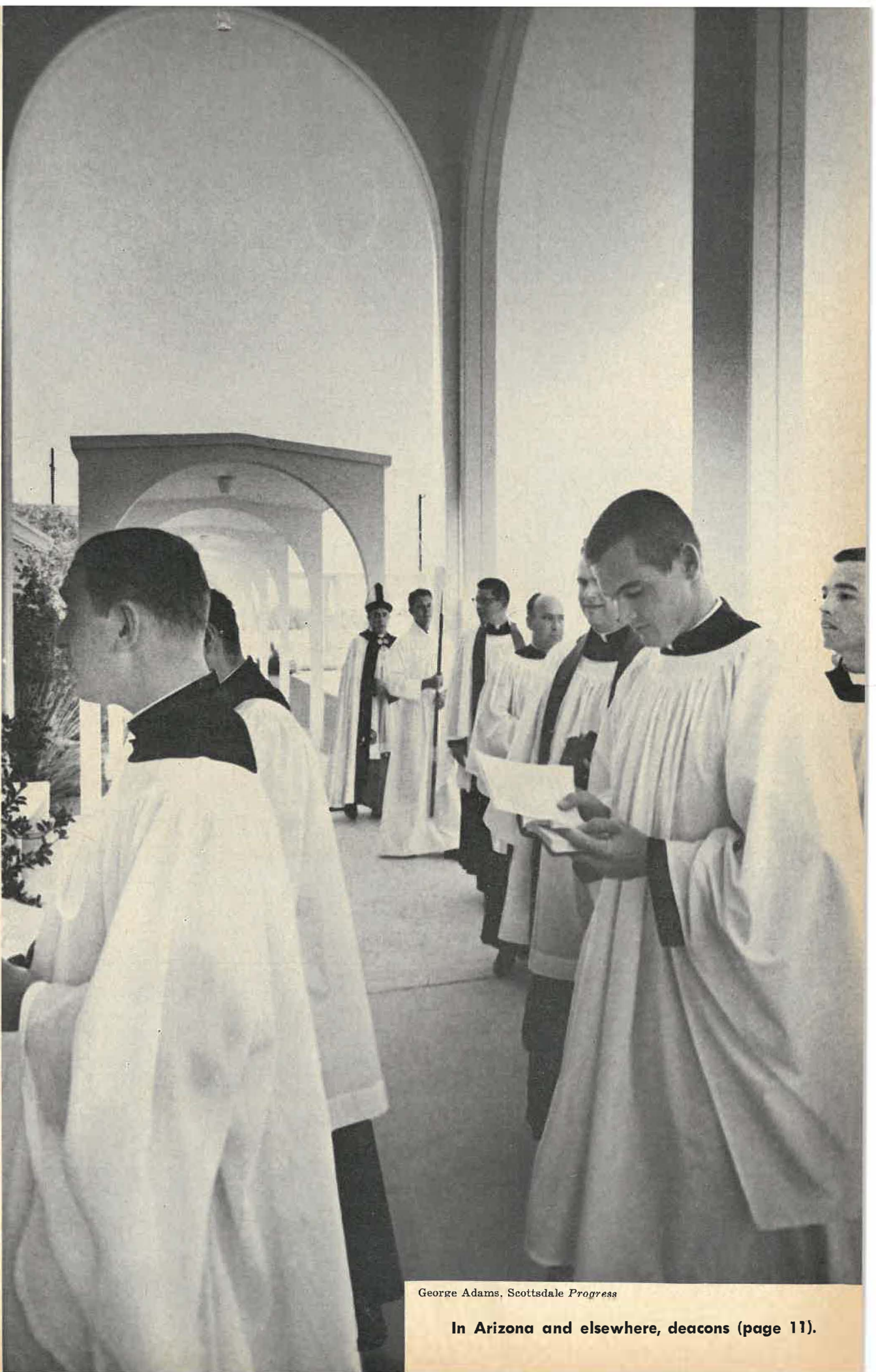


August
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1964

The Living Church

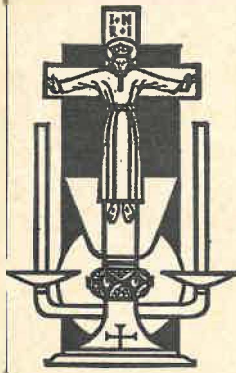
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George Adams, *Scottsdale Progress*

In Arizona and elsewhere, deacons (page 11).

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BOOKS

Servant of Culture?

A Protestant Approach to the Campus Ministry. By John E. Cantelon, Westminster. Pp. 127. Paper, \$1.95.

In an age of general ecclesiastical re-appraisal, nowhere do the Church and culture more vitally confront each other than in the modern university.

With the scene so framed in his *A Protestant Approach to the Campus Ministry*, Dr. John E. Cantelon, chaplain and associate professor of religion at the University of Southern California [and one-time Anglican], ranges to and fro in the history of Western education, and describes some current developments in higher education and in the increasingly "ecumenically" oriented campus ministry.

Primarily composed for staff training of campus ministers from the Reformed tradition, the book introduces the existing state of intellectual affairs in the campus ministry. This is not a "how-to" book, but a "where-are-we-and-why" one.

Dr. Cantelon's principal matter of consideration is the relationship between Christ and culture. He opts for the "conversionist" position, in which Christ is seen as transformer of culture, but in which viewpoint the Church must hold itself in check lest it be tempted to think itself the sole means by which Christ's relationship to the world is to be exercised. Instead the Church must listen, and affirm the frequent correctness of the modern, "secular" world and its microcosm, the university. The Church should war on all powers which seek to dominate the free university, both those from without and within and including the Church itself! By grace Christians should be more ready to lose themselves for the sake of their world, to be real servants of culture. Such is the style of approach that modern Protestants should take to the campus ministry, according to Dr. Cantelon.

ROBERT C. AYERS

Fr. Ayers is Episcopal chaplain at Syracuse University and chaplain of Utica College.

Devotional Lozenge

Spiritual Counsel and Letters of Baron Friedrich von Hugel. Edited and introduced by Douglas V. Steere. Harper & Row. Pp. 184. \$5.

Spiritual Counsel and Letters of Baron Friedrich von Hugel will be very helpful for all pastors, and of great interest to all who have the responsibility for directing souls. The introductory essay by the editor, Douglas V. Steere, is the most helpful thing I have ever read about von Hugel. A brief account of his life is

followed by a clear and well-organized outline of his teaching. Von Hugel's ideas about spiritual or devotional reading are excellent and should be of great help to all seriously trying to practice the spiritual life.

This whole area of devotional reading is probably much neglected in the Church today. Von Hugel says that such "read-



ing" is not reading in the ordinary sense of the word. "As well could you call the letting a very slowly dissolving lozenge melt imperceptibly in your mouth, eating." He says that the point of such reading is to fortify the will and feed the heart, putting these into contact with God. By the book, one escapes from the book, to the realities it suggests.

BY A HOLY CROSS FATHER

Books Received

THE PIONEER OF OUR FAITH: A New Life of Jesus. By S. Vernon McCasland. McGraw-Hill. Pp. 210. \$4.95.

A MODERN ABCEDARY FOR PROTESTANTS. By Stephen F. Winward. Association. Pp. 128. \$3.50.

A RELIGION FOR ONE WORLD. Art and Symbols for a Universal Religion. By Kenneth L. Patton. Beacon. Pp. 484. \$7.50.

AMERICA IS DIFFERENT. The Search for Jewish Identity. By Stuart E. Rosenberg. Nelson. Pp. 274. \$4.50.

LIMBO: Unsettled Question. By George J. Dyer. Sheed & Ward. Pp. 196. \$3.95.

JESUS CHRIST, LIGHT OF THE WORLD. The Protestant and Orthodox Center, New York World's Fair, 1964-65. By Waldemar Roberts. Nelson. Pp. 96. \$1.95.

Paperbacks Received

CONFESS YOUR SINS: The Way of Reconciliation. By John R. W. Stott. Vol. I in Christian Foundation Series under auspices of Evangelical Fellowship of the Anglican Communion. London: Hodder & Stoughton. Pp. 94. 3/6

DEATH OF A MYTH. (The myth is that Spanish American culture and Protestantism are incompatible.) By Kyle Haselden. Friendship. Pp. 175. \$1.75.

COMMUNICATING WITH GOD By James W. Carty, Jr. Upper Room. Pp. 64. 35¢ each. \$3.50 per dozen.

ONLY TO THE HOUSE OF ISRAEL? By T. W. Manson. Fortress: Facet. Pp. 27. 75¢

BIBLICAL PROBLEMS AND BIBLICAL PREACHING. By C. K. Barrett. Fortress: Facet. Pp. 52. 85¢

THE LORD'S PRAYER. By Joachim Jeremias. Fortress: Facet. Pp. 37. 75¢

MAKING SENSE OF THE CREDS. By Robert F. Evans. Association: Reflection. Pp. 124. 50¢

The Living Church

Volume 149 Established 1878 Number 7

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

STAFF

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THINGS TO COME

August

- 16. Twelfth Sunday after Trinity
- 23. Thirteenth Sunday after Trinity
- 24. St. Bartholomew
- 30. Fourteenth Sunday after Trinity

September

- 6. Fifteenth Sunday after Trinity
- 13. Sixteenth Sunday after Trinity
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day
- 20. Seventeenth Sunday after Trinity
- 21. St. Matthew
- 27. Eighteenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 4. Nineteenth Sunday after Trinity
- 9. National Council meeting, Sheraton-Jefferson Hotel, St. Louis

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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August 16, 1964

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.

Strange Ecumenicity

"A Quiet Little Wedding," [L.C., July 26th] instances a strange sort of "ecumenicity," as you caption it. The Roman Cardinal declares that there is no reason to think that permission for future weddings with mixed clergy would not be granted "given the same set of circumstances." And what are the circumstances? Among others, "the bride's willingness to sign the prenuptial agreement to raise the children as Roman Catholics."

Even though a Roman Catholic priest did participate in the ceremony, I see no reason to hail such a wedding, in which the Episcopal principal bows to Roman pressure and signs away the religious future of her children, as a happy example of ecumenicity.

JOHN A. PENTZ

Baltimore, Md.

Not too long ago the bishops at Lambeth said, "It sometimes happens that, as a condition of marriage, one of the partners is required to sign a declaration that children born of the marriage will be brought up in the practice of a religious system in which he or she does not believe. To give such an understanding is a sin, as it is an abrogation of a primary duty of parents to their children." The following year the General Convention added ". . . we assert that in no circumstances should a member of this Church give any understanding, as a condition of marriage, that the children should be brought up in the practice of another Communion."

