

# The Living Church

May 24, 1953

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**IN THE BACKGROUND, A BLESSING:** The children move past figure of Phillips Brooks at Trinity, Boston [see page 10].

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

P. 6: Pentecostal Revival

# THE MIND OF A "MEMBER"

*New Bearings for Service to Home and Work Relations*

by Alfred D.  
& Ada Eliot Sheffield

A study looking to group guidance as social education in a new vein. It deals with the complexities of response where persons are in roles which present a structure of purposive interaction. Its aim is not only help to employed elders in their work-groups for winning the social competencies of real "member minds," but special help to the home group itself by case workers and parent counsellors for getting the basic learnings of "grouphood" in family relations.

The course of thought here is (1) to recognize the kinds of awareness in group situations that stir "ad-justive" perceptions and skills; (2) to illustrate from factory cases the starting-points for social growth in work relations; (3) to view family problems as tensions in the culture, inviting new directions of concern and a new outreach for resources in service; and (4) to display certain techniques of help by a leader to "evaluative" thinking by a responsible group.

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## Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## Summing up the Year

WITH the time running out, gaps in your class, and the closing Sunday all too close, do you wonder if you have accomplished anything? Has it been worth while — spending every Sunday morning since September, hours preparing each lesson, often the extra trips? Do my pupils appreciate what I have done for them? (You don't want praise, but you long for a sign.) Especially you ask yourself, "I wonder if they remember anything of what I have taught them?"

You need to clinch the year's work — like clinching a nail on the other side of a board — by three separate strokes: A Review, a Test, and an Evaluation.

Reviews are conducted by careful teachers all through the year. The commonest form is the weekly, "And what did we study last week?" This is intended to get a running start after the lag of seven days, and to brief the absentees. Some texts call for a whole Sunday of review at intervals, providing questions on the last group of lessons. A few parishes have the custom of a general Review Sunday, with questioning, at the school assembly.

The motive of each is the same: to make sure that essential information is lodged by repetition. Now, near the close of the term, the wise teacher starts his review. Looking back over his text and his notebook, he makes a list of important points. Some lessons have several, some none. These are introduced as a part of each lesson these final Sundays. Just to ask the class and to allow one or two pupils to provide the answer is not enough. The whole class repeats or restates each point. It is a drill. The reminder that "we must get ready for our final test" stirs enthusiasm. Some teachers turn this into a game.

The review prepares for the test. Indeed, the prepared questions may be in the teacher's hands as he drills the class on the facts he hopes they will remember. He does not actually give away the test, but points their memories toward it. This makes the test fun, not a trial — the questions will be found to be quite familiar. The emphasis on a test in the Church school is not on "passing," since we flunk no one, but rather on the pleasant game of "seeing what we know." For children from Third Grade

up some written test, suited to the age, is possible. It might be a running story of the year's high-lights, mimeographed, with key words left blank to be filled in. This makes up for their slow and poor writing.

Another method is to give the class pencils and blank paper and propose that each make up three questions for someone else to answer. Offer a prize or recognition for the best set of questions. Each signs his own sheet, and the papers are traded. At the end, the teacher asks each child to answer his own questions.

Another form is merely a list of key words, and pupils are asked to say what they know about each. No matter what form, the usual way is for the teacher to compose the test. In schools where the rector or superintendent suspects the teacher of being inadequate, or where a uniform course is taught, he "sets the questions." These are based on the textbook, which the teacher is supposed to have covered. The teacher is also invited to write out the same examination. No matter how conducted, an examination gives weight to a school's morale and prestige, securing respect from both pupils and parents. "They are very thorough at St. John's."

Even though the review and/or final test be omitted, every class can and should have an Evaluation time. We don't use that word to children. For them, we introduce the period with the query, "What do you think we have learned this year?" If they do not start readily, you run over past lessons lightly. "What did we learn about Abraham? About Joseph?" The class activities are especially recalled. "Why did we send our Christmas box?" "What about our play on the Lost Coin?" And finally, of each, "How could we do it better another year?" This is evaluation, self-criticism, and the most vital kind of review.

Finally, the question is put to each in turn, "What was the most important thing you learned this year?" To your joy and relief you may discover that they will not give some facts retained, but some truths felt. "That we should be thankful." "That we can help other children." "That we can forgive anybody." You will know that your year's labor has not been in vain in the Lord.

The Back-Door Saints

SEVERAL months ago [January 25th] there appeared in THE LIVING CHURCH an article by the Rev. William A. Simms, entitled "Pre-Seminary Training for the Ministry." I read it with considerable interest and considerable disapproval. In the number of February 8th, there appeared, in the guise of a "letter to the editor," a reply, written by a candidate from the diocese of Montana. These two pieces of writing played around in my head for several days.

Then, as I stood at the altar reading the epistle for Sexagesima, my undisciplined mind began to form an irreverent paraphrase, which ran something like this:

"Are they Phi Beta Kappas? So am I. Are they M.A.'s? So am I. Are they examining chaplains? So am I."

This sounds like vain bobbance and boasting. I do not mean it in that sense. I simply mention these things, which have no necessary bearing on my usefulness as a parish priest, to indicate that by temperament and training I am wholly in Fr. Simm's camp. I have spent most of my life in classrooms and libraries. I love scholarship for its own sake. But I have dealt too intimately with classrooms and libraries and examinations and degrees to have any great reliance in them as sole criteria for the work of a priest in the Church of God.

Not that Fr. Simms is wholly wrong. He shrewdly points out one of the great faults in our present canons—the loophole by which a man who has served as a minister in another Christian body may be dispensed by his Bishop from all examination on the assumption that he has already received adequate theological training. In the diocese in which I serve, the examining chaplains take for granted that a convert minister knows nothing whatever about dogmatics, liturgics, or moral theology, and require that he meet the same examination in these subjects as a graduate from one of our seminaries.

But Fr. Simms does fail to do justice to the case of the faithful layman, who at the age of 35 or 40, feels a genuine call to the priesthood. Such a man knows the Church thoroughly; he knows the laity and their problems; he has learned to deal with people in the factory or the office. And because of this, he frequently has qualifications for ministry that amply compensate for his lack of formal education.

It must be borne in mind that the day has gone by when the Episcopal Church catered for the carriage trade only. In certain parishes, mainly in city and suburban areas, the priest must be able to meet well trained people on their own intellectual level. He must be an acute apologist: a Pittenger or a Pike. But the Church also has to provide parish priests for St. Luke's-in-the-Slums, and St. Paul's, Podunk. And here, a different kind of man is called for. A Pittenger or a Pike, unless he were a saint, would be bored to death. In any case, he would be wasted.

For such jobs, the Church must have workhorses; and it has been my practical experience that frequently the best work-

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**LETTERS**

horses are made out of mere high school graduates. As Abbe Michonneau has pointed out, too much formal education may be a positive obstacle in the way of a priest working in certain situations. The Cure d'Arns was a fool before his canonical examiners, but he saved quite a few souls — just because he was not too far removed from them intellectually.

Fr. Simms recommends — and so do the seminaries — that the college work of a postulant should be directly related to the work he is to do in seminary. He is right, and they are right. It is part of my job, in the diocese where I work, to check over the schedule of every postulant every term, with this end in view. But — I helped to examine 12 candidates for orders this year. Of the 12, the man who had the best grasp of his theological studies, who wrote the best examinations, had taken his bachelor's degree in engineering.

Two decades ago, one of the oldest, largest, and wealthiest parishes in this diocese was slowly dying of dry rot. The vestry called as rector a former professor at one of our seminaries — and the parish began to die swiftly of acute appendicitis. He resigned. His successor was a priest ordained under the "old man's canon" — no theologian, but a superb pastor. The parish recovered.

The point I am trying to make is simply this. We need care, extreme care, in the preparation of candidates for ministry. We need screening — physical, mental, moral. But no mere listing of courses or accumulation of degrees constitutes a proper screening. The work of a priest is a varied thing, and demands varied types of men to do it. We need Thomas Aquinas, and also John Vianney. We must not padlock the back doors. They have opened to admit too many saints.

(Rev.) GEORGE E. DEMILLE,  
 Registrar, diocese of Albany.  
 Albany, N. Y.

THE recent interchange of letters regarding intellectual fitness for the ministry throws into relief a serious problem. It is one which the examining chaplains of the Fifth and Sixth provinces have wrestled with at considerable length in their last three annual conferences with the seminary deans or their representatives.

The problems arise out of the Church's desperate need for priests in its present surge of expansion, and the urgent necessity laid upon our bishops to meet these needs.

If all candidates for Holy Orders were college graduates with the recommended undergraduate training and with earned seminary degrees, there would be no problem. But bishops (Chicago emphatically excepted), deans, and examiners must deal with two other types of men who seek Orders and who seem to have vocations for the priesthood.

One of these is the unprepared college man typified by the postulant who had been graduated with a degree in "Air-port Management." With little or no training in history, philosophy, languages, or allied subjects in the liberal arts, he enters seminary utterly unprepared. The professors

must "make-do." They know the Church's need. They know also the student in question is earnest, hard-working, has a vocation, and spirituality born of an ordered, self-disciplined, devotional life. They are reluctant to dismiss him and yet they are unable to prepare him to meet canonical requirements. The examiners follow suit, and another semi-qualified priest enters the ministry.

The second type of man poses a far more serious problem. He is the man of "advanced age" (over 32) who for many reasons generally cannot afford three years at a seminary. If he has a family he is fortunate to be able to get in one year at a seminary. More likely, he will study under a priest for a year or so and then come before the examining chaplains. Obviously, he cannot pass an examination under the standards set forth by Canon. The examiners must again compromise or be unjust.

A possible solution to both problems might lie in the realm of limited ministries similar to those the canon provides for "men of other races and languages exercising their ministries among people of their own race." (The perpetual diaconate does not seem to meet the problem.) The Canon on Theological Education would be changed to provide, deliberately, a lower standard of intellectual fitness. Then it would limit the ministries of all such priests who are not able to stand the usual examination to the diocese or missionary district of ordination. In other words, the bishop who accepted them as postulants would be responsible for their placement in stations whose demands would not exceed their abilities. The Canon would prohibit Letters Dimissory.

Such a Canon would prevent the unfortunate and embarrassing situation of priest in a post for which he is not fitted (with disastrous results); the bishops would be better able to fill their stations and the examining chaplains would sleep better.

CHARLES U. HARRIS, *Secretary*,  
 Board of Examining Chaplains,  
 Diocese of Chicago.

Highland Park, Ill.

**The Bishop and the Dean**

I READ with interest your article "The Bishop and the Dean" [L. C., May 3d] which, however, tells only one part of the all too familiar story. We in medicine often hear our colleagues berated by patients. But when one of our profession vilifies another physician to any who will listen, be it doctor, medical student, or man in the street, he is not only acting in extremely bad taste but we feel is actually acting unethically. The same holds true among the clergy. Bishop Loring has put up with an intolerable situation for a long time with great patience and forbearance; now that final action has been taken, he may take some comfort in the fact that the vast majority of the laity in Maine are behind him as well as are his clergy. We must not let a well drawn up report blind us to the many indiscreet acts and utterances which made the Bishop's action inevitable.

PHILIP B. CHASE, M.D.  
 Farmington, Maine

# The Living Church

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## Things to Come

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### May

24. Whitsunday (Pentecost).  
Olympia convention, to 25th.
25. Whitsun Monday.
26. Whitsun Tuesday.  
Erie convention.  
Harrisburg convention, to 27th.
27. Ember Day.
29. Ember Day.
30. Ember Day.
31. Trinity Sunday  
Church Conference of Social Work, to June 5th.

### June

2. Coronation.
7. 1st Sunday after Trinity.
11. St. Barnabas.
13. Laymen's Training Program, Province III,  
Seabury House, to 14th.
14. 2d Sunday after Trinity.
19. Outgoing missionaries conference, Seabury  
House, to 20th.
20. Laymen's Training Program, Provinces I and  
II, Seabury House.
21. 3d Sunday after Trinity.
24. Nativity of St. John Baptist.
28. 7th Sunday after Trinity.
29. St. Peter.

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

**EIGHTEEN HUNDRED BABIES** were born into the Kingdom of God last week. In addition, more than 300 adults became babies in the Kingdom of God at the Church's fonts, if the week was a typical one of Church life.

**THE HOLY GHOST DESCENDED** on some 1700 men and women, boys and girls last week, when the Bishop laid apostolic hands upon them. And pentecostal tongues were spoken in the Church to seal their endowment with power from on high. I am speaking only of that portion of the Church known as the Protestant Episcopal Church in the USA, which welcomes its candidates in English and French and Spanish and Portuguese and Chinese and a variety of other languages and dialects.

