

# The Living CHURCH

April 3, 1960

25 cents

Special Report:

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Society  
For College  
Work**



The Rev. Richard Stott, celebrant, and Miss Carol Alton, class of '59, Cornell University, organist, at Sunday Eucharist, in Anabel Taylor Hall.



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## Preparing for Easter

**H**ow will you make your lesson for this Passion Sunday fit the experiences which your pupils will be having in your parish in the next two weeks? There will be palms next Sunday, and flowers on Easter, and in-between a presentation of Maundy Thursday and Good Friday, in which your children will perhaps have some part. Clearly the Church school must give a prelude to these, some meaning related to the children's understanding, or they will pass through the events aware only of the externals.

There is first the problem of the timing of the events, and the use of the great amount of Scripture material involved. Nearly one-third of the bulk of the Gospel narrative deals with events in or around



Holy Week. No matter what text you are using, surely you would hope to prepare your children to share in the annual observances, the folkways of their people, in the parish where they are working out their Christian life.

There is next the problem of how to present this for children of different ages. How much can we give to the primary ones, and in what way can we teach the older ones?

For older pupils, say fourth grade and up, the first inclination might be to help them appreciate the order of events in these crowded days. We can make a list of everything in order, so far as we can piece the story together from the Bible accounts. You need not take the trouble to work this all out for yourself because it has been done by others, and you can find lists in convenient books, if not in your text. Ask your rector.

The movements of our Lord on Monday through Wednesday are conjectural, but we know that he went to the Temple each day from Bethany. For these, and the other days, the important matter is the feeling and emotional atmosphere that surrounded Him. Surely you can present, in your own way, the sense of crisis and of impending pain. Even though we all know the story, we can try — as the Church has for centuries — to live through the emotions, and thereby enter into the meaning of the Atoning Death.

How to present this is a teaching problem. Timing? The list mentioned will

help. Places and movement? This might well be done by a sketch of Jerusalem and the neighborhood. It need not be too accurate. The main idea is to show it in relation to the Holy Land, with the road down the river from the north, and the location of Bethany, just east of Jerusalem. If your pupils should each make a copy of the local map, freehand, they might add to it, with a crayon line, the probable route of the Palm procession and the trip into the city each day after. This is usually shown as swinging to the south of the city, and entering by a gate at the southwest, then up, through the city, to the hill where the Temple stood. You might add next week a place for the possible location of Mount Calvary. All this will help the eye-minded.

This would be helpful, but still only external, the frame for the realities. What can you add that goes deeper? Perhaps a talk about the darkening plot and the menace. You might make two lists mentioning the friends of Jesus: the Twelve, His neighbors from Galilee, Martha, Mary, and Lazarus, at whose home in Bethany He lodged. Not many others.

The other might list His enemies, now increasing in hatred and attack: the Pharisees, the Temple officials. Can you help the pupils to sense their animosity, their plotting? How about Judas Iscariot? And Jesus knew all about it.

Try — if you feel you can do it without irreverence — to have the class think how Jesus was feeling all this time toward His enemies, about Judas, about the whole world. Don't tell them too much; they may find a few words and these will be their own.

Now we may offer Palm Sunday, as the last joyous demonstration of those who loved Him (and the Jerusalem crowd who hoped for the Promised One). "Next Sunday shall we try to take our part in that crowd, and show how we feel when we wave our palms?"

The Crucifixion and the Resurrection, the two great days through which we shall live, will have to be presented to our class, too. You can't do it fully, but you can try to give the feeling, along with the factual events. And you know that you, and every teacher, will be doing this for the Church's children every year of their lives, with increasing depth of meaning.

For the littlest ones? This calls for rare judgment. If you are not merely to give the externals, but will strive to think what courage, love, and joy may mean to a child, it will be given you in that hour what to say.

# The Living CHURCH

Volume 140      Established 1878      Number 14

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

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## THINGS TO COME

### April

- 3. Passion Sunday
- 10. Palm Sunday
- 11. Monday before Easter
- 12. Tuesday before Easter
- 13. Wednesday before Easter
- 14. Maundy Thursday
- 15. Good Friday
- 16. Easter Even
- 17. Easter Day
- 18. Easter Monday
- 19. Easter Tuesday
- 22. Convocation of the district of Eastern Oregon, St. Andrew's Church, Prineville, Ore., to 24th
- 24. First Sunday after Easter
- 25. St. Mark

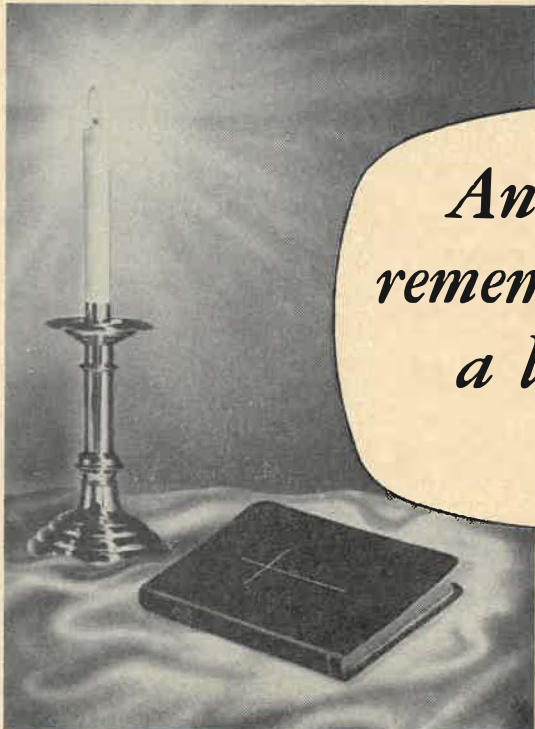
**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

**PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of photographs.

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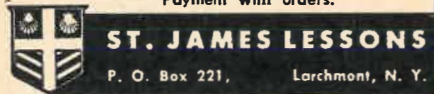
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**LETTERS**

(Most letters are abridged by the editors.)

**Church's Ordained Men**

Chaplain Crosson's letter in the February 28th issue is most timely. The American Church Union is being called upon increasingly to assist in the placing of clergy. There is a well marked tendency throughout the Church to ignore the entire question of utilizing present man power within the ranks of the ordained clergy. Large sums are spent to train men in seminaries but the very inadequacy of the training in some of these institutions fails to equip the men for a useful ministry. In the face of this there seems to be little disposition to aid and help such men once they have been ordained. The tendency is to follow the easier course of forcing them out and supplanting them with new graduates from the same institutions.

I have been amazed in attempting to assist in the matter of clergy placement to find how many vestries are now setting an age limit of 45 when they consider a new pastor. This is working an undue hardship on well-trained men and certainly indicates a lack of understanding of the value of experience.

There is a further and most distressing fact apparent in the mail arriving at the ACU office regarding assistance in the matter of



clergy placement. Let it never be thought that the spirit of tolerance is general in the American Episcopal Church. Too many bishops have summarily dismissed men whose convictions were in a more Catholic direction than those of their Ordinary. The men are bidden to find work "on their own" and usually are not able to get a satisfactory recommendation. Understandably, other bishops hesitate to take men without recommendations.

A hearty "Amen" to all that Colonel Crosson has written. The Church, officially, ought to give serious consideration to this entire question.

(Rev. Canon) ALBERT J. DUBOIS  
Executive Director  
The American Church Union  
New York, N. Y.

**ACU CYCLE OF PRAYER**

April

3. St. George's, Englewood, Colo.
4. Church of the Good Shepherd, Kansas City, Mo.
5. St. George's, Utica, N. Y.; St. Andrew's, Buffalo, N. Y.; St. Simon's, Brooklyn, N. Y.; St. Philip's, Gascons, Quebec, Canada
6. St. John's, Bisbee, Ariz.
7. The Rev. Henry G. Raps, Ventnor, N. J.
8. Convent of St. Helena, Newburgh, N. Y.; the Rev. Francis C. Lightbourn, Milwaukee, Wis.; St. Mary's, Culver City, Los Angeles, Calif.
9. Trinity, Cliffside Park, N. J.; St. Andrew's, Birmingham, Ala.; Church of the Holy Nativity, The Bronx, N. Y.

**Punishment**

From your editorial "Capital Punishment" [L.C., March 13th], I quote:

"What is important is that justice be deliberate, civilized, and dispassionate."

From the teachings of our blessed Lord (Matt. 18:6) I quote:

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Jesus used the word "offend" — surely not nearly as terrible as "rape" and "murder"!

(Rev.) VINCENT REES BROWNE  
Rector, Grace Church

Ridgway, Pa.

**Auditor's Statement**

**LIVING CHURCH RELIEF FUND**

March 18, 1960

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, 1959, 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, 1959, 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, published, and distributed in 1959 . . . . .	\$ 3,032.90
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	3,562.78

Donations received and distributed from November 1, 1914, to December 31, 1958, as reported in our letter of May 12, 1959 . . . . .

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No charge was made against the donations collected for expenses incurred by THE CHURCH LITERATURE FOUNDATION, as publisher of THE LIVING CHURCH, in the collection and distribution of the funds.

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# BOOKS

## A New Installment

**THE THRESHOLD OF CHRISTIANITY.** Between the Testaments. By **Lawrence E. Toombs.** Westminster Press. Pp. 96. \$1.50.

In *The Threshold of Christianity* Lawrence E. Toombs, who is associate professor of Old Testament at Drew Theological Seminary, deals with that period in biblical history covering roughly the events underlying the Apocrypha.

He has provided a readable account of a period important for the proper understanding of the New Testament. Dr. Toombs, in addition to his scholarly competence, has a knack for the vivid and arresting phrase, as he describes the Maccabean revolt, the origin of the Pharisees and Sadducees, the emergence of apocalyptic literature, and other phenomena of Jewish life in inter-testamental times. A chapter on the Dead Sea community is included.

*The Threshold of Christianity* is a new installment in "Westminster Guides to the Bible" — handy, inexpensive volumes addressed to educated laymen. It should meet a real need.

