

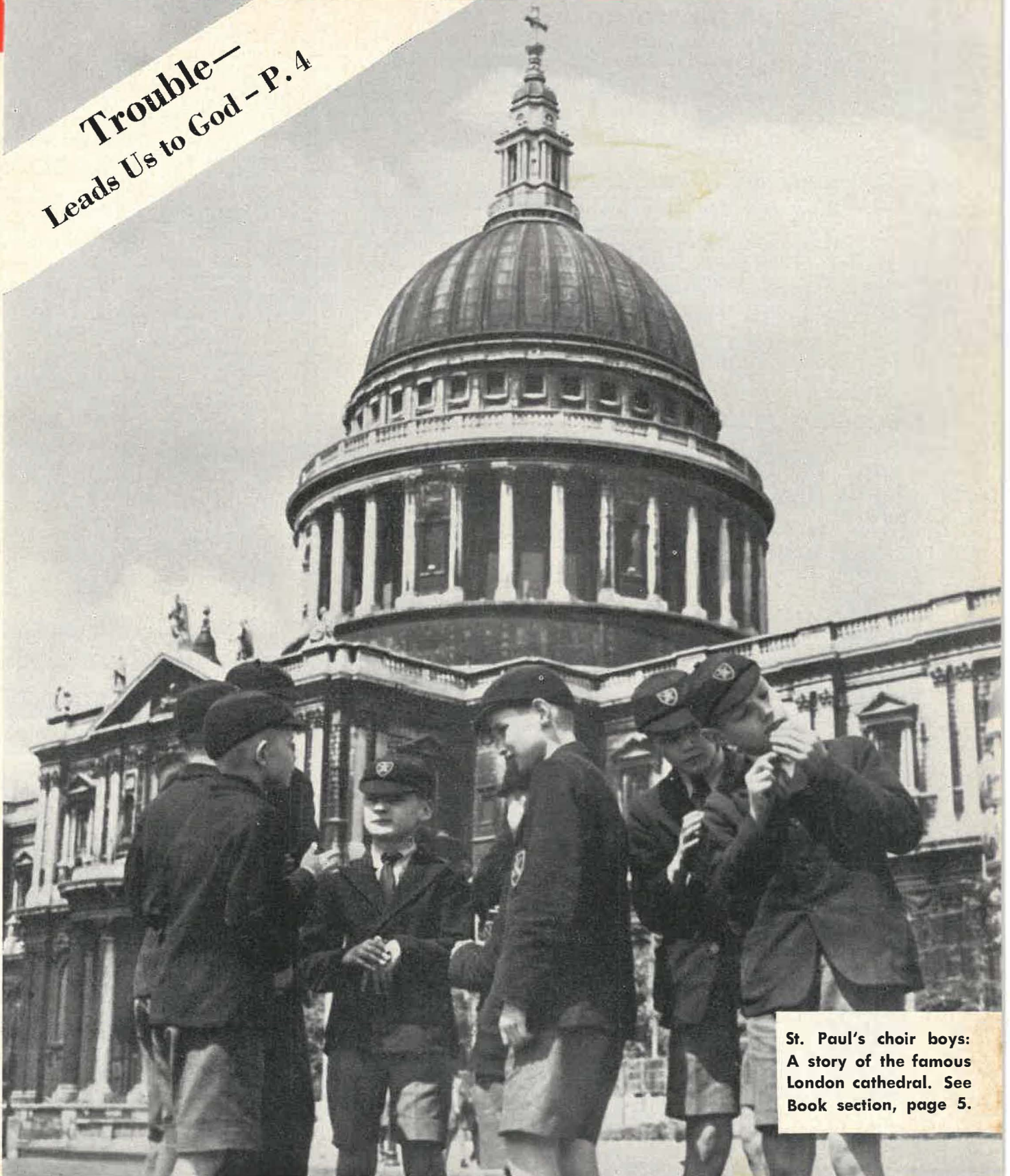
the Living CHURCH

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**Trouble—
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the Living CHURCH

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

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Things To Come

- June
10. Second Sunday after Trinity
 11. St. Barnabas
Southwest conference on Catholic Sociology, ACU, McKinney, Tex., to 14th.
 17. Third Sunday after Trinity
 18. Eastern conference on Catholic Sociology, ACU, Camp DeWolfe, Wading River, L. I., N. Y., to 21st.
 - Group Life Laboratory, Hartford, Conn., to 30th.
 21. Fourth Province Christian Education Conference, Sewanee, Tenn., to 24th.
 24. Nativity St. John Baptist
Sewanee Summer Training School, for laymen, Sewanee, Tenn., to 30th.
 - The Finger Lakes Conference for Second Province, Geneva, N. Y., to 30th.
 25. National Conference on Weekday Religious Education, Division of Christian Education, NCC, Oberlin, Ohio, to 28th.
- July
1. Fifth Sunday after Trinity
 4. Independence Day
 8. Sixth Sunday after Trinity
 9. Summer School of Church Music, Church Divinity School of the Pacific, Berkeley, Calif., to 20th.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs, must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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MAN POWER

A column for laymen
By L. H. Bristol, Jr.

To "Trigger" New Ideas

Scarsdale-Washington Exchanges

The keen-witted rector of St. James the Less, Scarsdale, N. Y., (the Rev. George Kempf, Jr.) has hit on a novel program idea for his Young People's Fellowship. He recently took several carloads of Y. P. F. members down to Washington, D. C. The purpose of the trip: (1) to let chapter members have the fun of seeing the nation's capital together and (2) to introduce members to the Y. P. F. Chapter at another parish.

Scarsdale Churchmen were each parceled out to the homes of Y. P. F. members at one of the Washington churches and would get together for sightseeing during the day. When the two-day visit was over, instead of presenting individual hosts and hostesses with inconsequential "bread-and-butter" gifts, the Y. P. F.'ers together gave a substantial check to the host parish to buy something for their church as "the gift of the Young People's Fellowship, Church of St. James the Less, Scarsdale, N. Y." The Washington Y. P. F. chapter will soon visit Scarsdale and be taken sightseeing around New York City.

Michigan Innovations

On the desks of a number of businessmen in the diocese of Michigan these days you notice cards with these Latin words printed in large type: "Vae mihi est si non evangelizavero" ("Woe is me, if I preach not the Gospel"). Says Diocesan Promotion Director John Chapin, "When people in secular places start asking our laymen about those cards and what the Latin means, you're off to the races!"

Another Chapin innovation is a comic book on tithing. Diocesan leaders felt it a mistake to have all canvass material aimed exclusively at adults. "Tommy gets a partner," the first Michigan comic book on tithing, is their answer. The response to date: favorable.

Program and Project Ideas

The men's club at a church I visited last month just undertook the sponsorship of a displaced person soon to come to this country . . . In the midwest, a friend tells me his parish is bringing a Japanese clergyman and his wife to this country and will pay their tuition while both complete graduate work here . . . The other day, I heard of a parish that makes a special project of occasional church services for "shut-ins" who are at least well enough to come out for such services from time to time. . . .

New Los Angeles Ads

The diocese of Los Angeles, which has used the successful Iowa ads, recently started a new advertising campaign built on more local themes. With lead-ins about welcoming newcomers to California, the ad headlines include "Sure cure for those new-town blues," "Whatever happened to the Country Church?" "Just a stranger in town," and "Ever hear the one about the 'part-time' Christian?" The new campaign began February 19th.

In response to the ads, the diocese has received several hundred coupon requests for the booklet: "I Chose the Episcopal Church" by Chad Walsh. All requests have been promptly filled and the names on the coupons referred to the rector of the church nearest to the address given for follow-up. To date, of the diocese's 175 churches, 80 have received coupon references and several have reported that the follow-up has resulted in new families joining the churches.

The original campaign was scheduled for news-section insertions in the papers selected, but the diocese now plans to relocate these ads in the feature sections of the paper to test their pulling power in a different part of the paper. The ads were run through the spring and discontinued during the summer months. Ads will be run again next fall after an analysis is made of the ads to date based on copy, position, and other factors.

So what?

The Scarsdale exchanges, the comic book, the Los Angeles ads — these seemingly unrelated news items have in common with each other the fact that each represents an idea. They are offered here in the hope that they will at least "trigger" in you and your friends new ideas to help your church reach people.

June 10, 1956



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The Good Things About Trouble

By the Very Rev. Frederick Ward Kates

Dean, St. John's Cathedral, Spokane, Wash.

"Blessed is the man whose strength is in thee; in whose heart are thy ways. Who going through the vale of misery use it for a well; and the pools are filled with water. They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion" (Psalm 84:5-7).

Speaking about trouble is like talking about operations — we've all got a story to tell. Trouble is something we all know about from first-hand experience, for no man is spared direct knowledge of it in one or more of its various forms. We are vividly aware of the hard and unpleasant aspects of trouble, but are we equally conscious of the good things about it? It would be a good thing to recall some of these.