**AT 6,000 ALTARS** last week, the event for which the whole creation groaned and travailed until now [said St. Paul] was brought from past and future into the present, as priest and people celebrated the Holy Communion and thousands upon thousands of communicants were made one with Christ—they in Him and He in them.

**THE CHURCH** last week joined over a thousand men and women in a chain of love welded and made strong by divine power. It committed another thousand of departing souls into the everlasting arms of the heavenly Father. It taught some 60,000 children a little more of all things wise and wonderful.

**THE CHURCH** last week also argued.

**OUR INFORMATION** about all these baptisms, confirmations, and other ministrations of the Church is, of course, only an estimate based on the totals reported for last year. But our information about the arguments is well documented. They can be found in our news columns, our letter columns, our article columns, our editorial columns. The things we do to irritate each other, the things we say that others of us have to correct—the frictions and tensions of Church life—are, unfortunately, a large proportion of Church news.

**UNDOUBTEDLY** we do take too much for granted the quiet outpouring of the grace of God that goes on endlessly day by day and week by week in the life of the Church. It is worth while to lean back for a moment and think of that God whom St. Thomas Aquinas describes as perfectly "in actu"—completely active. Your columnist has developed a personal "gloria" out of the summary of the creed in the offices of instruction, putting everything in the present tense:

"Glory be to God the Father, who creates me and all the world;  
 "Glory be to God the Son, who redeems me and all mankind;  
 "Glory be to God the Holy Ghost, who sanctifies me and all the people of God;  
 "Glory be to the Holy and undivided Trinity, one God, world without end."

**AND YET**, the arguing that goes on in the Church has a definite function in Church life. Church leaders who

agree with Burns' wish "to see ourselves as others see us" have their wish granted when their projects and principles get a going over in our correspondence columns. All the heat and sparks are really signs that the cutting edge of the Church is being sharpened. But by the same token, if the heat becomes too great, the cutting edge of the tool is ruined—it loses its temper.

**AND** as long as this editor guides the destiny of The Living Church, its columns will be open to a reasonable presentation of the case of those who think they have been wronged. We would be poorer servants of our fathers-in-God, the Bishops, if we were not also servants of the least of their flock.

**ONE THING** reassures us that the picture of Church life which emerges from the pages of The Living Church does not too greatly obscure the glory of God in the face of Jesus Christ—quite a few non-Churchpeople who have joined our staff in past years have become members of the Church.

**SOME PARAGRAPHS BACK**, I spoke of the event for which the whole world "travails and groans until now" as both past and future. The event is the redemptive coming of Christ—His first coming in First-Century Palestine and His second coming in His glorious majesty to judge both the quick and the dead at the end of the world. The Holy Communion is properly related to both "advents." Since the Reformation period, a great deal of attention has been focused on the precise relationship of the Holy Communion to the first coming, and Anglicanism has developed a generally clear and meaningful concept of the facts that Christ takes us into His self-offering to the father that was climaxed on Calvary, and unites us with Him and with the Father and with each other through the Sacrament of His Body and Blood.

**BUT** — perhaps because we haven't done much arguing about it — the Church seems to have a much vaguer idea of the relationship of the Holy Communion to the second coming. Usually, by a happy accident, there is a significant pause after the priest says the words, "until His coming again." And the next time you hear that pause, you have an opportunity to think of "God in man made manifest," now presented to us in a mystery, but here in the same person and power and unquenchable glory that will be plain to the eyes of all at the end of the age.

**IN THE SACRAMENT**, He is present as judge. . . . So we know we are not worthy to draw near; but as loving Saviour who has come to seek us. . . . So we are bold to forget ourselves and accept His invitation to be a part of that great multitude which no man can number.

**LET'S** have an argument about it, if we thereby can learn a little more of the mysteries of God.

Peter Day.

WHITSUNDAY (PENTECOST)

## NEWS FRONTS

## Exciting Convention

The New York diocesan convention was an exciting one:

✓ Bishop Donegan, the diocesan, severely criticized methods used by the House Committee on un-American affairs. His censure aroused intense interest because Presiding Bishop Sherrill's name came into it. Bishop Donegan quoted an editorial in the May issue of the *Outlook*, National Council of Churches publication, which said:

"The latest shocking illustration [in the investigation of clergymen] is the case of the House Committee on un-American Activities and the Rt. Rev. Henry Knox Sherrill. . . . [The Committee said] that [there is] an allegation that [Bishop Sherrill] was a sponsor of a Congress of Soviet-American

## News Flashes

*More on this late news next week.*

**Episcopal Church property in Waco, Texas, escapes tornado damage.**

**Newark convention favors admission of Negroes to Sewanee seminary.**

**Quincy convention protests joint Episcopal-Presbyterian congregation at Indian Hill, Ohio.**

**Bishop Sterrett of Bethlehem announces he will retire February 1, 1954.**

Friendship. . . . But now note the facts which the document of the Committee . . . wholly omits. The date of the sponsorship was 1942, when the U.S.A. and the U.S.S.R. were allies in arms. . . . Other sponsors include Cordell Hull, Jesse H. Jones, Paul V. McNutt. . . ."

✓ Bishop Donegan announced that the New York Inter-Faith Mass meeting, planned for June 14th, of which he provided the impetus, would not be held because the Roman Catholics and Jews had withdrawn.

✓ Convention voted to make women eligible to parish offices and as delegates to convention, subject to ratification by the 1954 convention.

✓ Convention passed a resolution stating that unless "unsegregated accommodations, etc., be provided [in Houston], the environment would not be satisfactory for a meeting of General Convention."

## Unity Meeting

Bishop Keeler of Minnesota has been authorized by the Episcopal Church's Joint Commission on Approaches to Unity to be one of the signers of the "Call" for a convocation to consider "The Plan for a United Church in America." In so authorizing Bishop Keeler, the Commission said officially:

"We do not commit the Episcopal Church, but we wish to see the whole issue sympathetically explored. . . . Our action in signing does not prejudice the negotiations in which we are already involved."

The Joint Commission has so far had two meetings this triennium and looks



forward to a joint meeting with the Unity Commission of the Methodist Church next fall.

The Commission has issued a statement noting that the immediate commitment of the Presbyterian Church in the U.S.A. to achieve organic union with the Presbyterian Church in the U. S. and the United Presbyterian Church takes precedence over conversations with the Episcopal Church's Commission. However, the Commission looks forward "to the resumption of discussion as soon as possible."

## Regardless of Race

Convention of the diocese of North Carolina voted to request the trustees of the University of the South "to admit qualified students to the School of Theology, regardless of race." Convention defeated a resolution to allow women to become members of a vestry.

## Newark Consecration

At the Newark convention Bishop Washburn, the diocesan, announced that the Rev. Leland W. F. Stark will be consecrated bishop coadjutor of the diocese on June 9th.

## House of Bishops Called On

After considerable debate, the recent convention of the diocese of West Missouri passed by majority vote resolutions critical of the Episcopal-Presbyterian

See pages 17 to 19 for news of important action and addresses at other diocesan conventions.

congregation in the diocese of Southern Ohio [Indian Hill], and of the general invitation to receive Holy Communion at special service, which was issued by the Bishop of New Hampshire [see

page 8]. The resolutions took the form of petitions to the House of Bishops to take repressive action in the matters.

## FAITH &amp; PRACTICE

## The Happiest Season

Churches in the United States will join Churches throughout the world on May 24th in celebrating one of the oldest and most important religious festivals — Pentecost (or Whitsunday) observed in commemoration of the descent of the Holy Spirit on the Apostles. This year, for the first time in six years, the date coincides in the Julian and Gregorian calendars so that Anglican, Roman Catholic, Eastern Orthodox, and Protestant Churches will all celebrate the same day. In the Jewish religion, the date is reckoned as the seventh week after the second day of Passover, so Pentecost (Shevuoth) was celebrated by the Jews this year on May 21st.

Pentecost is also called Whitsunday because many of the early Christians wore white clothes for baptism at this season. It ranks with Christmas and Easter as the third great festival of the Christian year. It was long regarded as the happiest season of the Church calendar but then, for some reason, fell into neglect in many of the non-liturgical churches. In recent years there has been a revival of interest in almost all Churches, coupled with an appreciation of the ecumenical significance of the day. The account in Second Chapter of the Book of Acts says that the Holy Spirit came when Christ's followers were gathered together "with one accord."

On the feast of Pentecost, May 24, there will be a new approach to this ideal of "one accord" as many pastors throughout the world read from their pulpits the Pentecost Message of the World Council of Churches. Signed by the six presidents of the Council, the message emphasizes the world-wide fellowship of the Christian Church and its "unity in diversity." The message says in part: "As we celebrate on Whitsunday the first coming of the Holy Spirit upon the assembled Church of Christ, let us remember especially the words of St. Paul: 'There are varieties of gifts, but the same spirit.'"

The presidents of the World Council of Churches, who signed the message, are:

Archbishop Athenagoras of Thyateira,

*The Living Church*

Greek Orthodox; Bishop Eivind Berggrav, Primate of Norway; Pastor Marc Boegner, Reformed Church, France; Dr. Geoffrey Fisher, Archbishop of Canterbury; Miss Sarah Chakko, Syrian Orthodox, India; and Bishop G. Bromley Oxnam, Methodist Church, U.S.A. Also signing the message was Dr. John R. Mott, American layman and honorary president of the Council.

In the ancient Jewish calendar, the Pentecost festival was dedicated to gratitude to God for the gift to Noah of the "Covenant" — a promise of an orderly sequence of events in the physical universe. Later, the celebration of the Feast of Weeks was associated with the giving of the Law to Moses at Mt. Sinai. It is this Jewish festival that makes much of hospitality to the stranger.

The Christian Pentecost originated when the little Christian community of Jerusalem (120 people) gathered together 50 days after the Resurrection. According to the Book of Acts, the Holy Spirit descended upon them "in tongues of fire" and some 3,000 converts to the new religion were baptized. [EPS]

### Bishop Conkling Asks Catholics to Be "Above Reproach"

Warning that "the time is long past due for our leaders to require, of all alike, a common loyalty and obedience to the doctrine, discipline, and worship of *this* Church," Bishop Conkling of Chicago suggested in his address to the convention of his diocese that those truly seeking to save the fundamentals of faith and practice in the Church might some day well be advised to make sacrifices of such other pious opinions and practices as may have been found desirable and helpful.

The Bishop singled out as prominent examples of Catholic practices that are regarded by some as lawbreaking the use of extra missals or altar service books and the service of Benediction of the Blessed Sacrament.

Bishop Conkling stated:

"Those of us who emphasize the Catholic nature of the Church and Sacraments must face honestly the fact that whenever we make accusations against others that they are lawless and lawbreaking, when they indulge in mixed ordinations, union sacraments, composite churches, and open Communion, that their reply is generally not a denial of such practices, but *simply a countercharge of disloyalty.*

"We recognize this tactic, of course, as begging the question, but though it is true, a liar is not exonerated of his lie because it happens that his accuser may be a thief, yet the cause of right could be better served if accused and accuser were not both sinners before the court. Nor does it help much to say that the lawlessness of the Catholic in the Church is not as destructive to basic fundamentals as that

of the 'Broad' Churchman; that errors of *intensity* are not as serious as those of *dilution*, that making a building taller and adorning it is not to be compared with tearing out the foundation stones.

"It must sooner or later be faced, that those who would bring accusation must themselves be as free from condemnation as possible. . . ."

In regard to Benediction of the Blessed Sacrament, Bishop Conkling pointed out that though the practice is used in very few parishes, the cry raised in condemnation would lead one to believe that it was a very common practice. The Bishop said:

"In general content, it is really from the Prayer Book and Hymnal of the Church. However, since the protest against it *does* exist, and is made a shield for those who



BISHOP CONKLING  
*To save the fundamentals, sacrifices.*

would defend 'Open Communion' to hide behind, would not those who have Benediction do well to think seriously about it?

"Someone may rightly say—Why should we make these sacrifices, such as of missals and Benediction, and then have others go on their way 'selling the Church down the river'? One can sympathize with such fear of needless or fruitless sacrifice, but who can say it would be fruitless? And still we must face the question — Who can fight the battle for truth without being cleansed and above reproach himself?"