FRANCIS C. LIGHTBOURN

## In Brief

**WILLIAM R. HARPER'S "ELEMENTS OF HEBREW BY AN INDUCTIVE METHOD."** Revised by **J. M. Powis Smith.** University of Chicago Press, 1959. Pp. xiv, 204. Paper, \$1.50. **WILLIAM R. HARPER'S "INTRODUCTORY HEBREW METHOD AND MANUAL."** Revised by **J. M. Powis Smith.** University of Chicago Press. Pp. xiv, 269. Paper, \$1.75. Dr. J. M. Powis Smith's revision of some years ago of an old standby, once again available and in paperback.

## Books Received

**BIBLE STORIES RETOLD FOR ADULTS.** By Dorothy Mallett Slusser. Westminster Press. Pp. 128. \$3.

**WEEK OF THE CROSS.** By Will Sessions. Bethany Press. Pp. 96. \$2.

**FAITH ACTIVE IN LOVE.** An Investigation of the Principles Underlying Luther's Social Ethics. By **George Wolfgang Forell.** Augsburg Publishing House. Pp. 198. Paper, \$2.

**REVIVALS OF THE OLD TESTAMENT.** By C. E. Autrey, Professor of Evangelism, Southwestern Theological Seminary, Fort Worth, Texas. Zondervan Publishing House. Pp. 160. \$2.95.

**GOD AND MAN IN WASHINGTON.** By Paul Blanshard. Beacon Press. Pp. 251. \$3.50.

**COUNSELLING THE [ROMAN] CATHOLIC.** Modern Techniques and Emotional Conflicts. By **George Hagmaier, C.S.P.,** and **Robert Gleason, S.J.** Sheed & Ward. Pp. xiv, 301. \$4.50.

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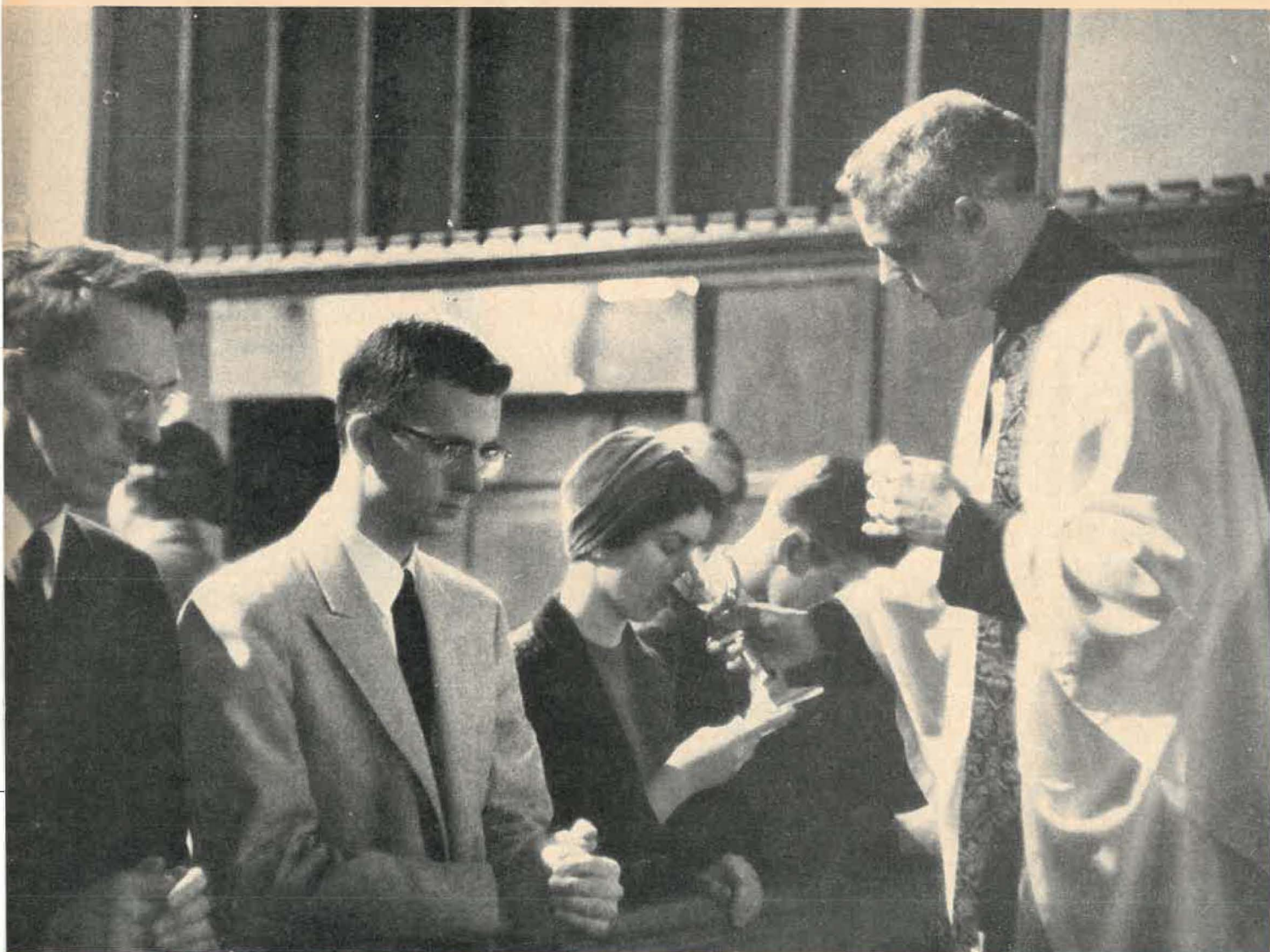
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The Rev. John T. Whitney, rector of St. Andrew's Church, State College, Pa., administers communion to students of Pennsylvania State University.

**O** God, who hast guided us from generation to generation and hast given us a responsibility for growing minds and a lively faith in the schools and colleges of our land; we offer thee our humble and hearty thanks for the good works of the Church Society for College Work and pray thy continued blessing on its members and purposes in the years to come; through Jesus Christ our Lord. Amen.

Prayer by the Rev. Robert N. Rodenmayer, S.T.D., professor of pastoral theology, Church Divinity School of the Pacific, Berkeley, Calif.

# The Living Church

Fifth Sunday in Lent  
April 3, 1960

For 81 Years:  
A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## The Cross And The Campus

The campus

— a great missionary field of our day —  
white to the harvest and in danger of blight

by Bill Andrews



Chapel of University of Redlands in California  
From the broken communities, a call to the Church.

A freshman girl mopes dateless on Friday night. The library offers refuge from the light and music issuing from the gymnasium, and refuge, too, from a tear-stained solitude in her dormitory room. But the words of dead men compressed in dusty books cannot reach her through the tangled emotions produced by rejection by the boys and by separation from her home.

A sophomore boy washes his hands at the filling station after he fills the last tank of gas and punches his time card. "I'm too tired to hit my books tonight," he thinks. "If I go home, Mom will be pestering me to clean up my room and not turn the record player on too loud." He is a commuting student, living at home, taking the bus to college, to job, back home, in a grinding three-fold tension of roles as child, student, employee.

A graduate student corrects the last of 100 examination papers for the Algebra I course, glowers at the speeding clock, and pulls down a textbook—beginning his first real study of the day at 8:30 p.m. In the next room a baby wails. After the baby quiets down the student's wife returns to the living-room-dining-room-study of their apartment in Diaper Row and begins to scratch with a dull pencil on the insoluble mathematical problem of the family budget.

The college's junior instructor in English literature puts down his hammer after nailing wallboard on the inner wall of the suburban shell house, sinks into a battered leather chair, and reflects upon the latest news from the dean—that the junior instructor, whose doctoral dissertation on the Cavalier poets is all but complete, will for the next two quarters be teaching American Literature I and II, and a course in modern drama.

In the well-furnished and well-mortgaged home of the associate professor of economics, a family council of despair is in session. On the living room table lies the bulky

## Quarter Century Mark

The National Council of the Episcopal Church, at its February meeting, requested me to name May 1, 1960 (the second Sunday after Easter and the feast of Saint Philip and Saint James, Apostles) as a day of observance of the 25th Anniversary of the Church Society for College Work, a day of appreciation for its services in the past and yet to come, and a day of dedication to the continuing mission of the Church within the colleges and universities of this land.

I am happy to comply with this request and urge you and the people and clergy of your diocese to join in this day of observance, appreciation, and dedication. For a quarter of a century the faithful members of the Church Society for College Work have been useful servants of the Church and the universities alike and have helped to make a reality of that for which we are instructed to pray, "that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound." True religion and useful learning, these two are inseparable, and our prayers on May 1st should be for the universities, colleges, and schools of the nation as well as for the Church's society that has so faithfully witnessed to this truth.

(Most Rev.) ARTHUR LICHTENBERGER  
Presiding Bishop

manuscript of his *magnum opus* "Recent Developments in Price Determination in International Trade." Clipped to it is an editor's rejection letter—the fourth acquired by this manuscript. "But, dear," his wife says, "the department head knows you are a fine teacher. His wife

told me so at the Faculty Club tea Tuesday. You've earned respect and affection, and that is what proves your worth." The associate professor explains for the 15th time, "If I don't publish, I don't get a full professorship, and I may very well be encouraged to resign."

At 10 that night the college president turns to his wife and says, "Suzanne, I want you to hear what I propose to tell the board . . ." and reads into unlistening ears an impassioned plea for budget, staff, buildings, and a free hand to make administrative reforms. Halfway through, his wife interrupts to say, "John, don't forget to call Mrs. Crawford." A little alarmed at his own forgetfulness, the president picks up the phone, gets his number and begins the old, smooth, respectfully hearty pitch of the professional money raiser speaking to an elderly, wealthy person whose will is still subject to change.

At 11, across the street from the campus, the last students have straggled out of the Episcopal Church's college work center. A tired chaplain takes off his collar, pours his fifth cup of coffee since dinner, and tries to collect his thoughts about a long day. It began with Holy Communion at 7:00. It moved on to breakfast with a group of students. The morning was filled with correspondence—"Dear Fr. Jones, you will be glad to know that Mary Smith of your parish is taking an active part in our campus activities . . ."; with a visit to the dean of women who may possibly be talked out of expelling a girl who forgot to get back to her dormitory Wednesday night; with chats in the coffee shop and faculty offices and under the budding trees of the quadrangle.