This stand makes for heartbreaking problems for thoughtful and devoted Churchmen, particularly in predominantly Roman Catholic areas such as ours. I have felt—and believe that I am expressing the mind of the Church in this—that when an Episcopalian signs a paper that he or she is ". . . not a member of the Catholic Church," and that his or her children will be raised as Roman Catholics, it is not a situation in which we can rejoice or give our blessing to.

When parishioners of mine have married according to Roman rules, they have understood that I could not attend the wedding and they have understood why. Now, to read in *THE LIVING CHURCH* and the *Lone Star Catholic* on the same day that a bishop and a priest of our Church have concurred in assisting in such a marriage seems to me to be the height of ecumenical folly.

(Rev.) JAMES N. PURMAN
Vicar, Church of the Resurrection
Chapel of the Holy Evangelists
Baltimore, Md.

On Rubrics, Etc.

The letter of Dr. Gardiner M. Day [L.C., July 19th] is just about the epitome of speciousness. Editorially you handled him splendidly as to whether or not a rubric is a law or a directive. But his cavalier treatment of some of the rubrics he uses as illustrations of his personal adjustment demands criticism.

As a priest 22 years in Holy Orders I have yet to know or hear of a priest placing the body of a deceased person in the church prior to a funeral because of the feelings of a "bereaved family." One of the glorious actions of a church funeral is the entrance of the procession accompanied by the words of eternal truth: "I am the resurrection and the life, saith the Lord," etc. Any lay person who has been taught anything about the Christian concept of the body and soul and of their eventual resurrection would rejoice in so offering both body and soul to God's keeping in His Church. To place the body in the church prior is analogous to seating the family in the sacristy or some side room so that they might not be in front of the congregation; this is 20th-century morticians' practice—not the Christian tradition!

His explanation re the sermon rubric is quite specious: Tradition of the Church Catholic for centuries has been that of Low Mass and High Mass; one usually without a sermon and the other with. (I preach at both, but I certainly acknowledge the precedent of the omission.) This rubric applied in view of tradition certainly allows for the omission without disobedience to ancient practice. On the other hand, the rubric on admission to Holy Communion is backed by all of the tradition of the historic Church (we have yet to see the Romans and the Orthodox admitting non-confirmed.)

And Dr. Day's exposition of the rubric re the remaining elements of Holy Communion could be entitled: "Dr. Day's Rubric of Common Nonsense." Almost every priest is aware that this rubric was inserted for the



express purpose of stopping the Puritans from throwing the sacred elements to the birds or taking them home for a later repast. In essence it has nothing to do with the taking of the ablutions! Ablutions at any service must take all of about 90 to 120 seconds; is it an unfortunate intrusion of "ecclesiastical housekeeping" that allows communicants to kneel in personal thanksgiving for having just received the Bread of Life?

Finally, Dr. Day knows perfectly well that our Church has ever acknowledged that all baptized Christians are members of the Body of Christ. But she has also taught through the centuries that Holy Confirmation at the

Continued on page 13

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 Communion, missionary societies, or emergencies.

August

- 16. Ngo-Hsiang (Hankow), China
- 17. Niagara, Canada
- 18. Niger, The, Nigeria
- 19. Niger Delta, Nigeria
- 20. North Carolina, U.S.A.
- 21. North China
- 22. North Dakota, U.S.A.

The Living Church

Twelfth Sunday after Trinity
August 16, 1964

For 85 Years:

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

CHICAGO

Morton Succeeds Myers

The Rev. James P. Morton, currently director of the Church's national urban work program and for two years an associate secretary of the National Council's home department, will succeed the Rev. Dr. C. Kilmer Myers as director of the ecumenical urban training center for Christian mission in Chicago. Dr. Myers recently resigned the post to accept his election as suffragan bishop of Michigan; he will be consecrated in September, and will take office in January.

The Chicago urban training center, an experimental, coöperative venture that initially will involve more than 300 clergy and laymen from all over the country, will be launched in September. Fr. Myers has carved out a year-round training program that ranges from four- to 36-week stretches. He has warned prospective candidates that participation in the program will be both "intense and brutal." As a part of a five-day "exposure period," students will be turned out on Chicago's streets and forced to forage for themselves: they will learn firsthand what it is like to be hungry and jobless [L.C., May 24th].

The training center is backed by the Church of the Brethren, the United Church of Christ, the Missouri Synod

The Rev. James P. Morton, Jr.:
Specialist to train specialists.



Lutheran Church, the Disciples of Christ, the Church of God, the American Baptist Church, the Reformed Church in America, the Presbyterian Church, U. S., and the Episcopal Church. It is being financed in part by a five-year, \$415,000 grant from the Sealantic Fund of New York City.

Fr. Morton, who has specialized in urban ministry since his ordination ten years ago, is a man of diverse interests and talents. He graduated Phi Beta Kappa from Harvard with a degree in architecture. After receiving Bachelor and Master of Arts degrees from Trinity College, Cambridge, he made a personal study of the worker-priest movement in France. He returned to New York City and entered General Theological Seminary. There he received a Bachelor of Divinity degree. For eight years he was a part of a team ministry at Grace Church in Jersey City, N. J.

NATIONAL AFFAIRS

Yes, But —

Two retired bishops credited by Republican presidential nominee Barry Goldwater as a prime influence in his life have gone on record as being sharply opposed to the candidate's social and political views.

The Rt. Rev. William Scarlett, retired Bishop of Missouri, who baptized Senator Goldwater, and the Rt. Rev. Walter Mitchell, retired Bishop of Arizona, were asked by *The Witness*, an independent Church newsmagazine, to comment on their role in the senator's life.

Bishop Scarlett expressed gratitude in possibly having had a part in helping Senator Goldwater find "a religious base in life. . . . But, as I have said to him, we seem in our thinking to have taken opposite paths from that base."

"For Barry Goldwater as a man I have real affection," Bishop Scarlett was quoted as saying. "When it comes to his social views and political opinions, insofar as I am able to understand them, I am often, as he himself suggests, in sharp dissent." Bishop Scarlett said he opposed Goldwater's "presidential aspirations," and added:

"However, as Barry Goldwater was but 13 years of age when I left Phoenix for St. Louis, perhaps I may be absolved from having affected his current social

views, and can pass on this responsibility to those who followed after me!"

Bishop Mitchell was quoted in the article as saying that when Senator Goldwater first referred to him in a newspaper column as a formative influence he "immediately wrote his friend to inform him that they were miles apart on social and political questions." Bishop Mitchell added that Goldwater "must be thanked for having created a campaign during which 'John Q. Public' will have to consider the pros and cons of Conservatism vs. Liberalism. . . ."

Both bishops were quoted in the August 6th issue of *The Witness*. In an editorial in the same issue, the magazine took a strong stand against Senator Goldwater's candidacy. [RNS]

WCC

Anglican Leader Recommended

The Rev. Patrick C. Rodger, priest of the Scottish Episcopal Church, has been recommended to succeed Dr. W. A. Visser 't Hooft as the general secretary of the World Council of Churches. Dr. Visser 't Hooft will retire next September.

Meeting in Tutzing, West Germany, the Executive Committee of the WCC recommended that Mr. Rodger be nomi-

The Rev. Patrick C. Rodger:
Suggested to be nominated.



nated for the general secretaryship by the policy-making WCC Central Committee when that committee meets in Nigeria next January.

Mr. Rodger, who has been the head of the WCC Faith and Order Department since 1961, was a leading organizer of the Fourth World Conference on Faith and Order, held last year in Montreal, Que.

If both nominated and elected, Mr. Rodgers would probably not take office until after Dr. Visser 't Hooft steps down, sometime in 1965 or 1966. [RNS]

The Churches and "Sexual Chaos"

A consultation of a Department of the World Council of Churches has declared that Christian Churches must assume a major share of the responsibility for the "chaotic" state of contemporary sexual mores in western Europe and North America.

Meeting in Geneva, the consultation, sponsored by the WCC's Department on the Coöperation of Men and Women in the Church, Family, and Society, said that Churches have been unclear in their thinking about sexual matters, hesitant to speak, and vague when they have spoken.

"Christian faith," a statement issued by the consultation said, "must affirm the sexual dimension of life as part of the order of God's creation. . . . Sexuality is a divine gift, a constituent of human existence."

Calling for more understanding of the nature of marriage, the consultation urged Church groups to study its nature, its private and public character.

It also asked for studies concerning the preparation of young people for marriage, pre-marital and extra-marital sex relations, and problems confronting single persons.

"As God is the Lord of all life," the statement said, "so He is the Lord of sexual life as well, and it is not only dangerous but impossible to attempt to separate sex from the totality of personality and experience. No one can act sexually without affecting his entire self, and one's total being enters in his sexual acts."

The consultation was attended by pastors, educators, youth chaplains, and physicians from North America and western Europe.

EPISCOPAL CHURCH CENTER

Massachusetts Contribution

The diocese of Massachusetts has contributed the largest diocesan sum, \$156,223, toward the cost of the new Episcopal Church Center in New York City.

Mr. John Tillson, treasurer of the diocese, presented the check to the Presiding Bishop. The presentation was made on behalf of Massachusetts Churchpeople and their bishop, the Rt. Rev. Anson P.



Two visitors to the University of the South summer school on the Experiment for International Living Program show the daughter of one of their hostesses how to drape her sari. From left: Mrs. Manju Bhasin, of Lucknow, India; Miss Em Turner Chitty, daughter of Mr. and Mrs. Arthur Ben Chitty, of Sewanee, Tenn.; and Mrs. Leela Ratnam, of Madras, India.

Stokes. Also on hand for the presentation was Mr. Harry Dietz, assistant treasurer of the National Council.

The \$6,000,000 Episcopal Church Center, built to house the offices of the National Council and nine Church-affiliated agencies, is a year and a half old. Less than \$750,000 of the total cost now remains to be paid.

MUSIC

Blest Be the Tie

A *Hymnal of Christian Unity* dedicated to the late Pope John XXIII, "whose love for all faiths has inspired this work," was published recently by the Roman Catholic Gregorian Institute of America at Mary Manse College, Toledo, Ohio.

The editors, Dr. Clifford Bennett, president of the Institute, and Paul Hume, chairman of the department of music at Georgetown University and music critic for the *Washington Post*, have said that music initially offers the greatest possibility for enhancing a spirit of unity and mutual acquaintance.

There are 100 hymns in the anthology, including hymns from the Jewish heritage, tunes and texts from the Byzantine Rite, adaptations of Gregorian chant, Negro spirituals, and works by Bach, the Wesleys, Thomas Tallis, and Vaughan Williams.

