

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



New York Daily News.

IN THE NAME OF THE FATHER, AND OF THE SON . . .

Bishop Donegan of New York dedicates the Lady Chapel of the Church of the Resurrection, New York City [see page 19].

MR D C TURNBULL JR
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NOV 27-51 REN # LCS

LETTERS

Toward a Te Deum

TO THE EDITOR: The first cathedral in Nigeria is nearing completion, but is in urgent need of funds. The structure is finished and cost £30,000, but would cost twice that today.

Since 1944 the people have raised amongst themselves £12,000, and the structure is paid for. We are now on with the furnishing, but soaring costs have made our work difficult. Exhausted financially ourselves, we need almost £3000, and can then sing our Te Deum.

If we can get any help at all from interested persons in America we shall indeed be grateful. The congregation, which is a big one, is 95% Nigerian; and the cathedral is becoming more and more a force throughout this whole vast diocese of 220,000 square miles.

(Rt. Rev.) L. G. VINING.,
Bishop of Lagos

Bishopscourt, Lagos.
Nigeria, W. Africa.

Missionary to the Wounded

TO THE EDITOR: At this point there are a great many wounded and frost-bitten armed forces personnel in the U. S. Naval Hospital in Portsmouth, Va. We should like to be able to care for them pastorally.

Our problem is that it is impossible to get a definitive list of Episcopalians from



LAGOS CATHEDRAL: 95% Nigerian.

the chaplains. They just do not have such a list and feel unable to acquire it. We are working on this and hope we may be able to accomplish something. Until such time as lists will be available we have found that much the best way to find the Episcopalians is for their clergy to inform us.

Our hope is that you will publish this letter in your columns, urging that the clergy send the correct names to us who are near these military installations. All the other pertinent information we will be

able to obtain after we have the proper names. This will aid us immeasurably in our pastoral work among the hospital patients.

(Rev.) STEPHEN C. WALKE.
Portsmouth, Va.

One More Reason

TO THE EDITOR: In a most unfortunate editorial in *Zion's Herald* of January 17th, attacking Anglo-Catholics for their protest against certain violations of Church order, the editor of that Methodist weekly says emphatically:

"The Presiding Bishop of the Protestant Episcopal Church, Henry Knox Sherrill, has recently been made the first president of the National Council of Churches which, so far as we can discover, has no intention of being anything other than Protestant."

That is what some Churchmen have feared, despite the inclusion of our Church and of the Orthodox in the Council.

It seems to me that *Zion's Herald* has furnished Churchmen with one more reason why we should get rid of the word Protestant in our legal title, and why we should make it everlastingly plain to all that, as a member body of the Anglican Communion, we share its common purpose of propagating and upholding the Catholic Faith.

H. J. MAINWARING.
Wollaston, Mass.

A New Series of Meditations for Lent

"WERE YOU THERE?"

BY HAROLD E. WAGNER
Rector, St. Mark's Church, Detroit, Mich.

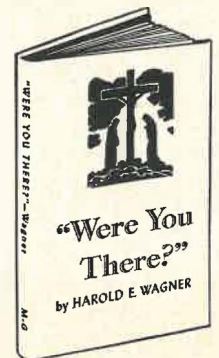
[This book has been selected by The Detroit Free Press for serialization beginning Ash Wednesday.]



Taking his title from the well-known Negro Spiritual, "Were you there when they crucified my Lord," the author here presents sixteen studies of persons identified with the Passion of our Lord, depicting first those whose characteristics exemplify the Seven Capital Sins, and, second those whose lives illustrate the opposing Christian Virtues.

Chapters: Nicodemus, Judas, Peter, Herod, Pilate, Caiphas, The Indifferent Mob, Mark, Simon of Cyrene, Joseph of Arimathea, Mary of Magdala, Cleophas, John, the Beloved Disciple, Dismas the Thief, The Centurion, The Young Man in the Tomb.

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Handmaid of the Churches

THE ECUMENICAL MOVEMENT is Balaam's ass, who shows to churches which would take the path which God has forbidden that their retreat is barred by an angel with a drawn sword,* according to Oliver S. Tomkins, Secretary of the Faith and Order Commission of the World Council of Churches, in *The Church in the Purpose of God* (WCC, 156 Fifth Avenue, New York 10, N. Y., 1950. Pp. 118. Paper, 50 cents postpaid for single copies, with trade discount of $\frac{1}{3}$ for 10 or more copies).

The booklet, which is primarily for delegates to the Third World Conference on Faith and Order to be held at Lund, Sweden, in 1952, gives in its opening chapters the background history from Lausanne (1927) to Lund (1952), with a special chapter on the contribution of Amsterdam (1948). It then discusses the three topics that will form the program at Lund: the Nature of the Church, Ways of Worship, and Intercommunion. There follows a very thorough survey of "Objective Progress in Unity Negotiations: 1937-1951," a chapter on "Forgotten Factors" that affect church unity and disunity, and a concluding chapter "We Intend to stay together."

The chapter on "Objective Progress in Unity Negotiations" (VII) is apparently thorough down to the last detail, and, in its survey of the real advance that has been made, should prove reassuring to all who view the achievement of unity as a hopeless task.†

The report would be valuable alone for its clear delineation of the function of Faith and Order — as, for example: "The work of the movement is not to formulate schemes and tell the churches what they ought to do, but to act as the handmaid of the churches in the preparatory work of clearing away misunderstandings, discussing obstacles to reunion and issuing reports which are submitted to the churches for their consideration" (p. 94).

Under this last general heading an exhaustive study of the nature of the Church, to issue in four volumes, is in preparation. The subject will be broadly divided as follows: *Volume I: The Biblical Basis*; *Volume II: The Doctrine of the Church from the second century to the twentieth*; *Volume III:*

*See the story in Numbers 22.

†"In the United States, for example, a correspondent affirms that since 1920 the number of denominations has decreased by over thirty, whilst since the dawn of the 19th century over ninety separate churches have disappeared by union with others" (p. 67).

Statements of the present beliefs as to the Church held by the various Communion today; while Volume IV will "aim at analyzing the principal areas of agreement and disagreement and showing their origins."

Vols. I and II — "hard to produce" — will be published with difficulty, if at all, in time for the 1952 conference. Vol. III, however, is due to appear in 1951, and is described as a "unique collection." It is hoped that Vol. IV will be ready before Lund. From the description of these reports (chapter IV), it would seem that their publication will indeed, be "something of an event," and that the Ecumenical Movement will have given to Christendom a theological work of the first magnitude.

IF one applies the description "technical" to the forthcoming four-volume series, *The Church in the Purpose of God* might be classed as "semi-technical." In that case "non-technical" will be the word for *Exploring Paths of Church Unity*, by James W. Kennedy, which is frankly designed to present the Ecumenical Movement, at the "grass roots" level (WCC, 156 Fifth Avenue, New York 10, N. Y. Pp. 80. Single copies 35 cents; five or more, 25 cents each).

Fr. Kennedy's material "is not intended for lecture presentation but for a discussion group . . . meeting for five or six sessions . . . of at least one and one-half hours each." The separate sessions include: opening hymn and prayer,



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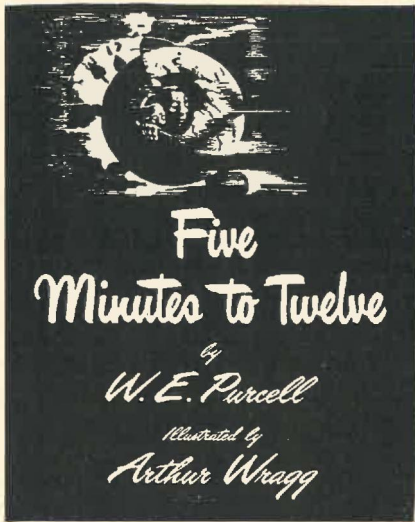
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presentation of material by leader, the breaking up of the group into "buzz sessions," the reporting back of these to the group as a whole, and quiet time and sharing, ending with a definite action pattern of practical appeal.

The material for the session on worship, while it encourages joining, on occasion, in the services of Christian bodies other than one's own, quotes also from WCC material the salutary reminder that "worship, is 'prayed doctrine' to a surprising degree, and its meaning must never be watered down or ignored." The question of intercommunion is handled with an appreciation of its corporate, as over against its merely individualistic, implications: "Communion as a formal act of worship is the act of a responsible body and of one's relations to that body."

Of Interest

A SOLOVYOV ANTHOLOGY, edited by S. L. Frank, translated from the Russian by Natalie Duddington (Scribner, Pp. 256. \$3.50). A selection from the Russian philosopher, novelist, theologian-mystic, and poet, Vladimir Solovoy (1853-1900), who "combines a bitter awareness of the power of evil, unconquerable till the end of history, and the foreboding of trials to come with a keen sense of the Christian's responsibility for the world's evils and insistence upon active struggle for Christ's truth in every domain of human life" (Introduction, p. 29).

Selections cover following subjects: God and Man; The Church of Christ; Beauty and Love; Morality, Legal Justice, Politics. In addition to the informative introduction, an appendix discusses question whether S became a convert to R. C. Church, another gives source of contents, and a third lists works of S available in English. Typographically attractive.

Baptism in the New Testament, by Oscar Cullmann, *The Old Testament Against Its Environment*, by G. Ernest Wright, *The New Testament Against Its Environment*, by Floyd V. Filson: 1, 2, and 3 of "Studies in Biblical Theology" (Chicago: Henry Regnery Co.: Pp. 84, 115, 103, respectively. Paper, \$1.50 each). Documented monographs.

From Puritanism to the Age of Reason, by G. R. Cragg (Cambridge University Press. Pp. vi, 247. \$2.75). Described by subtitle: "A Study of Changes in Religious Thought within the Church of England, 1660 to 1700."

Our Family Worships Together (National Council — of the Church — 281 Fourth Ave., New York 10, N. Y.

Pp. 32. Paper, 25 cents). A guide to family devotions, enlisting active participation of all members. Six brief forms with material drawn from Bible, Prayer Book, and Hymnal 1940. On the whole, a good job.*

Eighteen Churchmen† have written meditations for revised edition of *Strength for Service to God and Country* (Abingdon-Cokesbury. Pp. 365 approx. 90 cents), said to be World War II's best-selling devotional book for servicemen.

In two bindings — blue for sailors and air corps men, khaki for soldiers and marines.

Just Published

The Lord's Prayer: Its Character, Purpose and Interpretation, by E. F. Scott (Scribner. Pp. vii, 126. \$2.25).

The Gospel Message of St. Mark, by R. H. Lightfoot (Oxford. Pp. 116. \$2.75).

The Daughter of Jairus, by Paul Fox (Little, Brown. Pp. 213. \$2.75). A novel based on the Biblical story.

Restless Hearts and the Pressure of God's Spirit, by Lucette M. Prichard (Bond Wheelright. Pp. 109. \$3). Meditations by the wife of the late Canon H. Adye Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., and honorary canon of the Cathedral of St. John the Divine, New York City.

Ladder of Light, by Harold B. Walker (Revell. Pp. 192. \$2.25). An attempt, by the pastor of the First Presbyterian Church, Evanston, Ill., to demonstrate to the average reader "that the Beatitudes are both realistic and relevant in contemporary life."

Everybody Calls Me Father is an apologia of Catholic faith and practice in lively autobiographical form by a young Roman Catholic priest who prefers to remain anonymous. Its magnetism is probably the result of artfully combining a good yarn (based on facts, according to the jacket) with chatty expositions of the fundamentals of Catholicism — from sacraments to social relations. (Sheed and Ward. Pp. 180. \$2.25.)

*Second from last prayer on p. 19 contains petition "Tend thy sick ones, O Lord Christ," and is concluded "for the sake of thy dear Son." (!) User should blue-pencil "O Lord Christ" in this context.

† B. I. Bell, T. N. Carruthers, R. E. Charles, W. E. Conkling, George Davidson, D. F. Fenn, J. C. Gilbert, O. F. Green, C. J. Gunnell, H. V. Harris, O. J. Hart, Joseph Harte, E. H. Jones, Henry Lewis, J. M. Lichliter, J. H. Melish, F. W. Putnam, C. E. Simcox.

The Living Church

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

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Things to Come

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18	19	20	21	22	23	24
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February

11. First Sunday in Lent.
Division of Christian Education, National Council of Churches, at Columbus, Ohio (to 17th).
Convocation, Panama Canal Zone (to 12th).
13. National Council meeting (to 15th).
14. Ember Day.
Convocation, Southwestern Brazil (to 18th).
16. Ember Day.
Convocation, North Texas (to 26th).
17. Ember Day.
Conference on ministrations to armed forces and defense workers, NCC (to 19th).
18. Second Sunday in Lent
Brotherhood week (to 25th).
Universal Day for Prayer for Students.
20. Convocation, Central Brazil (to 23d).
22. Washington's Birthday.
23. World Council Commission for Life and Work of Women in Church, at Bossey, Switzerland (to 28th).
24. St. Matthias.
Convocation, North Texas (to 26th).
25. Third Sunday in Lent.