The afternoon calls at the infirmary were many, and the chaplain was late getting back for the coffee hour at the Church center where, lately, the commuting students have begun to drop in after classes for refreshment and conversation before scattering to their homes and jobs.

After supper came Evensong, a confirmation class, and, finally, three tense sessions of personal counseling with emotionally upset students.

The sleep that finally comes to chaplain and freshman, commuter and president, grad student and professor, is a quiet pause before a new dawn, new heartaches, and new tasks.

This slice of campus life is designed to prepare the way for the information contained in the following pages of the College Work Issue of THE LIVING CHURCH. It tries to state some of the range of problems and opportunities before the Church as it lives and works on hundreds of college and university campuses across this country.

As a nation, we have undertaken to revolutionize higher education. Driven by many pressures—intellectual, social, financial, and military—we have poured into under-equipped, under-staffed, under-financed colleges a tremendous overload of students, many of them ill-prepared by secondary schools.

Some of the most astute observers of the college scene today insist that

our communities of higher learning are in some respects broken, and distorted. Individual undergraduates, graduate students, faculty members, and administrators have become broken victims of a broken community. Others have learned to "play the game" by today's distorted rules and grind out months, years, and lifetimes of skillful maneuvering without either gaining or giving knowledge in proportion to their abilities.

This is not, of course, to say that all members of college and university communities are broken or frustrated—it is only to say that a very large number are.

To this broken community, which reflects the brokenness of the world, the Church is called to render a service and ministry. It is a ministry to

individuals and groups, to homesick adolescents and to learned educational philosophers. It is concerned with suicides and scientific disciplines, with the ignorant and with the one-sided specialist, with the hunger of bodies and the hunger of minds and the hunger of souls.

The college campus is one of the great missionary fields of our day—white to the harvest and in danger of deadly blight. The calling of the whole Church to warm-hearted and well-considered ministry to colleges and universities is the central mission of the Church Society for College Work.

The details of the story of that society's past achievements, present work, and future hopes is the subject of the pages that follow.



# The Society's Ministries

One of the great trends of our time is the way in which the foreign has become domestic, the strange has become familiar, the remote has become immediate. "Foreign" missions are seen increasingly as missions to a closely neighboring part of one frighteningly small world. "Pure science" has become a household appliance. Problems which recently seemed only a cloud on the horizon are the major issues of the day.

The Church Society for College work only 25 years ago blazed a trail to a new missionary area — the college campuses. It opened thereby a pathway of concern to those religiously forgotten years of young people's lives. Even more important, it renewed an age-old and vital concern of the Church for the *whole ministry* of education. Generous Churchpeople, awakened to this new need of ministry, responded with help. A ministry to the university world was established. Yet, typical of our tempestuous times, what was until recently a higher education for the few especially able, or wealthy, has become increasingly a "must" for the many. What was recently only a blazed trail must become a major thoroughfare of missionary concern leading to our academic communities, and through them, to our national life.

It is to this task that the Church Society for College Work is currently addressing itself. The remote has become immediate. The "missionary" effort to the academic world has become a very present and personal effort indeed. It is increasingly a concern for sons, daughters, nephews, and nieces of ours and of our neighbors.

A ministry solely by ordained clergymen is far from sufficient now; soon they will

be overwhelmed by the tidal wave of students who will flood our colleges in the '60s. Through the Church Society for College Work, the resources of the lay ministry latent in the student, faculty, and administration of the academic world are being discovered, trained and utilized. The Society may well be blazing a new trail — this one leading to a new concept of missionary work which will help, through such trained laity, to renew the Church abroad as well as at home, in the home parish as well as on the college campus.

## Graduate Student Ministry

Two years ago, no American Church body had a specialized ministry to university graduate students and faculty members. Yet the numbers of these people has multiplied in recent years, and in a real sense they represent the heart of the university community.

In 1958, two men, one at Ohio State University and the other at the University of Southern California, began to pioneer the unknown field of ministry to the advanced students and faculty. A third joined them last fall, working at the University of California in Berkeley. So hopeful have been the signs of progress in this work, that other Christian bodies have already begun to follow in their footsteps.

This work has been a joint experimental project of the Church Society for Col-

lege Work and the dioceses in which the universities are located. The three men, the Rev. Michael Hamilton at U.S.C., the Rev. E. A. Vastyan at O.S.U., and the Rev. Shunji Nishi at Berkeley, were given ample resources and complete freedom to experiment and to strike wherever the need was evident.

All three men are now convinced by their experience that their ministries have opened fertile new fields for the Church in the university. For example, Chaplain Hamilton says,

"The first task is to the unchurched. To the secular person, the Church appears hypocritical, moralistic, boring, and un-informed. Our task is to inspire trust (even when friendship is unlikely), to gain intellectual respect for the Christian faith (even among those who have considered it dishonest). These people are not going to queue up for baptism!" Chaplain Hamilton tells with satisfaction of a young Ph.D. candidate, an atheist, who signed up for a retreat, "just to see what it's like." Then the atheist asked the priest if he would be removed if he failed to gain enough converts. Assured this was not the case, the graduate student said, "That's good. I think the other things you are doing here are very worthwhile."

One of this chaplain's most fruitful ventures has been a series of luncheon forums, which have attracted agnostics, atheists, Zen Buddhists, Hindus, and Moslems. Speakers of all viewpoints have taken part, and discussion has been free. Chaplain Hamilton says, "Often a professor will give a severe criticism of the Church, and the agnostics lap it up. For an hour, Christianity takes a beating. I might make a few factual corrections, but the most important thing I can witness to is the Church's willingness to listen, to face criticism, and to permit freedom of expression."

Chaplain Nishi, who formerly was dean of the Episcopal seminary in Tokyo, sees his work as "breaking down the middle wall," the wall of separation that is so high in our universities. "At a time in history when men desperately want to speak to others, as persons," he says, "the Church's ministry is to assist them to re-discover their nature as persons within community."

In the short time he has worked at Berkeley, Chaplain Nishi has held many "feet-up-and-hair-down" sessions with faculty members. He has also organized a series of monthly meetings that cut across denominational and departmental lines. He comments, "Over against the fragmentation of the modern university stands the Christian Church."

At Ohio State, where there are 6,000 graduate students, Chaplain Vastyan is fortunate in having the support of a team ministry offered by St. Stephen's parish in Columbus. Humbly but confidently, he declares,

"We haven't really affected the univer-



SC Photo

Three U.S.C. graduate students with the Rev. J. B. Shannon (left) and the Rev. Michael Hamilton  
A fertile new field for the Church in the university.

sity here — not yet. But increasingly we are in the midst of many people's lives. They are real people, related to each other in an intricate web of pressure and images, loves, confusions, demands and dreams, disappointments, sin and pain — and hope. They are the only ones who can carry the Gospel into the midst of the university.

"As clergymen, we too easily become brokers of piety, programming, and 'churchiness.' I know this temptation well. But somehow we must overcome the temptation and join the critical combat of faculty and graduate students. They are the Church's front-line troops in the university."

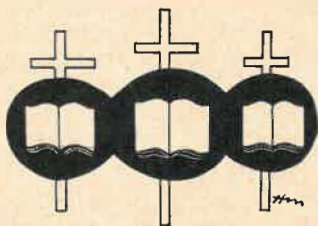
The Church Society for College Work does not pretend to know how a ministry to these front-line troops should be handled. But it is convinced that it must help the Church to learn how to do the job!

## Church Society Scholars

What does it mean to be a graduate student and a Christian?"

Three years ago the Church Society for College work posed this question to a group of competent graduate students. Each year since that time it has asked the same question of a new group of students, and has provided these students with aid to make possible a search for answers.

These students (there are currently six of them on the program) are provided with a stipend of \$500 for an academic



year to free them from work they would otherwise have to do. They are asked to try to live the answer to the question, not merely to think about it.

The support has proved to be a gift of grace — a use of the most outward and visible sign of our universities, the scholarship.

Miss Mary Nyenhuis, a graduate student at Ohio State, described her reaction to the gift:

"My first impression was that the program would never get anywhere. I knew a mastermind was smugly waiting for us to think out our 'duties,' and I wanted

desperately to wave these impressions in someone's face and demand an explanation, a set of orders, an assignment.

"But I found the impatience was necessary. For gropingly and hesitantly, we opened ourselves and mutually listened. The mutual giving and taking means the most to me, for I came to know it as the faith of a concerned community. For the first time in my life I've actually experienced what faith in Christ means.

"And I've realized that as a single Christian I am both most important to the Church's mission to the university, and at the same time least important. Only through what I actually am in my particular area can the Church function there. I suddenly feel impelled to be the Church to the graduate students with whom I attend classes and with whom I teach. Yet I am the least important, for it is really very hard so to trust Christ that one can ask, with the most cynical doubters, for meaning to the universe — and dare expect an answer. Yet the amazing part of this daring to ask is that the very act of daring is the beginning of the answer."

Other students had widely different experiences and reactions. Each made new discoveries, found new commitments, learned a new sense of urgency in communicating a Gospel they suddenly found relevant to their lives as students.

Here are some typical comments of Church Society scholars:

"I have never before asked my ordinary friends questions about belief, purpose, and relationship with such a sense of urgency or such conviction that there is an answer to these questions. Some have responded."

"I've discovered that the Church is not separate from me, but that I am the Church, as are all baptized members. When I talk of the mission of the Church, the errors of the Church, of God's grace expressed in His Church, I've discovered that what I'm really talking about is myself."

"I dreaded returning to school for another year of frustration, estrangement, and internal discontent with teaching. Through this scholarship, I have found that my work has become more bearable."

"Somehow, the Church came back into meaning for me after some 10 years of pilgrim-venturing as a social worker, nurse, teacher, student."