The hymnal, which bears the imprimatur of the Roman Catholic Bishop of Toledo, the Rt. Rev. George Rehring, is organized in the traditional categories of the Church year, and has sections of hymns for use in processions, the

service of Holy Matrimony, and for saints' days. Many of the hymns have been adapted for use in the Roman Catholic liturgy. [RNS]

SOUTH AFRICA

Bombing Deplored

Twenty-three persons were hospitalized after the recent suitcase bombing of a white railway station in South Africa. The bombing, thought to be the work of a white saboteur, has been condemned strongly by many Church leaders.

The Very Rev. E. L. King, dean of Cape Town, said the bombing was an "outrage and a wanton act which cannot be too strongly condemned by those claiming to be civilized inside and outside South Africa." He urged all South Africans to "remain calm, check their emotions and restrain themselves, as we make our own political and racial judgments about this matter."

Anglican layman Alan Paton, author of *Cry, the Beloved Country* and *Too Late the Phalarope*, said the bombing "intensified fear and hate, making solutions to our problems so much more difficult." Mr. Paton, an articulate critic of the policies of the South African government, is head of the South African Liberal Party. [RNS]

VERMONT

Ecumenicity in Wells

Mass in the Roman rite is being celebrated at 9:30 each Sunday morning this summer by a Roman Catholic priest in St. Paul's Episcopal Church, Wells, Vt. In reporting this arrangement the *Vermont Catholic Tribune* notes that "it is believed to be the only instance in Vermont of [Roman Catholic] Mass being offered on a regular basis in an Episcopal Church."

Wells is a tiny village near the New York state line, and also near Lake Saint Catherine, a popular tourist area. There is no Roman Catholic church in Wells, but the village has many Roman Catholics among its summer visitors. The nearest Roman Catholic priest, the Rev. Edward C. Foster, approached the Rev. Robert L. Clayton, Episcopal rector of Zion Church in Manchester Center and priest-in-charge of St. Paul's, Wells, to ask if he might use the Episcopal mission for services. Fr. Clayton was receptive to the idea, and members of St. Paul's congregation unanimously approved it at a parish meeting.

Frs. Foster and Clayton then sought the permissions of their respective bishops—the Rt. Rev. Robert F. Joyce, Roman Catholic, and the Rt. Rev. Harvey D. Butterfield, Episcopal. Both bishops were pleased, and commissions of laymen from both bodies were appointed to work out details.

In commenting upon this grass-roots

ecumenical venture, Fr. Clayton said, "I couldn't be happier about the situation. It is working out well and if it is a success it will continue." Noting especially the coöperation of the laymen involved, he remarked, "Here lies the fruitful interplay. They have been working with tremendous good spirit."

KENTUCKY

Letter and Spirit

In a pastoral letter written after the Civil Rights Bill was signed into law, the Rt. Rev. C. Gresham Marmion, Bishop of Kentucky, called his people "to uphold, not only the letter, but the spirit of the law, in such a way as to demonstrate to the whole world our concern for the rights and the well-being of all the people of our land."

The bishop's letter was mailed out on July 8th, to be read in all the churches in his diocese during July.

Bishop Marmion said, in part, "We Christian people are called by our Lord, who died for all mankind, to turn our hearts toward our brothers, to witness to our neighbor that God has made of one blood all nations. . . . He has called us . . . to the practice of the love of God which transcends the law and yet upholds and strengthens it by giving it a spiritual basis. . . . I pray that in all of our relationships with others we may see them as brothers in Christ and treat them as such. . . . Our center of reference is not any particular group of people or any particular moral code, but the God who has created us all. We stand under His judgment and His grace, and by His power we shall be able to witness to the love He has for all of His children. . . ."

GENERAL CONVENTION

Anglican Fellowship of Prayer

The Anglican Fellowship of Prayer, although only seven years old as an organized group, will be present at the 61st General Convention, in St. Louis, as one of the more active societies within the Episcopal Church. It will have a booth in the exhibit area of the Kiel Auditorium, with members on hand at all times to welcome visitors and to distribute slides, tapes, books, and pamphlets. On Tuesday, October 13th, the Fellowship will hold a joint dinner meeting with the General Division of Laymen's Work of the National Council, at the Sheraton Jefferson Hotel.

The AFP is the outgrowth of two distinct movements: the Bible Study Prayer Groups and Schools of Prayer movements. Seven years ago, as a result of growing interest in these two movements in the diocese of Pittsburgh, a committee was formed to develop an annual prayer-groups conference. The first conference met at Calvary Church, Pittsburgh, in

1958. Its leader was the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, who has since become a member of the advisory board of the AFP.

The roots of the Fellowship are in the Episcopal Church, but many Christians of other bodies have been active in it from the start.

In 1960 the growing movement began calling itself "The Anglican Fellowship of Prayer," and in that same year a statement of purpose was adopted which included the following declarations: "We are seeking to learn how to use the Bible and the Book of Common Prayer in the study of the great laws of prayer. . . . In order to implement this emphasis we are in the process of forming a world-wide clearing-house of information on prayer groups throughout the Anglican Communion to assist bishops, clergy, and laity. . . . We plan to invite to future conferences bishops, clergy, and people of every diocese who are seeking to lay a stronger emphasis on prayer groups. . . . These conferences will seek to give coherence to the prayer group movement and to act as a source of information where we may learn from the experiences of one another. . . . Between conferences, the representatives from the various dioceses will foster emphasis on prayer and prayer groups, stressing study of the Bible and the Book of Common Prayer and loyalty to the sacraments."

An advisory board was formed, which includes the Rt. Rev. Arthur Lichtenberger, Presiding Bishop; the Most Rev. Frederick D. Coggan, Archbishop of York; the Rt. Rev. Cuthbert K. N. Bardsley, Bishop of Coventry; the Rt. Rev. Thomas H. Wright, Bishop of East Carolina; and the Rt. Rev. Austin Pardue, Bishop of Pittsburgh.

The annual conference in Pittsburgh has become a national pilot conference, attended by representatives of other dioceses and of such organizations as the Daughters of the King and the Brotherhood of St. Andrew.

At the General Convention dinner on October 13th, the speaker will be Bishop Wright of East Carolina, who is both a member of the AFP advisory board and chairman of the Presiding Bishop's Committee on Mutual Responsibility and Interdependence. He will speak on the subject: "Supporting Mutual Responsibility and Interdependence with our prayers." Among the guests of honor at the dinner will be Mrs. Arthur Lichtenberger; the Rt. Rev. Stephen F. Bayne, Jr., and Mrs. Bayne; Mr. Hugh Laughlin, chairman of the General Division of Laymen's Work; Miss Frances Young, executive director of the General Division of Women's Work; Mrs. Everett Hall, chairman of the *ad hoc* committee on prayer and worship of the General Division of Women's Work; the Rt. Rev. John Bentley and Mrs. Bentley; and Dr. Carroll E. Simcox, editor of THE LIVING CHURCH.

Bishop Lichtenberger has issued a spe-

cial statement for the use of the AFP at the dinner and in its publications, in which he says, among other things: "When I have a task to perform, I first pray to God as though everything depended upon Him, and then I set to work as though everything depended upon me." I am not sure at the moment, but I believe this was said by Ignatius Loyola. Whoever said it, here is the heart of the Gospel: God's grace and our response. This is the constant rhythm of the Christian's life: prayer and effort, worship and work, withdrawal and return. Surely the order here is right—first pray to God and then set to work!"

The Anglican Fellowship of Prayer asks that all readers of this article join them daily in prayer for the following intentions: the world mission of the Anglican Communion, the unity of Christendom, racial concord, and peace among nations.

SOUTH FLORIDA

Bi-racial Committee Formed

After the passage and signing of the Civil Rights Bill, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, appointed a diocesan bi-racial committee, and, prompted by a meeting of his department of Christian social relations, wrote a letter to chairmen of all county commissions and the mayors of South Florida, urging the formation of bi-racial committees in every community, and offering the help of Churchmen in his diocese to "find the solution to the problem [of racial tensions] without resort to pressure, confusion and violence."

The bishop also wrote a letter to his clergy, urging them to give their coöperation to civil authorities and ministerial associations, to be informed on local action, and to assist by keeping lines of racial communication open. He also suggested that where both white and Negro churches were in the same communities there be meetings of lay persons from time to time so that problems might be understood and discussed. The bishop exhorted his clergy to concerted and constant prayer for "God's guidance and blessing, that the problem that vexes our state and nation may find by His grace a not too distant solution."

DALLAS

In Absentia

Due to ill health, the Rt. Rev. C. Avery Mason, Bishop of Dallas, is on leave of absence from his diocese, and was unable to be present at its annual convention. In his absence, his charge to the convention was read by the Rt. Rev. Theodore H. McCrea, Suffragan Bishop.

The bishop's address stressed the role of a converted and articulate laity in bearing witness to their faith "on the

AROUND THE CHURCH

street where they live, on the street where they work." The bishop said that the diocese should clean up its debts, and get on with its real job, "and that is bearing witness and converting the world."

The convention appointed a special committee to look into ways and means of strengthening the parishes, missions and institutions of the diocese. The Rev. George F. Kempf, Jr., rector of St. Michael's and All Angels', Dallas, is chairman. This research, and the general concern of the diocese with its missionary outreach, will form the background of the celebration next year of the 20th anniversary of Bishop Mason's consecration.

During the next year, the diocese of Dallas will concentrate on missionary activity and on training men for the priesthood.

A report read to the convention on "the state of the diocese" revealed that "a downward trend" in membership activities has been arrested. The report noted the addition of some 1,000 people to diocesan rolls, saying that "these figures indicate the removal of much deadwood in the various parishes as well as a more realistic factual reporting of the parish statistics by the clergy."

At the convention, three lay people were cited for outstanding service to the diocese. They were: Mrs. Marcia Elizabeth Shelton of St. Alban's, Hubbard; and Wendell Heath Blake and Jeffrey Bettis Lawrence, both of St. James', Texarkana.

The Most Rev. Angus C. MacInnes, Archbishop of Jerusalem, addressed a convention banquet. He said that Christian Churches in the Middle East have combined forces to aid the 1,200,000 Arab refugees from Israel, and that a Near East Christian Council has been formed. (There are five Episcopal dioceses in the area.)

The convention admitted three missions to parish status. They are: the Church of the Redeemer, Irving; St. Stephen's, Wichita Falls; St. Andrew's, Farmer's Branch; and St. Anne's, Dallas. St. Francis', Fort Worth, was admitted as a mission.

UNITED CHURCH WOMEN

Tenth National Assembly

The tenth national assembly of United Church Women will meet in Kansas City, Mo., from October 5th to 9th. Delegates representing Anglican, Protestant, and Orthodox Church women in 2,351 local and state councils will evaluate progress in their special program, "Assignment: Race," report on the training project for women at the Church Center for the United Nations, and plan work for the next two years. The theme of the assembly will be "Laity in Mission," and is meant to instill a deeper understanding of their responsibility as members of the laity.