March

1. Organizational meeting, Episcopal hospitals, Chicago.
4. 4th Sunday in Lent.
7. Convocation, Southern Brazil (to 11th).
9. Conference on the ministry, at Lincoln, Mass. (to 11th).
11. 5th (Passion) Sunday in Lent.
16. Vocational Conference for College Women, at Lenox, Mass. (to 18th).
18. Palm Sunday.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

CHAPLAIN James W. Conner is missing in action in Korea. He is one of two chaplains reported lost while ministering to their units in the front lines during recent fighting. The Department of the Army, in making the announcement, said that the other chaplain missing is Major Wayne H. Burdude of the Disciples of Christ.

THIS ISSUE heads for the press with the embargo on second class matter still in force and with the date of delivery to readers a question mark. However, there are many things in it which you will want even a week late—not the least of them being the first article in the remarkable series by the Bishop of Bombay.

BISHOP TUCKER of Ohio has announced his intention to retire as diocesan on February 4, 1952, his 70th birthday. The diocesan convention, meeting in Cleveland January 31st, urged him to defer his resignation until the statutory age of 72; but he refused, saying that he had "complete and wholehearted confidence in our Bishop Coadjutor (Bishop Burroughs), as well qualified and prepared to take over the leadership of the diocese."

ANOTHER beloved leader of the diocese of Ohio and the national Church presented his resignation at the convention. William G. Mather, for many years diocesan treasurer and a member of the standing committee, relinquished these posts because of ill health. Long prominent in national Church affairs, Mr. Mather was chairman of the 1943 General Convention Committee.

ZERO WEATHER and a foot of snow meant nothing to 35 parish priests of the Midwest area who attended the annual retreat at the DeKoven Foundation, Racine, Wis., sponsored by the ACU, January 29th to February 1st. The conductor was the Rev. E. J. Banner, SSJE. Priests were present from Minnesota, Fond du Lac, Milwaukee, Chicago, Springfield, Northern Indiana, and Indianapolis.

ON TO OKINAWA—the Rev. Messrs. Norman Godfrey and William Heffner are terminating their stay in Honolulu March 6th and setting sail for Okinawa by way of Japan. The island was placed under the jurisdiction of the Bishop of Honolulu by the House of Bishops at its recent meeting.

OUR HONOLULU correspondent, who reported the above, also writes that civil defense preparations are in full swing on Oahu, scene of World War II's Pearl Harbor disaster. The schools are being readied as first aid and hospital centers and evacuee depots. Clergy have been assigned posts of duty in schools as close to their parish churches as practicable.

FROM NEW YORK comes the news that the Rev. R. A. D. Beaty, rector of St. Peter's, Chelsea, and once assistant secretary of the House of Bishops, has died after a long illness. May God grant him an entry into the land of light and joy, and comfort his many friends and parishioners.

BISHOP BOYNTON was installed as suffragan of New York on February 5th, as will be reported more fully next week.

YOUR COLUMNIST found New York its usual self last week, although the railroad strike was beginning to tie things up toward the end. He never did have a chance to check up, however, on one question: Does the "glory" surrounding the Ten Commandments in the reredos of St. Paul's Chapel look, in silhouette, like a Madonna and Child? The story is that L'Enfant, the French architect who designed St. Paul's (and also laid out the city of Washington), could not imagine a church without a Madonna so he arranged the clouds in that form. Will some reader please verify?

SEWANEE'S president, Dr. Boylston Green (his technical title is "vice-chancellor"), has been elected president of the Association of Church Related Colleges in the Southeast.

IN POTTSTOWN, PA., a city of 25,000, all church bells ring at noon for a period of two minutes while thousands of residents pause to pray for peace. All churches are open during daylight hours for private prayer, and it is planned to continue the observance as long as the world situation remains critical. The Associated Press says that the movement began when a woman communicant of Christ Church, Pottstown, suggested it in a letter to the rector, the Rev. George A. Lineker. The ministerial association took it up, and the Jewish community also joined in. Two neighboring towns are planning a similar observance.

WOODHULL SCHOOL (see Long Island number of January 28th) is not the only one that has a complete program from nursery school through high school. E. Allison Grant, secretary of the Episcopal Parish School Association, tells us that St. Martin's, Metairie, also has all grades and expects to graduate its first high school class this year. This is the parish of which the Rev. David C. Colony is rector.

A NEW HANDHOLD in Churchwomen's struggle for recognition of their status as adult lay members of the Church was found in Los Angeles last month when the diocesan canons were amended to make the diocesan Woman's Auxiliary president an ex officio member of the executive council. Mrs. St. Elmo L. Coombs will be the first woman member of this august body. There are many dioceses in which one or more women serve on the executive board or council, but this is the first time it was done in Los Angeles.

IN OHIO, a request from the Woman's Auxiliary for representation on vestries was referred to the diocesan committee on canons for study and report next year. Similar subjects are probably coming up in a number of diocesan conventions.

Peter Day.



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Getting to God*

By the Rev. Sewall Emerson

DO YOU like puzzles? Acrostics can be a handy help to getting to God in your prayers. One of the favorites nowadays is "P-T-P-I-P-L-." We've tried it for quite a while, alone and in groups, and it's good:

P for PRAISE: When you meet a person, you begin with praise. "Glad to see you! How well you look!" — and the smile and handshake: outward and visible sign. So you start to God. "Good to be with You! How wonderful You are!" and the sign of the cross or the folded hands.

T for THANKS: Rarely do you meet a friend without having something for which to say thank you. "What fun we had at your party." "You are so good to come and see me." So, having looked at God, thanks will naturally fill our hearts as we think of His showers of gifts to us.

Another P, for PARDON. Did you ever write a letter without "Sorry it took me so long to write"—or meet a friend without remembering that book you haven't returned, that unkind word you let slip, that request you haven't fulfilled? And how we have injured God! He who created us to praise, reverence, and serve Him every hour of every day! Have we given Him 10 minutes to Himself out of today's 1440? God, forgive!

I is for INTERCESSION. We have shaken hands, said thanks and sorry, then how naturally conversation turns to mutual friends. "How's the baby—husband—mother-in-law?" "Isn't it too bad about Molly!" "Can I help?" So we

bring others into our getting to God, lifting them up to His Love for their sakes.

PETITION is the third P. "Look, would you do me a favor?" "Maybe you'd lend me so-and-so?" God is so much readier to do us favors, to give us all we need. He insists that we ask for ourselves, always in love, always in His spirit: "Not my will, but Yours."

And now **L** for LISTENING. What a lot of talking *we* have done! What is more tedious than the friend who won't listen? How dare we lecture God? Listening must be the punctuation, the salt, throughout all our getting to God. To listen to the still, small voice takes exactly the kind of listening we give to a friend—if we really *are* a friend. Listening takes full-time attention, real inner stillness — we don't hear what one says if we're planning tomorrow's schedule in our minds while he talks—and patient expectancy.

Such is Getting to God in the acrostic way: it's easy to learn; it has rhythm:

P-T-P-I-P-L

Say it over ten times, on your fingers.
Put with it the key words,

PRAISE,
THANKS,
PARDON,
INTERCESSION,
PETITION,
LISTENING,

and you have begun a tried and true way of getting to God.

* Reprinted from the *Connecticut Churchman*.

SOUL AND MORTALITY

This is the fatal fabric ground into flesh
tossed, turned and baled of sinew and bone
in a heavy husk hurting the stone within,
the stone that is limp with its fire not found.
The rock that eternity's flight is sent round
flounders, wanders, yes, is finally grounded
at home, housing Christ, Crown and Godhead,
when the racking that raises the thing is burnt down.

CHARLES S. WHITE

FIRST SUNDAY IN LENT

GENERAL

EPISCOPATE

Connecticut Election

On the same day that Bishop Gray was installed as Bishop of Connecticut [L. C., February 4th] the Rev. Robert M. Hatch was elected suffragan of the diocese. Mr. Hatch is rector of St. John's Church, Waterbury, Conn. He is 40 years old, married, and has two children.

Mr. Hatch was elected at the special diocesan convention in Hartford, on January 30th, on the third ballot, and that ballot was made unanimous. He has accepted the election.

Mr. Hatch was born in Brooklyn. His father was a priest, the Rev. William Henry Paine Hatch. His mother was Marion Louise Townsend Hatch. He is a graduate of Harvard, and received the M.A. from Columbia in 1935 and the B.D. from E.T.S. in 1939. His earlier education he received at a Church school, St. Mark's, Southborough, Mass. In 1939 he was ordained deacon. In May, 1940, he was ordained priest by Bishop Sherrill. A month later he married Helen Crocker Addison.

Among Mr. Hatch's writings are, "What is Meant by Christian Marriage," and "What Is Meant By Christian Burial." Before entering E.T.S., Mr. Hatch was associated with *Time* and *Fortune* magazines for two years.

Mr. Hatch was a deputy to General Convention in 1946. From 1947 to 1948 he was president of the standing committee of the diocese of Delaware. This was during the time that he was dean of the Cathedral of St. John, Wilmington, Del. — 1945 to 1948. Since 1948 he has been rector of St. John's, Waterbury.

From 1939 to 1941 he was curate at Trinity Church, Boston, and from 1941 to 1945, rector of St. John's, Arlington, Mass.

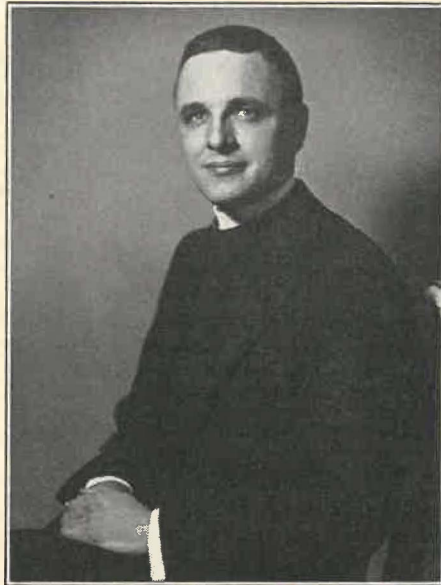
Fourteen other priests were nominated for suffragan [see table]. Of these, one man, the Rev. Dr. Clyde D. Wilson, asked that his name be withdrawn.

Before the convention Bishop Gray spoke at a Holy Communion service.

LAYMEN

Presiding Bishop's Committee

Laymen were called upon to cooperate as fully as possible with bishops and other clergy in the development of work with



THE REV. MR. HATCH: Elected Suffragan of Connecticut.

the armed forces, by the Presiding Bishop's Committee on Laymen's work. The Committee met at Seabury House, January 19th to 21st. It also asked the laity to keep in touch with men and women from their parishes who are in the armed forces.

Overseas military stations and laymen stationed where there is no Episcopal chaplain are receiving the laymen's sermon service without cost, the Rev. Arnold M. Lewis, executive director, reported. He said that the service now has 1800 subscribers.

A handsome silver bowl was the Committee's gift to Fr. Lewis, who has

resigned to become dean of St. John's Cathedral, Jacksonville, Fla. [L. C., December 31st]. The inscription on the bowl read: "The Rev. Arnold Meredith Lewis, executive director 1946-1951. With the gratitude and affection of the Presiding Bishop's Committee on Laymen's Work." Fr. Lewis' successor has not yet been named.

Occasional meetings of the Committee with the Woman's Auxiliary were suggested by Mrs. Arthur M. Sherman, executive secretary of the Auxiliary. She said that such meetings would be useful for discussing matters of mutual concern.

CONFERENCES

Wellesley Dates Set

The dates of the Wellesley Conference have been set for June 24th to 30th, by the executive committee which met recently at Trinity Church, Boston. Keynote speaker at the conference will be the Rev. John Oliver Nelson, associate professor at Yale Divinity School.

The chaplain will be the Rev. Benjamin Minifie, rector of Grace Church, Orange, N. J.