The present group of Church Society scholars is evenly divided between the campuses of Ohio State and U.S.C. Society staff members and graduate chaplains are frank to admit that the program has not provided all the answers they need in the new ministry to the graduate student, but they are emphatic that the insights provided by the living experience and the reports of the scholars justify the program and give hope for arrival at a more complete understanding of the problem.

## Commuter Students

The commuter student is a citizen of two worlds, the home and the university. He usually crosses the boundaries of his worlds daily.

This dual citizenship makes a real difference. In it lies one of the pressing missionary challenges of the Church's work in the universities. If the Church neglects this ministry, it neglects more than 30% of today's total university enrollment, for over a million students are enrolled in the "streetcar university"!

This was the challenge to which the Church Society responded four years ago by helping launch a research and study ministry at Wayne State University under the Rev. Canon John Shufelt. Substantial help has also been given to the Rev. James Gill to work in the various branches of Rutgers University in Newark.

Canon Shufelt has undertaken an intensive, disciplined study of the religious needs of commuter students — to be published later this year. How does the Church minister in this situation? Canon Shufelt says simply, "The usual methods of the Church's college ministry do not work."

What will work? What form of missionary response will meet the commuter's needs? First and foremost, Canon Shufelt and Chaplain Gill say, the Church must recognize and face the problem — that these needs are dictated by a curious pattern of life in the "streetcar university." We can no longer hide behind the statement that such students "are identified with their home parish." This belies their basic need.

They define the commuter as one who lives at home, not just off-campus, and this student has made no break from home or parents, nor has he any opportunity to become a member of a "shared experience" rooted in a community of learning. For him, the university community is just not there.

Yet he is a student who is "on the move." Movement is the central fact of his life; rest and quiet, whether for study or leisurely conversation, are luxuries. Time schedules prohibit the leisurely and personal contacts with teachers, with other students.

At Wayne State, 90% of the students work as well as study — some pursuing full-time jobs as well as full-time academic schedules. "These students are serious-minded," Canon Shufelt says. "They know exactly why they are in college." And with minority groups abundantly present, they share a cosmopolitan flavor.

A ministry to these students, at the commuter college, is imperative. Somehow the Church must learn to witness to the primacy and integrity of their role as students. Somehow the Church must be rooted there, in the center of the commuter's two worlds.



Wayne State University, Detroit, Mich.  
Over one million students in the streetcar universities.

## Ministry To Medical Centers

A medical center never sleeps. Chaplains must be available on a 24-hour basis, taking their turn working nights, ready to carry on a conversation at midnight as well as at noontime. The intern or resident on duty at night must understand that the Church cares for him — and that the priest is as completely involved in the community as is the physician." The Rev. Richard Young, the pioneer of chaplaincies to medical centers, thus summarizes one of the missions of the Church Society.

Fr. Young began his work 10 years ago in the Chicago Medical Center, and only in the last four years has the Church Society added a relatively small amount to the total budget of Bishop Anderson House.

But through the Society's help, new work has begun. The Rev. Graham Pulkingham has become an integral part of the life of the University of Texas Medical School at Galveston. In Houston, the Rev. Lane Denson serves as chaplain at the Texas Medical Center and at Rice Institute. The Rev. Nathaniel Whitcomb began work two years ago at the Harvard Medical School in Boston.

"This is not a ministry of programs or gimmicks," Chaplain Whitcomb writes, "for that would deny their need for genuine encounter with the truth of God in Jesus Christ. That truth must be com-

municated through the dialogue of the Church with the world — and though this is only one area for that dialogue, this is a ministry in which we can affirm Life, give hope and mark the beginning of that wholeness made possible through our Lord.

"This is a ministry in depth — and I am bold to say that now! One somehow dares to say it — when a physician stops to describe his plan of care for a patient, and then asks if he has made the right moral choices . . . when another doctor says, 'The real issue for us as Christians is the Cross, isn't it?' . . . when a Jewish medical student who went through a long, frightening illness a year ago now asks, 'What do you have to believe about Jesus Christ?'

"When one's daily life is filled with such experiences, he does dare to say that some-

how, by the Grace of God and in spite of his weaknesses, these people have *heard* the Word of God, that in some way they know that 'the tabernacle of God is with men, and he will dwell with them. . . .'

"I know the horrible, enervating, anxious frustration of being a Christian in the face of a hostile, indifferent, secular community. But I know, too — now — the profound joy of living with a faith that consumes 'the absurd' and enables me each day to touch one more life, in His Name — for the other person's sake."

Fifty-six medical centers exist in our country — all bearing the same needs these four men have met and can describe. Through their experimental work in four centers, the Church Society hopes this vital ministry will spread to such centers throughout the nation.

## Overseas Students

In 1958, a group calling themselves "The Episcopal Committee for Work with Foreign Students on the East Coast" began a ministry among overseas students. The Church Society supplies over a third of the money for this work.

The director of this work is a layman, William Kennedy. "It is a small-scale, but possibly significant, response to the worldwide mistrust of Christians and Americans which threatens not only our own future, but that of people everywhere," Mr. Kennedy says.

Seeking to encourage lay people to realize their opportunities and responsibilities, Mr. Kennedy is working through small lay groups in over 30 parishes. He seeks hosts who will welcome the students into their homes.

"Cultural differences account for countless misunderstandings, loneliness, alienation and hostilities. These rarely come to light in friendly social relationships, but remain to be expressed as anti-Americanism or anti-Christian attitudes after the student returns to his home culture. Our work is an attempt to discover a Christian



The Rev. N. T. Whitcomb, doctor, and nurses at Peter Bent Brigham Hospital, in Boston  
A ministry in depth.

way, grounded in charity and mutual respect, in which Christian laymen can meet with Christian and non-Christian people of other cultures — to discover, share and face our misunderstandings and differences, and work toward deeper mutual understanding and more lasting friendship.”

## Married Students

Of 21,000 students enrolled at Michigan State University, more than 6,000 are married. With their children, these couples live in one-and-two-bedroom housing units built by the university — 2,600 built, 5,000 in prospect — and they are far distant from All Saints’ parish, the nearest Episcopal church.

How could the Church minister here? The Rev. John Porter, chaplain, and the Rev. Gordon Jones, rector at All Saints’, knew the great need. Most of these students are reluctant to set down deep roots in any parish. And most university ministries miss their needs. Last fall a new beginning was made.

The Rev. Robert C. Gardner joined the staff at All Saints’ Church as the first full-time minister to married students. Along with his parish and diocese, the Church Society sponsored this venture — in search for ways to bring a vital ministry into the midst of growing needs. The women of the Church, through the United Thank Offering, made it possible for the Church Society to help initiate this ministry.

## Christianity And Law

For four years, the Church Society has supported the work of Mr. F. William Stringfellow, layman and Harvard Law School graduate, among law schools and in the legal profession. Bill Stringfellow has continued his own work, a deep ministry of legal counsel, to his neighbors in East Harlem, living and practicing in the most horribly overcrowded section of New York — but through the Church Society, his ministry has stretched across the land.

Since its initiation, the work of the Church Society has been represented through Mr. Stringfellow:

- ✓ In the programming or sponsoring (in some cases through agencies of the National Council of Churches) of 31 conferences and consultations on the Christian vocation in the legal profession.

- ✓ In the direction of the national conference on Christianity and law held at the University of Chicago in 1958.

- ✓ In visits to 42 law schools to initiate local discussions, to counsel university



Building purchased by All Saints’, East Lansing, Mich., to serve married students. Most students are reluctant to set down deep roots in any parish.

chaplains and campus ministers, and in a ministry to law faculty and students.

- ✓ In classroom lectures in 12 law schools on the relevance of the Christian faith to professional responsibility and the ethics of law practice.

- ✓ In articles published in 23 legal and other journals on problems of theology and law, and the commissioning of three books in the field.

- ✓ In inaugurating the Ashley lecture in law and theology at New York University Law School.

- ✓ In participation in curriculum revision studies of the Association of American Law Schools.

- ✓ In collaboration with the American Bar Association and local bar associations in varied projects.

- ✓ In informal conversations with Roman Catholic colleagues in the law schools and the legal profession.

## Summer Schools

Many college teachers go to church: many serve on vestries, as ushers, as canvass chairmen. These are the devout, faithful, hard-working Christians.

They want to witness to their faith and try to — in the only ways they know. But the Church too often seems closed off, somehow isolated from their lives in the classroom and in the college community.

Many, many more have not even reached this stage. Church seems like “a good thing for Daisy and the kids,” but is really beneath intellectual tough-mindedness. Christianity is often an embarrassment, sometimes a puzzle, or subject of doubt.

For all of these teachers, the Church

Society two years ago ventured into a daring experiment. Episcopal faculty members, from all disciplines, were invited to spend five weeks — wrestling with their doubts, and indecisions, deepening their commitment — *in their own fields*.

They were invited to pursue their own study on some phase of the Christian faith, working with competent theologians, and sharing with colleagues the exciting taste of a Christian intellectual community.

The first of these schools was held at the Episcopal Theological School in 1958 under the leadership of the Rev. A. T. Mollegen and the Rev. Robert N. Rodenmayer. Expenses were borne by the Society, and participants were given liberal financial assistance.

Two schools were held, in 1959, with Lilly Endowment, Inc., financing one of them. Two more are scheduled for 1960.

Two years have shown that the schools are one of the most effective means for the development of a lay ministry within the university through its faculties.

Some participants have described their effect dramatically: “I felt myself standing on the threshold of a new life . . . I came to the summer school a ‘churchy’ person and left a Christian.”

One participant, after reporting the doubts and uncertainty with which the faculty gathered at the first school, describes this new growth in these words:

“Mother Church had called us *not* to spend our free time in extra-curricular activities, but to give *all* our time to the pursuit of truth through our own intellectual disciplines. For our God is Lord of the campus as well as of the Church — and He has called us to love and serve Him with our minds as well as with hearts and souls — and to help our students learn this lesson with us.”