August 16, 1964

Miss **Barbara Bolesta**, Chamberlain High School graduate 1964, Tampa, Fla., received the **Woodward Scholarship Award of the Girls' Friendly Society** this year. Barbara is the first Florida girl to receive this award. She is a communicant of St. Clement's Church, Tampa.

A commemorative service marking the **anniversary of the fire that destroyed Christ Church, Portsmouth, N. H.**, was held recently. It was announced by Rev. John D. Swanson, rector, that Christ Church has raised enough money to begin construction of a new brick colonial-style building that will accommodate 250 worshippers. It is hoped that the new church will be finished by Eastertime.

The Rev. **Gordon C. Ashbee**, rector of St. Luke's Church, Bakersfield, Calif., reached his **55th year of scouting service** during the recent National Boy Scout Jamboree at Valley Forge, Pa. He became a Scout in 1909 in England, and has organized 24 troops during his ministry in Canada, Oregon, and California. He is a district Scout commissioner in California. [RNS]

"**Parents without Mates**" sponsored by **St. Clement's Church, Tampa, Fla.**, is being organized by Dr. David E. Hernandez, area coordinator for Hillsborough County Schools. "Parents without Mates has created considerable response," according to the rector, the Rev. Alfred Conolly.

The diocese of Michigan has bought a camper-truck unit as a gift for its companion diocese, the district of Alaska. Here, the Bishop of Michigan, the Rt. Rev. Richard S. Emrich, presents the keys to one of his priests, the Rev. Elmer Usher, who will drive the unit to Alaska. The Rev. Canon Allan L. Ramsay, left, and the Rev. Canon Fletcher Plant look on.



Ten Episcopalians were among the 175 persons who received certificates of attendance at the close of the **Rutgers Summer School of Alcohol Studies**, held at New Brunswick, N. J., from June 29th to July 18th.

A service of solemn thanksgiving was held at Christ Church Cathedral, Eau Claire, Wis., recently, to celebrate the **20th anniversary of the consecration of the Rt. Rev. William W. Horstick**, bishop of Eau Claire. Rt. Rev. Joseph S. Minnis, Bishop of Colorado, gave the sermon.

St. Andrew's Church, Tampa, Fla., recently established a **counseling service** as part of its ministry. The Rev. John A. Benton, a former assistant at St. Andrew's, will direct the service.

The **diocese of Iowa** has tithed its 1962 capital funds drive for **work outside the diocese**. Already, \$30,000 has been sent to build a girl's dormitory in the Philippines, and \$8,000 has been sent to Mexico for the construction of church buildings.

Arthur Eugene Laubenstein, for 35 years the **organist-choirmaster of Grace Church, Orange, N. J.**, retired recently. He is now finishing a book of personal notes on prominent musicians and writers he has known.

The Rev. **Cortland R. Pusey** was recently elected as secretary of the convention of the diocese of Maryland. The Rev. **Nelson Rightmyer**, secretary for the past seven years has resigned.

A Fulbright Scholarship grant from the U. S. State Department has been awarded to **Peter Hallock**, organist of St. Mark's Cathedral, Seattle, Wash., now on sabbatical to study in Holland.

Are we confusing

A Revita



Surely Stephen wasn't stoned for waiting on tables.

The concept of a "lay diaconate" is currently exciting an increasing amount of interest among a growing number of people throughout Christianity. Many Christians are finding in this concept an appeal, an answer to a present need, and an exciting potential. Those who favor such an idea do so for a broad range of reasons.

At the risk of mistaking the object of this groundswell of interest, I find it necessary to rename the concept commonly referred to as the "lay diaconate." I find I cannot use these words together without quotes. To speak of a "lay diaconate" is as redundant as to speak of a "lay laity" or a "lay priesthood" or a "lay episcopate." Bishops, priests, and deacons are, together with "laypeople," members of the laity, the People of God. A deacon does not cease to be a member of the laity when he becomes a deacon. If I am not mistaken, the interest which has become so widespread is in a revitalized diaconate, and I would prefer to use that name.

The proponents of a revitalized diaconate are united in at least one matter: a concern for the disuse into which the order of deacons has fallen in our time. Nor has the so-called perpetual diaconate alleviated this concern. The diaconate is now, in effect, a six-month-to-one-year apprenticeship to priesthood. With very few exceptions, those who become deacons use the diaconate as a steppingstone to the priesthood. Of course, bishops are chosen from among priests, but priesthood can hardly be called a steppingstone to the episcopate in the same way that the diaconate is to the priesthood. Not that many priests become bishops!

A deacon is commonly considered a "defective priest," a layman who can baptize, if there is no priest present, even when there is no emergency. More seriously, a deacon is a layman who can perform the functions of a lay reader (even a deacon must be specially licensed to preach) *plus* assist with the chalice at

Holy Communion, read the Gospel, and, in some situations, administer Communion from the reserved sacrament.

I do not claim that this is what the function of a deacon should be or might be, only that this is how, in practice, a deacon commonly functions at present. If this seems an overly critical picture of the current function of a deacon, what functions does a deacon perform which could not be performed by an active, convinced, Christian lay reader?

The revitalized diaconate has received attention in the deliberations of the Second Vatican Council, and action may be taken on this subject during its third session. The diaconate within the Roman Communion is, if anything, in even sadder straits than it is within the Anglican Communion. Its duration is, in some instances, a day or less.

Missionaries and missionary bishops within the Anglican Communion favor a revitalized diaconate for several reasons. It would provide, the argument goes, additional manpower for the missionary endeavor at little additional expense, particularly if deacons were to continue to earn their living from sources outside the Church. Missionary thinkers and strategists point to the fact that there has never been and never will be a sufficient number of priests for the missionary endeavor and they hope that an increased number of deacons will relieve the shortage.

Laymen look to a revitalized diaconate for the increased authority and dignity of Holy Orders, particularly if their present ministry in the Church can be exercised in addition to a non-churchly vocation. The clergy look for the assistance that a revitalized diaconate would mean to them, particularly since General Convention seems unlikely to grant laypeople such presently diaconal functions as the administration of the chalice. Women may be attracted to a redefined and revitalized diaconate for reasons all their own.

Since the present thought concerning a revitalized diaconate has not yet pro-

by the Rev. Richard C. Hall

Professor of theology

St. Andrew's Theological Seminary

Quezon City, Philippines

ized Diaconate

with a vital

ministry of the laity?

gressed to any definite point, it still appeals to all these groups. They are all still able to see in it what they wish to see. But this would seem to be putting the cart before the horse. Preliminary to hopes of this sort would seem to be some hard thought devoted to the nature of Holy Orders in general and to the order of deacons in particular. It is possible to sketch certain guidelines within which this thought ought to take place.

The Church exercises one ministry—the ministry of its Lord. His ministry has many aspects, and it is apportioned among all the members of His Body. It is not confined to the clergy. True, certain parts of Christ's total ministry have been reserved, shall we say, to certain orders within the Body. Certain orders are set apart and given grace to exercise certain parts of the total ministry of Christ. Bishops are the symbols of the total ministry of the Lord, but it is within and by the whole Body, the People of God, that the whole ministry is exercised.

Three aspects of this total ministry have traditionally been reserved to the diaconate within the Anglican Communion: the administration of the chalice, the reading of the Gospel, and possibly, the administration of the reserved sacrament. Again, this is not the only way the function of the deacon might have developed within this Communion; it is simply the way it *has* developed. We must look upon the order of deacons within the context of Christ's total ministry, a ministry not limited to the clergy but shared alike by all members of the Body.

All the possible functions of a revitalized diaconate I have heard suggested

are, it seems to me, the legitimate functions of the non-clerical laity. They are these: pastoral calling; calling in hospitals, prisons, and institutions; catechetical instruction; witnessing among one's contemporaries; assisting the priest in liturgical and non-liturgical functions; organizing building and financial projects; keeping records; etc. There is no reason why laymen may not exercise these functions of the Body. What would it do, in terms of weakening a responsible lay ministry, to reserve these functions to a revitalized diaconate?

We must realize that there are only a certain number of committed Christians—less than the number of baptized Christians—in the Church. There are only a certain number of Christians—less than the total number—who are willing to take responsibility for the exercise of the ministry of the Body. To call these people deacons will not increase the amount of the ministry being exercised.

And while I am not about to deny the grace of orders, to make any person a member of the clergy will not magically increase the ministry he exercised before he became a clergyman. A concerned layman will continue to exercise an effective ministry—no matter by what name he is called. Are we not perhaps confusing a revitalized diaconate with a vital ministry of the laity?

We are cautioned in the Preface to the Ordinal (Prayer Book p. 529) "that no man might presume to execute any of (these offices), except he were first called, tried, examined, and known to have such qualities as are requisite for the same." But what *is* the office of deacon in the

Church of God? What qualities *are* requisite for the functions of this office?

It would seem good to look at the function of the office of deacons historically if we are to attempt a revitalization of that office. What was the motive for establishing such an order within the Body; what was its original function? The answer is to be found in the sixth chapter of the Acts of the Apostles. Seven men were set apart to wait upon widows at table, allowing the twelve to devote their time to prayer and preaching. That seems clear enough, but surely Stephen wasn't stoned for waiting on tables.

What has been the function of this office within the Church throughout history? How has it developed and changed from its original manifestation to its present state?

And, finally, has there been a continuity of function which might indicate proper fields of ministry for a revitalized diaconate now? This question's answer obviously depends upon the answer to the preceding ones and is no less important.

There would seem to be a right order of things in the present concern to revitalize the diaconate. I do not think we want to reserve to the diaconate certain aspects of the ministry presently exercised by the laity and then call the laypeople who formerly exercised them deacons. That would seem to be the wrong order of things. In investigating what the legitimate functions of the deacon are or might be, we may well be motivated by our desires and hopes and needs, but we ought also to be guided by the answers to the questions I have suggested.

The Goldwater Story

In our issue of July 26th we published a news story on "Barry as a Christian," written by our Arizona correspondent. The story consisted for the most part of a statement about Senator Goldwater by his bishop, who said nothing for or against the Senator's political views but spoke appreciatively of such things as "Barry's interest in all people and his kindness to those in all ethnic and cultural groups." Said Bishop Harte: "I believe Barry has a profound faith in God, and I would emphasize his strong loyalties, his deep personal honesty, and his great integrity to his principles that he has demonstrated."

One might suppose that the most rabidly anti-Goldwater Christian, reading this story, would recall St. Paul's words about how love "rejoices not in iniquity but rejoices in the truth" (I Cor. 13.6) and say within himself, "Well, it's good to know there's *something* good about that scoundrel!" But we have heard from some readers who are of no such mind.