Courses of the Conference will be: "The Principles of Preaching put into Practice" presented by the Rev. T. P. Ferris, rector of Trinity Church, Boston; "the Worship of the Church," the Rev. Massey H. Shepherd, professor of liturgics at E. T. S.; "the Significance of Christ," the Rev. Robert M. Hatch, rector of St. John's Church, Waterbury, Conn.; "Youth Meets Its Prob-

Tabulation of Ballots, Connecticut Election

Ballot Number	1		2		3	
	C.	L.	C.	L.	C.	L.
Votes Cast	126	226	127	233	127	234
Necessary to elect	64	114	64	117	64	118
CANDIDATES						
John H. Esquirol	30	55	30	67	33	64
Robert M. Hatch	33	65	53	94	67	133
Edward R. Merrill	1	8	2	5	1	—
Albert J. M. Wilson	6	10	—	—	—	—
Elmer J. Cook	18	12	1	—	—	—
Joseph A. Racioppi	13	15	19	13	15	8
Thomas H. Chappell	1	12	1	6	—	—
Reamer Kline	13	36	12	38	11	28
Warren E. Traub	8	13	8	7	—	—
WRITE IN BALLOTS						
Donald W. Greene	1	—	2	—	—	—
Bernard I. Bell	1	—	—	—	—	—
Louis M. Hirshson	1	—	—	—	—	—
Alfred L. Williams	—	—	2	—	1	—

lems," the Rev. Robert L. Curry, headmaster of Lennox School; "the Meaning of Prayer," the Rev. Sheldon H. Bishop, rector of St. Phillips Church, Manhattan, N. Y.; "Paul's Message to Our Generation," the Rev. Charles W. F. Smith, rector of St. Andrew's, Wellesley, Mass.; "the Missionary Enterprise," the Rev. Alfred B. Starratt, rector of St. Paul's, Stockbridge, Mass.; "the Church and Social Issues," the Rev. Richard Williams, chairman of the department of social service in the diocese of Washington.

The Christian education courses will be taught by Marian Kelleran, executive secretary of the department of Christian education in the diocese of Washington, and the Rev. Victor Hoag, executive secretary of the department of Christian education in the diocese of New Jersey.

The music school will be directed by Lowell Beveridge of the Columbia University music department.

The Rev. Vincent Bennett, rector of Christ Church, Fitchburg, Mass., will once again be conference director.

INTERCHURCH

Union Plan to be Redrafted

A proposal for organic union of seven Protestant Churches* was referred to an enlarged committee on January 24th with instructions to redraft, after discussion by representatives of the partici-

* Disciples of Christ, Methodists, Presbyterians of the U.S.A., Presbyterians of the U.S., Congregational Christians, Evangelical and Reformed, and the International Association of Community Churches.

pating denominations had taken place. The plan had been drafted by the Conference on Church Union, created at Greenwich, Conn., in December, 1949, and was presented for the consideration of representatives of the seven Churches by a convocation in Cincinnati, Ohio, January 23d-24th.

Observers for the Episcopal Church at the meeting were Bishop Keeler of Minnesota, the Very Rev. Alden Kelley, dean of Seabury Western, and Gordon K. Chalmers, president of Kenyon College. The Episcopal Church was the only Church not participating in the conference which sent representatives.

Dean Kelley reported that the major emphasis of the plan is on organization and that the ministry is thought of mainly as a detail of administration. The polity envisaged, he said, is mainly presbyterian with some concessions, but only limited ones, to congregationalism. He said the episcopacy may be preserved in name (although there was some debate on this point) but not in function—not even to the degree now in practice among the Methodists.

Under the plan submitted at Cincinnati a bishop is elected by the conference† "to be a spiritual counselor and guide of its churches and ministers, and its administrative superintendent. The bishop is ex officio a member of conference." Ordination, under the plan, "is performed by the presbytery," but "the bishop presides . . . thus signifying that the one ordained is the minister of the whole Church." The plan also provides

† A conference under the plan is made up of at least three presbyteries, and a presbytery is made up of at least ten contiguous churches.

that the bishops are ex officio members of the General Council with right to speak but not to vote. The General Council, made up of an equal amount of clergy and laity, meets every two years. It is the administrative body of the proposed United Church.

Constituting of NCC on Records

A phonographic recording of the high spots of the constituting convention of the National Council of Churches of Christ, held in Cleveland November 27th to December 1st, is being made available by the Department of Broadcasting and Films of the Protestant Radio Commission.

The actual voices and events of the historic moments in the founding of the NCC are recorded on a twelve inch long-playing record which is usable on home phonographs.

The price of the record is two dollars and it may be obtained from the PRC, 297 Fourth Avenue, New York City.

WORLD COUNCIL

New Address

Offices of the World Council of Churches in New York City have moved to a new location at 156 Fifth Avenue, where they will occupy a suite on the tenth floor. Offices which the Council had occupied for 20 years at 297 Fourth Avenue have been taken over by the new National Council of Churches, which now occupies practically the whole of the "297" building. For the time being



Accept Election

The three priests elected to missionary bishoprics by the House of Bishops have all accepted their elections, subject to canonical requirements. Bishop-elect of the missionary district of North Dakota is the Rev. Richard R. Emery (left). Bishop-elect of Puerto Rico and the Virgin Islands is the Very Rev. A. Ervine Swift (right). The Very Rev. Richard S. Watson accepted his election as Bishop of Utah earlier [L. C., February 4th]. Fr. Emery is rector of St. Paul's Church, Minneapolis. He was born in Minnesota and has spent his entire ministry there. Dean Swift has been in charge of the Church of the Holy Trinity in the Philippines and is secretary of that district. All three of the bishops-elect are married and have at least one child. (Fr. Swift has two.) Fr. Swift is a correspondent for THE LIVING CHURCH.





ECUMENICAL COMMISSION: *Commendations and recommendations . . .*

the Commission on International Affairs, under the direction of Dr. O. Frederick Nolde, will remain at the 297 Fourth Avenue address. The Youth Department, under the direction of Rev. William Keys, will be located at 44 East 23 Street. [EPS]

Greek Orthodox Will Stay In

The Holy Synod of the Orthodox Church in Greece has officially approved unreserved participation in the World Council of Churches.

This decision came after a debate among Orthodox leaders as to whether the Church was canonically justified in retaining membership in the Council.

According to the Holy Synod's decision, full participation by the Greek Church in the ecumenical movement does not involve any surrender of the Church's claims or principles.

The Holy Synod ruled that in the future clergymen, as well as laymen, would be authorized to serve as representatives on the World Council and its various committees. This revoked a previous tentative decision which permitted only laymen to hold executive or committee posts in the World Council. [RNS]

ECUMENICAL RELATIONS

Plans for Lund and Second Assembly

Plans for the third world conference on faith and order to be held in Lund in 1952 and for the second assembly of the World Council to be held in 1953 were reported on during the meeting of the Joint Commission on Ecumenical Relations of General Convention.

Only 11 of the Commission's 21 members were present. Two of the members, Bishops Sterrett of Bethlehem and Sturtevant of Fond du Lac, were excused as they were attending the first meeting of the General Board of the National Council of Churches.

A number of items were discussed in connection with the faith and order conference and the World Council Assembly. One of them was a booklet entitled *Exploring Paths of Church Unity*,

which was recommended for widest possible use by all World Council member Churches in preparation for the Lund conference. Copies are available from 281 Fourth Avenue, New York city.

Nominations for Episcopal delegates to Lund conference were made at the Commission meeting. Delegates will be selected as soon as the number is decided upon.

The proposed theme for the second assembly of the World Council is, "Jesus Christ as Lord is the Only Hope of the World." This the Commission approved.

Booklets prepared by the study department of the World Council and now available as guides for group use and furnishing some preparation for the 1953 assembly of the World Council were recommended. They are: "The Bible and the Church's Message to the World," "The Evangelization of Man in Modern Mass Society," "Christian Action in Society." All are available from the World Council, 156 Fifth Avenue, New York 10.

The Commission approved the statement, adopted by the World Council's Central Committee last summer at Toronto, on what the World Council is and is not [L. C., July 30th].

The Commission urged the inclusion of certain phases of the subject of ecumenical relations in synod meetings, diocesan council meetings, etc., and noted that speakers and leaders are available from the Speakers Bureau, 281 Fourth Avenue, New York city.

The substance of a long discussion held by the Commission concerning participation of the Church in cooperative Christianity will be published by the Commission.

The Commission commended the Committee on Ecumenical Relations of the National Council. The Committee will continue to act as liaison between the Commission and the Council. The Commission, itself, is the organ of the Church's functioning relationship with such interchurch bodies as the World Council and the new National Council of Churches.

The 11 members who were present at the meeting were: Bishop Dun, of Washington; the Rev. Floyd W. Tomkins, secretary; Bishop Emrich of Michigan,

the Very Rev. William H. Nes, the Rev. Gardiner M. Day, the Rev. James W. Kennedy, the Rev. John C. Leffler, the Rev. Samuel E. West, Mrs. Theodore O. Wedel, Mr. Clifford P. Morehouse, and Mr. Stewart A. Cushman.

MINISTRY

Friends of Dr. Melish

A group of 2576 clergymen of various Churches have asked permission of the Supreme Court to file a brief on behalf of the Rev. John Howard Melish. Dr. Melish has appealed to the Supreme Court to overturn the New York State court injunction which upheld the order of Bishop DeWolfe of Long Island removing him as rector of Trinity Church, Brooklyn. The petition said that the clergymen presenting it seek an opportunity "to defend all religious beliefs from the invasion of civil authority, and, specifically, to establish the principle that in matters affecting the affairs of a religious organization the State may not either directly or indirectly provide rules or penalties where the religious organization has provided its own rules for the management of its affairs."

ANGLICANS

For Every Delegate, a Lake

There will be a lake for every delegate to the Anglican Congress, said Bishop Keeler, who will be host to the Congress, in telling the House of Bishops of the facilities and advantages of Minnesota. "There are to be 1000 delegates," he said, "and in Minnesota, there are more than 1000 lakes."

Bishop Gray, Coadjutor of Connecticut, presented a progress report on the plans for the Anglican Congress, to be held in Minneapolis, August 9 to 16, 1953. It is planned that one bishop, one priest, and one lay person will be invited from each diocese of the Anglican Communion. Since it is likely that the expense of the journey for delegations coming long distances may be heavier than the delegates can meet, it was suggested that teams from the other countries might be invited to speak in various dioceses. The offerings given on these

occasions, or gifts made, might well cover the full expense in some instances, and greatly help toward it in others.

Bishop Donegan of New York asked that the Committee on Arrangements include young people in their plans. Other bishops suggested that women might be included. It was explained that the term "lay person" applies either to a man or a woman, and that any diocese might send a woman as the lay member of its delegation if it so desired.

Two or three bishops asked whether a delegation from the Church of South India would be invited, to represent that Church. Other bishops at once said that the Archbishop of Canterbury should be consulted as to that.

Whereupon the Presiding Bishop said: "We do not need to consult the Archbishop of Canterbury. This is an *Anglican* Congress, of Churches belonging to the Anglican Communion. The Church of South India does *not* belong to the Anglican Communion."

LUTHERANS

Equal Sides

The National Lutheran Council's eight participating Churches, all meeting in annual or biennial conventions last year, were equally divided in action taken on proposals to further Lutheran unity.

Each body was asked by the Conference on Lutheran Organic Union, also known as the Committee of Thirty-Four, to vote on these questions:

"1) Are you willing at this time to approve in principle complete organic union with other participating bodies in the National Lutheran Council?"

"2) Do you approve in principle the transformation of the National Lutheran Council from a common agency to a federation?"

Three bodies—the Augustana Lutheran Church, the Danish Lutheran Church, and the United Lutheran Church in America — gave unqualified endorsement to both proposals, while two bodies — the Evangelical Lutheran Church and the American Lutheran Church — rejected both propositions.

The United Evangelical Lutheran Church voted approval of merger, but stated that its "present responsibility" lies with the tripartite merger between the UELC, the Evangelical Lutheran Church, and the American Lutheran Church. The Lutheran Free Church did not vote on this question since it stated last year that it was "not in favor of organic union"; and the Finnish Suomi Synod said it was "not prepared at this time to take action on organic union."

On the question of federation, the Lutheran Free Church voted favorably, the United Evangelical Lutheran

Church voiced opposition, and the Suomi Synod approved on the condition that "all the constituent bodies of the National Lutheran Council do likewise."

Thus, Augustana, Danish, ULCA, and UELC lined up in favor of organic merger, with ELC, ALC, Lutheran Free, and Suomi opposed. And Augustana, Danish, ULCA, and Lutheran Free endorsed federation, with ELC, ALC, UELC and Suomi opposed, the latter's conditional approval being interpreted as a negative action.

As expected, the Evangelical Lutheran Church, American Lutheran Church, and United Evangelical Lutheran Church voted overwhelmingly in favor of merging the three bodies. A committee of 27 members, nine from each group, will study the church life, worship, and practice of each body and report to their 1952 conventions.

In addition, the Augustana Lutheran Church, United Lutheran Church, and Danish Lutheran Church voted to become constituting members of the National Council of the Churches of Christ

in the U. S. A., marking the first time that Lutheran church bodies have accepted full membership in an American interchurch agency.

PROVINCES

Washington Conference in June

The dates of June 17th through June 23d have been selected for the 1951 meeting of the advanced conference of the Province of Washington. It meets at Hood College in Frederick, Md.

The conference has a long history of service to the people of the 13 dioceses in the province.

The Very Rev. J. Brooke Mosely, dean of St. John's Cathedral in Wilmington, Del., is dean of the faculty this year. The theme is "the Christian Family."