## New Hampshire Project

During the last two years, Prof. Robert W. Jordan of the department of philosophy of the University of New Hampshire has conducted an evening course, "The Life of Reason and the Christian Faith." Sixty-three persons have enrolled, including six faculty members representing varied religious backgrounds. Says Dr. Jordan, "Without the reward of academic credit, they elected to listen to a philosopher and layman expound the principles of the Christian Faith. This was not a detached and cautious exploration of the mere possibility of bringing faith and reason together, but a straight-forward, orthodox account of the Gospel, the creed, the sacraments, and the liturgy."

Prof. Jordan is one of the first group to attend a Church Society faculty summer school, and his course was his response to the challenge the summer school gave to lay faculty members to accept the ministry to the university.

## Search For Light

The Church Society called together a group of clerical and lay theologians concerned with both the university and the Church three years ago for a broad discussion of the campus mission. The fruits of this discussion, edited by the Rt. Rev.

Stephen F. Bayne, Jr., have been published by the Forward Movement under the title, *The Faith, the Church, and the University*.

Speaking of the reasons for this meeting, the Rev. Thomas P. Govan has said, "The Church and the university are not enemies; they are partners, or, more accurately, parent and child. In the past century, however, a chasm has opened between the two institutions, and many within the university have thought this separation to be the only means through which they could be free. This view has been held even by many who called themselves Christians, and this was the problem we met to discuss."

## Senior Fellowships

The broad range of the Church Society's concern reaches to the senior faculty member. The first of its Senior Fellowships, grants permitting such a professor to take a year off for study, was awarded to the Rev. Arnold Nash, professor of the history and sociology of religion at the University of North Carolina. Dr. Nash is the author of *The University and the Modern World*, written about 10 years ago.

Dr. Nash comments, "Our basic problem today is not the overt criticism of religion that was so prevalent 25 years ago. Instead, it is regarded as an irrelevance to the real business of the life of a university in its teaching and research. The Church Society for College Work must be concerned very much with university education, with where it is going, and with how it got that way."

## Church Society Fellowships

Secular though the prevailing mood of the American campus may be, there is, nonetheless, a trend toward the introduction of more courses about religion in secular colleges and universities throughout the country.

Five years ago, the Church Society for College Work saw this opportunity, and also saw that the Episcopal Church had very few men and women properly trained to secure positions teaching religion or to teach the subject well if they were appointed.

To deal constructively with this situation, the Church Society began in 1955 to grant three-year fellowships to Church members who wished to study for the Ph.D. degree in the field of religion. The Society has granted fellowships for this purpose to 18 men and two women, and its current year's budget appropriates more than \$24,000 to the support of 13 fellows presently at work in American and overseas universities.

One fellow summarized his ideas on the subject in these words: "I suppose that the main thing the Church Society did for me, and to me, was to provide the time and the opportunity for a more or less vague inclination toward teaching to be sharpened into a commitment. Time is an imperative reality in the Christian ministry, and there is something of luxury in being given time to read and to think. It is a luxury which I think the Church is right to afford. Indeed, it is a luxury the Church cannot afford not to provide."



Mrs. William Kennedy and an overseas student  
"... toward deeper mutual understanding and more lasting friendship."

# Truth Is Not Contradictory

by the Rev.

Albert T. Mollegen, D.D.



Dr. Mollegen: We seek to be biblical.

Many recent converts to Anglicanism were initially attracted to it by its unique relationship of creedalism, worship, and intellectual openness. While this uniqueness may tempt us into pretentious claims, irrelevant cultism, or complacent disregard for real conflicts, it may also make for creative apologetics, depth in worship and honest struggle with intellectual currents of our culture. We seek to be biblical and patristic, grounded in eucharistic worship, responsible to the Reformation and open to acceptance of truth, goodness, and beauty wherever they may appear. Perhaps that is too much to seek. The effort certainly opens us to casualties, divisions, and premature solutions of diffi-

cult problems. The search, however, seems to me to root in the conviction that Christ's Lordship is not only eschatological and not only being asserted against and over demonic powers now but also that it simply *is*. The Son, whom we know as the Incarnate Son, "is before all things, and in him all things hold together" (Col. 1:17). Practically this means, among other things, that truth is not finally contradictory; that justice, temperance, courage, and good judgment are not alien to faith, hope, and charity which may be the inner-theological virtues of the cardinal virtues; and that Gamow's "The Birth and Death of the Sun," a Turner sunset, Van Gogh's blazing suns, and St. Francis' "Brother Sun" are about one sun to which we are kin as fellow creatures of the same God, cohering in the same Lord who is redeeming us all for participation in the one consummation.

This, I think, makes theology the queen of the sciences, the tyrant of none, and the handmaiden of all. The claim is made for theology and not for the theologian, even if he be a lay theologian who is physicist, composer, or artist, which, pray God, he will be.

Dr. Mollegen is professor of New Testament Languages and Literature, Apologetics, and Christian Ethics at Virginia Theological Seminary.

## Man Of Mission

by the Rev. Elmer A. Vastyan



Harris and Ewing

Mr. Shannon: He started listening.

Our staff at St. Stephen's, Columbus, Ohio, had set aside an hour to meet with the Rev. Jones B. Shannon, but nobody knew exactly what we'd talk about. Four of us started talking, and Jo Shannon started listening.

Suddenly the enthusiasm began to mount. Ideas began to cluster. A sense of urgency and dedication seemed to well up and dominate the room. And there he was, on his feet, face coloring with excitement, slapping his hands, saying "Yes, yes!"

Jo Shannon can say "Yes" more convincingly, more creatively, more passionately — than anyone I know. A deep sense of mission suddenly grows in his presence, and you feel freed when you're with him. Creativity, passion, mission, freedom — these are the profound gifts he has brought to the Church Society. For these, and for him, those of us who have worked with and for the Church Society are inexpressibly grateful.

As executive director, he has brought to the Church Society a fortunate combination of experience and talent. He had successfully operated his own muni-

cipal bond business in Detroit for several years before he was drawn increasingly into the Church.

At Christ Church, Cranbrook, where the present Church Society president, the Rev. Robert DeWitt serves as rector, Jo Shannon's service and his reading drew him more and more toward the ordained ministry. He finally sold his business and moved to Alexandria, where he earned his degree from the Virginia Theological Seminary in 1952.

Called to St. Andrew's Church, State College, Pa., he developed an imaginative, effective ministry to the community of Penn State University, integrated with the life of his parish. Central to his work was his emphasis upon work with faculty as strategic lay ministers in a college community.

When the post of executive director of the Church Society for College Work fell vacant, in 1957, Mr. Shannon, then a member of its board, was asked to fill the position. That position has truly been *filled*.

The Rev. Elmer A. Vastyan is chaplain to graduate students at Ohio State University, Columbus, Ohio.

## The founders of the Church

Society looked at the college scene with

# Radar Instead Of Smoke Signals

filled with holy impatience,  
they galloped through the land

The Rev. C. Leslie Glenn: 10 ideas a minute, nine intolerable, the 10th brilliant.



The Church Society for College Work was founded in 1935 — but its true foundations are older than that.

The situation in the 1920s is described in these words by the Rev. John Crocker, headmaster of Groton School:

"The work in the colleges was being carried on brilliantly by a few scattered people like John Dallas at Dartmouth, Jack Hart at the University of Pennsylvania, and Beverly Tucker at the University of Virginia, but these examples were merely isolated cases in a vast desert.

"That a vitalization took place was due in no small measure to a group of men who came out of the Virginia Seminary around 1926. I met them first at the house

of Alexander Zabriskie, then professor of Church history at the seminary. These men were a tightly knit fellowship. They gathered for a week each year for prayer, and they called themselves 'The College Relations.'

"In 1927 a deputation of these men met with Bishop Stewart, Bishop Brent, and others of the National Council to suggest the name of a young man for the post of college work secretary."

The group's nominee was a young deacon still in seminary, the Rev. C. Leslie Glenn. He got the appointment and held it until 1930. He was replaced in turn by the Rev. W. Brooke Stabler, the Rev. Thomas H. Wright (now the Bishop of

East Carolina), and the Rev. Theodore O. Wedel (now warden of the College of Preachers).

According to Canon Wedel, it was his three immediate predecessors who were the spark plugs of the founding of the Church Society for College Work. Here is Canon Wedel's description of the situation in 1935, when he was the National Council's college work secretary:

"The Church at large was beginning to take notice of college work. Leslie Glenn's slogan describing colleges as 'the Church's newest mission field,' and the humorous plea for the pastoral care of students since 'Episcopalians are densest in the colleges' had echoed across the land. Nevertheless, financial support for college work on the part of the national Church, except for the salary for a national secretary, was almost non-existent. Those who had seen the need at first hand, however, were filled with 'holy impatience,' and from this impatience came the birth of the Church Society. A few laymen (the late President Gates of the University of Pennsylvania is typical) were enticed to lend a hand, the Society was incorporated, and the ministry of 'Christian begging' for funds began.

"My concern from the start was the relationship between an independent society and the Church's official care for the college work ministry. Would a free-wheeling society take over? Would it spend its energy in criticism of the National Council for its neglect of missions to students? Would my own diffident and as yet quite ineffectual lobbying with the National Council hierarchy be an obvious target? Had it not been for the Society's founders' gracious inclusion of myself in the founding group, I might have been tempted to resign the National Council position with a report to my superiors that a rival had usurped the Church's official care for the cause."

From the start, the relationship between the Society and the National Council division was very close. For the first 14 years, the National Council's secretary for college work served as secretary of the Society. The first two presidents of the society were former secretaries of the division: Brooke Stabler and Leslie Glenn.

Dr. Stabler describes the early days of the Society in these words: "A group of men and women who worked and dreamed and prayed made up the first board of directors: Leslie Glenn, Arthur L. Kinsolving, John Crocker, Theodore Wedel, Coleman Jennings, Samuel Drury, Henry Hobson, John Dallas, Thomas S. Gates, Robert K. Root, William R. Castle, Jr., Mrs. Harper Sibley, Miss Leila Anderson, and others. Five residents of Wilmington, Del., underwrote administrative expenses.