* * *

1. *Trouble drives us to God, as nothing else will or does.* Our blessings, the mercies granted unto us, and the manifold manifestations of God's love and grace bestowed upon us *should* drive us to God, but in actual practice they do not. It is trouble that drives us to God when nothing else will or can; and this is entirely agreeable to God. God expects, almost intends, trouble to make us turn to Him.

"God recognizes trouble as ground for compassion," Bishop Brent has written. "When trouble is hard at hand, God is more so," he reminds us; and, wondrously, God's compassion more than matches our need of it. God presses into our lives in direct proportion to our needs. When trouble comes, let us remember that "it is by no means an unworthy motive to move Godward . . . it is exactly what God has declared He desires and expects men to do."

That trouble drives us to God and to the everlasting arms as nothing else does or can is the first of the many good things about trouble.

2. *Trouble provides for God His opportunity with us.* For a long time God may have been desiring to do something in us and with us and through us and for us, but He never has had or was given the chance. So here is the second of the good things about trouble: it gives God the opportunity He has long been waiting for.

"Our importunity gives God His opportunity," and, "Man's extremity is God's opportunity," are ways of expressing our thought. It is ironic that it should be so, but it is true that trouble gives God His change with us.*

3. *Trouble performs a kindly service, in fact a holy office, in bringing us to our senses.* One of the kindest things God can do to those who go wrong is to trouble them. It is through God's kindness that He made fire to scorch and burn careless fingers. When we burn our fingers, we stop doing whatever caused them to be scorched. So trouble performs this beneficent office and kindly service: it arrests the wrong-doer in his course, makes him come to his senses and return to a right mind, causes him to realize the danger of the path he is following, and serves as a warning and deterrent.

This is one of trouble's primary functions—to bring us to our senses—and many a man today thanks God for this good thing about trouble. Wise men are grateful for trouble and that it comes upon them, for it makes them

wake up and straighten up before they get in too deep a hole because of pursuing a wrong course.

Trouble and pain are blessings, in truth. They startle us awake. They are God's grand argument with us. They bring us to our senses and make us reflect upon the rightness or the error of our ways.

4. *Trouble and suffering are our greatest teacher.* The schoolmaster value of suffering and pain — of this we are all aware. We know, each one of us, that what real knowledge and wisdom we possess have been acquired as a result of and at the cost of suffering. Suffering, we have discovered, is one of man's surest and greatest blessings, for it deepens, refines, matures, broadens, and expands a person as nothing else has power to do.

Make this your watchword, this your prayer: "Grant me, O God, to prize sorrow aright, since sorrow gives me sight."

5. *Trouble is necessary for the mellowing and enlarging and deepening of human life.* It is not easy to understand why trouble should be essential for the mellowing and enlarging of human life, but it is so. Prosperity, good health, and the possession of all the good things of life seem by no means necessary for the building of strong, high character. Often they are destructive of it, strangely. The sufferers and trouble-laden are so often the truly great. Perhaps it is that the great so often come to their heritage through tribulation nobly borne. Happiness seems to be the perishable joy of the sons of men, while blessedness seems to be the imperishable joy of the sons of God.

Trouble seems to be necessary for the mellowing of life. Not until we ourselves have experienced a full dose

*Strictly speaking God is not limited in His actions toward us, but in creating us He has given us freedom of the will, and in dealing with us He normally respects this freedom. It is in this sense that he may be said to "have His chance with us."

of trouble, carried a burden of sorrow, endured a bout of suffering and pain, do we begin to become really human beings, people who have in them love and mercy, pity and compassion. Sympathy and empathy grow and develop in us because of the trouble we have known and the pain we have endured.

6. *Trouble makes men out of us.* It is our lickings and defeats that make us men, not so much our victories and successes. This every man knows, and this is one of the good things about trouble, that it grants us the opportunity to grow into men.

Somehow and for some unfathomable reason most people in America think that life should be easy and soft, without struggle or strain, forgetting that God never meant to make life easy but that He intended to make men great. We become great by triumphing over our misfortunes. We seem to forget this and also that God is training us to be men and will not caress and coddle us for every bruise and scratch we receive in the battle of life. God will not mollycoddle us if we are scared of the dark or if a dog shows his teeth at us. He is seeking to make men of us and men of such fiber and texture that we are worthy of being called the sons of God.

This is indeed a good thing about trouble: it tests us, tries us, hammers us into shape, forges and molds us into men.

7. *Enduring trouble is the most ef-*

fective way of achieving union with God and with Christ. Running strongly through the current of desire in man is the desire for union with God. In the Christian soul this desire to be close to God and to Christ is the conscious and deliberate aim of life. Life is fulfilled and complete for the Christian only when the soul has found its rest and peace in union and communion with God.

The most effective way of achieving this union is by way of the Cross, by way of suffering willingly and redemptively borne.

Walking the way of sorrow with Christ is how we come best to know and understand our Lord. Perhaps the greatest good thing about trouble is just this, that it permits us, and better than anything else, to be joined with our God and His Son in the closest bond of union, that which binds the sorrowing heart of God to the suffering heart of man.

There seems to be but one highway to the honor and to the comfort of God — trouble, and the Christlike enduring of it and the Christlike triumphing over it. So when trouble comes, let us turn to Christ and ask His aid in seeing the good things about the suffering that comes our way. They only know the comfort and the honor of God "who going through the vale of misery use it for a well," for they alone can laugh with the laughter of God's joy who have first wept with God's tears.



RNS

TROUBLE, and the Christlike enduring of it and triumphing over it is the highway to God's comfort.

June 10, 1956

BOOKS

Continuous Offering

ST. PAUL'S IN ITS GLORY. A Candid History of the Cathedral 1831-1911. By G. L. Prestige.

Canon Prestige's *St. Paul's in its Glory* is a fascinating book; in it St. Paul's Cathedral, London, England, comes to life. To quote from the introduction, "The opening of the book exhibits St. Paul's in its unreformed condition and shows something of the way in which the old and essentially medieval system worked. An immense amount of detailed change and improvement in the operations of the Cathedral had to be introduced in the course of the succeeding years. Most of these problems had been settled at least in principle by the '70's. Thereafter a third phase opens during which St. Paul's is seen in full enjoyment of an accomplished reformation illustrated in the enormous expansion of its activities and influence."

There is a great deal here about the mechanics of operating a large church, but intriguing references to the problems of lighting and heating, and a sense of humor always, make the story of considerable interest. A succession of notable names is given whom one comes to know somewhat intimately — Sydney Smith, Henry Hart Milman, Robert Gregory, H. P. Liddon, R. W. Church, W. C. E. Newbolt. A variation on this succession of clerical notables is given in the chapter, "Choirs and Music under (Sir John) Stainer."

We see clearly how the witness of St. Paul's to the glory of God has been increasingly presented in architecture, in music, in preaching and scholarship, in duty done, as well as in continuous offering of praise.

The reader lays down this account of St. Paul's in its glory with regret that its perusal is finished, but with a sense of delight and gratification that Canon Prestige gives it to us as one of the last offerings of his careful scholarship.

M. DEP. MAYNARD

In Brief

THE SERVICES FOR HOLY WEEK AND EASTER SUNDAY. From the Triodion and Pentecostarion. The Greek Text with a rendering in English. Reprinted from the edition of Williams & Norgate, London, England (1915). Available from Greek Archdiocese of North and South America, 10 E. 79th St., New York 21, N. Y. Pp. vi, 316. \$2.

An American reprinting of the companion volume of what is now the Faith

Continued on page 12

EDITORIALS

Bishops and Vestries

Since commenting on the canonical amendment adopted by the diocese of Long Island permitting the bishop to name a vicar to a vacant parish, we have seen the text of a Colorado canon (p. 8), recently adopted as a part of a complete overhauling of the diocese's constitution and canons. There are several features of interest in the new Colorado legislation, and we may discuss some of them in the future.

Of immediate interest in connection with the Melish case, however, is the strong position of the bishop in Colorado's canon 19. Even under the canon which it replaces, the bishop had power to appoint a locum tenens after the parish had been vacant three months. Under the new canon, he may appoint a vicar immediately. The difference between a locum tenens and a vicar in this particular canon is that the parish does not have to pay the vicar, but does have to pay the locum tenens.

There is no question, either in Long Island or in Colorado, over the bishop's power to veto a parish's choice of a rector.

In the western part of the country, the bishop arrived before there were many parishes. He planted the Church himself, as a missionary, and then sought out clergy to take over the care of the flock he had gathered. When parishes fell vacant, the bishop went to see likely young priests in the stronger areas of the Church and persuaded them to forsake the amenities of city life for the hard lot of a frontier missionary.

Colorado, at first a part of the vast Northwest diocese under Bishop Talbot, was constituted in 1865 as the missionary district of Colorado, including Montana, Idaho, and Wyoming. The state of Colorado became a diocese in 1887, but the western part of the state was again set apart as a missionary district in 1892. The diocese was reunited in 1919. Thus all of it was at one time a missionary area, and some of it remained such until after World War I.