Membership in the Conference is open to all adult Churchpeople. Inquiries may be addressed to the Rev. E. A. de Bordenave, Christ Church, Philadelphia 6, Pa.

Ordained to Okinawa



The Rev. William C. Heffner, who has been assigned to missionary work on Okinawa, was ordained to the priesthood in Honolulu on January 6th. The ordination took place at St. Clement's Church, where the Fr. Heffner has been assisting the rector of St. Clement's, the

Rev. Frederick A. McDonald, and plans to leave for Okinawa in March with the Rev. Norman B. Godfrey to establish the first Episcopal mission on Okinawa. Fr. Heffner is an inactive U. S. Naval reserve officer and plans to transfer to the Naval Reserve Chaplain Corps.

THE ETERNAL *and* OUR TIMES

By the Rt. Rev. William Q. Lash

Bishop of Bombay, India

A Lenten Series: I. God the Eternal

SOME time ago I happened to hear a passage from the Old Testament in Dr. Moffatt's translation. His use of the term, the Eternal, as an equivalent for the Hebrew name for the God of the Hebrews seemed to give it a special flavor. This was recalled to my mind recently as I was reading a translation of prayers of Mohammed. The dweller in the limitless desert appears to have conceived of God chiefly as being beyond the measures of space, as men know it. I found myself considering whether the difference between Islam and the religion from which our own has its origin was not that the Jew conceived of God chiefly as being beyond time, as men know it.

In the preface to his translation Dr. Moffatt shows himself not entirely content with the term he has chosen. He adopts it for want of a better. Its drawback is that it suggests to many minds a kind of endless extension of the time we measure by clocks. What we want is the idea of a Being outside the time measured by clocks, as well as outside the space measured by tape. Yet even that will not do. He is rather not to be contained within them, though both space and time, as men know them, are contained within the realm where God has His being. Baron von Hügel indulges in the blessed word "simultaneity," but this seems hardly suitable for practical purposes. I cannot imagine a prayer beginning: "Almighty and simultaneous God . . ." We shall have to be content with Eternal, though making sure what we mean by it.

The great advantage in making some such term central in our thinking about God is this: the modern man differs from his ancestors primarily in that he is compelled to live consciously in more than the three dimensions of space. Time has been already added, and who knows how many further dimensions will come before we ourselves join the ancients? In presenting our Faith to the modern man, it is of great advantage that from its origins it approached God as inhabiting a state of being of unknown dimensions, but certainly in number exceeding our own.

Few modern men seem to realize this. We find people like Gerald Heard, Al-



dous Huxley, and, in a different manner, J. B. Priestly, laboriously going an immense way round to the point from which they should have been started off in any decently conducted Sunday School. On the other hand we find the Russian Ouspensky, in his attempt to depict a new model of the universe in which theories such as those of Einstein may find a place, not only putting Eternity among the six dimensions he postulates, but in a short chapter stating unequivocally that in the gospels is to be found the key to the necessary formulation of a new model of the universe.

This model cannot be confined to the increased number of dimensions required by physics. There have been fresh discoveries made also in many other realms, not least in the realm of human personality. These also must find room in a new model of the universe. Here also the term, the Eternal, has its value, because it can be used to imply a person, in a way that such terms as the Absolute, or Reality, cannot. To the Jew the Eternal was very much of a person, who took His part in the framing of history, as it is understood by the human mind, the history not only of groups of mankind, but of individual men also.

The Eternal acts in the dimensions in

which men have their being but He is not confined within them. Men can understand something of Him but not everything. It is possible both to have relations with Him, and to find Him beyond the grasp of our human understanding. He is able to reveal something of Himself to His creatures and to enlarge the borders of the state of being in which they live; to make it possible for them to live in dimensions other than the measurably physical, in fact to gather them up into a sharing of His own eternal life.

ESCAPE FROM CONSTRICTION

Man longs for an escape from the confines within which he finds himself bound. We need not be frightened by the taunt of the materialist that religion holds out an attraction because it offers an escape, so long as we realize that it is not an escape from the circumstances of our human life, but an escape from the constriction of those circumstances. We want all this, and heaven too.

Such a longing is inbred in man, and becomes more acute as he finds himself no match for his circumstances. What man is now a match for the circumstances created by man's own discoveries? None of us can be confident that the social structure in which he lives, that the culture which has nourished his being, will survive many more years. None of us can even be confident that the very physical means of existence may not soon be destroyed by man's own wanton misguided efforts. We long ardently for a refuge from the life we cannot help but live, we long ardently for a security of which man cannot assure us. The Eternal assures us that what we experience here is not the whole of experience, that even here we can begin to live the kind of life which no efforts of man can destroy.

This need of man is made the more clear wherever trust in God has deliberately been attacked, or simply faded for one reason or another. We hear that militant godlessness in Russia has given rise to a great resurgence of superstition, and the same phenomenon is apparent in other countries, among them Britain, in which trust in God has lost its hold on a great part of the population. It is a

(Continued on page 14)

Finding God

ONCE again, in the ageless round of the Christian year, we come to the beginning of Lent. In the collect for Ash Wednesday, which will be repeated until Palm Sunday, we ask God to "create and make in us new and contrite hearts." In today's collect [first Sunday in Lent] we ask God for grace "to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness."

The Church puts the right words in our mouths; but it is up to each one of us to engrave them in our hearts. Lent will mean as much or as little to us as we permit it to mean.

Sometimes the keeping of Lent seems to us curiously unreal, even "queer." We don't like to be different from other people. Our religion seems somehow to be apart from life, not quite relevant to the modern world of streamliners and jet-propelled planes, or to the hard realities of Communism and the atom bomb. But actually it is the most significant thing in the world. Our Christian faith lays upon us obligations that must color and shape our attitude toward every fact of contemporary life. By our profession of faith in Jesus Christ as Lord and Saviour, and our promise in Confirmation to follow Him, we have taken upon ourselves very definite and tangible obligations. We have in fact entered upon a Way of Life, in union with Him who said, "I am the Way, the Truth, and the Light."

Essentially Lent is an extraordinary opportunity for the average man to find God. Finding God is no abstract thing. The search for God, the pursuit of holiness, is the greatest moving force in all of history. It is the universal quest that has occupied the attention of man since the earliest days. It is the constant reaching upward involved in the seeking of God that has been at work through the ages to raise the level of civilization.

Every religion contains at its heart this quest for God. Zoroaster, founder of the religion of the Sun God, expressed the eternal quest many thousands of years ago:

"This I ask Thee — tell it to me truly, Lord!
Who the Sire was, Father first of Holiness."

Aeschylus, the great poet and dramatist of classical Greece, pursued the same quest:

"Zeus — by what name soe'er
He glories being addressed,
Even by that holiest name
I name the highest and the Best."

Seneca, the great Roman philosopher of the fourth

century before Christ, said in substance the same:

"The end of being is to find out God!"

The Old Testament is from beginning to end the record of a nation seeking God. The Psalmist expresses it most eloquently:

"As the hart panteth after the water brooks,
So panteth my soul after Thee, O God,
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where is thy God?"

We remember from the study of the history of philosophy in our school days how the so-called proofs of the existence of God occupied so much of the attention of philosophers in all ages. Yet none of these proofs actually demonstrated even so much as the fact that God exists. The best that the greatest philosophers could do through reason alone was to show the preponderance of evidence in favor of the existence of some kind of supreme being whom men call God.

So it is with science. No telescope, however far its reach, no microscope, however tiny the object of its perception, can focus the human eye on the ultimate reality that is God. No mathematical demonstration can write the letters QED after a problem setting forth God's existence.

Yet we know that God exists — yes, even more, we know what God is like. The Christian has no doubt on that score. How do we know these things? And knowing them, how can we make the knowledge a matter of personal experience?

In the answer to these questions is to be found the secret that distinguishes Christianity from other world religions. Christianity is not just one more religion, not a system of thought built up through the intellect, not the invention of men in an attempt to account for the universe about them. Christianity is nothing less than God's revelation of Himself to man — His answer to the eternal quest.

When God sent His only begotten Son, Jesus Christ, to become a human being like ourselves, He gave an authoritative answer for all time to the question of His own existence. And in the person of Jesus Christ He demonstrated to man, in terms that man can appreciate, what God is like.

But we do not have to depend upon someone else's word for our knowledge of God. Because Jesus Christ has shown us the way — because He is Himself the way — each one of us can find God for ourselves.

How can we find God for ourselves? Where can we find Him? There are at least five channels:

We can find God in the Holy Scriptures — the record of His revelation of Himself.

We can find God in the Holy Catholic Church — the divinely ordained teacher of His revealed religion.

We can find God in our fellow-man — the only being created by God in His own image.

We can find God in prayer — the intimate talking with God that is the Christian's greatest privilege.

We can find God in the Blessed Sacrament — the mystery through which God gives us His very life.

But there is one prerequisite in all of these ways of finding God. We must have faith. Without faith no amount of seeking can show us God.

With faith, the reality of God becomes so firm a matter of our own personal experience that nothing can shake our belief in Him and our love for Him.

And what is faith? "Faith," says St. Paul, "is the substance of things hoped for, the evidence of things not seen." It is the mighty affirmation of the human soul, reflecting the reality of its divine Creator. It is the beacon that lights our way along the high road that leads to God.

Let us devote this Lent to the cultivation of the faith by which we find God. And having found Him anew, let us resolve to follow Him faithfully in the Way.

A Counselor to All

IN 1922 the Ecumenical Patriarch sent to London a man of great erudition and spirit, the late Archbishop Germanos, Metropolitan of Thyateira, to be his Exarch in Western Europe. The appointment was of great significance for the development of friendly relations between the Eastern Orthodox Church and the Anglican Communion. Soon the Archbishop became a familiar figure not only to those who went to St. Sophia's, Bayswater, for a touch of Oriental Church worship, but to members of the branches of the Anglican and Eastern Churches Association throughout England and even to ordinary parishes in London, Liverpool, and Birmingham. By his personal charm, his direct interest in the thing in hand, and his skill in presenting Eastern doctrine in terms the West could understand, he broadened the foundations of understanding and friendship on which Anglican-Orthodox rapprochement is being built.

At the same time he continued to serve as a mentor on Anglican matters at the Phanar, in Athens, and at Alexandria, writing for the Greek church press and carrying on a voluminous correspondence. When Eastern Church delegations arrived in the West, as they did for the Nicene celebrations in 1925, for the Joint Commission meetings of 1927, and for Lambeth Conferences, the Archbishop was not only the titular leader but an interpreter and counselor to all. He led by his clarity of view and calm persuasion rather than by despotic

authority. In this way he helped to introduce many of his fellow Orthodox to the ways of the West, while he himself ever remained true to the traditional doctrine and outlook of his own branch of the Church Catholic.

These experiences and his natural talent fitted him admirably for the great effort he made, as the ecumenical movement developed, to carry along Greek and other Eastern Orthodox from personal friendships to commissions and conferences, and finally to the establishment of the World Council of Churches. When one ponders on the emptiness, as applied to the Council, of the word "ecumenical" minus the Eastern Orthodox, the greatness of his service becomes evident. We can truly say that, without exception, no one was more worthy of being named a President of the Council.

His was a noble soul, devoted to high purposes while continuing humble, kind, and untarnished, whether by honors or criticism. It was a rare privilege to know him. In his passing both East and West have lost a great Churchman, beloved leader, and a Christian statesman.

"Remember, thy servant, O Lord . . . and grant that, increasing in knowledge and love of thee, he may go from strength to strength, in the life of perfect service, in thy heavenly kingdom."



THE EPISCOPAL CHURCH is missing out on television, even as it has missed out on radio. With educational agencies trying to secure channels for non-commercial telecasts, one would think the Church, too, would be alive to the opportunities of this new medium. But, with the exception of occasional telecasts of special services (like the Eucharistic Congress last year, and the Midnight Mass at Christmas in some cities), the Episcopal Church is apparently leaving religious telecasting to the Roman Catholics and the more extreme Protestant sects. Why have we apparently so little vision in such matters?

THE EPISCOPAL CHURCH is not the only religious body that is missing the boat on television and other modern publicity methods. The non-Roman Churches generally are "fifty years behind the times" in methods of Church promotion, according to a spokesman for the publicity committee of the Southern Presbyterian Church, Mr. R. S. Reynolds. He says: "It is difficult to understand why the business men of a church congregation — men who publicize their own businesses — ignore the possibilities of a well-planned church advertising campaign."

ONE CHURCHMAN, Mr. Willard E. Pleuthner, vice-president of a national advertising agency, has set forth some interesting guide posts for church publicity in his new book, *Building Up Your Congregation* (Wilcox and Follett, \$2.50). We hope that many parishes and dioceses will find inspiration from his suggestions.