Beside this work, the Society early began to publish its *Church Review*, which one of its early readers has described as "bold, informative, imaginative, and exuberant." It also prepared a memorable exhibit on

college work for the General Convention of 1937. Starting with a membership of 256 in 1935, the Society counted nearly 1200 members in 1940. By 1938, relations with the National Council had been stabilized, the Presiding Bishop became the Honorary President of the Society, and the Society was recognized as a "coöperating agency" of the Council.

A personal reaction to the Church Society in the early years is given by the Rev. Thomas van B. Barrett:

"When I became secretary of the Division of College Work of the National Council in 1945, I was also initiated into the fellowship of the Church Society. By that time the Society had galloped through the land like Paul Revere and had planted the seed of concern in the mind of the Church. No meetings have been held in the American Church which reach the degree of excitement, wrath, imagination, and boldness which was regularly accomplished by the directors of the Society.

"There was 'Red' Kellogg with his inevitable umbrella and the halo of Harvard about him, as fidgety as a Harvard man away from Harvard. And Charlie Cadi-gan, filled with cigar smoke, lovable eccen-

tricity, and surprising streaks of random imagination, and Brooke Stabler, calm, cool, collected. There was Ted Wedel, shaking his somewhat indecisive head from side to side as if in doubt whether to strike the bell of judgment or redemption; and a smattering of faithful laymen, 'bewitched, bothered, and bewildered,' and I, clutching an official brief case in panic, rejected and hostile, and existing in confusion. And in the center of all this was the charging, dancing figure of Leslie Glenn, who had ten ideas a minute, nine of them intolerable and the tenth one of extreme brilliance.

"The men who formed the Church Society for College Work were, perhaps, by conventional standards a little goofy. They had telescopes when the National Council was still trying to scan the heavens with spectacles. They had radar when the rest of the Church was experimenting with smoke signals.

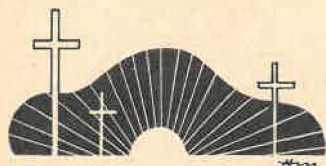
For approximately 20 years, the general pattern of the Society's work was fairly constant — though its details and emphases were ever-changing. But by the mid-1950s the Society had done its work so well that principal early missions had

been accomplished. The Church was alerted to the need for work among college undergraduates, six-figure budgets were voted by General Conventions to subsidize this work. The Society had worked itself out of a job.

The response of the Church Society was to make a radical revision of its strategy. Under the leadership of Capt. Leslie E. Richardson, executive secretary of the Society from 1949 to 1956, and under his successor, the Rev. Jones B. Shannon, the group's work turned to experimental fields. The Rev. John B. Coburn was a moving spirit in the changes.

Yesterday's pioneering — the recruiting and subsidizing of college workers — is now a matter of normal diocesan and National Council routine and financing. But the removal of this problem from the Society's agenda has broadened its work.

Details of the new work form much of the material which precedes this historical essay. It is all new work, exciting work. Much of it is work whose terms are undefined, which must be done by techniques not yet agreed upon, and which represents, in the good sense of the word, a gamble for the faith.



## No Rest From Exploration

by the Rev. Jones B. Shannon

**T**he challenge to the Church Society is partially — but only partially — portrayed in the preceding pages. We must continue to explore, in depth, the meaning of a university ministry — and with each exploration, new dimensions and new challenges appear. No field promises so great a harvest as that provided by the world of education. The Church Society must continue to pioneer; it can never rest from exploration.

Our most pressing need, and most encouraging promise, lies in the area known as "the lay ministry." We must continue and increase the encouragement given to vocations to the priesthood — but promise for the most significant advance lies in that area where Christian lay people wrestle seriously with the meaning of the Christian gospel for their work in the world.

New areas beckon us constantly. The most promising immediate opportunity lies in a faculty fellowship program for a year of theological study. Out of our summer schools have come letters from faculty

members stressing the need for an opportunity to study historical Christianity and theology. We hope we can create fellowships for a full academic year of this — motivated not toward ordination, but to enable good teachers to teach even more effectively.

We must also expand our faculty summer schools. If every college student could encounter even one committed, articulate Christian who was a college teacher, we would take a long stride toward making our Church's work more effectively vital in our universities.

And there are completely new areas. We know, for example, there is a desperate need in our universities — the necessity for a forum through which scholars may share insights and anxieties that spring from the new developments of their research. The Church must share and stimulate these conversations. In the field of genetics, for instance, current developments are approaching the horror of Huxley's *Brave New World*.

Still another area is the need for basic

research into what constitutes effective "college work." Why are some chaplains more effective than others?

We should have additional chaplaincies to graduate students and faculty. Our ministry to married students at Michigan State should be extended to two or three other universities. Our experiments with the graduate scholar program should be continued.

This is where those who believe in the mission of the Church are called upon to help — to share in this work by their gifts of money, energy and prayer.

### Acknowledgments

This issue of *THE LIVING CHURCH* has been created by many collaborators. The essays these people have written, if published in full, would make a very large book.

Church Society Fellows: clerical, J. E. Booty, W. H. Ralston, F. S. Wandall; Miss M. H. Micks. Church Society Graduate Scholars: Charles Cole, Paul Edmonston, Charles Gessler, Dawn Brett, Mary Nyenhuis, Willa O'Day. Faculty Summer School Participants: Drs. R. E. Armington, Ralph Houston, S. H. Stenson; Mrs. K. G. Pedley. Graduate Student and Faculty Chaplains: Clerical: M. P. Hamilton, S. F. Nishi, E. A. Vastyan. Medical Center Chaplains: Rev. N. T. Whitcomb, Rev. Richard Young. Law School Work: Dr. W. G. Katz, F. W. Stringfellow. Commuter Colleges: Rev. J. L. Gill, Rev. Canon J. M. Shufelt. Married Student Ministry: Rev. R. C. Gardner. Overseas Students: W. H. Kennedy.

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# WILL YOU HELP?

✓ WITH YOUR PRAYERS

✓ WITH YOUR DOLLARS

The preceding pages tell the story of the Church Society for College Work, and of the vital opportunities open to the Church in the colleges and universities today and tomorrow and tomorrow. They also tell of the ever-present need to seek new approaches; the ever-continuing need for courageous, imaginative pioneer work.

We bid your prayers for all those engaged in the Mission on the campus, including those working in Church Society projects.

We request, too, your financial support; without your dollars our work cannot continue. So, please send your check for \$5 to \$500 according to the blessings God has bestowed upon you. But do this only after you have met your Christian stewardship responsibilities to your parish and diocese.

Help us with your prayers and with your dollars to move with power into our second quarter-century.



✓ I want to help the Church Society:

Here is my contribution \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

All contributions are deductible for Federal Income Tax Purposes.

Please make checks payable to:

**THE CHURCH SOCIETY FOR COLLEGE WORK**  
3515 Woodley Road, N.W. Washington 16, D. C.

## The Mission to Colleges

The Episcopal Church has always been very much at home in the college community. Not many Church colleges have been founded in this country, but one reason for this apparent lack is that Episcopalians in general have not felt the need of insisting that institutions of higher learning have an announced theological bias. Any institution dedicated to the pursuit of truth and the spread of learning has the right goals in view, and the important question to most members of the Episcopal Church is the degree of the college's success in meeting these educational goals.

This respect for learning and culture gives the Church a certain entree, a certain respectability, in many academic groups. The college community may, as many of the articles in this issue point out, be largely indifferent or hostile to religion. The professor and the lowliest freshman may consider the Christian Gospel irrelevant to their work and study. The clergyman may be suspect as a stuffed shirt or a prater of platitudes.

Yet — and this is not an unimportant thing — people do expect that those who speak for the Epis-



copal Church, whether they be clergymen or laymen, have read good books recently, have a sympathetic interest in science and the arts, and (at least in comparison to their brethren of other Christian allegiances) have a decent amount of tolerance for viewpoints alien to their own.

This is not to suggest that the religiously uninterested (or even actively pagan) member of the college community is likely to be won to a lively faith in a crucified Christ by these presumed virtues of Episcopalians.

But it is to suggest that the ardent missionary Churchman has the advantage of a sort of protective coloration. He does not come storming into the Mosques of Learning seeking to burn the Korans of the academic sects. He does not sneer at the pilgrimages of the faithful to their assorted intellectual Meccas.

He comes instead as a respectful hearer of the academic word, honoring it for what it is, listening to its prophets. When the time comes for the head-on collision between conflicting ideas, the Churchman is likely to be well established and well able to protect himself in the in-fighting of academic debate.

These advantages put him on the scene in a favorable position. It still remains, of course, for him to fight courageously and skillfully against the false gods of the campus in the struggle for the souls of men.

Every special opportunity carries with it responsibility. Yet the responsibility of the Episcopal Church in the campus situation is a peculiarly heavy one.

The Church has retreated in the foreign mission field. Her missionaries have been driven out of China—and she has quite convincing excuses for her retreat there. She has been outrun in some other fields by the noisier, more enthusiastic types of Christians, the ardent fundamentalists and pentecostals, the tithing sects and the daring fanatics. Again, there are reasons why the quieter and more intellectual approach of Anglicanism has been unsuccessful in a world of roaring torment and rampant nationalism among people recently considered primitive.

The Church has, with significant local exceptions, run a poor second to Christian bodies with more modest cultural pretensions when it comes to the ministry to the poor of the cities' crumbling cores.

Long, long ago, when America was young, the Baptists and the Methodists outraced the Episcopal missionaries in the hinterlands, particularly in the south. The old jibe that Episcopalians allowed the field to the Protestant missionaries because they waited till the Pullmans ran regular schedules to the fields is unfair to such blessed missionaries as Jackson Kemper and Daniel Tuttle, yet it has some truth within the frame of its exaggeration.

If the Church has any excuses for its failure in the face of the competition of the adherents of atheism and the less cultured expressions of Christianity — these excuses do not hold for the mission to the millions of Americans on college campuses!

If we are even half as literate as we think we are, then the academic community is our natural missionary field, and if we fail, we have no excuse at all.