#### NEED FOR MISSALS

The Bishop expressed the belief that missals and altar service books have been "largely a natural growth to fill a devotional need which our spiritual leaders have failed to provide for legitimately." He said that if there had been provided altar books with Scriptural Propers for the Eucharist, conveniently annotated arrangements for sung services, provision for the observance of a number of "black-letter saints' days" and for daily Eucharists for special seasons and inten-

tions, there would never have been a market for the missals, some of which do provide matters of doubtful value.

"Until our rightful leaders have the wisdom and grace to provide for what is a true liturgical need, the use of such missals can, by others not sympathetic to their need, be called illegitimate, and the outcry made a cover for practices in Faith and Sacrament that are truly destructive to the nature of the Church," Bishop Conkling said.

## EPISCOPATE

### Suffragan for Pittsburgh

Bishop Pardue of Pittsburgh requested that a suffragan bishop be elected to help him in the administration of the diocese. After a little debate, the recent Pittsburgh diocesan convention overwhelmingly voted to grant his request.

### Rev. C. Alfred Cole

#### Elected Bishop

Twenty clergymen and 67 laymen elected the Rev. Clarence Alfred Cole on the fifth ballot at the 31st annual convention of the diocese of Upper South Carolina, as their bishop to succeed retiring Bishop Gravatt. The Rev. Mr. Cole has accepted his election, contingent upon the approval of the bishops and standing committees of the Church. The Bishop-elect is 44 years old and was born in Washington, D. C., the son of Carl A. and Blanche Mack Cole. He has been rector of St. John's, Charleston, W. Va., for the past two years, and was before then, rector of St. Martin's, Charlotte, N. C. He is a graduate of Duke University and the School of Theology of the University of the South.

The Rev. Mr. Cole is married to the former Catherine Tate Powe, and they have five children.

Others nominated for the office were:

Bishop Melcher of Central Brazil; Rev. Messrs. Charles C. Fishburne, rector of Christ Church, Martinsville, Va.; Henry Bell Hodgkin, rector of Christ Church, Pensacola, Fla.; William W. Lumpkin, rector of the Church of our Saviour, Rock Hill, S. C.; William H. Marmion, rector of St. Andrew's Church, Wilmington, Del.; J. Kenneth Morris, rector of St. John's, Columbia, S. C.; John Adams Pinckney, rector of St. James' Church, Greenville, S. C.; C. Capers Satterlee, rector of the Church of the Advent, Spartanburg, S. C.; Albert R. Stuart, dean of Christ Church Cathedral, New Orleans, La.; Theodore Wedel, warden of the College of Preachers and president of the House of Deputies. The Rev. Harry Lee Doll's name was a write-in. The rector of the host parish, Trinity Church, Columbia, S. C., George M. Alexander, asked that his name be withdrawn at the very outset.

**Investment in Bishops**

Bishop Kennedy of Honolulu declined election as Bishop of Kentucky in a letter to the standing committee of that diocese, dated May 4th, from Taipei, Formosa.

The bishop, who had not returned from his official visit to the military in connection with his jurisdiction in the Far East, wrote:

"One must prayerfully try to find God's will. It is my one wish to serve my Church wherever the Holy Spirit calls me. I know there is mission work at home, as well as



**BISHOP KENNEDY\***  
*"I should not leave."*

overseas, but the question I have tried to decide is, where I might best fit into the whole program of the Church. . . .

"I feel the Church has an investment in her missionary bishops, and our experience in the field must be used to the best advantage. For nine years I have been ministering to people of all races, as well as to the military. We have tried to build an aggressive program in the Pacific.

"Although no man is indispensable, I do not feel it would be fair to my people, nor the whole Church, for me to leave at this time. This is indeed a strenuous ministry, but as long as God gives me strength to carry on, I feel I should not leave. . . .

"Please accept my sincere thanks for the honor you have bestowed upon me, and know that I am deeply grateful. Also, please try to understand what a difficult decision this has been for me to make. Kentucky will be very much in my prayers, and I know that God will abundantly bless the diocese and the leader you choose."

The date for a new convention to elect a successor to Bishop Clingman of Ken-

\*Confirmed, while in Korea, Lee Suwon, Korean Christian; Lt. Col. John V. Roddy, and 1st Lt. William A. Landels.

**TUNING IN:** ¶From the beginning, the Church excluded from Communion all who were not members not merely for fear of persecution but because "holy things" were for "holy persons." Issue between those for and against admitting members

tucky, who will retire September 15th, will be announced in the near future.

**HOLY COMMUNION**

**The New Hampshire Service**

*By the Ven. R. W. BARNEY*

New Hampshire's diocesan convention, meeting at Grace Church, Manchester, N. H., on May 11th, declined to pass judgment on the Bishop of the diocese, the Rt. Rev. Charles F. Hall, for his action that morning in celebrating an "ecumenical Communion" service" on the basis of the 1952 House of Bishops' statement "Regarding Holy Communion at Ecumenical Gatherings."

Bishop Hall had been under criticism from various Episcopal Church quarters both within and outside his diocese since he first announced his intention to have such a service in connection with the proposed 1953 Convocation of the New Hampshire Council of Churches. Last year's diocesan convention had voted unanimously to join with other constituent Churches of the Council in holding their respective 1953 conventions over the same weekend, May 9th to 12th, in the city of Manchester, adding special exhibits and combined gatherings for fellowship, worship, and study. After General Convention last fall Bishop Hall decided under terms of the Bishops' statement to invite "all baptized communicant members of other Churches present to receive the Holy Communion at our Prayer Book celebration" on May 11th, and his proposal was received with acclaim by the executives of the other member Churches of the Council.

[Orthodox and Roman Catholic cooperation with the Convocation of Churches will be reported in next week's **LIVING CHURCH.**]

In a letter circulated early in May to all diocesan clergy and lay delegates, the Rev. Sheafe Walker, rector of Christ Church, Portsmouth, N. H., had declared that the proposed action would violate Prayer Book rubrics and the canons of the Church, and that moreover Bishop Hall's application of the Bishops' Statement was erroneous inasmuch as the Manchester Convocation was not to be a "gathering for a responsible ecumenical purpose," interpreting the word *ecumenical* as "world-wide."

On the other hand, the Standing Committee of the diocese, acting as a council of advice, had, according to its formal opinion, copies of which were distributed with the Bishop's permission, advised the Bishop early in March that it



**DR. SUTER**  
*Good faith on both sides.*

supported his determination "to make full use of every opportunity to further, by legitimate and reasonable means, the cause of Christian unity" and that it specifically approved of his proposal to invite "baptized communicant members of other Churches present to receive the sacrament if their consciences permit."

The Standing Committee's advice continued:

"We fully recognize that our own Church is not entirely of one mind with regard to the legality or advisability of such an action on the part of a Bishop of this Church, and that objection thereto may legitimately be raised among our own brethren. . . . Nevertheless, we are agreed



*Fabian Bachrach*  
**BISHOP HALL**  
*Criticism from within and without.*

of non-Episcopal Churches to Communion focuses primarily on the question whether some Christian bodies differ with us on such vital matters that we cannot recognize their "membership."



that, in our opinion, the Convocation as proposed is in fact to be a gathering 'for a responsible ecumenical purpose' within the concept of the House of Bishops' Statement."

The anticipated objection was raised during the business session in the form of a resolution offered by Fr. Walker, stating that the "ecumenical Communion service" had not been in conformity with the House of Bishops' Statement and declaring that such a service would not again be held in the diocese. In its preamble the resolution quoted a resolution passed the week before by the diocese of Albany criticizing the action of the House of Bishops in adopting the Statement of last September and citing the proposed service in New Hampshire as the kind of abuse which such action would inevitably generate.

Taken up as a special order of the day after luncheon, Fr. Walker's resolution was quickly dropped in favor of a substitute offered by the Rev. Dr. John W. Suter, affirming the "good faith" of both the Bishop and Standing Committee on the one hand and the critics of Bishop Hall's action on the other, and calling for "a representative committee" to assemble all relevant records and documents in the case and forward them to the House of Bishops, requesting the Bishops "to state whether or not the said service fell within the intention of the House of Bishops as expressed in their Statement." This substitute was immediately approved by a voice vote.

However, some members felt that sufficient opportunity had not been given to supporters of Bishop Hall's action to state their case in opposition to the sentiments contained in Fr. Walker's letter, and a further resolution was thereupon introduced by the Rev. Elsom Eldridge of Nashua which would put the Convention on record as specifically approving "the interpretation of the Bishops' Statement as made by the Bishop of this Diocese and the Standing Committee." After considerable debate, during which it became increasingly apparent that such action by the Convention was not necessary, the resolution was laid on the table.

[For other convention action, see page 17].

## PUBLIC AFFAIRS

### Ad Censures Investigators

A three-column advertisement in recent editions of the Boston *Herald* and the Boston *Traveler* signed by 14 Bostonians including Bishop Nash of Massachusetts and the Rev. Joseph F. Fletcher said that present congressional investiga-

tions into Communist activities in this country were "undermining the entire constitution and our democratic system." The statement said that investigating committees were using methods of "a police state." The committees named were those headed by Senator Joseph McCarthy, Senator William Jenner, and Representative Harold Velde.

## SOCIAL RELATIONS

### Shortage of Workers

An undercurrent of concern for the shortage of trained social workers in both Church and secular agencies ran through the annual meeting of Episcopal Service for Youth. Miss Katherine



John Gotch, Jr.

SOCIAL WORK EXECUTIVES\*  
People need a sense of belonging.

Duffield, secretary for College Work in the Second Province (New York and New Jersey), estimated that 150,000 students must be trained in social work in the next ten years to meet the continuing demand. She announced plans for a vocational conference in the fall to interest Episcopal college women in entering social work. As a result of this recruitment need, the Board of ESY voted to increase the number of scholarships it now gives to students studying social work.

The meaning of Christian faith for the individual Church social worker provided the focus for discussion at the ESY meeting, which was held at Seabury House, Greenwich, Conn., May 6th to 8th.

More than 40 representatives of Episcopal case work agencies in dioceses as widely scattered as Tennessee, Arizona,

\*From left: Bishops Sherman and Richards, Fr. Weston.

Louisiana, and Western New York were present for the conference and business meeting. Presiding over the conference was Bishop Sherman, Suffragan of Long Island, and president of Episcopal Service for Youth. Bishop Richards, Suffragan of Albany, served as program chairman.

ESY is a national federation of Episcopal case work agencies which offer the services of trained and experienced case workers, the counsel of clergy, and consultation with psychiatrists and other specialists. The work is planned to meet the problems of young people.

The Rev. M. Moran Weston, executive secretary of the Division of Social Education and Community Action of the National Council, said that the Church social work agency is in a special position to tackle the problems of people beset by the moral insecurity and spiritual isolationism of our times. "People today lack the sense of belonging, of being part of a community. The Church can give it," he said.

In its business meeting the Board also voted to continue for another year the educational consultation service it had initiated in 1952 with Miss Leslie Blanchard of Newark of New Jersey. Miss Blanchard reported on her work in advising case work agencies on the educational and vocational problems of their clients, stressing the importance of maintaining a close cooperative relationship with schools and colleges.

### Strengthening Service

Seeking further cooperative ways in which the social service agencies of the Church may be strengthened, five representatives of the National Council Division of Health and Welfare Services met with equal representation of the Episcopal Service for Youth in Greenwich, Conn., May 1st. The Very Rev. Dean Leffler of St. Mark's Cathedral, Seattle, and Bishop Sherman, suffragan of Long Island, headed the two delegations which met at Seabury House.

The conference discussed standards of work for Church-related social agencies, the recruiting and professional training of social workers, and the need for regional conferences of the board and staff members of the more than 200 social services of the Church. Clergy and social workers need to have a better understanding of each other and learn how to work together, it was emphasized. The group went further to say that the Church as a whole needs to understand more clearly the place of social service agencies in its total program.

**TUNING IN:** ¶Dioceses of the Episcopal Church are grouped into eight provinces, conveniently designated by the number: First Province (New England); Second (New York and New Jersey); Third (Washington—dioceses around District of Co-

lumbia); Fourth (Sewanee); Fifth (Midwest); Sixth (Northwest); Seventh (Southwest); Eighth (Pacific). Provincial meetings (synods) are held from time to time, presided over by a bishop elected as president of the province.

## New Slate

A new slate of directors pledged to admit the Planned Parenthood Committee of Mothers' Health Centers to the Welfare and Health Council of the City of New York was elected, after sharp debate, by delegates to the Council's annual meeting in New York City.