On the other hand, parishes preceded bishops in the eastern part of the United States. The sturdy vestry system of that part of the country represents a different historical development. As we noted in our previous editorial [L. C., May 27th], there are few absolutes in the realm of clergy placement.

But this absence of absolutes reminds us of the fact that in 1910 the House of Bishops adopted a model set of canons for the government of a missionary district. Canon 6 of this model Church law takes up the question of electing a rector in these words:

"1. The Vestry of a Parish shall elect its rector, in conference with the Bishop, and no election of a rector shall be complete without the Bishop's approval."

This would appear to show the sense of the House of Bishops at that time on the right extent of the bishop's authority in deciding whether a minister is "duly qualified" (as the general Church canons put it).

Of equal interest is Section 3 of this canon which says (among other things): "If the vestry has not within three months filled a vacancy, the Bishop may nominate a Presbyter to fill the same."

The canon does not specify whether "nominate" here means "appoint" or "propose for office." (One of the remarkable things about the Colorado canon, by contrast, is its clarity on all the points it takes up.)

In the Church of today there are self-supporting parishes, aided parishes, parishes that survive by sharing a priest with another parish or a mission, organized missions, and unorganized missions — together, no doubt, with other kinds of congregations. In areas that contain (or once contained) many fledgling parishes, the bishop's authority naturally assumes greater proportions. Colorado even goes so far as to give the bishop power to "impose" conditions for the rector's support. Long Island, too, is a diocese containing many fledgling parishes, although many of these are in a position to grow rapidly into strong positions and relatively few are in the common western predicament of having a priest who is at once rector of a parish in one place and vicar of a mission in another.

At any rate, it is evident that the Long Island canon, in strengthening the bishop's hand for dealing with a long-standing vacancy, is not launching out into unheard-of extensions of episcopal power. The real question is the appropriateness of the law to the situation of the particular area. And this appears to be a question on which the diocese itself has the power to make up its own mind.

THE OLD MADE NEW*

O GOD, of unchangeable power and eternal light, look favorably on Thy whole Church, that wonderful and sacred mystery; and, by the tranquil operation of Thy perpetual Providence, carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through Him from whom they took their origin, even through our Lord Jesus Christ. Amen.

*The prayer here given is from the Gelasian Sacramentary, which dates from the seventh century. A "Sacramentary" was a book containing the bishop's prayers, not only for the Eucharist but for other rites as well. Prayers for the other officiants were at that time contained in other books.

Church Agencies to Accept Funds from Community Chest

Mrs. Muriel Webb of National Council Social Relations' Department presides at Church Conference of Social Work

Community Chest and tax funds may be accepted — with safeguards — by Church-related agencies in the social welfare field, it was decided at the Church Conference of Social Work held at St. Louis, Mo., May 20th to 25th. Two of the nine groups represented dissented from the recommendation on the grounds that it violated "the principle of separation of Church and State," according to Religious News Service.

The Church Conference of Social Work is the annual forum of the Christian Social Welfare Associates, a membership organization sponsored by the National Council of Churches' Department of Social Welfare. Mrs. Muriel S. Webb, secretary of the Department of Christian Social Relations of the Episcopal Church's National Council, is president of the Associates. She presided at the Conference.

According to the NCC, the Associates' expressed aim is to cooperate in formulating the long-range social welfare program of the Churches through the planning begun at the National Conference on the Churches and Social Welfare, held last fall in Cleveland, Ohio.

In discussing the conference program, Mrs. Webb said:

"The Associates are eager to play an active part in helping the Churches assume their full role in the social welfare of the nation and its communities. This conference provides a significant opportunity to further the task we have set ourselves."

A majority report on the acceptance of tax funds stated that "by and large, experience reflects that Community Chest and United Funds have not interfered with the proper conduct of church-related agency programs."

The majority acknowledged, however, that there may be times when restrictions attached to the granted funds are so serious as to force such a sacrifice of principle. The report added: "the right is always reserved to refuse the funds if this is necessary to preserve the integrity of our program and the clarity of our Christian concern."

Guest speaker, Dr. Alfred K. Bauer, superintendent of State Hospital, Fulton, Mo., stated that there is a necessity for "developing more active cooperation and communication between psychiatrists and clergy." He then called attention to "the psychological similarity between the process of conversion and that of psychotherapy."

"In psychiatric terminology," he said, "it seems to me that the conviction of sin may

be called insight, repentance involves feeling of guilt, longing for grace equates with a desire for help, and salvation may be equated with cure. In successful psychotherapy, good works are evidenced in a more mature behavior in our inter-personal relationships."

At a round table discussion of the "constructive social welfare program" for local churches, speakers agreed that the Church's role should be cooperative, not competitive. "The Church itself must be a member of a team," it was suggested. "This team includes its own denominational structure, other congregations in its neighborhood, councils of churches, neighborhood and area councils."

Rather than become alarmed by a community's acceptance of some of its social welfare functions, the speakers said, the Church should continue to take the initiative and experiment in new methods of dealing with age-old problems.

Jay L. Roney of Washington, D. C., director of the Bureau of Public Assistance, Social Security Administration, stressed the valuable role of sectarian social welfare agencies.

"There will always be people who will prefer to seek help from the sectarian agency because of its closeness to them," he said. "Guidance and social welfare services, inherent in the duties of the ministry are to be expected and can be the more valuable because they are given by the Church and under its auspices."

Rev. William Moses Elected Suffragan of South Florida During Diocesan Convention

The Rev. William F. Moses, rector of the Church of the Redeemer, Sarasota, Fla., was elected suffragan of the diocese of South Florida during the diocesan convention, May 23d. He was elected on the sixth ballot and announcement of the election was made at the convention banquet in the evening.

Fr. Moses accepted his election as suffragan bishop subject to the consents of the Bishops and the standing committees of the Church.

Fr. Moses has been rector of the Church of the Redeemer since 1952. He was ordained priest in 1925 and since then has served as priest in charge of St. James, Cedartown, and Church of the Ascension, Cartersville, Ga. He was priest in charge of Grace Church, Sheffield, and St. John's Church in Tusculumbia, Ala. from 1929 to 1930. From 1930 to 1952 Fr. Moses served as rector of All Saints' Church, Lakeland, Fla.

Besides being secretary of the diocese of South Florida, Fr. Moses has served as a member of the board of examining chaplain of the diocese and a member of the diocesan executive council. He has been a deputy to General Convention six consecutive times, since 1937.

In 1923 Fr. Moses married Cornelia Chaffee and they now have three children.

Other major candidates in the election for suffragan included the Rev. Samuel Fleming, the Rev. William L. Hargrave, and the Very Rev. Osborne V. Littleford. In order to elect a suffragan 54 clergy votes and 104 lay votes were needed. There was a total of 13 men nominated for the office of suffragan.

South Florida Election

Ballot Order:	1.		2.		3.		4.		5.		6.	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Nominees:												
Butler, F. M.	7	6	4	2	0	0						
Crumbly, J. Q.	2	3	0	0								
Duncan, J. L.	12	34	12	49	8	40	6	24	1	7		
Fleming, S. C.	14	27	14	22	13	14	7	9	2	7		3
Hargrave, W. L.	16	41	23	46	21	60	25	52	29	52	25	48
Littleford, O. V.	16	16	22	19	25	15	28	23	30	21	27	16
Moses, W. F.	19	47	21	61	35	85	36	106	46	129	54	139
Titus, F. L.	5	13	4	8	3	1	2					
Webbe, G. D.	7	5	3	5	2	4						
Wolfe, J. S.	3	2	1	1	0	0						
Zimmerman, H. L.	2	7	0	4	0	0						
Zimmerman, M. W.	3	4	1	2	0	0						
Dimmick, A. B.			1	(write-in)								

Needed to elect: 54 in clergy, 104 in lay order.

Anglicans Providing Tent Hostels for Eskimo Youths

A new service being rendered Eskimos by Arctic missions of the Church of England in Canada is the provision of tent hostels for boys and girls who come from distances up to 300 miles to attend winter terms at schools said the Ven. W. M. Nainby who toured the far north.

Installation of the radar defense line traversing the Arctic regions has also had a tremendous impact upon the former isolated and almost primitive Eskimos, bringing them into closer contact with civilization than at any time in their history. [RNS]

Revised Colorado Constitution Excludes Women from Vestries

A new constitution, which includes the explicit exclusion of women from convention and parish vestries, was ratified at the annual convention of the diocese of Colorado on May 15th to 17th. Delegates also adopted a completely new digest of diocesan canons.

According to the new constitution lay representation in diocesan convention is now explicitly restricted to "male Communicants." Formerly this restriction was implicit in the use of the word "layman" as interpreted by convention. All diocesan lay offices are now restricted to "male communicants in good standing in the Church and resident in the diocese."