Happily, we do not yet have to confess failure. From the earliest days, the American Church has borne witness to the faith on college campuses — some of them of her own building. Since World War I, the Church has been working here and there to minister effectively to students and faculty members, and the effort behind this work has mounted in both intensity and skill as the years have passed.

This issue of *THE LIVING CHURCH* is a salute to the work done in the past, being done now, and being planned for the future in support of the Christian mission to colleges. It is, more particularly, an issue which seeks to explain the special role of the Church Society for College Work, which will soon be celebrating its 25th anniversary.

The Church Society is a characteristically Episcopal thing. It was founded with the mixed motive of cooperating with the official Church missionary arms, and at the same time organizing pressure upon the official agencies to make them do a more energetic, costly, and fruitful job.

It partook from the start of that curious mixture of roles which is so familiar in the Church — serving partly as adjunct, partly as banker, partly as loyal

opposition to official Church agencies. It has always embraced the serenity of the academicians and the propaganda technique of the freewheeling promoters. It has been a fellowship of scholars who could one moment be graciously bountiful, and the next moment turn into gadflies. It has been a society of serious theologians, devout intercessors, and busy activists.

In recent years — and perhaps truly from the beginning — a large part of the role of the Church Society for College Work has been that of the pioneering force far ahead of Church officialdom.

When the Church had only small sums (and that mainly from the women of the Church) to support chaplaincies to undergraduates, the Church Society barnstormed the country raising thousands of dollars to expand enormously the number of such chaplaincies. Today, the National Council, cooperating with dioceses and parishes, provides sufficient funds for this basic type of college ministry, and the Church Society is free to devote its pioneering energies to other collegiate needs and opportunities.

In the early days, the Church Society undertook the difficult task of selling to able priests of the Church the radical idea that a campus ministry could be fruitful. Today the Church Society is still concerned with the placement of men in this work — but far more as a body concerned to help official agencies select, from among many volunteers, only the ablest and most suitable men for the posts to be filled.

In earlier days, direct recruitment of men for the ministry from the undergraduate population was a central part of the Society's concern. Today, the Society talks more of the broader and subtler ministries of laymen who expect to remain laymen in the academic world.

Meantime, as this issue points out repeatedly, the Church Society has sought out new frontiers for itself—the work among graduate students and faculty members, in professional groups and in areas of special problems and difficulty.

The Society is still experimenting, still learning its job. Through scholarships and fellowships, summer schools and conferences, through specialized chaplaincies whose techniques are still undetermined, and through a continuing prayerful concern, the Church Society for College Work seeks to open the roads and develop the techniques for the later, large-scale work of official Church agencies.

One part of the Church Society's job remains relatively unchanged and perhaps unchangeable. That is its work in stirring the mind and heart of the whole Church to the great opportunities which the college communities present. The Society appeals for cooperation, prayers, and financial support from all Churchmen.

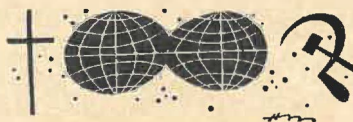
Those of us on THE LIVING CHURCH staff who have worked with the Society's people in the preparation of this issue have caught enthusiasm from these enthusiasts. We have caught from them a sense, not only of importance, but of urgency in this bright and hopeful missionary work.

We warmly second their plea for your help, moral, spiritual, and financial!

## Prisoner of The Lord

The conviction of Bishop Walsh, the last foreign Roman Catholic Church leader in Communist China, places him beside the Apostle Paul as a "prisoner of the Lord." His sentencing, along with that of Bishop Kung of Shanghai and other Chinese Roman Catholic leaders, is one more step in the efforts of the Communist government to drive out those who insist on remaining loyal to the papacy and to create a "National Catholic Church" independent of Rome.

This politically inspired organization is said to have 32 bishops, whose orders may be technically valid because they were ordained by a bishop in the Roman succession or by bishops whom he had ordained. If



Bishop Walsh admitted the truth of some of the evidence against him, as the Red Chinese press agency says, undoubtedly what he admitted was that he had opposed the "National Catholic Church" and had encouraged the faithful to remain loyal to their first allegiance.

Aged 68, and in poor health according to recent reports, Bishop Walsh stands little chance of serving his full 20-year sentence. We hope that rather than add to the list of Chinese martyrs, the government will permit him to be returned to this country.

May God keep Bishop Walsh and the Chinese who have borne witness beside him, giving them grace to persevere to their eternal reward.

## Whose Moratorium?

An article in THE LIVING CHURCH a few weeks ago contained a minor historical inaccuracy which we must attempt to correct before it becomes a fixed and unalterable fact of history.

In Dr. Barnhill's excellent article, "Passion in Preaching," it was said that Bishop Manning of New York had once suggested that the Church declare a "moratorium on preaching." It was not Bishop Manning who said this, but the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, New York.

The phrase, "A Moratorium on Preaching" was the heading of an article by Dr. Fleming in the Trinity parish paper in 1936 in which he urged that the lecture type of sermon be replaced by down-to-earth doctrinal instruction. Whatever may have been the merits or demerits of Dr. Fleming's proposal, it was not one to abolish sermons but to improve them. And it was not Bishop Manning who made the proposal, but Dr. Fleming.

# The Living CHURCH

## CHINA

### American Sentenced

Roman Catholic Bishop James Edward Walsh has been convicted in Shanghai, and sentenced to 20 years' imprisonment as a "United States imperialist spy," who directed "a traitorous counter-revolutionary clique" against Communist China. At the time of Bishop Walsh's conviction, 14 Chinese Roman Catholic clergy received prison terms ranging from five years to life. American-born Bishop Walsh, former superior general of the Maryknoll Fathers, and coördinator of missionary work in China since 1948, was the last remaining foreign Roman Catholic prelate in Communist China [see editorial].

Secretary of State Christian A. Herter said that the United States planned the "strongest possible protest" to the Chinese government over the sentencing.

## RACE RELATIONS

### The Governor Speaks

Governor LeRoy Collins of Florida, a Churchman, spoke to the people of Florida over a state-wide radio-TV network on March 20th. He said:

I want to talk to you about race relations. . . . I think the people of this state expect their governor to have convictions, and . . . when their governor has convictions about a matter, expect him to express those convictions directly to them. . . .

I believe very deeply that I represent every man, woman, and child in this state . . . whether that person is black or white . . . rich or poor . . . influential or not influential. . . .

We have had many [demonstrations] throughout our state. . . . But the worst of all . . . has occurred . . . in Tallahassee. . . [L.C., March 27th]

The city of Tallahassee took a rather rigid and punitive position in respect to these demonstrations. And, of course, this gave the appearance of partiality or of non-objectivity and this caused the conditions to become aggravated and we finally developed conditions there . . . of which I am frankly ashamed. . . .

We had armed patrolmen, state, county, and city, patrolling every street because we have had the wildest rumors imaginable going on there about what was going to happen. . . .

When I was going back to my office . . . the highway patrolman who was driving me said, 'Governor, I just got word that a bus load of students — Negro students from Alabama — has just pulled into the A. & M. University campus and they've got a lot of baseball bats and they're out to augment the local forces, to put on some sort of a demonstration.'

I called the president of the university when I got to the office and he said, 'It is true, Governor, we've got a bus load. For a

year now we have had a . . . baseball game scheduled with the institution up there in Alabama and the boys are here with their bats to play the ball game.' And they played the ball game. . . .

What is the legal situation about these so-called demonstrations? . . . I don't care who the citizen is, he is going to be protected in pursuing his legal rights in Florida. . . .

But actually, friends, we are foolish if we just think about resolving this thing on a legal basis . . . we've got some moral rights and we've got some principles of brotherhood that are involved in these issues. . . .

So far as I am personally concerned, I don't mind saying that I think that if a man has a department store and he invites the public generally to come into his department store and trade, I think then it is unfair and morally wrong for him to single out one department and say he does not want or will not allow Negroes to patronize that one department.

Now he has a legal right to do that, but I still don't think that he can square that right with moral, simple justice.

Somebody said to me, "All this could be eliminated if the colored people would just stay in their place."

Now friends, that's not a Christian point of view. That's not a democratic point of view. That's not a realistic point of view. We can never stop Americans from struggling to be free. . . .

Next week I am going to announce the appointment of a bi-racial committee for this state. . . . Mr. Cody Fowler of Tampa has agreed to serve as chairman of that committee. . . .

And I want local committees formed. . . . I appeal to . . . all communities, here and now to establish among your citizens bi-racial



Governor Collins of Florida  
Convictions expressed.

committees that can take up and consider grievances of a racial character and that can honestly and sincerely and with a determined effort try to find solutions to these difficulties. . . .

We have got extremists on one side and we've got extremists on the other. We've got this mob shouting here; we've got that mob shouting there.

But where are the people in the middle?

Why aren't they talking? Why aren't they working?

We've got a state to build. We've got a nation to save. And we've a God to serve.

Mr. Cody Fowler, a communicant of St. Andrew's Church, Tampa, is a past president of the American Bar Association and is president of the board of "Progress Village," a project for better Negro residential property five miles from Tampa. The project is underwritten for investment purposes by private funds of the board of six white and six Negro members.

As of March 24th, Tampa, Orlando, Dania, Jacksonville, and St. Augustine had set up bi-racial committees.

### Suggestions for Action

A letter has gone out to all bishops and chairmen of departments of Christian social relations from the Division of Christian Citizenship of the National Council, calling attention to "two crucial developments in race relations," the civil rights filibuster and the increased militancy of Negro students and clergy, reflecting disillusionment produced by delays and evasive tactics of those who would preserve discrimination.

The letter calls attention to the Lambeth Conference resolutions on the subject of racial discrimination, and suggests "that the leadership of the Church urge as strongly as possible immediate passage of civil rights legislation." Recommended avenues of action include letters, telegrams, or visits to senators; encouragement of similar communications by clergy and laity of the dioceses; and public statements.

### No Detailed Answer

The Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama, said in an interview in New York that he did not think that Negro demonstrations against segregation "will be productive or good."

He said that Christianity offered no "detailed answer" to segregation, and that "If we make enough Christians, integration will take care of itself."