"As an article in a Christian magazine," our story was "out of place," one of them advises us. Is it out of place for Bishop Harte to say anything nice about one



of his laymen, if that layman is Barry Goldwater? This reader calls our publishing the story a "cheap political bid" — he doesn't say for exactly what; and he speaks of the "even cheaper bid for national notoriety by the Bishop of Arizona." We are moved to ask: Can it be that extremism in impugning the motives of others is no vice — when done by "liberals?"

Another reader thinks that Goldwater must be an odd sort of Christian because on some issues he has disagreed with "the known position of the Episcopal Church as expressed by resolutions of General Convention and of the National Council, in pastoral letters from the bishops, and in pronouncements by the Presiding Bishop." Henceforth we shall know where to look for evidence as to what is Christian — rather than in the Creed and the New Testament.

Not all of our correspondents are anti-Goldwater. Here is a lady who likes Barry: "Barry Goldwater is the only hope for a return to decent moral standards and the biblical way of living in this country. For too long,

crime has been rising, morals have been declining, and the federal government has undertaken to run everything. Senator Goldwater has been taken to task by one weekly newsmagazine for injecting morals into the campaign. Isn't it about time somebody did? We'd be better off with a President who was *extremely* honest than with one who was *moderately* so. I would also like for the streets of my town to be extremely safe, but I'm tired of my Church's being extremely liberal."

We expect to be receiving a voluminous mail between now and election day, much of it advising us how to vote and how we should advise our readers about their



voting. This we decline to do. We know too many good, solid, responsible, intelligent Christians on opposite sides about Senator Goldwater to be able to suppose for a moment that if one is a true Christian there is only one side of this issue that he can conceivably take. Such oversimplification is the very essence of bigotry.

Why, then, did we publish the Goldwater story? THE LIVING CHURCH claims to be "a weekly record of the news, the work, and the thought of the Episcopal Church." And Barry Goldwater is news. We can all agree on that much about him, if nothing else. He is a Christian, having been baptized and being a communicant, and none of those opinions of his which some people consider so diabolical can alter that fact in the slightest degree. He is an Episcopalian. Some people who know him well say he is a very loyal and good one. So this is the Goldwater story, as a news story; and we are not sorry we ran it. We will never suppress good news about anybody simply because some people assure us that there can be no good thing in him. It should be unnecessary to say that to print a Goldwater story is not to endorse the Goldwater candidacy.

Anticipating a "long, hot summer" in politics, we have decided not to open our "letters to the editor" section to letters which are simply political speeches for or against somebody. Our columns will be as open as ever to those who would agree or disagree with whatever we may say editorially, or to comments on news, as news. But to those who want free space to practice what Carrie Nation used to call "hatchetation" on their favorite political villains we must say, "Sorry — no vacancy."

Ecumenical Walking

In our issue of July 26th, we happily reported "a quiet little wedding," that of Mr. and Mrs. Patrick C. Baker of St. Louis. The groom was a Roman Catholic, the bride an Episcopalian. The marriage was performed in a Roman Catholic church, with priests of both Communions jointly officiating, with the approval of their ecclesiastical superiors. We were happy to report this, because this "quiet little wedding" marked an important

ecumenical break-through in our opinion.

We are still happy about it. But we share the disappointment of many of our readers that the Episcopal bride was required to sign the prenuptial agreement to raise the children as Roman Catholics. That canonical requirement is wrong. It is coercive, and encourages a tongue-in-cheek compliance by saying in effect, "Sign—or else no marriage." It deprives the non-Roman partner of his right and obligation as a parent to share in the spiritual nurture of the child. Frankly, we find it hard to see how any non-Roman Christian who believes in his own portion of God's Church could ever sign that agreement. But we might as well face the obvious fact that many non-Roman Christians can and do sign that agreement, and it is not for us to question their good faith. We just think it's wrong.

In the constantly improving ecumenical climate of our day we can, and we should, voice our protests and objections about such matters to those with whom we differ, "speaking the truth in love" as befits brothers in

Christ. It was good that this "quiet little wedding" could take place in the way that it did. Such a thing would have been unthinkable only yesterday. It was not good that the prenuptial agreement was still required. So let this be said, charitably but frankly.

However, not even the Roman Catholic Archbishop of St. Louis had the power to re-write the canon law of his Church. He, and the Episcopal Bishop of St. Louis, the clergy, and the lay people involved in this "quiet little wedding" did the right thing by taking the step that was possible for them. This, surely, is how ecumenical progress must be made: one step at a time. But one step helps to make other steps possible.

We believe that the Roman Catholic Church must, and will, eventually take the step of abolishing the prenuptial requirement that the children of a mixed marriage must be reared as Roman Catholics. We pray that this step is within the near future on God's agenda. Meanwhile, it is for all of us to take now the steps toward unity in Christ which God makes possible now.

DEACONS EVERYWHERE

This issue was not planned and projected as a special one on the subject of the diaconate, but it appears to be turning out to be one, with a special article on the diaconate, some news and photographs, and the following long list of men who have recently been ordered deacons. Because of shortage of space we have had to condense to a minimum the information about these men.

Thus far, 1964 looks like another of those bumper-crop years for ordinations. May God continue to raise up among us faithful stewards and ministers of His mysteries.

Alaska—Philip Peter, St. Stephen's Mission, Fort Yukon. Titus Peter, Bishop Rowe Chapel, Arctic Village.

Alabama—Harry H. Pritchett, Jr., St. Luke's, Birmingham. Hugh H. Agricola, Jr., Holy Comforter, Gadsden, to be assigned in September. Onell Soto, studying toward the S.T.M., Seminary of the Southwest.

Arizona—Thomas Belt, St. George's, Holbrook. Fenton Kovic, St. Christopher's, Snowflake and Our Savior, Showlow-McNary. Clay Kuhn, St. Paul's, Phoenix. Robin Merrell, St. John's, Williams. Charles H. Smith (for the Bishop of Honolulu), Holy Innocents, Lahaina, Maui, Hawaii.

Arkansas—William Lansing Hobart, St. Andrew's, Mountain Home, and St. Andrew's, Cherokee Village. Richard Franklin Milwee, St. Matthew's, Benton, and St. Michael's, Arkadelphia.

California—Donald F. Ball, to spend a year, City Mission Society, N. Y. William P. Clancey, Jr., St. Paul's, Walnut Creek. James B. Jones, St. Francis, San Francisco. Charles T. Rines, Trinity, San Francisco. Timothy S. Rudolph, Christ Church, Portola Valley. John M. Scates, St. Peter's, Redwood City. Ames K. Swartsfager, National Council missionary, Central America. Douglas S. York, St. Paul's, Oakland. Kenneth Anderson (for the Bishop of Los Angeles), St. Paul's, San Rafael. Paul Jennings Taylor (for the Bishop of Utah). Samuel Mortimer Ward IV (for the Bishop of Western Massachusetts).

Central New York—Charles N. Arlin, St. Am-

The Cover

On Saturday morning, June 20th, a procession formed outside of St. Barnabas'-on-the-Desert, Scottsdale, Ariz. Five recent seminary graduates were to be made deacons by the Rt. Rev. Joseph M. Harte, Bishop of Arizona. Two of the men were members of St. Barnabas', and one was a former vestryman.

All of the new deacons will be working with missionary congregations. Four of them are graduates of the Church Divinity School of the Pacific, Berkeley, Calif., and one is a graduate from the Episcopal Theological Seminary in Kentucky, Lexington, Ky.

Four other former vestrymen of St. Barnabas' are studying for the priesthood.



brose, Groton. Paul E. Danielson, St. Paul's and St. Michael's and All Angels, Endicott. James A. Forrest, St. Peter's, Oriskany, and St. Mark's, Clark Mills. John C. Frendenburgh, St. John's, Marathon, and Grace, Whitney Point. Roland W. Nichols, Boonville mission field.

Chicago—Linus Hutchins Brown, St. Simon's, Arlington Heights. Edward Joseph Campbell, Jr., St. Peter's, Warroad, Minn. Charles Clifton Eden, Redeemer, Elgin. William Kramer Gros, Holy Spirit, Lake Forest. James Lovett Harper, Grace, New Lennox. William Francis Johnson, Atonement. Keith Alan Leach, St. Matthew's, Evanston. Dale Luther Moyer, St. David's, Glenview. Jack Marvin Tench, St. John's, Mount Prospect.

Colombia and Ecuador—Samuel Eduardo Pinzon Gil, to work among Colombians, Barranquilla, Colombia.

Colorado—Alexander Macomb Lukens, Jr. (for the Bishop of New Hampshire). William Harrison Minnis, St. Andrew's, Manitou Springs. James Lewis Ragsdale, Clear Creek Missions—Calvary, Idaho Springs; St. Paul's, Central City; and Grace, Georgetown.

Connecticut—David Lawrence Cannon, St. James', Poquetanuck, and Christ Church, Norwich. Carl Esten Giegler, St. John's New Milford. Charles Edward Hocking, Christ Church, Greenwich. Reuel Stewart Kaighn, Jr., St. Mark's, New Britain. Richard William Maxwell, Zion Church, North Branford. Alexander McCurdy III, Trinity, Southport. Thomas George Peterson, St. John's, Stamford. David John Walter Ward, Epiphany, Southbury. Charles Franklin Doyle (for the Bishop of Dallas), Buckner Orphanage area mission, Dallas, Texas.

Dallas—Paul B. Clayton, Holy Apostles', Fort Worth. William T. Dalton, St. Paul's, Olney. William F. Ellington, St. Philip's, Sulphur Springs. John B. Houck, graduate studies, Kirchlichen Hochschule, Missionstrasser, Germany. William W. Lipscomb, St. Andrew's, Grand Prairie. William C. Shirey, St. Bartholomew's, Arlington. Donnell E. White, Holy Nativity, Plano. Stephen M. Winsett, Annunciation, Lewisville.

Easton—Edward Francis Holoway, St. Joseph's, Boynton Beach, Fla.

Erie—James Todd Kerr, St. John's, Sharon, Pa. William Setchel Crittenden, St. Mark's, New Canaan, Conn. James Shaw Sigmann, St. Joseph's, Port Allegany, and St. Matthew's, Eldred, Pa.

Florida—Beasley Woodrow Bennett, St. James', Perry. Warner Armstrong Stringer, Jr., St. Mi-

chael's, Gainesville. Raymond Herbert White, St. Luke's, Live Oak.

Indianapolis—John Gayden Barrow, St. Luke's, Cannelton, Ind. S. George Dirghalli, Grace, Cortland, N. Y. Neal Hulce Dow, St. Matthew's, Kenosha, Wis. J. Keven Stanley, St. Paul's, Indianapolis.