In the new digest of canons the ecclesiastical court has been increased from six to seven judges, and its membership, formerly three clergy and three laymen, is now restricted to priests canonically resident in the diocese.

Parochial government has been reorganized to provide a uniform system of rotation for churchwardens and vestrymen. Lay members of the vestry are now limited to a maximum of three consecutive years in any one of the three vestry offices defined for laymen: senior warden, junior warden, and vestryman. The rector is defined and recognized explicitly as a member and ex-officio president of the vestry. He must call and preside at all meetings of the vestry. The new canon gives statutory recognition to the rector's right to nominate his senior warden.

The canon on filling a vacant rectorate was strengthened and clarified to make full provision for Sacerdotal supervision in any interim period without a rector. Provisions in this canon are:

Section 1. When there is a vacancy in the rectorate of any parish, the Churchwardens and vestrymen thereof, in a meeting called by the senior warden for that purpose only, shall nominate to the bishop a priest in good standing in the Church to fill such vacancy. The bishop, within 30 days thereafter, shall certify to the churchwardens and vestrymen of said parish his approval or disapproval of their nomination. The bishop's approval shall constitute an election and the churchwardens and vestrymen shall then proceed to call the priest as their rector under such conditions for his support as the bishop may impose. The bishop's disapproval shall constitute a veto and the churchwardens and vestrymen shall proceed to another nomination.

Section 2. When a parochial rectorate becomes vacant, the bishop may appoint a priest as his vicar therein, to facilitate the ordinary operation of parochial affairs until the election of a rector or appointment of a locum tenens. When a vicar is appointed it shall be the duty of the parish to accord him all the rights and powers of the rector during the period of his appointment.

Section 3. If the rectorate is vacant for a

period in excess of three months, the bishop, with the advice and consent of the standing committee, shall appoint a priest as locum tenens to fill such vacancy during the bishop's pleasure and until a rector is elected.

Section 4. If a parochial rectorate is vacant at a time when the ecclesiastical authority is not the bishop, the ecclesiastical authority, with the advice and consent of the standing committee, shall appoint a priest as locum tenens to fill such vacancy during the pleasure of the ecclesiastical authority and until the ecclesiastical authority is the bishop.

Section 5. When a locum tenens is appointed, it shall be the duty of the parish to make such provision for his support as the ecclesiastical authority, with the advice and consent of the standing committee, may require and to accord him all the rights and powers of the rector during the period of his appointment.

The new disciplinary canon for clergy restricts to "male communicants in good standing" the right of accusing a priest or deacon officially of violation of canonical discipline and imposed the same restriction on any lay legal counsel used by the ecclesiastical court, the Church advocate or the accused. A further restriction was added by limiting to the clerical members of the Standing Committee the power of presenting a priest or deacon for trial.

The new constitution and canons for the diocese are the result of three years work and study by a committee on the constitution and canons. The revised constitution was ratified on its second and final reading.

South Florida

May 22d to 24th, Sarasota, Fla.

The Rev. William F. Moses of Sarasota, Fla., was elected suffragan of South Florida at the annual diocesan convention held at Sarasota. Fr. Moses, who was elected on the sixth ballot will replace the late Rt. Rev. Martin J. Bram, who died suddenly this spring, as an assistant to Bishop Louttit, (see p. 7).

A resolution calling for the restoration of segregation at the diocesan summer youth camp, Camp Wingman, near Avon Park, was tabled without debate by a vote of 245 to 62. The resolution was introduced by Pickens Cole of Tampa. A resolution calling for the integration of the camp was passed last year at the annual convention at Ft. Lauderdale. There were two Negroes at the first session of the camp last summer and six at the second.

A \$770,000 goal for capital funds for building purposes was approved at the convention and a campaign to raise money was authorized. Projects the money will be used for include building loans for missions, overseas work, a donation for a chapel at the University of the South, ex-

pansion of Bishop Gray Inn for elderly persons, and improvements at Camp Wingman.

NEW PARISHES: Church of the Holy Spirit, West Palm Beach; St. John's Church, Homestead; St. Mary's Church, Dade City.

GUEST SPEAKER: Bishop Voegeli of Haiti.

ELECTIONS. Executive Council: clerical, J. G. Shirley, S. C. Fleming; lay, E. H. Johns, H. W. Fanus.

West Virginia

May 11th and 12th, Beckley, W. Va.

An all-out effort for the advancement of the Church in West Virginia and a plan to raise an advance fund of \$250,000 were voted unanimously at the annual West Virginia convention. The project will be known as "The Episcopal Advance Fund - A Venture in Faith."

Speaking for the committee which made the presentation, Col. Walter C. Phillips of St. Albans said that the missionary need of the diocese has long been known but the time has now come when the Church can no longer postpone the advance of its work.

The unanimous decision of the delegates and clergy was lauded by Bishop Campbell who said that he is "humble in the face of this great challenge" proposed originally and carried through to this great climax by the devoted laymen of the Church.

In his talk to convention delegates the bishop stated that "Churchpeople must come alive in Christ within the framework, not only of the Church, but of the community. If the Church is concerned chiefly with herself and with just ordinary Church work she will remain irrelevant to the mass of people who pass her doors."

South Carolina

A strong missionary note was expressed throughout the convention with plans for advanced missionary work and with the adoption of a schedule for the raising of an advance fund for diocesan missions.

GUEST SPEAKER: Bishop Gibson, Coadjutor of Virginia.

ELECTIONS. Standing Committee: clerical, H. D. Bull, T. S. Tisdale, E. B. Guerry, M. E. Travers, DeWolf Perry; lay, Jack Wright, H. P. Duvall, Jr., J. R. Sosnowski, H. Q. Foster, R. C. Charles. Executive Council: clerical, J. R. Horn, W. D. Roberts, W. S. Stoney, E. C. Page; lay, J. R. Sosnowski, Griswold Gwynette.

Western North Carolina

May 9th and 10th, Brevard, N. C.

A resolution which termed "separation of people on the basis of race as contrary to the principals of Christianity" was adopted at the Western North Carolina diocesan convention held at St. Phillip's Church.

GUEST SPEAKER: Bishop Marmion of Kentucky.

BUDGET: \$82,325.

ELECTIONS. Standing Committee: clerical, Roger Sherman, G. M. Jenkins, Howard Hickey, J. W.

Tuton; lay, Lucius Sayre, David Felmet, E. S. Hartshorn, F. V. Doust. Executive Council: clerical, R. Y. Winters, Jr., J. Y. Perry, Jr., Floyd Finch; lay, Pierce Cassidy, George Lawrence.

Fond du Lac

May 8th, Fond du Lac, Wis.

Over 300 delegates attended the 82d annual convention at St. Paul's Cathedral.

GUEST SPEAKER: Thomas White.

ELECTIONS. Standing Committee: clerical, F. D. Butler, A. B. Ward, W. F. Christian, W. V. Carpenter, H. E. Brendmihl; lay, C. E. Steiger, Allen Earle, Harold Gilley.

Executive Council: clerical, R. F. Sweetser, W. J. Spicer, E. M. Ringland, H. E. Brendmihl, J. D. Warner; lay, R. W. Smith, G. J. Platt, Edward Jewson.

Bible Group Nears Half-Billion Mark in Scripture Distribution

The total number of volumes of Scriptures distributed throughout the years by the American Bible Society should reach the half-billion mark early in the spring of 1957, according to a report made at the annual meeting of the organization.

Distribution of Scriptures during 1955 totaled 14,918,353 volumes in the United States and abroad. This, when added to 466,231,012 distributed since 1816, brings the 140-year total to 481,149,365.

During 1955, parts of the Bible were translated into languages in which it had never been known before. The number



RNS

A COPY OF THE BIBLE translated into the Kombe tongue was given to Dr. Eugene Nida of the American Bible Society by the Rev. G. Envalde of Spanish New Guinea, where Kombe is spoken.

of languages and dialects into which at least one book of the Bible has been published is now 1,092. Among the new publications were the first Gospels in the Tiruray language used in the Philippines. Other new languages included Tzutujil, which is used in Guatemala, and Chinantec, Oaxaca, Chontal, and Mezquital Otomi, all of which are used in Mexico.

The 53,371 volumes and Talking Book records, which were distributed to the blind last year, brought the all-time total to 533,653. The embossed Scriptures have now been supplied in 41 languages and systems to finger-tip readers.

June 10, 1956

Splintered Splinters

Church Councils Struggle Over Status of Organizer

While the anti-ecumenical American Council of Christian Churches and International Council of Christian Churches conduct their aggressive warfare against the rest of the Christian world, both organizations are facing internal controversy over the status of their organizing genius, Dr. Carl McIntire.