By a vote of 317 to 259, the delegates rejected a slate of directors recommended by the Council's nominating committee and chose a list of alternate candidates. The opposition slate was supported by a group in the Council which opposed an action of the board of directors excluding the planned parenthood agency because of Roman Catholic opposition.

The elected slate includes no Roman Catholics, but of the seven board members chosen by the Greater New York Fund, who were not up for reelection, three are Roman Catholics. [RNS]

## ARMED FORCES

### New Opportunity for Seminarians

A new chaplaincy training program for seminarians has been announced by the Department of the Army.

The program is part of a broadened drive to find new recruits for reserve commissions to take the place of reserve chaplains now on active service who are completing their tour of duty. The Army now has 200 chaplaincy vacancies.

Under the new program seminarians will be eligible to apply for commissions in the grade of second lieutenant in the United States Army Reserve at any time during their seminary career. Heretofore, applications were accepted only from those who were within 120 days of completing their training. [RNS]

## STATISTICS

### Parochial Report Changes

Criticisms of the revised Parochial Report blanks, Parish Cash Books, and Diocesan Report Blanks were considered by a group of 17 men interested in promoting good business methods in Church affairs, meeting on May 7th at Church Missions House, New York City. The group suggested that minor changes be made in these blanks, especially in the explanatory texts, so that they can be used more easily by parishes and dioceses. This same group of men made the original recommendations which were approved by the General Convention of 1952 for revising report blanks to provide greater accuracy.

**TUNING IN:** ¶Phillips Brooks (b. 1835) was rector of Trinity, Boston, 1869-1891. Consecrated Bishop of Massachusetts in 1891, he died in 1893. Renowned as a preacher, he was also greatly loved as pastor. ¶Though it may not have been planned

## CHILDREN

### Wedding Rings for the Bishop

At this time of year dioceses of the Episcopal Church seek to gather as many of their children as possible for a big service in the cathedral or some other central church building—the annual presentation of the children's mite boxes.

Individual mite boxes, of course, representing the dimes, nickels, and pennies



MASSACHUSETTS MISSION FESTIVAL\*  
*Mighty mites.*

the children have saved through Lenten self-denial, are presented at their parish church—sometimes on Easter Day, or at least soon after.

But when all the parish offerings are in, and counted, children from every parish are then able to meet at the cathedral or elsewhere for the corporate offering of the diocese. At this service they can see what a big amount of money

\*Leading the procession pictured on the cover were these two choir boys and crucifer.

from a lot of mite boxes can add up to.

It can be a colorful occasion, as the Sunday schools of the different parishes, each headed by its banner, walk in outdoor procession, then into the cathedral church. In such a procession are represented all age groups—from wee tots barely able to walk, all the way to boys and girls in the late teens. Perhaps their Father in God, the Bishop, is able to be present and tell them of some of the things the offering will accomplish. Perhaps a guest preacher from outside of the diocese talks to them. . . .

One such picture was presented on May 3d, when members of the junior choir of Trinity Church, Melrose, Mass., led the procession of children of the diocese of Massachusetts at Trinity Church, Boston—even as the figure of Phillips Brooks<sup>¶</sup> (St. Gaudens statue) in the background seemed to bestow the great bishop's blessing. (The throng of children at Trinity was duplicated by another, of over 2000, at nearby Emmanuel Church,<sup>¶</sup> representing the Sunday schools of the eastern part of the diocese). The missionary field of Liberia was the subject at the dual Massachusetts services.

At a Midwestern gathering, another missionary field, Alaska, was to be described to children of the diocese of Milwaukee by Bishop Gordon of Alaska at the diocesan mite box presentation service.

As a special project, Sunday school children of Milwaukee's All Saints' Cathedral, site of the service, decided to raise money for wedding rings for Bishop Gordon—rings that he could take back to Alaska for Eskimos who seldom have money to buy them.

In Northern Indiana, at a recent diocese-wide Church school service, the children from every parish and mission in his jurisdiction presented Bishop Mallett of Northern Indiana with more than \$4100—the results of their Lenten mite box savings for missions. It was not only the largest such offering ever received (from 1225 children), but it represents the largest *per capita* giving of any diocese or missionary district in the United States (approximately \$3.35 per child), according to a Northern Indiana report.

Each year the Church School Missionary Offering from children all over the American Church is sent on its way to help missionaries not only in Liberia and Alaska, but in all parts of the world including some missionary areas in the United States. Yearly total of the children's pennies and nickels: about a half million dollars—a mighty mite.

that way, Trinity, Boston, and nearby Emmanuel are concrete witnesses, in the same city, to the twin corner-stones of the Christian faith—belief in a "three-personed" God and in the Incarnation of His Son, "Emmanuel," "God with us."

## Anointings

**W**HY was Jesus crucified? What were the human factors<sup>1</sup> that brought Him to the cross—and to the grave, from which He was raised by the power of God?

This is the question that the British New Testament specialist, T. W. Manson, sets himself to answer in his latest book, *The Servant-Messiah* (New York: Cambridge University Press. Pp. 103. \$2).

Dr. Manson sees the issue as essentially an ideological conflict. On the one hand, there were the Jews of our Lord's time—the bulk of them—who looked for a God-sent deliverer (Messiah) who would set up a kingdom, not so materialistic as has often been supposed, but nevertheless bringing "glory and success" for Israel as a people.

On the other side were our Lord and John the Baptist—John the Baptist, the promoter of "the last great attempt . . . to compel people to be good," and our Lord, who "put the good news of the possibility of a real change of character and disposition wrought by faith and love" (p. 49), and identified Himself with the Suffering Servant of Isaiah 53.

There is nothing particularly new about this so far, save for Dr. Manson's working out of the details and pointing up of the issue. What is new—or at least unusual in literature upon the subject—is Dr. Manson's questioning of the view that our Lord went up to Jerusalem to challenge the Jewish authorities—to confront them with the choice between accepting Him or putting Him out of the way.

On the contrary, Dr. Manson believes that, so far from going up to Jerusalem deliberately to die, our Lord, when the going got too hot in Galilee, simply withdrew "to continue the Messianic ministry in Judaea and Peraea"; for, as Dr. Manson points out, the Kingdom is wherever Jesus is, inherent in His message and ministry (p. 77).

In connection with this, Dr. Manson argues for a six months' period between our Lord's entry into Jerusalem on Palm Sunday and cleansing of the temple a day later (both of which events he puts at the feast of tabernacles, in October) and the arrest and crucifixion, which took place of course in spring, in connection with the Passover.

This six months' extension of Holy

Week, during which, in Dr. Manson's view, our Lord continued to teach in Jerusalem, allowed sufficient time for His followers in the Holy City to become impatient at His failure to inaugurate the kingdom that they looked for—power and prestige, however refined and religiously conceived, for Israel.

But the immediate cause of His crucifixion, Dr. Manson suggests, was the anointing of our Lord by the unnamed



woman of St. Mark 14:3-9, who may very well have thought that she was anointing the Messiah. *This* was what Judas told the priests . . . For the anointing of a rival king would be enough for the death penalty in the eyes of the Romans (who of course did not understand the nature of our Lord's kingdom). And so it was. Our Lord was betrayed. . . .

Such is Dr. Manson's thesis, for the ingenious working out of which the readers must be referred to the book—a fascinating work of penetrating exegetical insight, and one which specialists cannot neglect, however much they may take issue with some of his conclusions.

**T**HE Form and Order of Service for the Coronation of Queen Elizabeth II is now available in American in a beautifully printed paper-bound edition—a necessity for those who would miss nothing as they listen in on the radio on June 2d (New York: Cambridge University Press. Pp. 32. 35 cents).

The text of the coronation rite, as it will be performed this time, is also reproduced in *The Coronation Service of Her Majesty Queen Elizabeth II*, with a short historical introduction, explanatory notes, and an appendix, by Edward C. Ratcliff (New York: Cambridge University Press. Pp. vii, 79. \$1.75).

Of the eight coronation books that this editor has thus far examined, this is the most detailed from the liturgical point of view. Canon Ratcliff, who is Ely Professor of Divinity in the University of Cambridge, traces the British

coronation rite from its earliest form (coronation of King Edgar in 973) through its revisions in the 12th, 14th, and 17th centuries, down to its present more or less stable form, including the changes adopted for the forthcoming coronation—most of which Canon Ratcliff thinks are real improvements.

This book, in the crystal clearness with which it presents such details as the permutations and combinations of the anointings, is a valuable addition to liturgics—and a sheer delight to read.

### Of Interest

**HOW TO READ THE BIBLE.** By Abbé Roger Poelman. Translated by a Nun of Regina Laudis, OSB. Kenedy. Pp. xii, 113. \$1.50.

**HOW TO STUDY THE PSALMS.** Based on an Exposition of Twelve favorite Psalms. By Robert T. Daniel. Revell. Pp. 271. \$3.

**STUDIES IN MUSLIM ETHICS.** By Dwight M. Donaldson. SPCK. Pp. xi, 304. 27/6.

**GOOD AND EVIL.** By Martin Buber. Scribners. Pp. 143. \$2.75.

**THE CONSERVATIVE MIND** from Burke to Santayana. By Russell Kirk. Regnery. Pp. 458. \$6.50.

**THE HIERARCHY OF HEAVEN AND EARTH.** A New Diagram of Man in the Universe. By D. E. Harding. With a Preface by C. S. Lewis. Illustrated by the author. Harpers. Pp. 268. \$3.50.

**THE MALTHUSIAN POPULATION THEORY.** By G. F. McCleary. Faber & Faber. Pp. 191. 15/-.

**SOCIAL RESPONSIBILITIES OF THE BUSINESSMAN.** By Howard R. Bowen. With a Commentary by F. Ernest Johnson. Third volume in NCC series on Ethics and Economic Life. Pp. xii, 276. \$3.50.

**CHRISTIAN VOCATION.** Studies in Faith and Work. By W. F. Forrester. Scribners. Pp. 223. \$3.

**THE MEANING OF EXISTENCE.** A Metaphysical Enquiry. By Dom Mark Pontifex and Dom Iltyd Trethowan. Longmans. Pp. vii, 179. \$2.75.

**T. R. GLOVER.** A Biography by H. G. Wood. New York: Cambridge University Press. Pp. xii, 233. \$4.

**THE BRONTE STORY.** A Reconsideration of Mrs. Gaskell's Life of Charlotte Brontë. With drawings by Joan Hasall. New York: Duell, Sloan & Pearce; Boston: Little, Brown. Pp. xii, 368. \$5.

**FATHER TOMPKINS OF NOVA SCOTIA.** By George Boyle. Kenedy. Pp. xi, 234. \$3.

<sup>1</sup>TUNING IN: To recognize the human factors that impinged upon our Lord and molded His ministry is not to deny the divine plan ungirding it all. Indeed, to rule out the human element would amount to a denial not only of the humanity of

Christ, but of that of His contemporaries—if not of the entire race of mankind. God works in and through the human situation, to which the historian confines himself, leaving the theological interpretation to experts in other fields.

## The Every Parish Plan

ONE of the joys of traveling about the country as a representative of THE LIVING CHURCH is the warm good-will for the magazine which one discovers among clergy and laity of many different schools of Churchmanship. Wherever we go, we run into a host of friends and well-wishers.

This fact convinces us that, although the magazine has its problems, it also has the basic resources to solve them. In the 12 months since the magazine was set on its independent course as a non-profit publication owned by the Church Literature Foundation, THE LIVING CHURCH has maintained by a comfortable margin its leadership in circulation and advertising revenue among the Episcopal Church weeklies and has gained a little over its own 1952 levels in both departments. Competent observers inform us that the magazine remains unexcelled as a prompt, accurate, and complete record of the news, the work, and the thought of the Episcopal Church.

This service to the Church was rendered on a lean, hard operating budget of approximately \$168,000 — an almost incredibly small sum in comparison with the typical religious magazine budget. It represents not only the contribution of a talented and hardworking office staff but the coöperation of hundreds of volunteer helpers and news correspondents whose small fees hardly cover their out-of-pocket costs. Nevertheless, in the 12-month period, our outgo exceeded income by some \$9,000, and this is obviously a condition that cannot continue from year to year.

The answer to the budget problem, basically, is circulation. There is no reason why the Episcopal Church press, which in quality ranks beside that of any Church, cannot be distributed as widely as the magazines of other Churches.

Our \$250,000 capital fund, which is slowly beginning to take shape, is an important part of the long-range answer. But there is another important part of the answer which we are asking the clergy to make their special concern.