Iowa—Robert L. Ihlefeld, St. Stephen's, Spencer, and St. Alban's, Spirit Lake. George A. John Porthan, Trinity Cathedral, Davenport. Milo Dailey III, St. Paul's, Des Moines, and, in September, St. Thomas', Algona, and Trinity, Emmetsburg.

Lexington—Charles Lester Bowyer (for the Bishop of Northwest Texas). Gerald Wayne Craig, St. Gabriel's, Lexington. William Joseph Dennis, transferred to the diocese of Springfield. Frederick W. Reese, St. Thomas', Beattyville, Ky. Thomas George Russell, transferred to the district of South Dakota. John Philip Storck, St. John's, Bellevue-Dayton, Ky. Forrest Williams, Jr., transferred to the diocese of Connecticut. David Gardner Wood, St. Andrew's, Lexington.

Long Island—Winston Alonzo Bell, St. Augustine's Chapel, New York. Cyril Casper Burke, the bishop's office. John Joseph Comellas, the bishop's office. William Albert Davidson, St. Gregory's Priory, Three Rivers, Mich. William Robert Delamain, to Nashotah House for further study. Henry Francis Hines, Philadelphia Council of Churches. Theophilus Joseph Powers, bishop's office. Richard John Sander, Jr., bishop's office.

Massachusetts—George Robert Cain. Ernest W. Cockrell (former Methodist minister). Jay Judson Dean. James Lowell Nelson. Donald Albert Nickerson, Jr. Roy Earl Parker, Edward Joseph Smith III. John Henry Smith. George Hayward Welles, Jr.

Michigan—Peter H. Beckwith, St. John's Church, Plymouth. Martin K. Bell, St. David's, Southfield. David H. Evans, St. Paul's, Flint, and St. Bartholomew's, Swartz Creek. William R. Fleming, Christ Church, Dearborn. Peter K. Groschner, St. Michael's, Grosse Pointe Woods. Donald D. Heacock (former Evangelical United Brethren minister), St. John's, Clinton. Walter G. Norcross, St. James' Church, Dexter. Robert L. Potts (former Christian Methodist minister), Grace Church, Detroit. Warren R. Radtke, Marquis Fellow, Christ Church, Cranbrook, Bloomfield Hills. Herbert W. Stevens, All Saints', Detroit. Richard A. Swanson, St. Christopher's, Detroit. Thomas W. Vaughan, St. John's, Midland.

Missouri—Marlow Dean Anderson, Calvary, Columbia. Richard Henry Baker, St. Paul's, Palmyra, and St. Jude's, Monroe City. George Neal Hern, Grace, Kirkwood. Calvin Trusdale Biddison Stuart, Jr., Ascension, St. Louis.

Montana—Robert Kincaid, St. John's, Townsend, and Grace, White Sulphur Springs. Carol Gene Moore, St. John's, Butte. Robert Speer, Jr., Christ Church, Las Vegas, Nev. Robert C. Wittenstrom, St. Margaret's, Chicago.

Nevada—Gary J. Adams, St. John's, Glenbrook, and St. Patrick's, Incline Village. Lloyd E. Johnston, St. Paul's, Elko. Jerre B. Parks, Trinity, Reno. Wallace E. Sprague, Order of the Holy Cross, West Park, N. Y., after Sept. 1.

Newark—Ivan A. Backer, Grace, Rutherford, and St. Stephen's, Clifton. N. J. Craig Biddle III, St. Peter's, Morristown. Herbert G. Draesler, Jr., House of Prayer, Newark. Robert E. Eggenschiller, Church

of the Saviour, Denville. Enrico M. Gnasso, St. Stephen's Pro-Cathedral, Hastings, Neb. Stuart H. Henderson (for the Bishop of Eastern Oregon). Peter R. Holroyd, St. John's, Waterbury, Conn. Wilbur N. Marshall, Incarnation, Jersey City. Kenneth D. Miller, Grace, Westwood. Guy O. Walsler, Our Saviour, Secaucus.

New Jersey—Howard Melvin Batezel, Our Saviour, Camden.

North Carolina—Christopher King Cole, All Saints', Hamlet. Robert Nelson Davis, St. Matthew's and St. Philip's, Salisbury. Albert Thomas Jewell Heath, St. Mark's, Wilson. Carl Eldredge Jones, Messiah, Mayodan; Christ Church, Walnut; and St. Philip's, Germanton.

Northern California—David Newton Holsinger, Trinity Cathedral, Sacramento. Albert Osborne Lott, Episcopal chaplain, Sacramento State College. Richard Norman Ruedger, St. Luke's, Galt, and St. Thomas', Elk Grove.

Oklahoma—Richard Hedge Hoolley, St. John's, Norman. Richard Fitzgerald Thweatt III, Grace, Muskogee.

Oregon—Thomas J. Kavany, St. Edward's, Silverton. William H. Snyder, All Saints', Portland. Billy L. Stephens, dean's assistant, Camp and Conference Center, Gearhart (temporary). Walter D. Thompson, St. Matthew's, Portland. Richard A. Treadwell, Fort Yukon, Alaska. Donald R. Wilson, St. Stephen's, Newport.

The Philippines—Mauro Damian, Upi Missions, archdeaconry of Cotabato.

Rhode Island—Robert J. Miner, Christ Church, Lincoln. Lawrence H. Bradner, St. Paul's, Pawtucket. Clifford B. Carr, St. Luke's, East Greenwich. Arthur B. Williams, Grace, Providence.

Rochester—Richard Allan Clay, St. Thomas', Rochester, N. Y. Walter Lee Humphreys, Christ Church, Hornell. James Christopher Woods, St. John's, Phelps.

San Joaquin—Richard Alfred Driscoll, Epiphany, Corcoran, Calif. Don LeRoy Robinson, Trinity Memorial, Lone Pine.

South Carolina—Joseph D. Anthony, Jr., Holy Spirit, North Charleston.

South Dakota—Philip Allen, Cheyenne River Mission, Dupree. John Tederstrom, Crow Creek Mission, Fort Thompson.

South Florida—Charles Britton Fulton, Jr., St. Boniface, Sarasota. Sterling Melton Peter Rayburn, St. James, Ormand Beach. Robert Joseph Brown, St. David's, Lakeland. Claude Gilford Green III, Resurrection, Miami. Robert McKinley Caldwell, Jr., St. Francis, Bushnell. Paul Charles Johansen, St. Peter's, St. Petersburg. Jerry Chandler Monroe, St. Stephen's, Miami. George Edward Johnson, All Saints', Tarpon Springs, and St. Alfred's, Dunedin.

Southern Ohio—John W. Baker, Ascension, Middletown. Carl E. Creswell, Christ Church, Dayton. David Dunning, Trinity, Columbus. James C. Hart, Warren County Shared Ministry, Waynesville. J. Roland Johnston, Christ Church, Cincinnati. David O. McCoy, St. Stephen's, Columbus. Frank B. Stevenson, St. Edward's, Columbus. M. Elden Smith, St. Philip's, Columbus. V. Alastair Votaw, St. Thomas', Terrace Park.

Southern Virginia—Calvin C. Tennis, St. John's,



In Colorado, Bishop Minnis ordered his son deacon. The ordinand was presented by his brother, the Rev. Joseph A. Minnis (at right).

Portsmouth. Howard W. Saunders III, St. Andrew's, Newport News. Hill Carter Riddle, St. John's, Hampton. Ronald Homer Miller, Epiphany, Danville, and Christ Church, Glenwood. Milton K. Wright, Christ Church and St. Luke's, Norfolk.

Southwestern Virginia—Peter Clopper Fulghum, All Saints', Norton.

Spokane—Paul A. Dickson, St. Martin's, Moses Lake, Wash. Henry Winfield Hubbard, St. Timothy's, Medical Lake; Episcopal chaplain, Eastern Washington State College; and St. Paul's, Cheney.

Texas—David Wesley Erskine, All Saints', Cameron, and St. Thomas', Rockdale. John Raymond Fisher (for the Bishop of North Dakota). William Hugh Heard, St. Thomas', Houston. Leighton Keith Younger, Grace, Houston, and metropolitan missions.

Washington—Gene Anderson, St. Andrew's, Leonardtown, and All Saints', Oakley, Md. Claude E. Bonbrest, St. Bartholomew's, Laytonville. John Corn, chaplain, Cook County Jail, Chicago. Theodore Lewis. Walter E. Lewis, St. George's, Valley Lee; Trinity, St. Mary's City; and St. Mary's, Ridge. Richard K. Martin, St. Stephen's, Sewickley, Pa. Paul E. Mericle, Lincoln Stelk, St. Thomas', Washington, D. C. Timus Gayle Taylor, Jr., southern Maryland. Wade Renn, Grace, Newark, N. J.

West Missouri—Terry Wightman Jackson, Holy Trinity, Melbourne, Fla.

West Texas—Reynell Monsell Parkins, new mission, Corpus Christi. Thomas Harrington White, St. Mark's, San Antonio. John Wilson Price, Trinity Church, San Antonio. Arlen Reginald Towers, St. Christopher's, Bandera, and St. David's, Hondo. Claude Alan Campbell, St. John's, McAllen. Claude Edward Payne, Epiphany, Kingsville. William Elery Howard, St. David's, San Antonio. Thomas Charles Bruns, Grace, Llano.

West Virginia—Douglass Moxley Bailey III, Zion, Charles Town, and St. John's, Rippon. William Ray Coppenhaver, churches in Welch, Keystone, War, and Avondale. William Braden Fulks, Transfiguration, Buckhannon. Clifford Edward Schane, St. James', Lewisburg.

Western Michigan—William Porter Dodd, Jr., Trinity, Marshall. Hewitt Vinedge Johnston, St. Luke's, Kalamazoo.

Perpetual Deacons

California—William Emil Brown, St. Michael and All Angels, Concord. Haven R. Doane, Ascension, Burlingame.

Connecticut—William Harold Atkinson, Calvary, Suffield.

New Jersey—Bailey Blake Barnes, St. Peter's, Perth Amboy. Logan Lithgow Bruce, St. Peter's, Freehold. Edward James Coleman, St. John's, Somerville.

Rhode Island—Elliot B. Campbell, Redeemer, Providence. Walter E. Reynolds, Christ Church, Westerly.



In Erie, Bishop Crittenden ordained his son, the Rev. William Setchel Crittenden.

LETTERS

Continued from page 3

hands of the successors to the Apostles was necessary for admission to Holy Communion. The rubric is just as applicable today as it was in 13th-century England. May every priest strive to obey and follow it rather than following Dr. Day's anarchical practice of personal rationalization and adjustment.

(Rev.) GERALD L. CLAUDIUS
St. John's Church

Kansas City, Mo.