Dr. McIntire is a minister of the Bible Presbyterian Church, which separated in 1937 from the Orthodox Presbyterian Church, which separated from the Presbyterian Church in the USA in 1936. Both Churches have occasionally drawn fundamentalist

supporters from the two major Presbyterian denominations (U.S.A. and U.S.).

Deposed from the ministry of the Presbyterian Church in the USA, Dr. McIntire is the pastor of a church in Collingswood, N. J., that contains about 20% of the entire membership of the Bible Presbyterian Church — 1600 of 8,000 members. The Orthodox Presbyterian Church has about 5,000 members according to the *Presbyterian Outlook*.

However, the Bible Presbyterian Church, at a recent synod in St. Louis, voted to withdraw from both the American Council of Christian Churches and the International Council. The story is told in the *Presbyterian Outlook*, a respected independent Presbyterian publication which, like the independent press of the Episcopal Church, reports the rough with the smooth in Church news.

Bible Presbyterian leaders, according to the *Presbyterian Tribune*, challenge Dr. McIntire's claim that the American Council has 220,000 members and the International Council 1,100,000 members. They also object to his "undemocratic leadership," charging that he dominates the boards of a number of independent Bible Presbyterian agencies and "purges" board members who disagree with him. As "king-pin" of a theological seminary, a foreign missions board, two colleges, and the denominational paper, he opposed efforts to bring these agencies into closer relationship with the synod. Not controlling the Church's home missions, his group had set up a new "Independent Board for Presbyterian Home Missions," to which the Collingswood church's contributions were diverted.

Even in Dr. McIntire's own congregation, a small group of some of "the most loyal and capable officers and leaders" have, according to the *Presbyterian Tribune*, broken off to form a new Church.

Dr. McIntire's position as president of the American Council of Christian Churches technically results from his being a representative of the Bible Presbyterian Church in that body. In theory, after the withdrawal of his denomination, he will be without status in the interdenominational organization he heads.

Both the Bible and the Orthodox Presbyterian Churches are said by the *Tribune*

to have ties with certain ministers in the main body of Presbyterianism, where some presbyteries are "a haven for these men." In others, the independent journal states, "the warning flag was erected and notice was given that men of harsh and critical attitudes, unwilling to cooperate in the denominational program, were not wanted."

The two splinter Churches expound a principle of "separation" on the basis of which the true believers are called to depart from "apostate Churches." The split between the splinters was primarily over premillennialism,* with the question of the use of alcoholic beverages also figuring in the controversy.

There are 11 Churches in the United States with the word "Presbyterian" in their title. Membership varies from two and one-half million of the Presbyterian Church in the USA ("Northern Presbyterian") to the 550 of the Associate Presbyterian Church of North America. Two-thirds of the members are in the Northern Church, half of the remainder in the Southern Church with 781,000 members, and the two next largest are the United Presbyterian Church with 237,000 members and the Cumberland Presbyterian Church with 85,000 members.

It has been the custom of the American and the International Council of Christian Churches to set up meetings as near as possible to the time and place of meetings of the National Council of Churches and the World Council of Churches and to issue press statements denouncing the alleged theological and political liberalism of these organizations. Some of these have been attended by substantial audiences of honest working people with babies in their arms and children at their sides. Friendly relationships with isolationist or nationalistic newspaper and radio commentators have helped Dr. McIntire's group to secure public attention from time to time, and the visit of Russian religious leaders to this country was expected to be a major occasion of activity.

*Premillennialism is the belief that Christ's second coming will occur before the millennium rather than after it (postmillennialism). Millennium is the thousand years mentioned in Revelation XX, during which holiness is to be triumphant.

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Essay Contest Winners Visit Church's Mission Areas

Sixteen young Churchpeople, ranging in age from 11 to 16, will leave from Omaha, Neb., on June 21st, for a first-hand view of two of the Church's mission areas which are being aided by the Church School Missionary Offering of 1956. The youngsters, who come from 15 States, are winners of an essay contest held in conjunction with the Offering [L. C., February 19th].

The Offering itself has been divided among the Church's missionary work in Liberia, in the missionary district of Spokane, and among the Indians in South Dakota.

The essays were judged by committees in each of the Church's eight provinces, which together represent the entire United States.

The group will spend two days at the Niobrara Convocation of the Sioux Indians at Mission, South Dakota. Here they will see and visit some of the Indian schools and villages and meet Bishop Sherrill, who will address the Convocation.

From Mission, the youngsters will travel to Spokane, Wash. They will take a three-day tour of the Columbia River Valley, visiting towns and people, churches and church schools in this rapidly growing area and will see the Grand Coulee Dam.

The Winners

Lucia Staniels, Colebrook, N. H. Carolyn Risley, Torrington, Conn. Mary Ann Lewis, Kearney, N. J. Diane King, Freehold, N. J. Edley Stone, Lynchburg, Va. Martha Eloise May, Beckley, W. Va. Shelley Lancaster, Spartanburg, S. C. Ellen Hocker, Tullahoma, Tenn. Diane Stavrum, Madison, Wis. Ervine S. Gibson, Cleveland, Ohio. Susan Lentz, Denver, Colo. Judy Dean, Bozeman, Mont. George W. Browning, III, Albuquerque, N. M. David Knudson, Goodland, Kan. Bethi Chase, Portland, Ore. Malcolm Masletter, Beverly Hills, Calif.

Armenians to Have New Translation of Scriptures

Leaders of the Armenian Apostolic Church decided at a recent meeting in Cairo, Egypt, to undertake a new translation of the Bible in modern Armenian, working directly from the ancient, original Armenian texts.

This was recently disclosed by Patriarch Mampre (Calfayan) of New York, Primate of the Church's North American Province, who attended the meeting.

He said the action was taken in view of the fact that 1966 will mark the 300th anniversary of the publication (at Amsterdam) of the first printed version of the Bible in Armenian.

The new version is expected to be completed and printed by 1966.

Catholicos Vazken I, of Etchmiadzin,

supreme head of the Church, announced at the Cairo sessions that the Soviet government had agreed to permit clergymen from outside Russia to stay in Soviet Armenia for as long as they wish without changing citizenship.

Patriarch Mampre said the conference also decided that the Armenian Church should send representatives to Geneva, Switzerland, to confer with officials of the World Council of Churches in regard to possible participation in its activities.

[RNS]

National Council Receives Grant From Fund for the Republic

Churches and Church-affiliated groups have received \$642,550 in grants from the Fund for the Republic since it was organized in 1953. The Church's National Council was among the groups receiving funds. An announcement by the Fund said that the grants were for work in the field of civil liberties.

The largest grants, totaling \$326,000, went to the American Friends Service Committee for its various community relations projects and its "Freedom of Conscience" program. All grants were made on request of the Churches and organizations themselves, based on their need for specific projects.

Commerce Committees Approve Special Plane Fares for Clergy

In an unexpected move, the House and Senate Interstate Commerce Committees approved legislation to allow the nation's airlines to give clergymen and missionaries cut-rate fares. Both the Civil Aeronautics Board and the Air Transport Association, in statements filed with the committees, had opposed such special fares. It was previously believed that this opposition would doom the legislation.

Protestant and Roman Catholic groups have urged enactment of the legislation, which would give non-subsidized airlines discretionary authority to institute "clergy fares" such as have been traditional on American railroads.

[RNS]

Land Sought for New School

Through a grant of \$100,000 from the United Thank Offering, supplemented by a grant of \$63,500 from National Council's Overseas Department, the missionary district of Haiti is negotiating the purchase of a large tract of property in Port-au-Prince. On the property will be erected a secondary school for boys and girls.

The Overseas Department is currently receiving applications for the post of headmaster, to build and run the school. Inquiries should be addressed to the Rev. Gordon T. Charlton, Assistant Secretary of the Overseas Department, 281 Fourth Ave., New York 10.

British Doctors' Group Cautious On Spiritual Healing

A committee of British doctors reported it can find no evidence of any type of illness cured solely by spiritual healing which cannot be cured by medical means. But the committee agreed there is considerable evidence supporting the value of religious ministrations in the treatment of various disorders.

Declaring that, in a sense, all healing might be considered divine, the committee said "many aspects of healing are still outside our present knowledge and this we should honestly and humbly admit."

The committee was appointed by the British Medical Association at the request of the Church of England Commission on Divine Healing, formed in 1953.

The Anglican group is seeking to determine whether unexplained recoveries from prolonged illnesses are the result of "suggestion, spontaneous remission or divine intervention."

According to *Newsweek* [April 30th] there is currently a revival of spiritual healing among established non-Roman Catholic Churches, and it is Episcopal Church members "who are taking a clear lead." A survey published in 1954 of selected non-Roman Catholic clergymen showed that "65% of the Episcopal priests polled had engaged in healing by spiritual means." Presbyterian ministers were next with 39%.