Parish priests are busy men, giving their every waking hour to the most important business in the world. Because THE LIVING CHURCH is a valuable aid in their great task of building mankind into the kingdom of God, we have worked out a plan whereby they can make it available in their parish in a simple, effective, and inexpensive way.

The Every Parish Plan will provide each participating parish with five copies of THE LIVING CHURCH each week for sale or free distribution at the church door. The monthly cost is a sum that

would be inconsequential to most parishes — \$2.00 per month (\$2.50 for a month containing five weeks). On a quarterly billing basis, the bill would be \$6.50 four times a year — an amazingly small sum for each parish to pay for the purpose of building up a Church press of circulation comparable to that of the highly subsidized denominational papers.

If every parish and mission joined in the plan, the circulation of THE LIVING CHURCH would immediately jump to more than 50,000 copies a week. While 100% participation is not a practical possibility, if every parish that is able to take part does so, THE LIVING CHURCH will be well on its way toward its objective of serving the whole Church as one of the most important links in its line of communications.

FIVE copies per parish may seem like a rather unimpressive figure. In fact, however, it is only a beginning. After the parishioners have had a chance to become acquainted with the magazine, more of them will become regular subscribers, just as the typical subscriber of a secular magazine usually began to become interested in the magazine by purchasing a copy every now and then at a newsstand. Five copies will not be taken by the same five people every week, but sometimes by one person and sometimes by another. And with each copy, the parish priest will benefit by having one of his communicants introduced to the wider horizons in Church life in which religion is seen as a mighty, world-wide force, and Church affairs are seen being worked out by a process of Churchwide consultation and discussion.

Accordingly, while larger parishes are able to take 10, 15, or even 25 copies per week, the smaller number is by no means insignificant in its effect on Church life.

THE LIVING CHURCH is deliberately designed to be interesting to laypeople who have the potentiality for Church leadership. While a different type of magazine might have a larger potential circulation, we believe that our first responsibility is to serve the active, consecrated group of Churchpeople who want food for thought about Church issues and problems, some of which are controversial. Representative government in the Church is as successful as it is because independent Church magazines exist to bring all the facts before the Church public.

There are, of course, areas of Church life in which we could do a better job of being helpful to the Church — especially the parochial and personal. It is at this point that the leanness of our operating re-

sources prevents us from doing as comprehensive a job as we would like to do. The Every Parish Plan, if it meets with a strong Churchwide response, will be of definite help toward the attainment of that goal by introducing us to many thousands of new readers who will be able to tell us what they need to help them in their Church life.

A letter is currently being sent to all the parish clergy informing them of the plan and asking their help in making it an Every Parish Plan not only in name but in fact. The whole Church would be strengthened if in every parish every week the laity had access to a weekly record of the Church's news, work, and thought. In the summertime, particularly, laymen who have been accustomed to receiving the magazine on the bundle plan will be happy to be able to get their copy at the place where they are vacationing.

We know that almost every priest sincerely wishes that the Episcopal Church could have a stronger, more effective Church press. And we believe that one of the most potent steps in this direction that can be taken is the simple and inexpensive step which we have hopefully named the Every Parish Plan.

### *500,000 Helpful Dollars*

AS DISCLOSED in the auditors' report published in this issue (see page 15), THE LIVING CHURCH RELIEF FUND passed a notable milestone in 1952. The readers of THE LIVING CHURCH have now given more than half a million dollars to meet emergency needs of individuals, missions, and dioceses in many different parts of the world.

Beginning in November 1, 1914, to provide war relief administered through the American Churches in Europe, the fund raised its first thousand dollars in three weeks. From the beginning, most of the gifts were small sums from a great many different people, and the fund served as a channel of effective action for the generous impulses of ordinary readers who read in the magazine of sorrows, crises, and disasters befalling their fellow-men.

A motor-boat for the Bishop of Haiti; a nursery shelter for 30 English children in World War II; long-continuing help for the Russian Orthodox theological seminary in Paris; shoes and school needs for children in impoverished mountain districts of our own country; aid to burned-out missions and churches; CARE packages of food and blankets for Old Catholics, Eastern Orthodox, and others in central Europe and the Balkans; help for Korean children; assistance to historic shrines of British Christianity—these are only a few of the things done by the united action of LIVING CHURCH readers through their relief fund. The most dramatic recent achievement has been the reopening of the Cathedral School for Boys, Lebombo, Africa, where an entire diocese has

been made penniless as the result of currency problems between England and Portuguese territories.

Whatever the current need may be, and wherever it may be, the relief fund promptly fills the breach without waiting for resolutions of legislative bodies, organizing committees of sponsors, preparing campaign literature, or going through the other time-honored rituals of fund-raising.

THE fund does not directly administer any relief. Where established agencies such as Save the Children Federation or Church World Service can administer a program, the funds are forwarded to them. Where a parish, mission, or institution, is the object of help or in a position to give help to a suffering population, the funds are sent to it. Appeals of a missionary nature are usually regarded as subject to the endorsement of the bishop. The fund avoids sponsoring standard missionary projects or opening new ones, believing that such things should be done through the usual channels rather than presented as an "emergency need." An exception is the Russian Orthodox seminary in Paris (the Academy of St. Sergius), which is doing a job of enormous strategic importance for the welfare of Russian Orthodoxy and its two-way contacts with Anglicanism without being in a position to lay claim to substantial sources of regular support, except for a share of the Good Friday Offering. We believe that the readers of THE LIVING CHURCH have the special knowledge and background to appreciate and support this work.

In spite of the many objects of help chosen and the large sums handled, there has never within the memory of this editor been a case of a dishonest need or a charge of improper handling of funds by those selected by us for administering the relief. Nor, so far as we know, has there been a case of friction with Church authorities over the validity of an appeal. The administration of these funds is one of the happiest tasks of the editor of THE LIVING CHURCH.

The only unhappy feature of the task is the necessity of excluding some appeals from the fund on the ground that they are too large (e.g., to support a whole diocese), or too small and individual (e.g., to help a single impoverished person), or unauthorized (e.g., to start a mission that the diocese has decided not to start, or to help a school that does not want to ask for help), or for some other reason impractical.

The fund, like THE LIVING CHURCH itself, is not the origin of the generosity it expresses nor the doer of the work it finances. It is only a channel of communication between you, the reader, and those who represent you on the firing line of Christian action, making it possible for the life of Christ in your heart to bring food, and clothing, and health, and comfort, and Christian faith to those in need all over the world.



## By Margaret Wickenberg

In the last issue of *THE LIVING CHURCH* (May 17th), the Rev. Thomas van B. Barrett presented the case for the Church colleges that we now have, urging that Churchpeople support these rather than start new ones.

In this issue the story is told of one of the schools that Fr. Barrett mentioned—Voorhees School, Denmark, S. C., operated by the American Church Institute for Negroes.

**H**ARD times rap loudly at the door of Voorhees School and Junior College, but this school for Negroes opens only to opportunity.

Ever since its founding 56 years ago, the need for more money has existed. And today's high cost of living is making a deep mark on this institution a mile and a quarter from Denmark, S. C.

Still with inadequate funds from both the Episcopal Church and the State of South Carolina, Voorhees offers the ambitious Negro youth a rare opportunity—a complete education on its 350-acre plot.

Not only is the school giving an accredited education to the people of the surrounding community, but its name has traveled far up and down the eastern seaboard. The 306 college and high school students enrolled this year hail from as far north as Connecticut and Pennsylvania. Others attend from Virginia, Georgia, and Florida.

President Cecil D. Halliburton says northern parents have a very good reason for sending their children to the sprawling tree-lined country campus of Voorhees:

"Parents just don't like to bring up children in the atmosphere of congested cities. We can give them plenty of fresh air, discipline, and a solid education. That's why Voorhees continues to attract."

### A COMPLETE EDUCATION

But for the local Negro child, Voorhees offers something more. Church and state have joined hands here in this Carolina Lowcountry community—making available a complete first-rate education within the boundaries of the property.

Conceivably a Negro child can enter the first grade of the state-owned Denmark Elementary School (which is on adjoining property), continue through Voorhees High School and Junior Col-

*LIFE AT VOORHEES: President Halliburton, Dean Moore, and Registrar P. R. Robinson plan campaign to bring more students to Voorhees (upper); Mrs. Z. T. Howard conducts class in English (middle); President Halliburton, as a layreader, conducts daily services held in St. Philip's Chapel (lower).*

# VOORHEES

lege, and leave at the age of 18 with a trade learned at the adjoining South Carolina Area Trade School Branch.

No doubt this was the ultimate dream of Elizabeth Evelyn Wright when she founded the original Voorhees school on April 14, 1897. This young Negro woman had only 14 pupils, a borrowed bell, and two chairs that first day. Sentiment was strong against the education of Negroes in the South at that time, but the sympathetic aid of the late State Senator S. G. Mayfield obtained for Miss Wright two upstairs rooms over a store to start the school in Denmark.

The Negro population showed its hunger for education. In the second year, the enrollment had leaped to about 250 boys and girls. A three-room shanty in the village of Denmark was the schoolhouse. The name of it was the Denmark Industrial School.

Word of the school spread and reached the ears of its greatest benefactor, Ralph Voorhees of Clinton, N. J. Mr. Voorhees became interested in the project and purchased 280 acres of land outside Denmark for the school. In addition to the land, he contributed money for two dormitories (boys' and girls'), a hospital, boys' trade building, and current expenses.

In 1902, the school took his name and was incorporated by the General Assembly under the laws of the state. Three years later, Mrs. Voorhees gave an additional 100 acres of land.

In these early days, only the elementary and high school existed. Even after the death of Miss Wright in 1906, they managed fairly well on private funds. Then came World War I when these gifts began to decline. Voorhees was faced with either raising additional money or closing.

It was in 1924 that the Episcopal Church came to the rescue. First to become interested was Dr. Robert W. Patton, who was then director of the American Church Institute for Negroes. Dr. Patton received the support of the late Bishop Guerry of South Carolina.

Then state aid entered the picture. The South Carolina Department of Education took over the elementary school as a part of its public school system. A modern new building is now being erected near the site of the old school.

The high school division furnishes sec-

ondary training for the Denmark community and other rural centers without high school facilities. Then following World War II, Voorhees gave the property to the state for the Denmark branch of the South Carolina Area Trade School.

The advent of the trade school expanded the curriculum of the school tremendously. Young men who wish to receive specialized training in trades while working for a Voorhees diploma are allowed to do so. About 50 students are taking advantage of the arrangement this year.

The Junior College division was added in 1929. It is now the only accredited Negro junior college in South Carolina.

Much of the credit for Voorhees' Grade A rating goes to its dean, Theodore H. Moore, who has been affiliated with the school for 30 years. Dean Moore speaks with particular fondness of the men and women whom he has sent out to teach in the elementary Negro schools of South Carolina:

"For a long time, training teachers was the primary aim of our curriculum in the junior college. Our two-year college diploma, however, will no longer be sufficient for teacher certification after this year."

This blow came at a bad time for Voorhees, which is exerting a vigorous campaign for increased enrolment. But the dean is not discouraged over it:

"Our overall purpose will continue. And that is to give students the basic education to enable them to enter the junior year of any standard four-year institution. We will also continue to provide terminal education at the junior college level."

President Halliburton, too, is cheerful about the continued progress of this fine institution. The number of students has jumped from 271 last year to 320 this year — a good start toward the ultimate goal of 500, he thinks:

"Our income has not risen with the higher cost of living. And even so, no school is able to finance itself on student fees alone, without aid from other sources.

"Our present budget will not pay for repairs and renovations to buildings, some of which are 40 years old. And we'll need to expand facilities for our hoped-for increase in enrollment."

So the campaign is on — and Voorhees is once again fighting hard times. But as in other days, it does not falter. The work and dreams of its founder and former benefactors is a never-waning torch by which it goes forward. Even today, they find that Churchmen and educators still have faith in Christian education.

And with the aid of the Church and the state, Voorhees is rendering its own particular service — by making members of the Negro race more efficient teachers, farmers, homemakers, and tradesmen, and above all Christian citizens.

## Relief Fund Audit

WE have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1952, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1952, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed —	
Received in 1951, distributed in 1952 .....	\$ 340.20
Received in 1952 .....	\$6,750.21
Less—Amount not distributed until 1953 .....	30.20
	<u>6,720.01</u>
	\$ 7,060.21
Donations received and distributed from November 1, 1914 to December 31, 1951, as reported in our letter of March 19, 1952.....	
	<u>495,945.56</u>
	\$503,005.77

In addition to the foregoing, donations amounting to \$24 were received in December, 1952, and were published in January, 1953.