Missions and Pensions

I am sure that those clergy who are retired and receiving low pensions will be very grateful to the Rev. John W. Ellison for his good letter on the subject in the July 19th issue of the L.C. It has always seemed to me unjust to those faithful priests who have spent their years doing hard and up-hill missionary work in town and country, that when the time of retirement arrives, because of the low salaries received, they are only eligible for the minimum pension of \$1,800 a year. Unless they are also receiving Social Security, which was in all probability paid out of their own pocket, it would not be possible for them to retire unless they planned to get consideration from children. This matter should have priority at the coming Convention.

One also notes the various housing projects being promoted in some dioceses. Is any plan being adopted to help the clergy receiving low pensions? According to my information, unless a priest is receiving around \$5,000 a year pension he could not meet the cost of occupying an apartment. I think to pay for an apartment and own it may cost as much as \$9,000. Here is another matter, housing the retired priests, that should be receiving consideration.

(Rev.) MELVIN ABSON
Retired

Geneva, N. Y.

Apology

By the standards of our Church Methodist bishops are not apostolic, yet we refer to them as bishops. The Roman Church denies the validity of Anglican Orders but Roman Catholics have the courtesy to refer to our bishops by using the appropriate titles. This does not imply recognition of ecclesiastical claims but is entirely a matter of common courtesy.

I find the letter of the Rev. Richard N. Walkley [L.C., July 19th] completely lacking in elemental courtesy to Bishop Dees of the Anglican Orthodox Church. References to "Mr. James P. Dees, so-called bishop" are lacking in good taste and manners. Whether our Church recognizes the validity of Bishop Dees' consecration or not, he is the leader of a Christian denomination and should be accorded respect as such. Surely the numerical size of a denomination does not determine whether we are to be courteous or insulting!

A Christian should be gentlemanly and courteous to all people, including those with whom he disagrees. I apologize to Bishop Dees for the discourtesies of those Episcopalians who do not have the sense to apologize themselves. (Rev.) NORMAN A. SIEME
Rector, St. Mary's Church
Springfield Center, N. Y.

PEOPLE and places

Appointments Accepted

The Rev. Thomas Wilbur Boker, Jr., former assistant, Christ Church, Bluefield, W. Va., will be vicar, Grace Church, Ravenswood, and St. John's, Ripley. Address: Sept. 15: 804 Cherry St., Ravenswood, W. Va.

The Rev. Jerome Baldwin, former assistant Protestant chaplain, Ohio State Penitentiary, is assistant, Christ Church, Springfield, Ohio. Address: 409 E. High St.

The Rev. John Baldwin, OHC, will return to Mount Calvary Retreat House. Address Sept. 5: Box 1296, Santa Barbara, Calif. 93102.

The Rev. Stewart F. Barr III, former rector of St. Peter's, Casa Grande, Ariz., is vicar, St. Matthew's, a new mission in Tucson. Address: 8411 E. Broadway, Tucson, Ariz.

The Rev. John H. Barrett, Jr., formerly of the mission to the inner city, Providence, R. I., is curate, Christ and Holy Trinity Church, Westport, Conn. Address: 65 Church Lane, Westport, Conn. 06880.

The Rev. Harry Christopher, former curate, St. Andrew's Church, Manitou Springs, Colo., is curate, St. Michael's, Denver, Colo. Address: 1400 S. University Blvd.

The Rev. Cyril F. Coverley, former vicar, St. Paul's Church, Fort Collins, Colo., is rector, St. Timothy's, Littleton, Colo. Address: 2612 Hickory.

The Rev. Halliwell L. Duell, former vicar, St. Raphael's, Security, Colo., will study at St. Augustine's College, Canterbury, England.

The Rev. Martin James Dwyer, former curate, Emmanuel, Rapid City, S. D., is rector, Church of St. Stephen Protomartyr, Aurora, Colo. Address: 1 Del Mar Circle.

The Rev. Philip Gresham, formerly canon of St. John's Cathedral, Denver, is assistant rector, Christ Church, Winnetka, Ill.

The Rev. Edward B. King, former curate, All Saints', Winter Park, Fla., is in graduate school, Florida State University. Address: 429 W. Park Ave., Apt. 14, Tallahassee, Fla.

The Rev. James A. Mills, former curate, Calvary, Idaho Springs, Colo., Grace, Georgetown, and St. Paul's, Central City, is curate, Grace Church, Colorado Springs, Colo.

The Rev. Eric Potter, former rector, Antigoish and Country Harbour parishes, Nova Scotia, is curate, St. Alban's, St. Petersburg Beach, Fla. Address: Box 6116.

The Rev. Frank Rowley, former rector, Christ Church, Bluefield, W. Va., is canon, St. John's Cathedral, Denver, Colo.

The Rev. Arthur A. Smith, former rector, St. Luke's, Ft. Myers, Fla., is rector, St. Mary's, and



priest in charge, St. Monica's, both churches in Stuart, Fla.

The Rev. Edgar R. Walker, retired, to be interim rector, St. Mark's, Leominster, Mass., while rector is at Canterbury. Address: Pond Rd., Vernon, Vt. 05354.

The Rev. Franklin Y. Weiler, former rector of St. Andrew's, Newark, N. J., is vicar of the new mission at Parsippany-Troy Hills, N. J. Address Sept. 1: 6 Exeter St., Parsippany-Troy Hills, N. J.

The Rev. L. A. Westlund, former assistant of Christ Church, Tacoma, Wash., is vicar of St. Mary of the Snows, Eagle River, Wis. Address: 101 Silver Lake Dr.

The Rev. Douglas M. Williams, former assistant rector of St. Stephen's Church, Pittsfield, Mass., is in charge of the Canterbury House program and assistant chaplain at the Chapel of the Resurrec-

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tion, Florida State University, Tallahassee, Fla. Address: 665 N. Jefferson St.

New Addresses

The Rev. C. Rankin Barnes, 2745 Barnson Place, San Diego, Calif. 92103.

The Rev. Edwin De F. Bennett, 3725 Sunset Blvd., Houston, Texas 77005.

The Rev. Thomas S. Bigelow, P. O. Box 585, Pecos, Texas.

The Rev. Everett W. Francis, 16533 Shaftsbury Rd., Detroit, Mich. 48219.

The Rev. Vincent C. Franks, 11 Perry St., Mississippi City, Miss.

Chaplain (Capt.) Mark C. Gasquet, O5403330, Chaplain's Section, APO 143, San Francisco, Calif.

The Rev. Hooper R. Goodwin, 1 Orchard St., Wethersfield, Conn.

The Rev. Harry Hart, 1400 21st Ave., Altoona, Pa. 16601.

The Rev. Richard J. Looney, c/o the Boeing Co., 1730 Webster-Seabrook Rd., Houston, Texas 77058.

The Rev. William F. Maxwell, Jr., 1 East Schiller St., Chicago, Ill. 60610.

The Rev. Julian L. McPhillips, 4021 Montevallo Rd., Birmingham 13, Ala.

The Rev. Brian F. Nurning, 4th & Sprague, Ellensburg, Wash.

The Rev. Daniel C. Osborn, Jr., 34 Central St., Northfield, Vt. 05663.

The Very Rev. Clarence E. Pope, Jr., 1720 Chateau Ct., Baton Rouge, La. 70815.

The Rev. Quintin E. Primo, Jr., 3901 N. Monroe St., Wilmington 2, Del.

The Rev. Henry P. Roberts, P. O. Box 81, Mineola, Texas 75773.

The Rt. Rev. Robert C. Rusack, 13828 Sunset Blvd., Pacific Palisades, Calif.

The Rev. Edward M. Spruill, Rt. 3, Powhatan, Va.

The Rev. Benjamin M. Washburn, 11 Barrack Hill Rd., Ridgefield, Conn.

The Rev. John Williamson, 3550 Shaw Ave., Cincinnati 8, Ohio.

The Rev. Robert F. Wollard, 449 Chalmers, Detroit, Mich. 48215.

Degrees

The Rev. John A. Benton, Jr., has received the degree, D.Ed., from the University of Florida. The

title of his dissertation is "Perceptual Characteristics of Episcopal Pastors." Fr. Benton is director of the Episcopal Counseling Center, a joint operation of St. Andrew's, Tampa, and the diocese of South Florida. Address: 240 Plant Ave., Tampa, Fla. 33606.

The Rev. George H. Cave, Jr., vicar of St. Columba's Church, Marathon, Fla., has received the degree, S.T.M., from the University of the South.

The Very Rev. John B. Coburn, dean of the Episcopal Theological School, Cambridge, Mass., received an honorary degree from Harvard University.

The Rev. Marshall W. Hunt, associate rector of St. John's, Royal Oak, Mich., received the degree, M.Ed., from Michigan State University, East Lansing, Mich.

The Rev. Walter K. Malone, rector of St. John's, Huntingdon Valley, Pa., received the degree, Ph.D., from Temple University. The title of his thesis is "Parallels to Hindu and Taoist Thought in Walt Whitman."

The Rev. Richard M. Spielmann, assistant professor of Church history, Bexley Hall, Kenyon College, received the degree, Th.D., from the General Theological Seminary. The title of his dissertation is "Elizabethan Exiles."

Missionaries

The Rev. William Paul Austin, formerly of St. Michael's Theological College, Korea, is on furlough. Address: 3 Remington St., Dorchester 24, Mass.

The Rev. Archer Torrey, formerly addressed c/o St. Michael's Theological College, Korea, is on a speaking tour of the U.S.A. and the U.K., through April 13. The family address: 2104 Brandon Circle, Charlotte, N. C. 28211; Fr. Torrey's address: c/o The United World Mission, Box 8000, St. Petersburg, Fla. 33738.

Ordinations

Priests

Northern California—On June 17, by Bishop Haden, the Rev. Jonathan L. Booth, Jr., vicar of St. Nicholas Mission, Tahoe City, and of Holy Cross Mission, Tahoe Valley, Calif. Address: c/o St. Nicholas Mission, Tahoe City.

North Carolina—On June 25, by Bishop Baker, Rev. William Rutherford Dennis, Jr., the Rev. Donald Wallace Frazier, the Rev. George Jay Hampshire, the Rev. Sidney Seymour Holt, the Rev. John Curtis Stone, the Rev. Peter Glyn Thomas, the Rev. Timothy Churchill Trively, and the Rev. Harry

Arthur Woggon. Fr. Dennis is serving St. John's Church, Battleboro, and Epiphany Church, Rocky Mount, N. C. Address: Box 277, Battleboro. Fr. Frazier serves Christ Church, Cleveland, and St. George's, Woodleaf, N. C. Address: c/o Christ Church, Cleveland. Fr. Hampshire serves St. Mark's, Raleigh. Address: 2411 Glasscock St., Raleigh 3, N. C. Fr. Holt serves Christ Church, Rocky Mount. Address: Box 1334. Fr. Stone serves St. Andrew's Chapel, Haw River, N. C. Address: c/o the church. Fr. Thomas is assistant to the rector, Church of the Holy Comforter, Charlotte, N. C. Address: 2701 Park Rd. Fr. Trively is assistant to the rector, Church of the Good Shepherd, Rocky Mount, N. C. Address: c/o the church. Fr. Woggon is assistant to the rector, Church of the Holy Comforter, Burlington, N. C. Address: c/o the church.