The medical committee said it was often found, when cures claimed for spiritual healing were investigated, that the patient was, at the same time, continuing treatment prescribed by doctors. It said that many cures effected by unorthodox means, including spiritual healing, are mainly due to suggestion. The committee added that such suggestion is more likely to be effective when it has a religious background. [RNS]

20 Denver Churches to Build Housing Project for the Aged

A group of 20 Denver, Colo., area churches, including St. John's Cathedral and St. Barnabas', have formed a corporation to build a \$1,500,000 housing project for the aged.

Plans call for 250 units, valued at \$6,000 each, to be erected on a seven and one-half acre plot in East Denver. Featured will be units consisting of sitting room apartments and one and two-bedroom apartments. Rents will range from \$25.50 to \$61 a month.

Other churches involved include Plymouth Congregational, United Presbyterian Church, Montview Presbyterian Church, and 15 congregations affiliated with the Denver Association of Christian Churches. Initial financing will be handled through the sale of debentures through the member churches at the rate of \$600 per unit. [RNS]

Archaeologists Seek Ancient Biblical City Near Jerusalem

A party of American archaeologists will search for the ancient Biblical city of Gibeon this summer in the hope of shedding new light on Joshua's conquest of Palestine. Gibeon is mentioned 43 times in the Bible. Sponsors of the expedition are Church Divinity School of the Pacific in Berkeley, Calif., and the Museum of the University of Pennsylvania at Philadelphia. Coöperating is the American School of Oriental Research at Jerusalem.

The group of archaeologists includes three faculty members of the divinity school. They are Dr. James B. Pritchard, director of the expedition; Dean Sherman E. Johnson, who will be administrative director; and Mrs. Jean Henkel Johnson, lecturer, who will serve as cataloguer. With them are Marcia J. Rogers of the University of Pennsylvania School of Fine Arts, architect for the expedition, and T. Hartley Hall IV of Richmond, Va., its photographer.

Work is scheduled to begin June 17th and continues for 10 to 12 weeks at El-Jib, an Arab village eight miles north of Jerusalem, selected by Dr. Pritchard from

Slip of the Tongue

"It is best to kneel while others are receiving the Holy Communion, but if your knees get tired and you are so uncomfortable you cannot enjoy the service then use your head."

[Reprinted from bulletin of a Delaware Church].

among 39 places he surveyed last summer as the most probable site of Gibeon.

The work is aimed principally at confirming the belief that El-Jib is the actual location of Gibeon and "should help clear up problems" in the account (Joshua 9) of Joshua's 12th century B.C. conquest of Palestine after he took Jericho and Ai.

El-Jib, one of the few important Palestinian sites never before excavated, is atop a saddlebacked mound some 20 acres in extent rising 200 feet above the surrounding plain. What remains of an ancient city wall about five feet thick and three-quarters of a mile long encircles the mound's southern hump.

Cut into the limestone hillsides are numerous large tombs many of which were looted by robbers centuries ago. A new tomb was discovered in 1950 and other undiscovered ones are believed to be there. [RNS]

ACU CYCLE OF PRAYER

June

10. Holy Rood Church, New York 33, N. Y.
11. St. Barnabas' Church, Brooklyn 8, N. Y.
12. St. Peter's Church, Geneva, N. Y.
13. St. Matthew's Church, Mooresville, N. C.
14. Church of the Incarnation, Detroit 6, Mich.
15. St. Paul's Church, Ziegler, Ill.
16. St. John's Church, Mt. Prospect, Ill.
17. St. Stephen's Church, Racine, Wis.
18. St. Simon's Church, New Rochelle, N. Y.



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ONE THOUSAND Conversations

In recent months the telephone here has had quite a workout in the course of promoting *THE LIVING CHURCH* and its New Look. The one thousandth long distance call to the clergy was completed several weeks ago, and at that point so many of the calls had resulted in an order for a weekly bundle of the magazine that circulation had increased by 20%.

A thousand conversations are bound to produce some interesting facts and information. One that became firmly established is that the clergy overwhelmingly approves of the format changes. Only five thought that *THE LIVING CHURCH* should have remained as it was. If 99.5% say "aye" perhaps we have a right to feel properly encouraged.

More amazing than either the number of orders or the widespread approval of format, was the evidence these calls uncovered of the tremendous amount of good will that exists for *THE LIVING CHURCH*. It is the more remarkable because it cuts across schools of Churchmanship and diocesan boundaries. The vast majority of the clergy, Evangelicals and Anglo-Catholics alike, were quick and eager to volunteer their personal feelings about the magazine. What they had to say can be summed up in these few words: "Terrific news coverage. I simply couldn't be without my copy every week."

This, however, is not to say that all was sweetness and light. Sometimes the telephone receiver seemed to smoke a little as I listened to a vigorous dissent on an editorial or the general editorial policy. But with less than a half dozen exceptions, these explosions ended as abruptly as they started and were followed by words of honest commendation for the magazine's coverage of the news — and not infrequently with an order for a bundle.

Not all of the clergymen with whom I talked have their own personal subscriptions, yet practically all knew not only about the New Look but also about an article or editorial in last week's issue! It seems the non-subscribing clergymen are still regular readers because they get copies from those who are subscribers. These are such fine examples of Christian charity that we applaud them even while surreptitiously wiping away a tear for the paid subscriptions we're missing.

To the clergymen who have ordered weekly bundles go our very real thanks. Each of you, I know, feels that what you did was small and inconsequential. Many of you wondered why we would go to the trouble and expense of telephoning long distance. Well, all the orders add up to about 3,000 copies — per week. There is your answer.

To further increase circulation we recently sent each subscriber a set of three special rate subscription invitation cards. If you received a set please don't fail to sign the cards and give them to three selected friends. It may well be that one or more will be sufficiently intrigued by what the cards (and you) have to say about *THE LIVING CHURCH* that they will send us a subscription order.

The end result of any such project can exceed even wild expectations if enough individuals believe that their little bit of participation is important enough to be made. Witness the increase in the number of *THE LIVING CHURCH*'s bundles!

G. W. BURCKHARDT

BOOKS

Continued from page 5

Press edition of the Liturgy of St. John Chrysostom. Contains daily Matins and Vespers for Holy Week, together with Vespers for Easter Day. In the course of these services the dramatic ceremonies of Good Friday — setting up the Cross, removal of our Lord's body from the Cross, and reenactment of His burial — take place.

This edition contains Greek and English texts on facing pages, with rubrics in red. Typography is careless in spots, but not enough so to interfere with general serviceability. Print is a bit small for dimly-lighted churches. But volume is convenient, pocket-size, and in general should prove a usable and handy guide.

Orthodox Easter came this year May 6th.

TOO LATE THE PHALAROPE. By Alan Paton. A Signet Book. New American Library. Pp. 190. On the newsstands, paper, 35 cents.

The paperback edition of the well-known novel by Alan Paton, reviewed in *THE LIVING CHURCH* of August 30, 1953.

Books Received

KEY WORDS OF THE BIBLE. A New Guide to Better Understanding of the Scriptures. Edited and arranged by Albert N. Williams. New York: Duell, Sloan & Pearce; Boston: Little, Brown. Pp. 268. \$4.

ALBERT SCHWEITZER: MAN OF MERCY. By Jacquelyn Berrill. Illustrated with drawings by the author and with photographs. Dodd, Mead. Pp. 200. \$3.

SELECTED LETTERS OF JOHN WESLEY. Edited by Frederic C. Gill. Philosophical Library. Pp. viii, 244. \$4.75.

THE WATERS OF MARAH. The Present State of the Greek Church. By Peter Hammond. Macmillan. Pp. ix, 186. \$4.75.

THE LIFE OF THOMAS CRANMER. By Theodore Maynard. Regnery. Pp. xii, 242. \$4.50.

THE PRESBYTERIAN ENTERPRISE. Sources of American Presbyterian History. Edited by Maurice W. Armstrong, Ph.D., Lefferts A. Loetscher, Ph.D., Charles A. Anderson, M.A. Westminster Press. Pp. 336. \$4.50.

THE STORY OF THE PRESBYTERIAN CHURCH IN THE USA. By Benjamin J. Lake. Westminster Press. Pp. 126. Paper, \$1.

RELIGION, MORALITY, AND LAW. By Robert E. Fitch, Arthur L. Harding, Wilber G. Katz, Joseph D. Quillian, Jr. Edited with an introduction by Arthur L. Harding. Dallas: Southern Methodist University Press. Pp. xi, 109. \$3.

ALL THE BOOKS OF MY LIFE. By Sheila Kaye-Smith. Harpers. Pp. 191. \$3.

GIVE AND TAKE. By Herman C. Ahrens. Friendship Press. Pp. 163. Cloth, \$2.50; paper, \$1.25.

EUCCHARISTIC WORSHIP AND LIVING. Leader's Guide. A course based on Chapter Seven of *The Worship of the Church*, Volume IV in *The Church's Teaching*. Seabury Press. Pp. 32. Paper, 50 cents.