Clifford P. Morehouse

AN ANTHOLOGY FOR LENT

By

P. Franklin Chambers

The editor is an outstanding anthologist. His present selection from both the devotional classics and modern writers is precisely what many people have been looking for as a course of Lenten reading. (A Mowbray Book)

Price, \$1.05

THEY SHALL LOOK ON HIM

By

E. D. K. Wood

These meditations were first written for use at the Three Hours' Devotion on Good Friday. Each of the eight addresses creates a visualization, or Station, of the Cross—providing meditations for the laity, source material for the clergy. (A Mowbray Book) Price, 35 cents

FAITH AND FELLOWSHIP

By

J. C. H. How

Bishop How makes this study of the Epistles of St. John because he believes that "no other single book of the New Testament has so much to teach us about the real and essential nature of the Christian religion and the Faith and true life of the Church." (A Faith Press Book)

Price, 75 cents

IN THE SILENCE

By

Father Andrew

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The Eternal and Our Times

(Continued from page 11)

simple fact that man does not live by bread alone. If you tell him that the dimensions he can detect with his senses or his scientific instruments, or even the processes of his intelligence are all that exist, his own behavior will prove to him that such a statement does not meet the facts of the case. Man has other planes of existence than the physical.

One of these planes is the psychic. Modern psychology, especially that of Jung, is beginning to investigate the importance of the psychic. Such a book as *The Christ of Chartres*, by Professor Denis Saurret, shows the great power the psychic still has upon the unsophisticated of the West. Western materialism may have driven both understanding of the psychic and study of it for a time into the background, or into devious paths, but not only is psychology re-assessing its importance, but such western thinkers as the Gerald Heard already referred to are making an attempt to discover the forces at play within it. In India there has been no break in continuity both of the study and the direction of the psychic element in human personality. The Yogis exist as they have existed for generations, and the desertion of active politics even by a man of such western training as Sri Aurobindo Ghosh, for a purpose similar to that of Gerald Heard, causes no shock, as it is in keeping with the traditions of the country to give the physical no more than its due place in the human personality.

THE FRUIT OF THE TREE

Another, and far more important plane, because more fundamental, is the spiritual. The psychic is closely allied to the physical, and Ouspensky gives it great prominence in his attempt to remodel the universe. The spiritual comes under a different category from either the physical or the psychic. The reason for this is that it is peculiarly the realm of the Eternal. As far as we know man is the only creature who has experience of it, and for this reason he is described as having been made in the image of the Eternal. Man may have a faculty which makes possible response to the spiritual. I doubt whether he has any faculty for acquiring direct knowledge of it by his own efforts.

This fact in itself largely accounts for the repugnance to religion felt by many. Man, every whit as much as woman, likes to help himself to the fruit of the tree of knowledge. He hates to be treated as a child who needs it handed down to him. Therefore it is only insofar as he becomes as a child that he is able to enter this realm. That this realm is essential to the well-being of man is made clear by the results of the labors of such

as Mr. Heard. Appalled by man's failure to control the physical forces which man's scientific discoveries are unleashing on mankind, he is anxious for the development of psychic powers in selected individuals by which the physical powers may be controlled. He fails to see that psychic powers, in themselves, are as neutral as the physical. If man develops in that realm resources stronger than the physical, they will be just as much beyond his control, and only add to the dangers we already fear and the insecurity which is sufficiently our lot.

In the spiritual alone is any refuge and any hope. The reason for this lies in the very fact that its forces cannot even be partially controlled by man. This is the realm of the Eternal. In this He alone wields power. In the other two realms man has been given some freedom of action. In this he has only the freedom to accept or reject. If he accepts he comes under the control of the Eternal. The Eternal is active through all dimensions and on all planes. The man who comes under his control in the realm of spirit, is under his control also in the physical and psychic realms. The Eternal working in him masters them. In fact it is only the man who yields up his freedom to accept or reject in the realm of spirit, who by accepting becomes truly free from the forces which move hither and thither in the other two realms.

The first duty in presenting the Christian Faith to modern man is to reawaken him to the realization of the existence of the third realm. The second duty is to make clear to him his insecurity so long as he is content to live on the two lower planes, to make clear to him in terms different from, but no less certain than, those used by our forefathers that man cannot save himself. He is living in the City of Destruction. With all the speed he may, he must seek guidance and aid and direction on the way to the Eternal City, and above all the power to reach it which comes only from the Eternal Himself, who is the king of that city.



ACU NEWS

Vol. XII, No. 1 *Newspaper of the American Church Union of the Episcopal Church* Lent, 1951

ACU NEWS

Newspaper of the American Church Union of the Episcopal Church

Vol. XII No. 1

Lent, 1951

Editor

The Rev. Frank Damrosch, Jr.
St. Paul's Rectory, Doylestown, Penna.

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"Let it be clearly understood that the ACU is neither a political party within the Church nor a group primarily interested in ceremony, but it is a banding together of faithful Churchmen to uphold and spread the Catholic faith of the Book of Common Prayer. It is a movement within the family seeking to work as leaven to help this Church keep her balance and to recall her to the fullness of her apostolic heritage."

... From the remarks of a Bishop to the clergy of his diocese with reference to ACU organization.

ENTHUSIASTIC RESPONSE TO ACU IN LOS ANGELES

Following preliminary meetings in the Diocese of Los Angeles during December under the leadership of Father duBois, the Catholic Laymen's League of the Diocese voted unanimously to affiliate with The American Church Union and to cooperate with the Priests' Fellowship of the Diocese in setting up a strong regional branch in that area.

During January, a number of meetings for women were held in the Diocese looking toward the establishment of a women's section for the new organization. Plans are being formulated for a regional ACU Service of Witness on May 5th.

ACU MEMBERSHIPS TRIPLED IN 6 MONTH PERIOD

The New York Office of the ACU reports that the number of active memberships in The American Church Union more than tripled in the period from May 1 to December 1, 1950. The new memberships were distributed throughout the Church and not only were many new priests, laymen and laywomen received into the ACU but the number of Bishops of the Church actively associated increased by 5 times. The Executive Board has been greatly encouraged by this expression of interest from all over the Church and current membership efforts being made in a number of the Regional Branches give promise of even greater growth in the next six month period.

Authorized and paid for at regular advertising rates by the Council of the American Church Union.

ACU "CAMPUS GROUPS" BEING ORGANIZED THROUGHOUT THE COUNTRY

The new ACU program for colleges and universities was inaugurated on Advent Sunday, December 3rd, at Yale University, New Haven, Conn. Mr. John H. Heidt, a student at the University and a member of St. Mark's Church, Milwaukee, Wisconsin is the first Campus Chairman. The program is being presented in response to requests from college and university professors and students. Built upon the aims and program of the ACU, the College program is designed to bear witness to the Faith in its fullness and includes the study of problems currently before the Church. It will provide an opportunity for Churchmen in colleges and universities to cooperate with ACU programs in terms of the special needs of life in these institutions. During the month of January the Executive Director presented the program at the University of North Carolina, and at Duke University. On February 11, he will address the Canterbury Club at Brown University, Providence, R. I. On February 16th he will address the Faculty Club at the University of Michigan. A Service of Witness, preceded by a Procession of Witness will be held at the University of Texas, Austin, Texas, on February 22nd.

WOMEN'S WORK

Several weeks ago the Executive Director of the ACU announced the addition to the Executive Board of two women members; Mrs. Frederick Dent Sharp of New York City and Mrs. Richard T. Loring of Duxbury, Mass. At the January Executive Board Meeting, a new Committee for "Women's Work" was approved by the Board and Mrs. H. Karl Lutge of New York City was named Chairman. During January Mrs. Lutge filled a number of speaking engagements for the ACU in the Diocese of Los Angeles.

CYCLE OF PRAYER

The Reverend Harold A. Hopkins of Willow Grove, Pa. announces that the ACU CYCLE OF PRAYER will be resumed on Ash Wednesday of this year. The Cycle of Prayer is a nation-wide intercession for the conversion of souls to Christ and for the extension of the Catholic Faith throughout the Church. Clergy are being asked to assume responsibility for "Station Days" in the cycle of intercession to the end that prayers may be offered daily in parish churches throughout the country.

COMING EVENTS SCHEDULED FOR THE ACU

The Executive Director has the following engagements for the coming weeks:

February 11th. St. Stephen's Church, Providence, R. I. Sermon A.M. and Address to the Canterbury Club, P.M.

February 15th. Address: Meeting of Clergy, Diocese of Michigan and Western Michigan at Detroit.

February 16th. Address: Faculty Club, University of Michigan, Ann Arbor, Michigan.

February 18th. A.M. Sermon, St. Matthew's Cathedral, Dallas, Texas.

February 19th. Address: Clergy of the Diocese of Dallas. Address: All Saint's Church, Dallas, Texas, at dinner meeting for the Confraternity of the Blessed Sacrament.

February 21st. ACU Meeting, St. Paul's Church, San Antonio, Texas.

February 22nd. ACU Service of Witness, All Saint's Chapel, (University of Texas) Austin, Texas.

February 24th and 25th. St. Paul's Church, Manhattan, Kansas.

February 28th. Sermon, New Orleans Clericus Lenten Union Service, St. George's Church, New Orleans, La.

March 1st. Address: Canterbury Forum, Episcopal Student Center, New Orleans, La.

March 3rd and 4th. ACU Meetings, Grace Church, Monroe, La.

March 6th. Regional ACU Rally, Detroit, Michigan.

WANTED!

500 New Members for the ACU during February

If you are not now a member, you are invited to use the following application. January totals of new members received exceeded all previous totals. Here is your opportunity to help reach the February goal.

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All memberships include subscriptions to the ACU NEWS and membership in both the National and Regional ACU groups. For further information or for additional copies of this folder to distribute to others write to the Reverend Albert J. duBois, Executive Director of the ACU at the above address.

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RNS.

HISTORIC OCCASION: Archbishop Basilios is elevated to the primacy of the Ethiopian Coptic Church. He is the first Ethiopian ever elected to that position.

AFRICA

Ethiopian Made Primate

For the first time in history an Ethiopian has been elevated to the primacy of the Ethiopian Coptic Church, Religious News Service reports. He is Archbishop Basilios [L. C., January 21st]. Presiding at the solemn ceremony was His Holiness Amba Yousab, Patriarch of the Coptic Church. The Patriarch was assisted by Coptic Orthodox Bishops in the Egyptian Kingdom and by Ethiopian monks. Present were representatives of the Ethiopian and Egyptian governments and a personal representative of the Emperor of Ethiopia.

NORWAY

Resistance Hero Retires

Bishop Berggrav, hero of the Norwegian resistance, has retired according to a report from Oslo received through Religious News Service.

Another hero of the resistance succeeds him as Bishop of Oslo and Primate of the Church of Norway, Ecumenical Press service reports. He is Bishop Johannes Smemo of the diocese of Agder in Southern Norway.

Because of his resistance activities Bishop Smemo spent the war years in a concentration camp. He is the son of a railway worker.

Bishop Berggrav was honored by leaders of the Norwegian Church and State at a service in Oslo early this month. He expects to give a good deal of his time in retirement to the ecumenical movement, as one of the six presidents of the

World Council, the RNS report said.

Another RNS report from Oslo says that one of Bishop Berggrav's last official acts was to give a woman "the right to administer the sacraments" in the Norwegian State Lutheran Church. It is not evident from the RNS report whether this was an ordination to the presbyterate.

WEST INDIES

A Shaking Up

Still licking its sores suffered during the hurricane last year the diocese of Antigua, in the West Indies, is now being shaken up by earthquakes. Walls of churches in Nevis have been cracked. St. George's there has a hole in one wall and the cross above the door of St. Paul's has collapsed. The schools were damaged also. In a church in St. Kitts chunks of masonry and plaster fell from the arches and the side aisles were littered with debris. The tremors began during the night of December 27th.

INDIA

Mass Conversions

Mass conversions to Anglicanism which had been occurring in Nandyal have ceased altogether, reports the Rev. Oliver Tomkins, back from India. Fr. Tomkins said that conversions had been taking place in Nandyal at a high rate but since the beginning of the discussions about whether Nandyal was to be in or out of the Church of South India there have been no more. Fr. Tomkins, who was on tour of the Near and Middle East

to stir interest in Faith and Order, received this news in Calcutta from Bishop Mukerjee, Metropolitan of India, Pakistan, Burma, and Ceylon. The Bishop had just returned from Nandyal. Fr. Tomkins observes that this cessation of conversions is a striking comment on the relations between evangelization and peace with unity in the Church.

GREECE

Building Program

King Paul I joined with Archbishop Spyridon of Athens in laying the cornerstone for the first of a group of Greek Orthodox Church home mission buildings at Daphni, near Athens. Attending the ceremony were members of the Holy Synod, political leaders, diplomats, and other religious and civic officials.

Plans call for a hostel for girl students, a deaconess school, a girls' college, guest quarters, and residences for school personnel and clergy.