The Philippines—On June 11, by Bishop Cababan, suffragan, the Rev. Ernesto Gawali, priest in charge of Holy Nativity Mission, Lon-oy, San Gabriel, La Union, Philippines. Address: c/o the church. On June 13, by Bishop Ogilby, the Rev. Bernard Ged-ang, assistant of St. Andrew's Mission, Balatoc, Kalinga, Mountain Province. Address: St. Philip's Mission, Galdang via Lubuagan, Kalinga, Mountain Province, Philippines.

South Carolina—On April 29, by Bishop Temple, the Rev. William Josiah Snow II, priest in charge of Christ Church, Denmark, and St. Alban's, Blackville, S. C. Address: c/o the church. On June 1, by Bishop Temple, the Rev. Ralph Milledge Byrd, Jr., assistant at St. Andrew's, Mt. Pleasant, S. C. Address: c/o the church. On June 12, by Bishop Temple, the Rev. Ellis Nathaniel Porter, priest in charge of the Church of the Redeemer, Pineville, S. C. Address: the same.

South Dakota—On June 5, by Bishop Gesner, the Rev. Douglas William Hiza, curate at Calvary Cathedral, Sioux Falls, and priest in charge of Good Samaritan, Parker, S. D. Address: 500 S. Main St., Sioux Falls, S. D.

Southern Ohio—On June 13, by Bishop Blanchard, the Rev. Hugh A. Whitesell, assistant at St. George's, Dayton, Ohio. Address: c/o the church, 5520 Far Hills Ave.

Southern Virginia—On April 17, by Bishop Gunn, the Rev. Jack D. Adams, vicar of the Appomattox—Buckingham cure (St. Ann's, Appomattox; Emmanuel, Glenmore, and Grace, Manteo), and assistant to chaplain to Episcopal students at Hampden-Sydney and Longwood. Address: c/o St. Ann's, Appomattox, Va. 24522. On May 19, by Bishop Rose, coadjutor, the Rev. John H. Hatcher, Jr., curate of Bruton Parish, Williamsburg, and Episcopal chaplain to students at William and Mary College.

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

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Address: 404 S. England St., Williamsburg, Va. On June 11, by Bishop Gunn, the Rev. George Donald Black, curate of Ascension Church, Norfolk. Address: 410 Harvard St., Norfolk, Va. 23505. On June 24, by Bishop Rose, the Rev. Charles M. Riddle, curate of Trinity, Portsmouth. Address: 111 Tyler Crescent, Portsmouth, Va. 23707. On June 27, by Bishop Rose, the Rev. Leonard Robert Graves, Jr., curate of St. Paul's, Petersburg, Va. Address: 2223 Warren St., Petersburg, Va. Bishop Gunn ordained the Rev. Douglas R. Hogg, curate of Christ and Grace Church, Petersburg. Address: 1630A Westover Ave., Petersburg, Va. 23806.

Southwestern Virginia—On May 2, by Bishop Marmion, the Rev. Charles Conrad McNeer, Episcopal chaplain of several colleges in the Abingdon convocation. Address: Box 897, Bristol, Va. On June 11, by Bishop Marmion, the Rev. Robert Joseph Cummings, vicar of St. Mary's Church, Bluefield, and Christ Church, Pocahontas, Va. Address: 101 Logan St., Bluefield, Va. On June 21, by Bishop Marmion, the Rev. Charles Lloyd Lipscomb, assistant to the rector of Emmanuel, Staunton, Va. Address: Box 744. On June 22, by Bishop Marmion, the Rev. J. Bryan Hatchett, Jr., assistant to the rector of Christ Church, Roanoke. Address: 3002 S.W. Fleetwood Ave., Roanoke, Va. On June 24, by Bishop Marmion, the Rev. William Ramsey Richardson, assistant to the rector of St. Paul's, Lynchburg, Va. Address: c/o the church, 7th and Clay Sts., Lynchburg, Va. On June 25, Bishop Marmion, the Rev. James Tracy White, vicar of St. Andrew's Church, Galax, Va. Address: Box 665.

Texas—On May 26, by Bishop Hines, the Rev. Marshall E. Megginson, Jr., vicar of St. James', Amelia (Beaumont), and of All Saints', Bridge City. Address: 230 E. Circuit, Beaumont, Texas. The Rev. J. T. Raper, vicar of Good Shepherd, Friendswood, and of St. Augustine's, Galveston. Address: c/o the church, Friendswood, Texas. The Rev. Robert C. Sellers, Jr., assistant at St. John the Divine, Houston. Address: 2207 Briarglen, Houston, Texas. The Rev. Ralph H. Shuffler II, vicar of Good Shepherd, Tomball, and of Good Shepherd, Humble, Texas. Address: 302 Baker Dr., Tomball, Texas. On June 11, by Bishop Goddard, suffragan, the Rev. Joseph C. Harrison, vicar of St. John's, Silsbee, and of St. Paul's, Woodville. Address: 107 Bowers Rd., Silsbee, Texas.

Virginia—On June 6, by Bishop Chilton, suffragan, the Rev. William Morris Branscomb. He is rector of St. John's (Rivanna), Columbia, Va. Address: c/o the church.

West Missouri—On June 11, by Bishop Welles,

the Rev. Brian J. Packer, vicar of St. Stephen's, Monett, Mo. Address: 312 Third St.

Births

The Rev. Robert Hodges Johnson and Mrs. Johnson, of the Church of St. Martin's in the Highlands, Jacksonville, Fla., announce the birth of their first child, Robert Hodges, Jr., on May 11.

Resignations

The Rev. John Battle has resigned as rector of St. Andrew's Church, Fort Scott, Kan. Address: 3821A Maplewood Ave., Austin, Texas.

The Rev. Eldon A. Bayard, rector of St. Timothy's Church, Littleton, Colo., has resigned. Address: c/o the church, for forwarding.

The Very Rev. Frank L. Carruthers, dean of St. Matthew's Cathedral, Dallas, Texas, has resigned for reasons of health.

The Rev. M. Lewis Marsh, Jr., rector of the Church of the Transfiguration, Evergreen, Colo., has resigned. Address: c/o the church, for forwarding.

The Rev. James Warrington, curate of Atonement, Tenafly, N. J., has resigned.

The Rev. Joseph Bernard White, vicar of Incarnation, Jersey City, N. J., has resigned.

Retired

The Rev. Earle B. Jewell, former rector of St. Andrew's, Kansas City, Mo., has been voted rector emeritus of St. Andrew's, following his retirement. When Dr. Jewell became rector in 1938, there were 449 communicants. The church lists 3,496 this year. Address: Forsyth, Mo.

Corrections

The Rev. George Howe is curate of Christ Church, Dover, Del., not deacon in charge.

The Rev. John S. Scannell is minister in charge of St. Stephen's, Wolcott, N. Y., and of Christ Church, Sodus Point, N. Y., not deacon in charge of St. John's, Sodus, N. Y., as reported. Address: Box 31, Walcott, N. Y. 14590.

The Rev. Samuel Shoemaker Johnston. Address—St. Andrew's, Meyer Blvd. and Wornall Rd. (not Mayer Blvd.), Kansas City, Mo.

Living Church Correspondents

Nebraska—The Rev. James Brice Clark, 129 N. 40th St., Omaha, Neb. 68131, is the new correspondent.

Northwest Texas—The Rev. Richard F. Neal, Box 3751, Amarillo, Texas 79106, is the new correspondent.

DEATHS

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

Ronald J. McCarthy, retired bursar of the Philadelphia Divinity School, died in Bryn Mawr Hospital, Devon, Pa., on July 15th. He was 68.

Mr. McCarthy was born in Philadelphia, Pa. In 1914, he was graduated from the Episcopal Military Academy in Philadelphia. In 1918 he received the A.B. degree from the University of Pennsylvania.

During World War I, he served in France as an Army lieutenant and as an ambulance driver. After the war, he entered the real estate business.

In 1940, Mr. McCarthy became both assistant secretary of the University of Pennsylvania and bursar of the Philadelphia Divinity School. He left his university post in 1940, and resigned as bursar in April.

He was a former trustee of the divinity school, a former vestryman of its St. Andrew's Collegiate Chapel, and former chairman of the diocese of Pennsylvania's department of property. Since his retirement, he had been consultant to the diocese on finances and property.

Mr. McCarthy was a past president of the Church Club of Philadelphia, a director of the Bishop White Prayer Book Society, and director of Galilee Mission, Philadelphia.

Descended from early Philadelphia settlers, Mr. McCarthy was a member of the Sons of the American Revolution, the Union League, the Pennsylvania Historical Society, and the Genealogical Society of Pennsylvania.

He is survived by his widow, Florence C. Pumyea McCarthy; a son, Cooper R. McCarthy, of Little Silver, N. J.; two daughters, Mrs. Anne D. Miller, of Roslyn, Pa., and Mrs. Elizabeth C. Huston, of East Aurora, N. Y.; and six grandchildren.

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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

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

ESTES PARK, COLO.
ST. BARTHOLOMEW'S CHAPEL (on Devil's Gulch)
and PECUSA HOUSE (the Church's Social Center &
Chapel on Main St.)
Sun HC 7, 9, 5:30; MP 11; Daily: HC 7 (ex Mon)
but Wed 9:30; at Pecusa House MP 9, EP 5;
HD: HC 9:30, 5:30; C Sat 3:30-4:30

NORWALK, CONN.
ST. PAUL'S ON THE GREEN
Rev. F. L. Drake, r; Rev. A. E. Moorhouse,
Rev. R. J. 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

WASHINGTON, D. C. (Cont'd.)
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

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

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; 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.



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.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

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 7:30 & 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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
5 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 10:30

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

The Living Church

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

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. JOHN'S CHURCH
DETROIT, MICH.

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

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; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Ch 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 Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:10 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. Jeffrey T. Cuffee, p-in-c
Sun 8 Mass, 9 Mass & Ser, 10:45 MP, 11 bilingual Mass & Ser, 5 EP; Daily: 7:45 Matins, 8 Mass, 5 EP

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: 7:45 Matins, 8 Mass, 5 EP

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. & 2d St.
Rev. Canon Richard B. Townsend, r
Sun HC 8, MP 11, 1S HC 11

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

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 Brood & 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