No charge was made against the donations collected for expenses incurred by The Church Literature Foundation (successor to Morehouse-Gorham, Inc.), as publisher of THE LIVING CHURCH, in the collection and distribution of the funds.

PRICE, WATERHOUSE & Co.  
[Certified Public Accountants]  
Milwaukee, Wis.

Contemporary as the tick of the clock —  
 since it is in use somewhere every day —  
 the Confirmation prayer has touched the  
 lives of generations of men and women . . .  
 reaching from Seabury of Connecticut  
 back to Cranmer of Canterbury  
 back to both Augustines  
 back to Ambrose  
 Hippolytus  
 Isaiah

# the Confirmation Prayer . . .



By the Rev. H. Boone Porter

**W**HAT does confirmation mean? If we wish the answer, we can do no better than look at the service itself and see what it is that the Church directs the bishop to say and do.

Like our other services, the Order of Confirmation has reading from Holy Scripture, responses made by the people, prayers, and ceremonial. All of these are important, but the two essential elements are the laying on of hands by the bishop and his prayer invoking the Holy Ghost. This prayer [see box] is thus the most important prayer in the rite.

What story has this prayer to tell us? It is very ancient. It appears in almost its present wording in many manuscript service books copied during the eighth century. It was at that time the only prayer in the whole service. St. Ambrose of Milan, writing in the latter part of the fourth century, quotes portions of it, although it is not entirely clear how he used them.

Much earlier than Ambrose is the Liturgy of St. Hippolytus, the oldest of prayer books. It records the usages of the Church in Rome at the end of the second century, when the Christians were a small and persecuted sect. (Hippolytus himself died a prisoner in a Roman concentration camp.)

In this rite, the bishop lays on his hand and says a confirmation prayer much like the first half of the one we now use, but the exact words were not yet fixed. The thought is clear: the petition for grace to perfect the regeneration of baptism. Thus the first part of our prayer goes back to the earliest centuries of Christian history.

*The Confirmation Prayer treated of in this article is the one now preceding the actual laying on of the bishop's hand, which latter act may be taken as applying the intent of the prayer to each individual who is confirmed.*

*The article is appropriate to Whitsunday, the festival of the Holy Spirit, for it is in Confirmation that He comes to every member of the Church—personally, and as a lifetime possession.*

The second part, the reference to "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength," etc., comes from Isaiah 11:2-3 in the Septuagint Greek version.<sup>1</sup> There these phrases enumerate the attributes of the Holy Spirit who will rest on the prom-

ised Messiah. This clause was probably added to the original confirmation prayer in the fourth or fifth century. It solemnly identifies each confirmed person with Christ, the Messiah: confirmation bestows on us a share of our Lord's priestly kingship.

So our prayer has a long story. It first took shape in the early Christian centuries. St. Ambrose said at least a part of it at Easter, A.D. 387, when he baptized and confirmed a converted pagan named Augustine, later to be the sainted Bishop of Hippo in North Africa, the greatest of Latin theologians.

Two centuries later, another Augustine brought this prayer with him when he led a little band of monks from Rome up to the uncivilized English village of

*(Continued on page 22)*

## THE PRAYER

**ALMIGHTY** and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength,<sup>1</sup> the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

**TUNING IN:** <sup>1</sup>Septuagint Greek version, abbreviated LXX, "version of the 70" (because tradition assigned its making to some 70 men appointed for the purpose), dates from 3d to 1st century B.C. and is the Bible mostly used by New Testament

writers when they quote Scripture. In this version, Isaiah 11:2-3 lists seven gifts of the Holy Spirit, while the original Hebrew gives only six. <sup>1</sup>Ghostly strength means spiritual strength — just as Holy Ghost means Holy Spirit.



**MASSACHUSETTS — Resolutions passed** at the 168th annual convention on May 6th of the diocese of Massachusetts, Boston, culminated in the final one, unanimously adopted after an impassioned address by the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's Church, Cambridge, and much discussion from the floor:

*Resolved:* that this Convention feels that it would be inimical to the best interests of the Protestant Episcopal Church in the United States of America for it to hold the next General Convention in 1955 in Houston, Texas.

Fr. Hughes, head of a large and forward-looking Colored congregation, said in substance:

"There are certain discriminatory laws in Houston. While the city officials have promised to treat Colored delegates to the 1955 General Convention the same as Caucasians, the fact that there has to be special treatment should disqualify the city.

"As long as separate provisions are made, the situation is bad. Merely the fact that we have planned to hold it there has hurt the fair name of the Church."

A recommendation urging the Congressional investigating committees to consult authorities heading educational institutions and churches before making public the names of teachers and clergymen whom they intend to call as witnesses, was passed in the form of a resolution, and implemented the concern expressed by Bishop Nash in his annual address over today's danger to our traditional American liberties.

The preamble to the resolve on Congressional committees said it was "the right and duty of Congress to make inquiries of fact as a basis for framing sound laws" and that "all citizens, including clergymen, have a duty to assist in such inquiries by testifying under proper safeguards of their constitutional rights." It added, however, "that the conduct of some Congressional investigations had intimidated independent thought, discouraged disagreement on public policies, and destroyed reputations."

In his address Bishop Nash had referred to a few reckless political leaders ready to violate the commandment against false witness, and to give circulation to rumor and falsehood. He pointed out the dual responsibility of Congress to investigate subversion but also to distinguish between gossip and truth, and by its methods to protect, not destroy, good reputations and individual rights, particularly the right to express unpopular opinions.

Firm belief in the importance of the Government of the United States continuing to give its support to the United

Nations organization, and to do everything in its power to make it stronger and more effective, was also expressed by a resolution, unanimously passed.

Two other resolutions, unanimously passed, endorsed President's Eisenhower's proposal that injustices contained in the McCarran-Walter Immigration and Nationality Act be eliminated; and urged that the Commonwealth take appropriate action to make educational television available in the State.

Statistics given by Bishop Nash included: 32 postulants and 30 candidates for the ministry, nine ordained to the diaconate and eight to the priesthood —



BISHOP NASH

*"It is positively embarrassing. . ."*

more men than are needed within the diocese. He added that there should be more students in the theological schools, as the Church as a whole is not making good the long-standing deficiency in the supply of clergymen.

Compared with 1951, there has been a decrease of 808 communicants and of 1,170 baptized members reported; despite more than 3,000 confirmations and 4,245 baptisms. "The chief factor is, of course, the lopping off of deadwood on parochial lists, a desirable form of ecclesiastical arboriculture."

Referring to the General Convention of last September, the Bishop stated:

"In good conscience, I must add that Convention left me thoroughly disappointed with its legislative results, particularly in its refusal to admit women delegates to the House of Deputies. It is positively embarrassing to have our Church lag so far behind our society in recognizing women's capacity for service. We gladly receive their money but not their brains.

"One of the Convention's problems is the excessive size of the House of Clerical and Lay Deputies, with 640 members.

There are various plans for reducing this enormous figure, the best, I believe, being to decrease the representation of a diocese by one of each order. This would reduce the House by 150, and would have the additional advantage of ending the divided votes of delegations of four members which are a frequent clog on progress. This diocese would do well to memorialize the General Convention of 1955 on this matter, as well as on the admission of women."

Bishop Nash paid tribute to Wm. Albert Gallup, treasurer of the Bishop and Trustees since 1944, and also of the Diocesan Investment Trust during the eight years of its existence, who has resigned on account of ill health; and tribute also to Stoughton Bell, chancellor of the diocese since 1939, who retired after 14 years of devoted service. James Garfield of Christ Church, Cambridge, Boston lawyer and long active in diocesan affairs, has accepted the appointment of chancellor.

Announcement was made of the new dean of St. Paul's Cathedral, Boston — the Rev. Dr. Charles Henry Buck, who has been professor of New Testament at Episcopal Theological School, Cambridge, Mass. He succeeds the Very Rev. Edwin Jan van Etten, who is retiring.

Regarding the marriage canons, Bishop Nash said:

"Six years' experience in administering the divorce-canons of our Church has confirmed my belief that we are showing the way to the Anglican Communion in a discipline which tempers strictness with mercy, and represents a great advance on our former canons. By preliminary informal petition and investigation, I have avoided the necessity of many unfavorable and recorded refusals of petitions for remarriages. During the last Convention year, I have granted 30 petitions, and refused eight petitions. I should mention two common misapprehensions. Evidence of adultery does not automatically justify permission for remarriage of the innocent party; and a bishop is not left to his own devices, but must administer the canons, which specify causes pertaining to the personality and conduct of the former spouse that justify permission for remarriage within our Church to persons who can be certified as active members in good standing, and to no others."

Missions admitted as parishes in union with the Convention were: Christ Church, Medfield; St. Gabriel's, Marion; All Saints' Church, Whitman; and, admitted as a mission in union with the Convention was St. John's Church, Franklin.

Other speakers during Convention were the Rev. John D. Zimmerman, Navy Chaplain; Bishop Hall of New Hampshire; David Sprague, president of the Episcopalian Club.

ELECTIONS. Delegates to 1954 Anglican Con-

gress, Rev. George Ekwall, John Quarles. Standing Committee, Rev. Theodore Ferris, James Garfield. Deputies to Synod, Rev. Messrs. Albert Chafe, John Dallinger, Wilbur Kingwill, Robert Woodroffe, Jr.; Messrs. Ulysses Grant, Philip Stafford, J. Milton Washburn, Jr., Dr. Franklin Hawkes.

**WASHINGTON** — The leaner fields of the Church came in for consideration during the convention of the diocese of Washington. When a Church's Program budget of \$178,000 for 1954 was adopted, the overall increase of \$30,702 over 1953 included \$16,145.95 more for the diocesan department of missions. The money will be used for outreaching work and for raising salaries of married clergy in smaller parishes and missions to a minimum of \$3,600 a year, plus housing and automobile allowance.

Convention endorsed the recent statement of the National Council of Churches' General Board deploring "certain methods" of Congressional committees investigating Communist infiltration.

A resolution approved by the delegates commended the NCC General Board statement for "thoughtful study." Sponsor of the resolution was the Rev. Charles W. Lowry, pastor of All Saints' Church, Chevy Chase, Md., who recently announced that he was resigning his pastorate to spend full time lecturing on the Christian answer to Communism.

Dr. Lowry's resolution was adopted only after spirited debate. A group of lay delegates, seeking to table the measure, argued that the Church should stay out of politics.

Supporters of the resolution were led by the Rev. Leland J. Stark, pastor of Washington's Church of the Epiphany and coadjutor-elect of Newark, who said that "the whole of life is the concern of the Church."

In its preamble, the resolution said:

"International Communism is not simply another philosophy or one more religion competing freely in the ideological market place for the voluntary allegiance of mankind, but is a fanatical, idolatrous, totalitarian religious system committed to the destruction of all religious rivals and forceful conquest."

At the dinner which concluded the all-day session (May 4th), a birthday cake was presented to Bishop Dun of Washington, who was celebrating his 61st birthday. Speaker at the dinner was the Rev. Dr. John Heuss, rector of Trinity Church, New York. His talk, analytical, concerned the relation of the parish to the world, the congregation's true religious task, the necessity that each man and woman be "changed," as were the early Christians, if the church is to have any impact on its community. The Rev. Dr. Heuss said:

"I believe evidence can be seen that the true function of a parish is obscured to-

day by the attitude most men have toward the Church's proper and constant claim that the Christian religion alone can save the world. The average American is not impressed with this claim at all. The reason is that he simply cannot imagine the local church in his community in any such heroic and revolutionary role.

"Whether we like it or not the only picture he has in his mind of organized Christianity in action is that of a local church



DR. LOWRY  
*The Church can't ignore politics.*

on Main Street. If what goes on there is a sample of how the world is going to be saved, we can hardly blame him if he fails to be impressed. . . ."

A resolution of the convention asked that a commission be appointed by the president of the convention "to consult with representatives of Episcopal institutions within the diocese ministering to the needs of our white people to determine with them how our Church may minister fully to all people regardless of color, recognizing that this convention has no authority over said Episcopal institutions, and that said commission shall report on its progress to the next meeting of this convention."

New members of executive council: Clerical, C. J. Bartlett, W. J. Coulter, B. B. Simpson; lay, R. H. Akers, K. I. Nilsson, R. W. Wilson. Standing committee: Clerical, S. F. Gast, R. S. Trenbath, W. F. Creighton, T. O. Wedel; lay, A. W. Atwood, E. W. Greene, L. W. Hildreth. Deputies to Synod: Clerical, W. C. Draper, Jr., H. W. Lamb, B. B. Simpson, James Valliant; lay, I. Baldwin, Cmdr. Kenneth Brown, O. R. Singleton, R. L. Sayles.