Total cost of the structures is set at 15 billion drachmas (\$1,000,000), of which a substantial part already has been contributed by the World Council and other foreign agencies. [RNS]

JAPAN

Korean Children Rescued

Two Korean children have been brought to the Widely Loving Society orphanage in Osaka, Japan, by American soldiers, and there are being raised along with the 300 other children sheltered by the orphanage.

A letter from the orphanage chaplain, the Rev. P. T. Yabumoto, says that one of the children is a boy, Kin, aged seven, and the other a girl, Kin Poh, aged 12. The soldiers found Kin in burning Inchon during the bombing, and rescued Kin Poh in Pyongyang. Both the children's families were lost.

Fr. Yabumoto says that thanks to help from members of the American

and Japanese Churches, the orphanage was able to celebrate its 60th anniversary last year in spite of the damage done by last September's Jane typhoon.

On Christmas Day, 1950, as part of the commemoration of the 60th anniversary, 60 of the Society's charges were baptized. Among them were little Kin and Kin Poh.

ENGLAND

Talks With Scots Resumed

Representatives of the Church of England and the Church of Scotland have resumed "conversations" on relations between the two communions.

Observers from the Episcopal Church in Scotland and the Presbyterian Church in England were present.

The conference agreed upon a report and recommendations to be submitted to the authorities of the two Churches. The report will be made public when the General Assembly of the Church of Scotland meets in May. [RNS]

The Queen Gives for So. India

The Appeal Fund for the Mothers' Union of the Church of South India which is endeavoring to replace the £1,250, formerly contributed annually to that body by the Mothers' Union in England, has received a contribution from Queen Elizabeth.

AUSTRALIA

Bishop Dies on Holiday

On the first day of the new year the Rt. Rev. Leslie Albert Knight and his wife were in Timaru, New Zealand on a holiday. The two were walking to church early that morning when Bishop Knight collapsed from a heart attack and died in the street. He had been treated for heart trouble ten years ago.

Bishop Knight was born in Wandering, Western Australia, and moved to New Zealand at an early age.



ONE OF SIXTY orphans baptized at the Widely Loving Society orphanage.

Books and Authors

¶ These are busy days at Morehouse-Gorham: On January 15th we published **THIS WE BELIEVE!** by Eric Montizambert of Grace Cathedral, San Francisco, California. In the San Francisco Chronicle, Joseph Henry Jackson writes: "Best thing about the little book is that the author does not make of it an abstruse bit of exegesis, but meets current problems boldly and discusses the place of Christian faith in opposition to dangerous currents observable in today's world."

¶ *Do you have a son or daughter away at college? If so, send them THIS WE BELIEVE! It will be appreciated.*

¶ *The Detroit Free Press has selected a Morehouse-Gorham book for serialization during Lent. The book chosen, WERE YOU THERE? by the Rev. Harold E. Wagner of St. Mark's Episcopal Church, Detroit, consists of sixteen studies of Personalities of the Passion.*

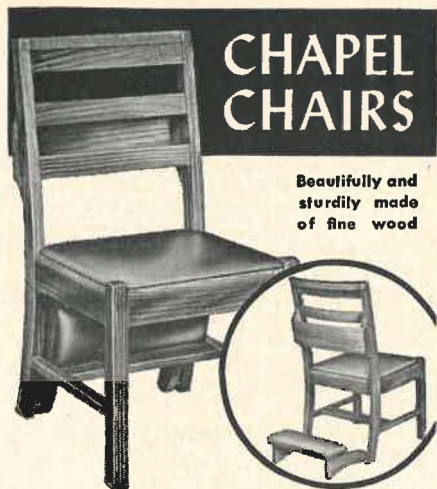
¶ **THE TEMPLE OF GOD'S WOUNDS** by Will Quinlan (this is a nom de plume) is another new Morehouse-Gorham book of which we are justly proud. Mr. Nash Burger of the New York Times Book Review says: "... an unusual devotional book that may well take its place among the enduring religious books of our time." The Rev. Francis C. Lightbourn, writing in **THE LIVING CHURCH**, says: "The story is beautifully and movingly told, yet without conscious striving for effect. This is a book that carries the reader along, because he wants to know what comes next. But it is well worth the more careful attention of at least a second reading."

¶ *The Rt. Rev. Austin Pardue, Bishop of Pittsburgh, author of HE LIVES and PRAYER WORKS appeared on the "Town Hall Meeting of the Air" on February 6th. This is a coast to coast broadcast and we hope that many of you tuned in.*

¶ The **LENT-EASTER CATALOG** went to press on January 15th and by the time this is in print copies ought to be in process of distribution throughout our forty-eight states, as well as in Canada and Foreign countries.

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It made the children laugh and play—or at least it should have—to see a goat come to Church. The pet goats of Barbara and Margretta Burton came to Church one Sunday with their young owners as part of the rector's plan to teach the children of his church, St. Matthias, Calif., that the Church was beginning missionary work on Okinawa. The rector, the Rev. Albert E. Jenkins, suggested that money be raised to send a goat to Okinawa through Heifer Relief Agency. Subsequently funds were raised to send a goat to Okinawa from the children of St. Matthias' Sunday School and of the parish's mission, St. Bartholomew's, Pico, Calif.

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PENNSYLVANIA

Priest Heads Defense Chaplains

A chaplain corps is being organized by the Philadelphia County Civil Defense Council to administer to the spiritual needs of the public in case of a disaster.

The Rev. George A. Trowbridge, rector of St. Paul's Church, in Chestnut Hill, was appointed by the mayor as chief chaplain. Serving with him as deputy chaplains are a Baptist minister, a Roman Catholic priest, and a rabbi.

It is expected that every ordained minister, priest, and rabbi will be assigned some duty in case of emergency.

LEXINGTON

Exploration for Understanding

An interchurch institute on Anglicanism, aiming at greater understanding among all faiths, was held at Christ Church, Lexington, Ky., recently. The institute was sponsored by the Women's Auxiliary as a followup of the institute on Judaism sponsored last year by a Jewish sisterhood in Lexington.

Next year there will be an institute on the Presbyterian Church.

All Churches of the city were invited to send representatives, and most of them, including the Roman Catholics, Southern Baptists, and Jewish Temple, accepted. Some 200 women attended.

The Rev. Dr. Frederic C. Grant of Union Theological Seminary gave two addresses, one entitled, "the Episcopal

Church is Catholic," and the other, "the Episcopal Church is Protestant." Each address was followed by discussion. The

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DIOCESAN

Rev. James W. Kennedy, rector, conducted opening devotions based on the theme of the annual week of prayer for Christian unity. He spoke also on ecumenical relations. Bishop Moody of Lexington gave the concluding address on "Continuity vs. Contiguity" and the benediction.

This institute was one of the projects recommended in the new Faith and Order study booklet, *Exploring Paths of Church Unity*, which was prepared by the Rev. James W. Kennedy [L. C., page 3].

NORTHERN MICHIGAN

Iron Mountain Church Burns

Fire of undetermined origin starting in the ceiling of the furnace room partially destroyed the 60-year-old frame Holy Trinity Church in Iron Mountain on December 21st.

The sanctuary and organ in the south end of the building were totally destroyed. Much damage was also done to the choir and nave by fire, smoke and water.

NEW YORK

Lent Speakers

Trinity Church, Broadway and Wall Sts., New York City, has the following noonday speakers during Lent:

February 7th-9th: Bishop Boynton, Suffragan of New York.

February 12th-16th: Bishop Campbell, Coadjutor of West Virginia.

February 19th-23d: the Rev. Terence J. Finlay, rector of St. John's Church, Ottawa, Ont.

February 26th-March 2d: Bishop Quin of Texas.

March 5th-9th: Rt. Rev. William L. Wright, D.D., Bishop of Algoma, Canada.

March 12th-16th: Bishop Lewis of Nevada.

March 19th-22d: Dom Gregory Dix.

March 23d (Good Friday): Rev. Cuthbert A. Simpson, Th.D., professor of Old Testament Literature, General Theological Seminary.

NEW YORK

Bishop Donegan Dedicates

Bishop Donegan recently dedicated the newly furnished Lady Chapel of the Church of the Resurrection, New York City.

The Chapel is the gift of friends of the late Kate Riggs Perkins, and is part of a redecorating scheme of the entire Church building [L. C., November 12th]. The Rev. A. A. Chambers is rector of the Church of the Resurrection.

Four New Books For Lent

"WERE YOU THERE?"

(MOREHOUSE-GORHAM LENT BOOK)

By HAROLD E. WAGNER

Taking his title from the well-known Negro Spiritual, "Were you there when they crucified my Lord?" the author here presents sixteen studies of persons identified with the Passion of our Lord, depicting first those whose characteristics exemplify the Seven Capital Sins, and second, those whose lives illustrate the opposing Christian Virtues. Price, \$1.75

THE TEMPLE OF GOD'S WOUNDS

By WILL QUINLAN

NASH K. BURGER. New York Times Book Review, says: "The Temple of God's Wounds is an unusual devotional book that may well take its place among the enduring religious books of our time. In it the basic principles of Christian mysticism and meditation are presented in the form of a remarkable spiritual adventure recounted by the individual who experienced it." Price, \$1.75

DUTIES OF A CHURCHMAN

(DACRE PRESS LENT BOOK)

By R. C. MORTIMER, Bishop of Exeter

Regular Communion, Attendance at Public Worship, Fasting, Dues and Alms, Marriage Laws, A Quiet Conscience are the titles of the chapters in the Dacre Press Book for Lent. The book is addressed to laymen of the Church of England everywhere. The clergy will want to read it themselves and to recommend it to the laity. Price, \$1.35

"MOTHER SAID SO"

(CANADIAN LENT BOOK)

By R. F. PALMER

This book is called "Mother Said So" because the tradition about God is handed on to most of us by our mothers, who taught us to pray. There is a Mother of us all, in whom the true tradition about God has been preserved through Old and New Testament times down to the present. This Mother is the Holy Church of God which began as Israel, and in Christ became the One, Holy, Catholic and Apostolic Church. Price, \$1.25

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LENT

Lent came so quickly this year that there was little time to shift from the joyous mood of Christmastide to the more somber mood of Lent, and its more rigorous demands upon us. But we are resilient, or should be, and by this time should really have fully planned the living out of a good Lent, be working out our self-imposed Lenten Rule, and be well on our way to proving to ourselves as Episcopalians that Lent REALLY MATTERS with us. You see, we Episcopalians love to loftily tell our friends in the Evangelical sects that we do not need Evangelistic meetings in the Episcopal Church—that our Lenten season is OUR period of Evangelism, and for our spiritual toning up. Is it? Are we really truth-

ful when we say that? Do we honestly intend to let Our Lord evangelize and reconvert us during Lent? If not, then we need to be evangelized and not reconverted, but CONVERTED.

If deep down in us this is our attitude, we have missed the boat. We'd better catch the next one, for there are no guarantees about another boat.

Keeping a good Lent means doing certain definite things at certain definite times, and most of this is NOT optional. That's another thing we have been guilty of. We like to handle our spiritual obligations, optionally, WHEN CONVENIENT. Maybe Our Lord would like to have used some options in connection with His Crucifixion for us. Think that one over.

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COLLEGES

For Lay Workers Only

By the Rev. LOUIS A. HASELMAYER

In order that the facilities of Daniel Baker College, Brownwood, Texas (which has been a Church college for six months) might be placed fully at the disposal of the Church in the field of education, a special department of Church Work Training has been instituted. Enrollment for this will begin in September 1951. This department is designed to train deaconesses, directors of religious education, lay workers, and parish day school teachers. It will in no sense compete with any of the Church's existing training schools, which are all on the graduate level. It will offer an *undergraduate* course leading to the B.A. degree with a major in church work training and a minor in education. This major in church work training will begin with the junior year and courses in the freshman and sophomore year will be the regular lower division B.A. work in the humanities and sciences.

The major will be of sufficient scope and specialization in church history, missions, theology, apologetics, Holy Scripture, Prayer Book History, parish administration, and pastoral ministration to prepare individuals for any trained lay position in the Church. The specifications of Canon 51 on the training of deaconesses have been used as a guide in the creation of this curriculum.

The courses in education will be suffi-

cient to obtain an elementary school teacher's certificate in the state of Texas in accord with the regulations to become law in 1954. These regulations will meet those of almost all states in the country. The growth of parish day schools in the last few years will call for teachers with special training, and it is with this need in mind that the Daniel Baker program has been designed.

None of these courses will be open to postulants for Holy Orders of the Episcopal Church. The department of Church Work Training is not a pre-seminary for priests, but a collegiate course for trained lay workers and deaconesses. The courses, however, will be open to other students, will be taught by the regular members of the faculty, and the department will be an organic division of the college life.

For those preparing for the work of deaconesses, a residence hall, under the direction of a deaconess, will be maintained. A special program of parish administration, clinical and field work, urban and rural evangelism, and devotional training will accompany the course.