THE STATE IN THE NEW TESTAMENT. By Oscar Cullmann. Scribners. Pp. ix, 123. \$2.50.

TO WHOM SHALL WE GO? By D. M. Baillie. Together with a Biographical Introduction by John Dow. Scribners. Pp. viii, 199. \$3.

PEOPLE and places

Appointments Accepted

The Rev. Ned Cole, who has been rector of Grace Church, Jefferson City, Mo., will on September 1st become dean of Christ Church Cathedral, St. Louis, Mo.

In addition to serving the diocese of Missouri as a member of council and of the cathedral chapter, he has served as dean of the west convocation and as a deputy to General Convention. He has conducted a television program known as The Pastor's Study and has been active in the Missouri Council of Churches.

The Rev. Robert W. Cromey, who was recently ordained deacon, is now curate of Christ Church, Bronxville, N. Y. Address: 54 Sagamore Rd., Bronxville.

The Rev. H. Sheldon Davis, formerly chaplain of Quintard House at the Memphis Medical Center in Tennessee, is now rector of Quintard Memorial Parish, Tipton County, Tenn. Address: St. Matthew's Rectory, Covington, Tenn.

The Rev. J. Ralph Deppen, rector of St. Elizabeth's Church, Glencoe, Ill., will on September 1st become canon missionary of the diocese of Chicago, with special care of the rapidly expanding missionary program of the Church in the northern part of Illinois. During the past year the diocesan budget for missionary expansion has been increased by one-third.

Fr. Deppen, who has served in several diocesan departments, is now chairman of the editorial board of the diocesan department of promotion.

The Rev. Morris W. Derr, who has been serving St. George's Church, Louisville, is now serving St. Stephen's Church, Latonia Station, Covington, Ky. Address: 212 E. Thirty-Ninth St., Latonia Station, Covington.

The Rev. Keith A. Druley, formerly curate of St. Luke's Church, Long Beach, Calif., is now vicar of St. Clement's Mission, San Clemente, Calif. Address: 190 Aragon Ave., San Clemente.

The Rev. John H. Edwards, formerly vicar of St. Luke's Church of St. Martin's Parish, New York, is now in charge of St. Stephen's Church, Winston-Salem, N. C. Address: 1104 N. Highland Ave.

The Rev. Leland L. Harrison, formerly assistant of St. Paul's Church, Troy, N. Y., is now rector of Grace Church, Waterford, N. Y. Address: 36 Third St.

The Rev. William R. Hill, who has been serving Trinity Church, West End, Birmingham, Ala., is now serving St. James' Church, Fairhope, Ala. Address: St. James' Church, Box 535, Fairhope.

The Rev. Frederick B. Jansen, who has been serving as rector of the House of Prayer, Newark, N. J., will be chaplain of Wallkill State Prison, Wallkill, N. Y.

The Rev. M. Richard MacDonald, dean of the Cathedral of St. Luke, Ancon, C.Z., is leaving the Isthmus after four years there, to become rector of Grace-St. Luke's Parish, Memphis, Tenn. Ad-

dress: 253 Lemaster St., Memphis 4.

Dean MacDonald's resignation became effective May 15th. The former dean, his wife, and their two small children were planning to join their two older children, at school in the United States.

The Rev. John McTammany, who has been in charge of St. John's Church, Knoxville, Tenn., is now in charge of Grace Church, Orange Park, Fla. Address: Box 134, Orange Park 1, Fla.

The Rev. Wiley W. Merryman, formerly curate of the Church of the Holy Spirit, Lake Forest, Ill., is now curate of Christ Church, Short Hills, N. J. Address: 52 Hobart Ave.

The Rev. David Barbour Mulford, formerly curate of St. John's Church, Getty Square, Yonkers, N. Y., and chaplain to Episcopal Church students at New York University, will become rector of St. Paul's Church, Georgetown, Del., about the middle of June.

The Rev. Mr. Mulford served in the infantry in World War II, both in Europe and the South Pacific. His wife, a schoolteacher, has been a violinist with the Orchestral Society of Westchester County.

The Rev. A. Paul Nancarrow, formerly curate of St. James' Church, Sault Ste. Marie, Mich., is now vicar of the Church of the Ascension, Ontonagon, Mich., and St. Mark's, Ewen. Address: Houghton Ave., Ontonagon.

The Rev. G. M. Ottsen, formerly of Trinity Church, Wahpeton, N. Dak., and Breckenridge, Minn., is now rector of Grace Church, Columbus, Nebr., and Holy Trinity, Schuyler. Address: 2216 Twentieth St., Columbus, Nebr.

The Rev. Ivan H. Partridge, formerly curate of St. Luke's Church, Montclair, N. J., will on August 1st become rector of All Saints' Church, Glen Rock, N. J. Address: 105 Berkeley Pl.

The Very Rev. Mainert J. Peterson, formerly archdeacon of Colon, Republic of Panama, is now dean of the Cathedral of St. Luke, Ancon, C.Z.

Dean Peterson, a native of Jersey City, N. J., sang in the choir of Trinity Church, Wall St., New York, as a boy. Before preparing for the priesthood, he taught music in the public schools of New Jersey. With his wife, also a talented musician, he has continued this interest in music, presenting choir guild concerts and conducting a religious radio program. (All this in addition to his many civic and Church activities.)

The Rev. Robert R. Read, who has been serving as rector of Holy Trinity Church, Ukiah, Calif., is now vicar of St. Paul's Mission, Crescent City, Calif. Address: Box 414, Crescent City.

The Rev. Mr. Read organized the mission at Crescent City about eight years ago, while he was rector of Christ Church, Eureka, Calif.

The Rev. Frank W. Robert, formerly rector of Christ Church, Covington, La., will on July 1st become curate of Grace Church, New Orleans. Home: 5518 S. Galvez St., New Orleans 15; office: 3700 Canal St., New Orleans 19.

The Rev. Albert J. Sayers, who has been serving as rector of All Saints' Parish, Anchorage, Alaska, has resigned this work, effective August 1st, and will in fall become the first resident vicar of St. Andrew's Mission, Petersburg, Alaska.

Fr. Sayers will take his regular furlough, spending part of his time in summer session at St. Augustine's College, Canterbury, England, and in a tour of the British Isles. He served as rector of All Saints' for six years, during which time the parish grew from 300 baptized persons to almost 1,000 baptized persons.

The Rev. Dr. Frederick A. Schilling, formerly professor of New Testament and Biblical theology at the Church Divinity School of the Pacific, Berkeley, Calif., will in July become rector of St. Paul's Church, Bakersfield, Calif. Office address: 2216 Seventeenth St., Bakersfield.

Dr. Schilling, a specialist in Pauline and Johannine studies, is a familiar figure on the faculty of clerical and lay conferences. He is secretary of the board of examining chaplains for the province, and has been interested also in interchurch relations.

The Rev. Alfred R. Shands, III, formerly curate of Calvary Church, Hillcrest, Wilmington, Del., has been assigned by the Cathedral of St. John the Divine, New York, under the direction of the dean and cathedral chapter, to do research in the contemporary European developments of the liturgical movement.

The Rev. Mr. Shands will spend a year abroad,

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associating himself with centers of the liturgical movement. His present itinerary includes Neuilly, France; two abbeys in Belgium; the liturgical institute in Trier, Germany; the Abbey of Maria Leach on the Rhine; the Abbey of Klosterneuberg; and finally England. The material will eventually be made available to the Liturgical Commission of the Episcopal Church.

The Rev. Benjamin B. Smith, formerly curate of St. Luke's Church, Mountain Brook, Ala., is now vicar of St. Andrew's Mission, Mobile, Ala. Address: 1946 Neshota Dr., Apt. 15 F.

The Rev. John C. Tierney, formerly rector of Christ Church, Cape Girardeau, Mo., and dean of the south convocation of the diocese of Missouri, will on July 15th become rector of Holy Trinity Church, Thermopolis, Wyo.

The Rev. Alan Walbridge, formerly curate of Christ Church, Hudson, N. Y., is now rector of Trinity Church, Gouverneur, N. Y., in charge of the church at Fine.

Armed Forces

Chaplain (Major) Eric I. Eastman, formerly addressed at Fort Devens, Mass., may now be addressed: Office of the Chaplain, Camp Drum, N. Y.

Resignations

The Rev. John E. Bailey, rector of All Saints' Church, Glen Rock, N. J., will retire from the active ministry on August 1st.

The Rev. Clarence Franz has resigned as rector of St. Paul's Church, Bakersfield, Calif.

The Rev. Canon David E. Gibson, founder and director of the Episcopal Church's famed Cathedral Shelter, has retired after a long ministry to Chicago's poor and homeless.

Fr. Gibson's work began when, as a layman,

he devoted all his spare time to the city missions work of the cathedral. Eventually "his vocation was interfering with his avocation," and he retired from business in order to enter the ministry. Many of the men who came to him for help were parolees, and Fr. Gibson made a special study of their problems.