**MONTANA**—An item of \$3,000 for episcopal assistance was included in the budget approved at the recent convention of the diocese of Montana [L. C., May 17th, 2d edition]. Bishop Daniels of Montana did not request such assistance immediately, but expressed the wish to have a fund built up before the election of a bishop coadjutor. Such election

might take place after the Bishop's 70th birthday.

An amendment to the diocesan constitution was approved, opening the way to possible final adoption at the 1954 convention. The amendment would change the method of electing a Bishop to permit a vote by orders, concurrence of the orders being required. At present the constitution requires the clergy to name a man for the office at closed session. The name selected is sent to the laity, who have the right to accept or reject it.

In a closing session a resolution was passed unanimously urging the executive council to use any additional revenue received and any surpluses in missionary budget items to increase the travel funds allowed in large mission fields where real hardship exists. Earlier, a budget amendment for travel was narrowly lost after prolonged debate.

Plans for the development of the Flathead Lake campsite were approved. Delegates ordered further study of committee proposals for increased clerical salaries.

Standing Committee: Clerical, T. W. Bennett, C. A. Wilson, R. C. Rusack; lay, R. S. Paulson, R. J. Cottrell, Robert Totten; executive council, the Rev. J. C. Holt, the Rev. J. R. Butt, Harold Longmaid, Jr., Verne Dusenberry.

Delegates to Synod: Clerical, H. L. King, R. R. Price, D. P. Ordway, Arthur Lord, E. L. Badenoch, J. R. Butt; lay, J. C. Whittam, Charles Newell, Monte Melton, F. E. Peterson, Lee Milner, E. W. Andrews.

**PENNSYLVANIA** — Admission of women as delegates to annual conventions of the diocese of Pennsylvania was approved, May 7th, at the 169th annual convention of the diocese, meeting in Trinity Church, Rittenhouse Square, Philadelphia.

The action, secured after some debate by a vote of 132 to 104, reverses a stand taken by the diocese several times in the past, but requires ratification by next year's convention in order to become effective.

The amendment, if finally passed, will be brought about simply by changing the word "laymen" to "lay persons," in the canonical regulations as to those who may represent parishes and missions in the convention.

Speaking in objection to the proposal, the Rev. Thorne Sparkman, rector of the Church of the Redeemer, Bryn Mawr, said: "This may point the way to the time when we will have 'clergy persons' instead of 'clergymen.'"

A resolution criticizing statements and policies of the National Council of Churches as "being out of harmony with the faith and order of the Episcopal Church" was introduced by Spencer Ervin, president of the American Church Union, according to Religious News Service.

It was objected to by Thomas B. K.

Ringe, who represents the diocese on the National Council of the Episcopal Church, as "unfair and unjust," and was referred by Bishop Hart, the diocesan, to a special committee.

**MISSOURI** — A clear-cut resolution passed at the recent convention of the diocese of Missouri censured the chancellor and vice-chancellor of the University of the South for failing to call a special meeting of the board of trustees on February 5th, as requested by 10 of the trustees [L. C., May 17th]. The special meeting was instead called for June 4, 1953, a date selected by the majority of the trustees who replied to an inquiry by the chancellor asking their preferences. The convention's resolution says:

"... This convention should and it hereby does register its opinion that the chancellor or the vice-chancellor of the University should have made an effort to call an emergency meeting of the board of trustees to reconsider their action of June 6, 1952, and to reassure the faculty members whose resignations had been submitted that further action on the question of the admission of Negroes to the seminary would be taken immediately in an effort to permit them in good conscience to continue at the university. . . .

"Be it further resolved, that the trustees of the university to be elected to represent the diocese of Missouri shall be and they are hereby instructed to cast their votes in favor of giving the same consideration to the applications for admission to the seminary of qualified Negroes as is given to other persons, at all special and regular meetings of the board at which this question is voted on. . . ."

The action of the convention was the result of a study by the diocesan department of Christian social relations, which circulated a published synopsis of the developments at Sewanee so that delegates to diocesan convention would be informed on the subject.

The Rt. Rev. Dr. Arthur C. Lichtenberger was officially installed as the sixth Bishop of Missouri during the convention. The service on May 5th saw the new bishop escorted to his throne in Christ Church Cathedral, St. Louis, by Bishop Hines, Coadjutor of Texas, who is president of the Province.

Congressional investigations of Communism were criticized by Bishop Lichtenberger in his convention address:

"We are, I believe, seriously threatened now from within—threatened with the loss of freedom of opinion, freedom of press, freedom of education, freedom of the pulpit. . . . The right of Congress to investigate is not an absolute right; it seems to be so regarded by some Senators and Congressmen whose disregard of the considerations of justice and prudence is, in the deepest sense of the word, immoral."

Standing committee: The Rev. W. W. Hohenschild, Col. F. W. Green. Diocesan council: Clerical, S. E. Sweet, W. H. Laird, J. F. Sant; lay, C. R. Culling, Kenneth Hanson, John Ward.

**NEW HAMPSHIRE**—The first step in admitting women to convention in the diocese of New Hampshire was taken when the recent session of convention voted, by orders and without debate, to amend the Constitution so that the relevant article would read:

"The Lay Members shall be Delegates, either male or female," etc.

This action must be reaffirmed by the 1954 convention before taking effect.

Convention declined to pass judgment on Bishop Hall's action that same day in inviting members of other Churches to participate in a service of Holy Communion at which he celebrated.

A resolution presented by the Rev. David A. Works of North Conway was passed supporting the General Convention's establishment of a joint study commission on alcoholism, of which Bishop Hall is chairman and which had its first meeting this spring in Plainfield, N. H.

On motion of Chaplain Frank W. Marshall, Jr. of Concord, recently returned from Korea and now stationed at Fort Devens, Mass., the work of the National Council Armed Forces Division was supported and implemented by two resolutions calling on all parishes to keep Episcopal chaplains informed of members who are in, or accessible to, their respective units, to supply members with the Armed Forces Prayer Book and the Church Service Cross, and to keep in touch with them throughout their military careers by means of letters, parish bulletins, diocesan magazines, and "Home Prayers."

**ELECTIONS.** Standing Committee: Rev. R. H. Dunn; J. S. Barker. Treasurer: E. F. Woodman. Executive Council: Rev. C. L. Morrill; Dexter Stephens. Deputies to Synod: Rev. Messrs. R. W. Barney, C. L. Morrill, J. W. Suter, W. P. Neal; Messrs. J. S. Barker, F. B. Donovan, D. H. Lyons, and C. H. Leonard.

**NEW JERSEY**—Population increases and the consistent expansion of the Church's missionary program were the reasons why Bishop Gardner of New Jersey at the recent convention of the diocese appointed a committee whose purpose it will be to consider division of the diocese into two [L. C., May 17th].

This matter received considerable attention in the newspapers, but diocesan officials point out that this proposal means nothing more immediate than a study. It is doubtful that any division of the diocese will occur within the next ten years. It was brought out that it would be advisable to consult with the diocese of Newark which includes the upper part of the state since a realignment of boundaries may be necessary.

Bishop Gardner, who will resign in

July, 1955, told convention: "It is my intention at the annual convention of 1954 to give consent to the election of a bishop coadjutor of the diocese who would begin preparations for assuming the Bishop's duties."

The bishop explained problems currently faced by St. Mary's Hall, 100 year old boarding school at Burlington. "We have been brought to the realization that St. Mary's must be continued as a country day school if its work is to be financed adequately," he said, and continued, "We have to accept the inevitable and we are taking the proper steps now so that St. Mary's Hall will reopen in September as an Episcopal country day school for girls."

The convention accepted its full quota of the National Council's budget for 1954: \$104,026; and adopted a budget of \$93,108 for diocesan missions, including \$7,000 for mission advance in the diocese.

A new canon was adopted, giving the convocations larger responsibilities and permitting them to elect representatives to the diocesan foundation and each of the boards.

Vestries were called on by resolution to pay a minimum salary of \$3,300 and house to married priests, plus \$100 per year for each minor child. A minimum of \$3,000 was set for unmarried clergy.

Delegates to Provincial Synod: Clerical, Gordon Lyall, H. B. Miller, F. V. H. Carthy, J. E. Purdy, Samuel Steinmetz, Jr., Quentin Ferguson; lay, W. E. Church, U. T. Dickinson, Col. Ross Ford, Esten Olsen, W. H. Riggs, Clifford Baird. Standing committee: Rev. H. B. Miller, Walter Cooper.

**GEORGIA** — "The Episcopal Column," written by Archdeacon J. C. Caley runs in seven weekly papers in towns in the diocese of Georgia. The archdeacon says that the column helps him and the Church in the eight counties over which he has supervision. Conducted in question and answer form the column deals with such subjects as what Jesus looked like, the Creeds, the Lord's ministry, the meaning of Mardi Gras, fasting, and sin.

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**SECONDARY**

**Miss Cummins Retires**

Resignation of Miss Caroline Cummins, for 33 years headmistress of Bishop's School, La Jolla, Calif., has been announced by Bishop Bloy of Los Angeles, who is president of the board of trustees of the school.

Simultaneously, the bishop announced the appointment of Miss Rosamond Elizabeth Larmour, principal of the



MISS CUMMINS  
33 years as headmistress.

Upper School of Hockaday School, Dallas, Texas, to fill the vacated position. She will assume her new duties August 1st.

Miss Cummins plans to continue living in California after her retirement, making her home in La Jolla.

**PAROCHIAL**

**A School for All**

With a capacity enrollment of 200 pupils, St. Matthew's Parish School in Pacific Palisades, Calif., has opened its doors and embarked upon a program of further expansion to facilitate a maximum of 270, it was announced by the Rev. Kenneth W. Cary, rector of the parish and director of the school.

A day school, designed primarily to accommodate children of communicants and other residents of the community, St. Matthew's School ranges from nursery school level to the 7th grade. Next September the 8th grade will be added, and in September, 1954, the 9th grade. The school is staffed by 14 teachers.

Tuition is on a sliding scale, decreasing considerably when more than one child from a family is enrolled. Tuition for the elementary grades is \$250 a year;

for two children it is \$375, while every child enrolled thereafter adds \$100 to the tuition fee.

Fr. Cary stated that although he now has 350 applications for enrollment, it is his ultimate aim to lower tuition considerably. "We are not trying to be an exclusive private school for a few children, but a parish school that all parents can afford," he said.

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*The Living Church*

## DEATHS

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

### Rudolph E. Brestell, Priest

The Rev. Dr. Rudolph Emile Brestell, retired rector of St. Paul's Church, Camden, N. J., died on April 23d, at his home, Lawn Manor, in Pennsauken, N. J. He was 78. Dr. Brestell had been rector of St. Paul's from 1905 until his retirement in 1935.

He was born in New York City and graduated from St. Stephen's College, Columbia University, in 1895.

He was ordained to the priesthood in the Church of the Advocate, Philadelphia, Pa., in 1899, and served there for two years. From 1901 to 1903, he was rector of Trinity Memorial Church in Ambler, Pa., and in 1904, was named assistant rector of St. Paul's, Camden.

Dr. Brestell was examining chaplain in the diocese of New Jersey, secretary of the board of missions, member of the cathedral chapter, and was deputy to the General Convention seven times.

He was a trustee of the Cathedral Foundation, and served as chaplain of the 3d Infantry of the New Jersey Militia from 1907 to 1914. His wife, Bessie M., survives.

### Henry deWolf deMauriac, Priest

The Rev. Henry deWolf deMauriac died on December 14, 1952, while attending a reception in honor of some members in his former parish of Trinity Church, Tariffville, Conn., from which he retired in 1950 after 13 years.

Although born in Chicago, he was brought up in Middletown, Conn., where he attended high school and where he later attended the Berkeley Divinity School after graduation from Trinity College, Hartford. The Berkeley Divinity School conferred the degree of Doctor of Sacred Theology upon him in 1948.

He held pastorates in Minnesota and New Hampshire before becoming rector of St. Matthias' Church, East Aurora, N. Y., for 19 years.

A Connecticut committee which wrote a memorial for Dr. deMauriac said:

"He was a wise counselor, a diligent scholar, and a staunch Prayer Book Churchman. Loyalty to the Church and her Prayer Book was of his very being."