The department of Church Work Training has already received the approval of the Executive Committee of the National Conference of Deaconesses and of the General Convention Advisory Commission on the Work of Deaconesses under the Chairmanship of the Bishop of Chicago. It will be run in cooperation with the Trustees of the New York Training School for Deaconesses, who will provide the services of a deacon-



DANIEL BAKER library, where trainees for Church work will study.

EDUCATIONAL

ess to direct the work. Scholarships for those interested in this training will be provided by the trustees of the New York Training School as well.

A complete brochure on the work and the detailed curriculum can be obtained from the Office of the Dean, Daniel Baker College, Brownwood, Texas.

Daniel Baker College is operated as an Episcopal college under the diocese of Dallas. It has had a history of sixty years' existence as a Christian institution, and came to the Church in June 1950. Its affairs are managed by a board of trustees including the Bishop of Dallas and priests and laymen of various Texas dioceses. It is a coeducational senior college, accredited by the state department of education, and is a member of the Association of Texas Colleges. The faculty numbers 22, four of whom hold the Ph.D. degree from Yale, Chicago, Columbia, and Texas; and 12 the degree of M.A. It offers the degrees of bachelor of arts and bachelor of science, and affords special opportunities in Business Administration, Education, and Music. Its graduates are found in responsible positions throughout Texas, especially in the fields of public school teaching and administration.

The Church ownership has brought to the faculty a number of Churchmen, including two priests: the Rev. Wilford

O. Cross, professor of religion and philosophy and president pro tem., and the present writer, who is dean and professor of history. The worship of the Church is established on the campus in the Chapel of St. Bede in the administration building, where the daily round of Prayer Book services are held.

COLLEGES

Gain One, Lose One

St. Augustine's College, one of the institutions sponsored by the American Church Institute for Negroes at Raleigh, N. C., has gained a new chaplain and lost a professor—the latter for only a year.

The Rev. Wendell Manning Pasco, a native of Boston, graduate of Tufts College and the Episcopal Theological School, is the new chaplain. He has been rector of St. Philip's Church, Grand Rapids, Mich., for the past seven years.

Fred R. West, Jr., professor of chemistry at St. Augustine's, has been given a year's leave of absence to work on a cancer research project at George Washington Carver Foundation, Tuskegee Institute, Ala. The project is being financed by a grant from the Damon Runyon Cancer Foundation.

DEATHS

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

Arnold Harris Hord, Priest

On January 11th death came to the Rev. Arnold Harris Hord, for 57 years a priest in the diocese of Pennsylvania. He was 83 years of age at his death. In 1947 he was elected honorary rector of Grace Church, and the Incarnation, Philadelphia. He had been rector of St. George's Church, Venango, Philadelphia, before it merged with Grace Church and the Incarnation.

A graduate of George Washington University, Fr. Hord was graduated from the Philadelphia Divinity School in 1891. Subsequently he was ordained deacon and priest by Bishop Whitaker of Pennsylvania. In 1903 he was married to Annie Robb Firth.

He was, until his retirement, active in affairs of the diocese. He had been a member of the board of triers, and of the board of managers of the Episcopal Hospital, registrar of the diocese, member of the executive board of the Church Historical Society, member of the board of the Bishop White Prayer Book Society, examining chaplain to the bishop of Pennsylvania, and from 1918 till 1923 secretary to the bishop.

Surviving Fr. Hard are two children.

Charles F. Lancaster, Priest

The Rev. Dr. Charles Frederick Lancaster, rector of the Church of the Good Shepherd, Reading, Mass., since its foundation in 1924, died suddenly on December 12th.

Charles Frederick Lancaster was born in Roxton Falls, Quebec, December 9, 1878, the son of George Lancaster and Nancy Clark Lancaster. He received the B.A. degree from Bishop's College, Montreal, in 1905, and his M.A. from the same college in 1906. In 1922 he received the degree of Master in Education and, in 1923, the degree of Doctor in Education from Harvard University. He was ordained deacon in 1905 and priest in 1906.

He was married in 1915 to Georgina Evelyn Cox, who survives him. He is survived also by a daughter, Evelyn Cummings of Marblehead, Mass., and by two grandchildren.

Edward W. Hughes, Priest

The Rev. Edward William Hughes of Pocahontas, Va., died in a hospital at Bluefield, W. Va., in the evening of December 9th. Nominally he had retired from the active ministry about

SCHOOLS

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COLLEGES

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ASSISTANT for suburban parish, Pacific Northwest. Special skills or interests either in education or music desirable. Good salary. Reply Box D-528, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST, 37, Catholic, married, two children, desires change, teaching or parochial. Able teacher, scholar (Th.M.) preacher, pastor, counselor. Considerable institutional experience. Reply Box F-529, The Living Church, Milwaukee 2, Wis.

RECTOR, 60, present city parish fifteen years, desires change. First or second Province. Good health, well recommended. Reply Box B-526, The Living Church, Milwaukee 2, Wis.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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DEATHS

seven years ago, but until recently he held frequent services at Christ Church, Pocahontas. He preached the last time in Christ Church on October 12th, but he conducted a devotional service on December 6th for the Christ Church Guild. He had passed his 91st birthday on August 31st.

Mr. Hughes was born at Liverpool, England, in 1859. At the age of 20 he came to America and spent four years in farming and in surveying in the Canadian pine forests.

He attended Western University at London, Ontario, studying medicine and the arts. Then he decided on the ministry and enrolled at Huron College, London. He was ordained deacon in 1885 and priest in 1886. He was married in 1885 to Miss Emma Jane Thompson of London, Ontario.

For nearly 30 years following his ordination Mr. Hughes served as a missionary among the lumberjacks and Indians around Georgian Bay. In 1914 he brought his family to the Virginia coal fields. There he has since served as a missionary, somewhat medical but chiefly theological, familiar with almost every mountain path in the Pocahontas coal area and the Clinch Valley.

Mr. Hughes is survived by two sons, three daughters, 14 grandchildren and seven great-grandchildren. Also surviving are a brother, two sisters, a nephew (the Rev. Wilfred L. P. Float of Rottingdean, Sussex, England), and a niece.

Edward C. Johnson, Priest

The Rev. Edward C. Johnson, former archdeacon of the diocese of West Missouri, died on October 30th at his home in Kansas City, Mo., at the age of 91. He was the brother of the late Irving Peake Johnson, who was bishop of Colorado from 1918 to 1938.

He served churches in Bristol and Hebron, Conn., New York City, Duluth and St. Paul, Minn., Devils Lake, N. D., Minneapolis, Ks. He was archdeacon of West Missouri from 1909 to 1916, living in Kansas City, and in 1920 he was professor of St. John's College, Greeley, Colo. Upon his retirement in 1933 he returned to Kansas City and served on the staff of Grace and Holy Trinity Cathedral.

Dr. Johnson's wife, Annie Frances Lawton Johnson, died in 1947. Surviving are a daughter, Miss Ruth A. Johnson, and two sons, Theodore L. Johnson and Philip Miles Johnson, all of Kansas City.

Louis Fitz-James Hindry, Priest

The Rev. Louis Fitz-James Hindry, retired rector of Trinity Church, St. Augustine, Fla., died on December 9th, after a brief illness.

Mr. Hindry retired in 1936 after

serving 32 of his 40 years in the ministry as rector of Trinity.

He was born in 1868 in Trunch, Norfolk, England and studied for the ministry at Seabury-Western. He served as assistant at the Church of Bethesda-by-the-sea at Palm Beach, Fla., in 1897 and as rector from 1899 to 1904, when he went to St. Augustine. In 1899 he married Alice Belle Armstrong, who was his organist at the Palm Beach Church.

He is survived by his widow; a daughter, Mrs. M. Leslie Stephens of St. Augustine; a son, Walter Fitz-James Hindry, of Deansboro, N. Y.; and five grandchildren.

John Talbot Ward, Jr., Deacon

The untimely death of the Rev. John Talbot Ward, Jr., deacon, occurred on January 21st. Born in Wilkes-Barre on May 14, 1915, he was the son of the Rev. John Talbot and Isabelle Hamblen Ward, and a grandnephew of Bishop Talbot.

Mr. Ward was a graduate of South Kent School and of the Philadelphia Academy of Arts. While working as a commercial artist he studied privately for holy orders, and was ordained to the diaconate in July, 1950, by Bishop Gardner of New Jersey for the Bishop of Pennsylvania. His studies had been completed and he was about to be assigned to the Church of the Ascension in Gloucester City, N. J.

He is survived by his wife, Margaret, and a son and a daughter.

Mary Thayer Patterson, Deaconess

Deaconess Mary Thayer Patterson died on December 25th, after a long illness, in a nursing home at White Plains, N. Y. She was in her 90th year.

Mary Thayer Patterson was born in Orange, N. J., a daughter of William Patterson and Mary Thatcher Thayer Patterson. She attended high school in Plainfield, N. J., the Normal College at Albany, N. Y., and Teachers' College, New York University. In 1895 she was graduated from the New York Training School for Deaconesses, and was set apart as a deaconess in November of that same year.

Deaconess Patterson is survived by two sisters: the Misses Elsie T. and Ellen M. Patterson, of Scarsdale.

Jennie Louise Kellogg

Jennie Louise Kellogg, widow of Walter Hamilton Kellogg and mother of the Very Rev. Hamilton Hyde Kellogg, dean of Christ Church Cathedral, Houston, Texas, died on December 24th in Skaneateles, N. Y., where she was a life-long communicant of St. James' Church. She was active in the woman's auxiliary of the parish and for a number of years its treasurer.

CHANGES

Appointments Accepted

The Rev. G. Clare Backhurst, formerly assistant minister at Calvary Church, New York City, is now associate rector. Address: 61 Gramercy Park, New York 10.

The Rev. H. Russell Barker, formerly rector of Zion Church, Hudson Falls, N. Y., and St. James' Church, Fort Edward, is now rector of St. Simon's Church, Cazenovia St., Buffalo.

The Rev. Richard C. Fell, formerly vicar of Grace Church, Sheffield, Ala., and St. John's Church, Tusculumbia, is now rector of St. Andrew's Church (the merged congregations of Grace and Epiphany), Arlington, Va. Address: 1922 N. Quincy St.

The Ven. John Alonzo Frampton, formerly rector of Grace Church, Union City, N. J., and archdeacon of Hudson, will become assistant at Trinity Church, Wilmington, Del., on February 15th. Address: Missouri Bldg., Apt. 3, Park Lynn Apt., Elsmere, Wilmington, Del.

The Rev. Sidney W. Goldsmith, Jr., rector and headmaster of Shattuck School, Faribault, Minn., is now also a canon of the Cathedral of Our Merciful Saviour, Faribault, Minn.

The Rev. Frank L. Levy, formerly rector of St. John's Church, Aberdeen, Miss., is now priest in charge of St. Mary's Church, Bolton, Miss., and St. Alban's, Bovina. Address: Bolton.

The Rev. J. J. McCarthy, deacon of the diocese of Central New York, is now curate at St. John's Church, Ogdensburg, N. Y.

The Rev. Thomas J. McElligott, formerly curate at St. Paul's Church, Winona, Minn., and vicar of the churches at Rushford and Dresbach, is now rector of St. Mark's Church, Lake City, Minn., and priest in charge of Christ Mission, Frontenac. Address: 112 S. Oak St., Lake City, Minn.

The Rev. C. Earle B. Robinson, formerly rector of the Church of the Good Shepherd, York, S. C., and chaplain of the Church Home for Children, York, will become rector of the Church of the Messiah, Rockingham, N. C., on April 1st.

The Rev. Francis B. Sayre, Jr., formerly rector of St. Paul's Church, East Cleveland, Ohio, will become dean of Washington Cathedral, Mount St. Alban, Washington, D. C., on April 1st.

The Rev. Norman Stockett, Jr., formerly priest in charge of Trinity Church, DeRidder, La., and of Leonidas Polk Chapel, Leesville, is now priest in charge of St. Paul's Church, Holdenville, Okla., and St. Mark's Church, Seminole. Address: Holdenville.

The Rev. William A. Thompson, formerly assistant rector of Trinity Church, Columbia, S. C., will become rector of the Church of St. Martin-in-the-Field, Columbia, on April 1st.

The Rev. Leonard C. Wolcott, formerly vicar of St. John's Church, Bedford, Ind., is now curate of St. Paul's Chapel, Trinity Parish, New York City. Office: 11 Vesey St., New York 7. Residence: 61 Pierrepont St., Brooklyn 2.

Armed Forces

Chaplain Calvin H. Elliott, who was formerly at Great Lakes, Ill., may now be addressed: HQ Co., 2d Tank Bn., 2d Mar Div., FMF, Camp Lejeune, North Carolina.

Chaplain (Major) James H. Martin, formerly

post chaplain at Camp Kilmer, New Jersey, is now the executive officer at the Chaplain School, Carlisle Barracks, Carlisle, Pa.