The Very Rev. Dr. Sidney E. Sweet, dean of Christ Church Cathedral, St. Louis, Mo., will retire on September 1st.

Change of Address

The Rev. Edward Leonard, retired priest of the diocese of Milwaukee, may be addressed: St. John's Home, 1222 N. Cass St., Milwaukee 2.

Depositions

Daniel Gaucclair, presbyter, was deposed on May 11th by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Marriages

The Rev. Harold Nicholas, rector of St. Mary's-of-the-Harbor, Provincetown, Mass., and Mrs. Dorothy Lord, of Chatham, N. Y., and Carmel, Calif., a divorcee, were married on May 11th in Phillips House of Massachusetts General Hospital. The bride had suffered a broken leg and was a patient there. The marriage was performed with the permission of Bishop Nash of Massachusetts by the Rev. Dr. S. Whitney Hale.

Laymen

Mr. Frederick E. Hasler, internationally known Churchman, has been elected churchwarden by

the vestry of Trinity Church, Broadway and Wall St., to replace Dr. Stephen F. Bayne, who recently resigned.

The Living Church Development Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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POSITIONS OFFERED

WANTED: An elementary teacher for grades four and five. Church boarding and day school for girls. Age limit forty-five. To begin September. Reply Box M-332, The Living Church, Milwaukee 2, Wis.

WANTED: Trained, experienced Director of Christian Education for large, well-known, mid-city Eastern parish to work in Church School with Parents, Teachers, Pupils, using Episcopal Church Fellowship Series; and work with youth groups. Reply Box M-338, The Living Church, Milwaukee 2, Wis.

WANTED: A supply priest for July in a medium-sized Catholic parish on the East coast. Rectory available for use if desired and stipend. Requirements: Two Sunday Masses; emergency sick calls; confessions by appointment. Reply Box C-337, The Living Church, Milwaukee 2, Wis.

CASEWORKER with professional training for Church foster home agency, Member CWLA, psychiatric consultation, salary open. St. Mary's Home for Children, 65 East Huron Street, Chicago 11, Illinois.

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THE LIVING CHURCH

The Living Church

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Peculiar Problems

A Northerner, I moved to South Carolina 18 years ago. Here I found a refreshing lack of smug class-consciousness, a complete absence of anti-Semitism and an attitude of interested hospitality toward the foreign born. The strange phenomenon of legal segregation seemed to be balanced, paradoxically enough, by understanding, love, and mutual responsibility between the races. The Church was acutely and prayerfully aware of the special problems of her Negro members.

During the years of my residence here, I have seen the status of the Negro advance economically, in education, and in essential dignity.

Now a new and difficult problem has come up and speaking as a Churchwoman I wonder whether my fellow Churchpeople in other parts of the country realize how much the prevailing spirit of judgment is hampering its solution. We, who are earnestly praying for guidance, sometimes find it hard to hear the "still, small voice" because of the noisy witch hunt which seems to be going on about us. Remembering that Christ is the judge of each of us, will not our fellow Episcopalians in other sections join us in prayer that the Holy Spirit will give all of us, everywhere, the solution of our peculiar problems and lead us together into the way of truth?

(Mrs.) MARY LOUISE MARFIELD QUINCY
Sumter, S. C.

Other Side of the Fence

Although not a subscriber to your magazine, I happened to see and read with interest,

the article [L. C., April 8th] by the Rev. Edward B. Guerry regarding segregation in the South. Having just returned from a trip to Virginia, and having had the whole problem on my mind and heart for some time, I feel compelled to answer Dr. Guerry's article "from the other side of the fence."

May I say that I do not speak as an "outsider" to the problem, but as one who is highly cognizant of the complicated historical, cultural, economic, and social facets of the whole picture, being as Paul put it, "a Pharisee of the Pharisees." I was born and raised in the South, with my ancestral home being Virginia.

First of all, please do not make the mistake of thinking that Dr. Guerry is necessarily speaking for the majority of Southern lay-Episcopalians. I was astonished to find on my recent trip to Virginia that a very great majority of the people with whom I discussed the problem (most of them lay-Episcopalians) seemed to be, if not ardently in favor of integration, at least accepting the idea, and realizing that the "handwriting was on the wall." The thing that worried them the most was not that segregation was on the way out, but that the North, or the courts, or the NAACP might put too much pressure on the South to conform to the Supreme Court's decision too fast, thereby causing a great deal of trouble, violence, and bloodshed. They counselled patience, understanding, and wisdom — but not an end to integration! Although it may seem almost impossible to believe, I found that my own contemporaries — under 30 — consider the whole issue as something of a "tempest in a teapot!" They realize that an era in the South's history is ending, and that with it will go segregation — Supreme Court or not — and thus feel that non-segregation in the South is only a matter of time. Indeed, this is *not* the South of 1896!

Dr. Guerry makes the usual Southern segregationist mistake of setting States' rights over and above civil rights — certainly the

Constitution-makers of our nation did not intend its system of checks and balances to enable any segment of our governmental machinery — federal or state — to deprive any citizen of rights and privileges that it is assumed are the rights and privileges of the rest of the citizens! It is interesting to note that although Dr. Guerry denies the federal courts the power to "legislate" in favor of integration, he does not deny that power to the States' courts to "legislate" against integration!

Again, Dr. Guerry states that we have a government of, by, and for the people, and he says that the question is *who* shall make the decisions of the how and when of integration. Indeed, who? Only White Southerners? Or do Negro Southerners have something to say? And how about the rest of the nation which, contrary to what some Southerners say, is vitally concerned with and affected by Southern segregation?

Finally, Dr. Guerry seems to think that love rules out "force" or power, and that as Christians we are all constrained to "respect" convictions that are not Christian. Insofar as love and force are concerned, Dr. Guerry should read Paul Tillich's book, *Love, Power, and Justice*.

I for one see nothing in the Christian Faith which says that love necessarily rules out the possibility of force and power. Furthermore, I cannot agree that as a Christian I am obliged to "respect" a conviction that I despise as un-Christian, although I do not say that I despise those *people* who hold those convictions. That is where love enters in. As regarding the pronouncements of the National Episcopal Church in its General Convention, etc., Dr. Guerry is, I trust, aware that just because some Episcopalians do not accept those pronouncements, this does not make those pronouncements any less Christian, nor those who oppose them any more Christian!

(Rev.) JOHN B. KELLEY
Monroe City, Mo. Rector, St. Jude's



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(Continued on page 16)

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

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(Continued from page 15)

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Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

SPRINGFIELD, MASS.

CHRIST CHURCH CATHEDRAL 35 Chestnut St.
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to
July 1-MP 7, HC 7:10; July and AUG MP 7;
HC 7:10 Tues, Wed, Thurs, Fri only.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga
Rev. Daniel Corrigan, D.D.
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;
C Sat 4-5, Sun 9:30-10

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

The Living Church

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S

3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by
appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.
Organ Recitals Fri 12:10. Church open daily for
prayer.

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS'

Rev. C. A. Weatherby
87th St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS'

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10

THE PARISH OF TRINITY CHURCH

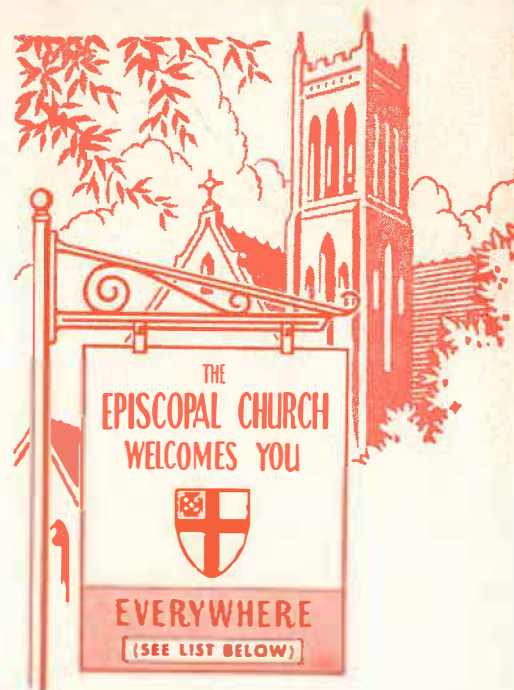
Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays



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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

HAVELOCK, N. C.

ST. CHRISTOPHER'S ("Serving the Marines")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 10
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC 11

SANFORD, N. C.

ST. THOMAS' 312 N. Steele St.
Rev. Joseph Hayworth
Sun 7:30 HC, 9:45 & 11 MP, 11 HC 1 S; Thurs 10
HC; HD as anno

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at Walnut
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD 10;
Open daily.

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

FOND DU LAC, WIS.

CATHEDRAL CHURCH OF ST. PAUL
Sun 7:15 MP, 7:30 HC, 10:30 HC; Weekdays
(ex Mon) 7, 7:15, 5; Wed 9