### Jervey Wyatt-Brown

Jervey Quintard Wyatt-Brown, wife of the Rev. Hunter Wyatt-Brown, Jr., died on April 8th of a sudden ailment. The Wyatt-Browns were married in 1941 and had three children. Fr. Wyatt-Brown, who was ordained priest in 1949, is rector of St. Timothy's Church, Catonsville, Md. He is the son of the late Rt. Rev. Hunter Wyatt-Brown.

May 24, 1953

## CHANGES

### Appointments Accepted

The Rev. Michael Ray Becker, formerly at West Park, N. Y., is now associate rector of the Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, Ill.

The Rev. Robert S. Beecher, formerly rector of Grace Church, North Attleboro, Mass., is now rector of the Church of the Holy Trinity, Middletown, Conn. Address: 144 Broad St.

The Rev. Charles H. Best, formerly associate rector of All Saints' Church, Chevy Chase, Md., will on June 30th become rector of Trinity Church, W. Front St., Red Bank, N. J.

The Rev. Edward Wilbur Conklin, curate of Trinity Cathedral, Newark, will on September 15th become rector of Emmanuel Church, Louisville. Address: 4626 Southern Pkwy., Louisville 8.

The Rev. Charles T. Cooper, formerly in charge of St. John's Church, Neosho, Mo., and St. Stephen's, Monett, will on May 27th become rector of St. Mary's Church, Kansas City, Mo. Address: 1307 Holmes St.

The Very Rev. Joseph Harte, formerly associate dean of the Cathedral of St. Paul, Erie, Pa., is now dean. Address: 540 Mohawk Dr., Erie.

The Rev. Waties R. Haynsworth, formerly rector of the Church of the Advent, Marion, S. C., is now rector of St. John's Church, Charleston, S. C. Address: 52 Amherst St., Charleston 27, S. C.

The Rev. David M. Potts, formerly rector of St. Mark's Church, Newaygo, Mich., is now assistant and minister of education of St. Andrew's Church, Louisville. Address: 3005 Dartmouth Ave., Louisville 5.

The Rev. John M. Scott, student at Nashotah House who was recently ordained deacon of the diocese of Long Island, will on June 7th begin his work at St. James' Church, Long Beach, N. Y. Address: 220 W. Penn St., Long Beach.

The Rev. Edmund K. Sherrill, second of the Presiding Bishop's three sons, who has served for the past two years as assistant minister of Christ Church, Cambridge, Mass., has volunteered for missionary work in the Episcopal Church in Brazil.

The Rev. Mr. Sherrill, his wife, and small daughter and infant son will leave for Brazil in October. Six months or a year will be spent in the study of Portuguese in Rio de Janeiro. The young priest will work under Bishop Melcher of Central Brazil.

The Rev. James S. Wetmore of Toronto will in September become executive director of the department of Christian education in the diocese of New York. The Rev. Dr. John Heuss is chairman of the department.

### Resignations

The Rev. Edward H. Bonsall, Jr., retired as associate minister of the Greenbelt (Md.) Community Church because of disability, may now be addressed at 109 Yale Sq., Morton, Pa.

The Rev. Canon Frederic Evenson, rural dean of the Susquehanna in the diocese of Albany, has resigned as rector of Christ Church, Gilbertville, and will retire. Address after June 1st: 19 Woolard Ave., Albany 5, N. Y.

The Rev. Edwin W. Merrill has retired as rector of St. Mary's Church, Kansas City, Mo. His address remains: 1307 Holmes St., Kansas City 6, Mo.

### Ordinations

#### Priests

Olympia: The Rev. Daniel Bradish Kunhardt was ordained priest by Bishop Bayne of Olympia at Christ Church, Tacoma, Wash., where the ordinand is assistant. Presenter, the Rev. W. C. Woodhams; preacher, the Rev. Dr. E. B. Christie. Address: 306 North K St., Tacoma 3.

Western New York: The Rev. George Christian Ruof, curate of St. Simon's Church, Buffalo, was ordained priest on May 1st by Bishop Scaife of Western New York at St. Simon's Church. Presenter, the Rev. H. R. Barker; preacher, the Rev. J. J. Post.

#### Deacons

Walter Sumner Ferguson was ordained deacon on March 21st by Bishop Mallett of Northern Indiana at St. James' Church, South Bend, Ind.,

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## CHANGES

where his father, the late Rev. L. C. Ferguson was at one time rector. Presenter, the Rev. Dr. W. P. Barns; preacher, the Rev. F. W. Voelcker. To continue his studies at Seabury-Western.

**Olympia:** Henry Frederick McLauchlan was ordained deacon on April 29th by Bishop Bayne of Olympia at Christ Church, Tacoma, Wash. Presenter, the Rt. Rev. Dr. S. Arthur Huston, Retired Bishop of Olympia; preacher, the Rev. Dr. E. B. Christie. To be assistant of St. Luke's Memorial Church, Tacoma, and St. John's, Gig Harbor. Address: Thirty-Sixth and N. Cove Sts., Tacoma.

**Rhode Island;** Gene Alfred Rose was ordained deacon on May 2d by Bishop Bennett of Rhode Island at Christ Church, Westerly, R. I. Presenter, the Rev. W. L. Kite; preacher, the Rev. S. F. Hemsley. To be curate of All Saints' Memorial Church, Providence, R. I., after graduation from Berkeley Divinity School in June.

**Western Massachusetts:** Robert Kimberley Bernhard was ordained deacon on May 1st by Bishop Lawrence of Western Massachusetts at St. Stephen's Church, Pittsfield, Mass. Presenter, the Rev. M. W. Eckel; preacher, the Rev. Dr. Pierson Parker. To be vicar of three missions in Montana, with address at Red Lodge, Mont.

### Changes of Address

Mail for the chaplain of the University of Miami in Coral Gables, Fla., should be sent to the Rev. William Ward, who is resident on the campus at the new Canterbury House. Address: Box 356, University Branch, University of Miami, Miami 46, Fla.

The Rev. Dr. J. Hollister Lynch, retired priest of the diocese of Southern Ohio, formerly addressed at 2607 Burnet Ave., Cincinnati 19, should now be addressed at The Roanoke, Apt. 9, 359 Ludlow Ave., Cincinnati 20.

### Corrections

The Rev. Neville Blunt is chaplain of St. Helen's Hall, Portland, Ore. He was erroneously listed in the April 19th educational issue as Hunt.

### Laymen

Members of Spring Hill Parish in the diocese of Easton (a parish made up of St. Paul's, Spring Hill, St. Philip's, Quantico, and St. Stephen's, Mardela) recently elected eight vestrymen. This is the first time in eight years that there has been a vestry in the parish. Future plans call for a rector to take over the three congregations, which have been served by neighboring priests and seminarians.

The vestrymen include Messrs. Howard Langrall, Levin Dashiell, Claude Phillips, Isaac Anderson, John Bailey, Gelston Daugherty, William Bounds, and William Lowe.

Frederick L. Chenery, who will graduate from Yale Divinity School in June and will take his master's degree in library work at Columbia University, will join the staff of the Episcopal Theological Seminary of the Southwest at Austin, Tex., as librarian, according to a recent announcement made by the Very Rev. Gray M. Blandy, dean of the Austin seminary. In addition to Mr. Chenery and the Rev. Hans Frei, who will be associate professor of theology, the seminary will also add to its staff a man in New Testament for the fall term, the dean said.

Miss Irene Scudds, for more than 12 years adviser of Christian education in the diocese of Southern Ohio, will on August 1st become director of religious education of All Saints' Church, Worcester, Mass.

William M. Hale, a member of the junior class of General Theological Seminary, has been elected president of the student body for the 1953-54 session. He is a candidate for holy orders from the diocese of Massachusetts and is the son of the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston.

Philip S. Krug, a graduate of Yale Divinity School, who is now director of religious education of the Church of the Epiphany, Winchester, Mass., will be ordained deacon in June and will become assistant of Christ Church, Cambridge, in July.

### Living Church Correspondents

Miss Mary Virginia Sturtevant is now correspondent for the diocese of Fond du Lac. Address: 75 W. Division St.

## Confirmation

(Continued from page 16)

Canterbury. Soon afterwards, when he converted the Saxon king, Ethelbert, this was the prayer he used in confirming him.

After centuries of further use in Latin, this same prayer was translated into English by Archbishop Cranmer for the 1549 Prayer Book. Later he added the phrase "daily increase" to this prayer, and repeated it also at the Laying on of Hands. It was one of his favorite thoughts (see also the first Christmas collect), and it is a valuable safeguard against the Protestant overemphasis on "sudden conversion."

The prayer came into use in North America in 1785, when Samuel Seabury, our heroic first Bishop, returned to Connecticut after his consecration in Scotland. He began touring the scattered parishes of New England, administering the sacrament and explaining the sacred privilege of having baptism ratified and sealed by the apostolic laying on of hands.

Our present confirmation prayer thus unites us with our Lord Himself, who alone exhibits perfectly the gifts of the Holy Ghost. It unites us, too, with the long line of bishops — numbering many saints — who have used this prayer down through the ages.

No less precious is that boundless company of saints, sinners, and ordinary men and women, boys and girls, who through this prayer have received the mystical unction of the life-giving Spirit of God.

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### POSITIONS WANTED (Cont'd.)

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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.

—ST. LOUIS, MO.—

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

—NEW YORK CITY—

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11  
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat  
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;  
Wed 10 HC

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,  
4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer

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

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun: HC 8 & 9:30, Morning Service & Ser 11;  
Thurs, and HD HC 12; Wed Healing Service 12

**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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS'** Rev. Roellf H. Brooks, D.D.  
5th Ave. & 53d Street  
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho  
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;  
12:10 Noonday ex Sat.

—THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,  
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri  
HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Rev. Robert C. Hunsicker, v  
Broadway & Fulton St.  
Sun Music Broadcast CBS 9, HC 10; Daily MP  
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by  
appt

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D., v  
Broadway & 155th St.

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

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

**ST. AUGUSTINE'S CHAPEL** Rev. C. Klimer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

—BROOKLYN, L. I., N. Y.—

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

—BUFFALO, N. Y.—

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30  
Healing Service 12 Noon Wed

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 10 (Sung), 11:45, Ev & B last Sun 5;  
Daily 7, Thurs 10; C Sat 7:30-8:30

—SCHENECTADY, N. Y.—

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, r; Rev. George F. French,  
Rev. John M. Mills, Assts.  
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast),  
9 Sch of Religion and Nursery, 11 Nursery; Daily  
Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily  
MP 8:45, EP 5:30; C Sat 8-9 by appt

—CINCINNATI, OHIO—

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7  
ex Mon 10; C Sat 7-8

—PHILADELPHIA, PA.—

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,  
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed  
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP  
5:30; C Sat 12 to 1 & 4 to 5

—PITTSBURGH, PA.—

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7  
& by appt

—NEWPORT, R. I.—

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues &  
Fri 7:15, Wed & HD 11

—SAN ANTONIO, TEXAS—

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:15 & 11; Wed & HD 10

—MADISON, WIS.—

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays as anno; C appt

**KEY**—Light face type denotes AM, black face  
PM; addr, address; anno, announced; appt,  
appointment; B, Benedictian; 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, Instruc-  
tions; 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.

—LOS ANGELES, CALIF.—

**ST MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9:15, 11, Daily 9, ex Tues & Fri 7.  
MP 8:30 & Ev 5:30 Daily  
C Sat 4:30 & 7:30 & by appt

—SAN FRANCISCO, CALIF.—

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

—DENVER, COLO.—

**ST. ANDREW'S** Rev. Gordon L. Graser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

—STAMFORD, CONN.—

**ST. ANDREW'S** Rev. Percy Major Binnington  
Washington Ave.  
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &  
Fri 9; C Sat 5-6

—WASHINGTON, D. C.—

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

—ORLANDO, FLA.—

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

—CHICAGO, ILL.—

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

—EVANSTON, ILL.—

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;  
Also Wed 6:15; Also Fri (Requiem) 7:30; MP  
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,  
7:30-8:30 and by appt

—BALTIMORE, MD.—

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, c  
Sun 7:30, 9:30, 11 & daily

—BOSTON, MASS.—

**ALL SAINTS'** (Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; Rev. Donald L. Davis  
Sun 7:30, 9, 11 (Sol), EP 7; HC daily 7; Wed &  
HD 10; EP 5:45; C Sat 5-6, 8-9, Sun 8:30

—DETROIT, MICH.—

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &  
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

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