Chaplain Thomas B. Smythe, formerly priest in charge of All Saints' Church, Tupelo, Miss., and associated missions, has been given a year's leave of absence to serve as chaplain with the artillery regiment of the 31st Division, which was the National Guard of Alabama and Mississippi, now inducted into federal service and stationed at Camp Jackson, S. C.

Chaplain (Major) Charles H. Urban, who is now in Japan, may be addressed at HQ Camp Sendai, APO 547, c/o P.M., San Francisco.

Changes of Address

The new address for the commission on Christian social relations of the diocese of New York is: Diocesan House, 1047 Amsterdam Ave., New York 25.

The Rev. W. Don Brown, rector of Christ Church, Coronado, Calif., formerly addressed at Ninth and C Ave., may now be addressed at Box 66, Coronado, Calif. This is also the new mailing address for the church.

The Rev. Leslie D. V. Danton, rector of St. Luke's Church, Grants Pass, Ore., has had a change of address from 412 E. D St. to 224 N.W. D St., as the result of a change in the numbering system.

The Rev. Shelbert C. Harris, Jr., rector of St. Matthew's Church, Cleveland, may now be addressed at the rectory: 3364 W. Ninety-Ninth St., Cleveland 2.

The Rev. Frederick W. Kneipp, Jr., deacon in charge of Holy Trinity Mission, Sulphur, La., and All Saints' Mission, De Quincy, may now be addressed at 500 Mustang St., Sulphur, La.

The Rev. Theodore H. McCrea, who is serving St. John's Church, Dallas, Tex., formerly addressed at 1516 Bella Vista, should now be addressed at 10216 Galway Drive, Dallas 18. Mail for St. John's Church: 950 Tiffany Way, Dallas 18.

Canon John R. Ramsey, canon sacrist of All Saints' Cathedral, Albany, should not be addressed at St. Margaret's Church, Menands, as listed in THE LIVING CHURCH ANNUAL. Address instead: Cathedral House, 75 Elk St., Albany 6, New York.

The Rev. J. Burton Salter, who is serving St. John's Church, Olympia, Wash., formerly addressed at 902 S. Washington, should now be addressed at 334 Carlyon Ave., Olympia. St. John's Church, formerly addressed at Box 275, should now be addressed at 114 E. Twentieth St., Olympia, Wash.

Ordinations

Priests

Connecticut: The Rev. David B. Bronson and the Rev. Joseph Koci, Jr. were ordained priests on December 22d by Bishop Budlong of Connecticut (since retired), assisted by Bishop Gray, then Coadjutor of Connecticut, at Christ Church Cathedral, Hartford. Preacher, the Rev. H. F. Dunn.

The Rev. Mr. Bronson, presented by the Very Rev. Dr. L. M. Hirshson, will continue as curate in Trinity Church, Hartford. The Rev. Mr. Koci, presented by the Rev. R. M. Hatch, will continue as curate at St. John's Church, Waterbury, Conn.

Michigan: The Rev. William H. Mead, assistant

minister at Christ Church Cranbrook, Bloomfield Hills, Mich., was ordained priest in that church on January 14th by Bishop Hubbard, Suffragan Bishop of Michigan. Presenter and preacher, the Rev. R. L. DeWitt.

North Texas: The Rev. Paul Edward Whiteside was ordained priest on December 21st by Bishop Quarterman of North Texas at Grace Church, Vernon, Tex., where the new priest is vicar. Presenter, the Rev. Henry Seaman; preacher, the Rev. Dr. Willis Gerhart. Address: 2904 Paradise Ave.

Texas: The Rev. John Marshall Holt was ordained priest on January 19th by Bishop Hines, Bishop Coadjutor of Texas, at Trinity Church, Jacksonville, Tex., where the new priest will be vicar. He will also serve All Saints' Crockett. Presenter, the Rev. Jaquelin Washington; preacher, the Rev. John Bentley. Address: Box 1335, Jacksonville, Tex.

West Virginia: The Rev. T. Robert Ingram was ordained priest on December 5th by Bishop Campbell, Bishop Coadjutor of West Virginia, at St. Thomas' Church, Weirton, W. Va., where the ordinand will be priest in charge. He will also serve St. Matthew's, Chester. Presenter and preacher, the Rev. W. P. Gerhart. Address: 3440 Elm st., Weirton.

Western Massachusetts: The Rev. John W. Knoble was ordained priest on May 28th by Bishop Lawrence of Western Massachusetts at Trinity Church, New Haven, Conn., where the ordinand is assistant.

Deacon

North Carolina: Thomas Crockett Aycock, Jr. was ordained deacon on September 23d by Bishop Penick of North Carolina at the Church of the Good Shepherd, Cooleemee, N. C., where the ordinand will be deacon in charge. He will also serve the Church of the Ascension, Fork, and St. George's Church, Woodleaf. Presenter, the Rev. Ray Holder; preacher, the Rev. C. R. Haden, Jr. Address: Box 85, Cooleemee, N. C.

Resignations

The Rev. Otto B. Berg, vicar of All Souls' Mission, Philadelphia, has retired. Address: 929 N. Eighteenth St., Philadelphia 30.

The Rev. Samuel F. Burhans, rector of St. Thomas' Church, Hamilton, N. Y., has retired. Address: 112 N. Main, Earlville, N. Y.

The Rev. M. Dennis Lee has resigned as rector of Trinity Church, Seneca Falls, N. Y., and may be addressed temporarily at 122 Lincoln Ave., Syracuse 4, N. Y.

Lay Workers

Mr. John H. Piet has been appointed administrative assistant and personnel director at St. John's Episcopal Hospital, Brooklyn, succeeding Miss Althea Bradley. Mr. Piet has done similar work at Beth David and Knickerbocker Hospitals.

Living Church Annual Corrections

The Rev. Edward M. Pennell, Jr., rector of St. Francis' Church, San Francisco, should be addressed in care of the church, San Fernando Way at Ocean Ave., San Francisco 27. There is no "Front Blvd.," as listed on page 489.



GO TO CHURCH DURING LENT

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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ST. PAUL'S CATHEDRAL Figueroa at Wilshire
Very Rev. John M. Krumm, Ph.D., dean; Rev. Wm. A. Blondin, Jr., ass't.
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP; Tues 10 HC; Wed 7:30 EP & Lenten lecture; Thurs 10:30 HC; Daily 12:05 visiting preachers

OAKLAND, CALIF.

ST. PAUL'S Montecito Ave. & Bay Pl.
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c
Sun HC 8, 11 1st Sun, 11 Ch S, 11 MP, 12:30 Holy Bap; 10 Wed; OH Tues, Wed, Thurs, 10-2:30 & by appt

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St, nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

(Continued on next page)



GO TO CHURCH DURING LENT

(Continued from preceding page)



DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11 Ch S 9:30; Daily Masses
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
Close to downtown hotels.

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn; Rev. Frank R. Wilson
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Daily: Low Mass 7, ex Sat 12, Tues 7 & 9:30;
Thurs 12; C Sat 5 to 6 and by appt

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S 17th Ave. at Buchanan
Rev. Harold C. Williamson
Sun: HC 7:30, 9:30, Ch S 9:30, MP & Ser 11 (HC
1st Sun); Wed & HD HC 10; Wed in Lent 8 Lit
& Meditation

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. W. J. Bruninga
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

THE PALM BEACHES, FLA.

ST. GEORGE'S Rev. Edward L. Aldworth
409-419 — 22d St. Riviera Beach
Sun HC & Addr 9, Bkfst-on-Patio 9:40, MP Addr &
Ch S 10:15; EP Ser 7:30; W. A. Tues 2; Men's
Club 3d Mon 7:45

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway
Sun Masses 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other days 7:30; Thurs 8 Sta; C Sat 4

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 9:30 & 11; Daily Mass; Stations &
Benediction Friday 8; Confessions Sat 4-5, 8-9

DECATUR, ILL.

ST. JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's
Eu & Ch S; Daily 7:15 MP, 7:30 HC

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri
(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

SALINA and ELLSWORTH, KANS.

ST. FRANCIS BOYS' HOMES
For Boy Offenders — Maintained by Donations
Daily 7 HC, 7 EP by boys

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Howard L. Cowan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barnds, D.D.
Sun 8, 11, 7 YP; Wed 11:30 HC; 7 Service; 7:30
Church History Class

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
571 Centre St.
Sun 8, 11; Tues 10; Wed 8

BROOKLYN, N. Y.

ST. ANN'S Rev. Melville Harcourt
131 Clinton St.
Sun 8 HC, 11 MP (1st Sun HC) Sun Feb 11, &
March 11 Bishop's Lenten Mission 8; Tues thru Fri
8 HC & Wed 10:30

ST. JOHN'S Rev. Howard G. Clark, r
7th Ave. and St. John's Place
Sun 8 HC, 10:15 Rector's instr, 11 HC or MP;
Wed Meditations 8:30; Thurs HC 7 & 10

BROOKLYN, N. Y. (Cont.)

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11,
3rd Sun HC 10:15; 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Low Mass 8, Children's Mass 9:30, MP 10:45,
Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10;
C Sat 7:30-8:30 & by appt

FRANKLIN SQUARE, L. I., N. Y.

ST. JAMES' Rev. George W. Hill
Monroe & Roosevelt Sts.
Sun Eu 9 (Family) & 10:30

HOLLIS, L. I., N. Y.

ST. GABRIEL'S Rev. Robert Y. Condit
Sun 7:30, 8:30 HC, 11 MP; HC Wed 10

GLEN COVE, L. I., N. Y.

ST. PAUL'S 28 Highland Rd.
Rev. Lauriston Castleman, M.A., r
Sun 8, 9:30, 11; Wed 7:30, 10 & 8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed);
HC; 8:30 MP; 5 EP. Open daily 7-6.

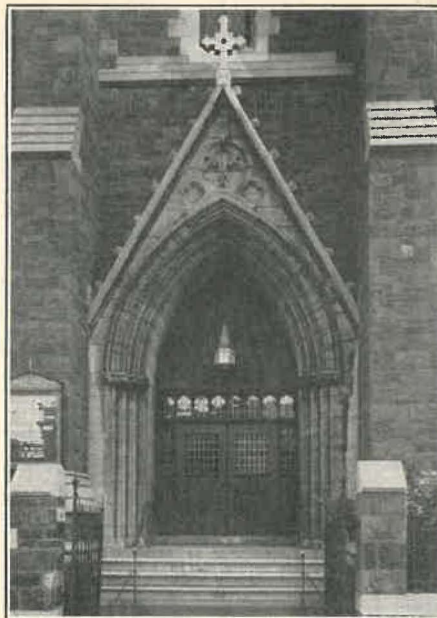
ST. BARTHOLOMEW'S Rev. Anson Phelps Stokes,
Jr., Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-
Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30



GRACE CHURCH
Utica, N. Y.

NEW YORK CITY (Cont.)

CHAPEL OF THE INTERCESSION
Broadway and 155th Street
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30, 2 Sun 11, Ch S 9:30 & 11, EP 8;
Daily: HC 7 & 10, MP 9, EP 5:30; Wed 8:10
Vicar's Eve.; Sat Int 12, 5; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;
Noon-day, ex Sat 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

FOUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Carleton
Sweetser, S.T.B.
Sun: HC 8, 9:15, 11 (1 & 3), MP 11 (2 & 4),
Cho Ev 5; Weekdays: MP 9, EP 5:30; HC Wed &
Fri 8, Thurs 10; HD 8 & 10; College Supper-dis-
cussion Fri 6, Lenten Address, Rev. Prof. P. M.
Dawley, Ph.D., Fri 7:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters.
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

SYRACUSE, N. Y.

ALL SAINTS Rev. Frank L. Titus, r
Sun HC 7:30, 9, 11, 5; Spanish 2 Sun 12; HC
Thurs 10; Daily MP 7:30, EP 5:30; Wed Lit &
Ser 7:30

UTICA, N. Y.

GRACE Rev. Stanley P. Gasek
Sun 8, 9:30, 11, 6:30; Wed & Fri HC 7:30; Thurs
HC 10; Daily MP 8:45, Int 12:10

COLUMBUS, OHIO

TRINITY Rev. Robert W. Fay, D.D.
Broad & Third Streets
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Lenten Noon-Day, Special services as
announced.

PHILADELPHIA, PA.

CHRIST CHURCH Rev. E. A. de Bordenave, r
The Nation's Church, 2nd St. above Market
Sun 9:30, 11; Daily in Lent 12:30 to 12:55

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,
Sung Eu & Ser 11; Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7;
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M.
Chapman; Rev. E. Laurence Baxter
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &
Fri 7:15 & 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Perry, r
Meeting and Broad
Sun 8, 9 HC, MP 11:15 (1st Sun HC), Family HC
3rd; HC 7:30 Tues, Fri, Sat, 10 Mon, Wed, Thurs

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8