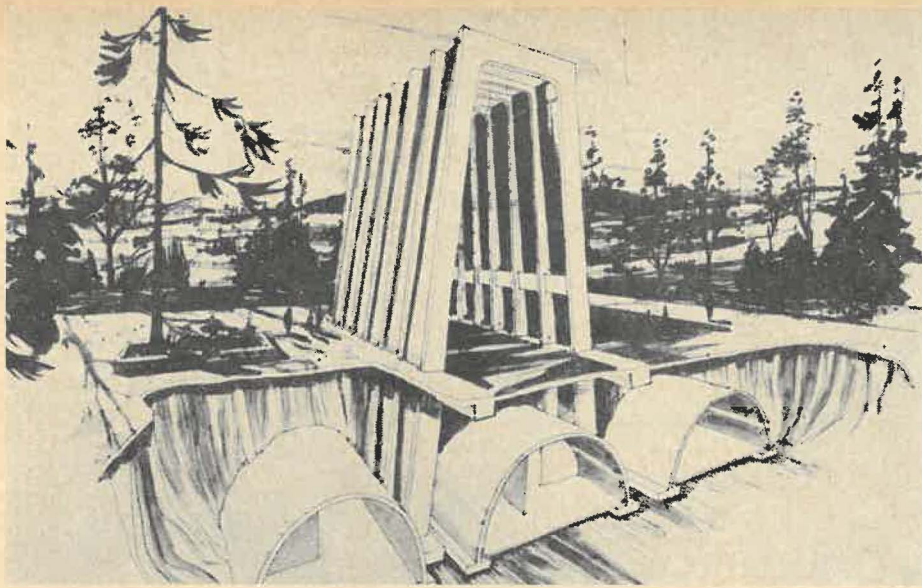
## CALIFORNIA

### Church, Not Agency

A mission presbytery is planned for a densely populated and crime ridden area of San Francisco, under the leadership of the Rev. Ralph Bonacker as general presbyter.

The presbytery will consist of the clergy and staff of the four Episcopal churches in the mission district, together with lay elders and city clergy possessing special skills of use in such an area. A Church Army youth worker and the chaplain of St. Luke's Hospital, as well as a priest employed by one of the city's youth agencies, will work together on the project.

Mr. Bonacker, who was instituted as rector of the Church of St. John the



Cornell's church plan: Facilities in earth and concrete.

RNS

Evangelist by Bishops Pike and Millard on March 20th, says: "We must make every effort to build up our congregations so that they will be truly redemptive fellowships. Our social service will be Church centered, not agency centered."

#### PUBLIC AFFAIRS

### Back to the Catacombs

Cornell University's College of Architecture has put forward a plan for a church with underground facilities in earth and concrete to provide protection against atomic attacks and biological and chemical warfare. In normal circumstances the subterranean portion of the church would be used for Sunday school classes [see cut].

The church plans are part of a planned industrial city of 9,000. The model city consists of a series of underground neighborhood shelters connected by subterranean corridors and a transit system. The structures may be used in normal circumstances as well. [RNS]

### Postage Boost

Postmaster General Arthur E. Summerfield has asked Congress to increase the postage rate for religious and other non-profit periodicals entered as second class matter.

The increase is part of a request for an over-all boost in postage rates that would send first class letters to five cents and air mail to eight cents.

The new rate recommended for religious periodicals would more than double the postage bill of the smallest publications (those weighing less than 1½ ounces) and would have varying effects on the larger magazines, depending on the amount of advertising matter they carry and the centrality of their publishing location with respect to the majority of their subscribers.

In fourth class mailings, the "book

rate" for educational materials would be raised from the present nine cents per pound and five cents for each additional pound to 10 cents for the first pound and six cents for each additional pound.

Parish churches will find that their announcements are more expensive to publish if the rate increase bill is approved. Post cards and regular third class mail (unsealed printed or mimeographed matter) will go from three cents to four cents. [RNS]

#### ORTHODOX

### Sign Reported

Reports of miraculous tears appearing on a portrait of the Virgin Mary have been confirmed by Archbishop Iakovos and the Orthodox Church.

The archbishop did not see the weeping, but he wired THE LIVING CHURCH confirmation of press reports declaring that he believed a genuine sign had been given.

The Greek Orthodox Archdiocese of North and South America issued the following statement:

"The Greek archdiocese confirms that a 'sign' of divine providence and benevolence was manifested in the home of a devout couple, Mr. and Mrs. Banagiotis Catsounis, Island Park, Long Island. A small print of the madonna, 6 by 9 inches, enclosed in glass and hung in their 'iconostat' (a draped stand traditional for prayers in Greek Orthodox families) was observed to shed tears from the corner of the left eye by Mrs. Catsounis, while she was engaged in evening prayers.

"This astounding phenomenon, which is not to be explained by human rationalization, was later witnessed again, not only by Mr. and Mrs. Catsounis, but by more than 70 eye witnesses, both Orthodox and non-Orthodox.

"Tears were first seen by Mrs. Catsounis on March 16th. No tears were seen after March 18th.

"Among those who saw this portent was the Greek Orthodox priest of St. Paul's Church in Hempstead, L. I., the Rev. George Papadeas.

Tears were also seen by reporters of the Long Island press."

The statement tells of a visit to the Catsounis home by the archbishop on March 21st. He viewed the icon, heard the testimonies and confirmations of the eye witnesses. The statement continues:

"In view of the fact that such 'signs' are not unknown in the long religious history, tradition, and life of Greek Orthodoxy, the archbishop expressed his conviction that the 'weeping' did indeed take place and instructed that the icon be taken to St. Paul's Church, Hempstead."

The move of the icon was made on March 22d in a ceremony in which several priests and 500 persons took part. It was reported that formations of sea birds flew above the procession from the home to the church and then hovered above the church during the ceremonies.

The archdiocese has instructed all its 385 churches in the United States and Canada that the "akathist hymn" (laudations to the Blessed Virgin) be offered on April 1st with "particular devotion and piety." Archbishop Iakovos will officiate on that day at St. Paul's Church.

#### PENNSYLVANIA

### Mr. Shubert Dies

Allan E. Shubert, advertising executive, collapsed and died March 23d, while returning to Philadelphia from a business trip in New York City. He was 62.

Mr. Shubert was founder of the Allan E. Shubert Co., Inc., an advertising firm representing religious publishers. The firm has represented THE LIVING CHURCH since 1957.

Mr. Shubert attended Temple University, Philadelphia, Pa. He was a veteran of both world wars, achieving the rank of captain, USNR.

Mr. Shubert was an active layman in



New York Herald Tribune

Bishop Donegan of New York installs the Very Rev. John Vernon Butler as Dean of the Cathedral of St. John the Divine [L.C., March 27th].

Grace Church, Mount Airy. He was a member of the Union League, the Military Order of the World Wars, and the Navy League. He was also a member of the Advertising Club of New York.

Mr. Shubert began his career in advertising in 1919 upon his return from duty on a submarine chaser in the first world war. After a short period of time with the Philadelphia *Daily News*, he was employed by the Religious Press Association, an organization representing religious magazines for the sale of advertising. He had risen to the position of secretary-treasurer of that organization before its dissolution in the mid 1930s. Mr. Shubert then went into business as a publishers' representative specializing in religious magazines and continued his devotion to this particular phase of advertising for over 40 years.

His wife, Eleanor B.; two sons, Allan E., Jr. and William B.; and a sister survive.

Services were held March 28th at Grace Church, Mount Airy. Burial was in Arlington Cemetery, Drexel Hill, Pa.

The Allan E. Shubert Company's work for religious publications will continue under the direction of Mr. Shubert's son, William B., who has been with the firm since 1954.

## MISSISSIPPI

### Negro Educator Dies

Mr. W. Milan Davis, a national leader in Negro education, died March 20th in Okolona, Miss. For the past 17 years he was president of Okolona College, a Church-sponsored Negro junior college.

Mr. Davis was born near Jonestown, Miss., 51 years ago. He was graduated from Alcorn A. & M. College and received the M.S. degree from Iowa State University.

He was one of the three speakers at the missionary mass meeting at the General Convention in 1955, and was a diocesan delegate to many provincial synods.

The burial service was read by Bishop Gray of Mississippi, the Rev. S. W. Foster, chaplain of the college, and the Rev. Tollie L. Caution, of the National Council.

## ERIE

### How Christian Is Legal?

The Rt. Rev. William Crittendon, Bishop of Erie, has made clear the Church's stand on the subject of pari-mutuel betting, in the March issue of *Forward in Erie*, the diocesan magazine. He says:

"Every Episcopalian in Erie county — and possibly other counties in the state of Pennsylvania — may be forced to answer this question to the satisfaction of his own conscience when he votes in the primary elections. . . . Last December the state legislature made pari-mutuel betting on harness racing legal, provided that the majority of the electorates in any county



A group of students from Atlanta University Center meet with the Rev. Warren H. Scott at his home. From the children, funds for building.

have voted in favor of granting licenses to operate a race track for such purposes (in an election to be held upon petition of 5,000 registered voters). Does the mere fact that the state has 'legalized' pari-mutuel betting on harness racing make it right from the Christian's point of view? Where can the Christian turn for guidance in casting his ballot for or against such a practice locally?

"Fortunately, the position of the diocese of Erie is clear. Over several years, the diocesan conventions have passed resolutions opposing gambling in Pennsylvania in any form. Behind these resolutions is the conviction that gambling violates the moral law. The Tenth Commandment bears directly on this problem in its wider implications. The Offices of Instruction in the *Book of Common Prayer* state, 'X. Not to covet nor desire other men's goods; but to learn and labor truly to earn mine own living.' Gambling in any form is a violation of the Christian doctrine of work. . . .

"There are three rational ways in which property can be exchanged. By labor, by exchange, by gift. Gambling, based on chance, is not one of these. . . .

"Although pari-mutuel betting has been made 'legal' in Pennsylvania, it is still morally wrong. A committed and conscientious Episcopalian has only one vote on whether a pari-mutuel betting race track should be allowed — NO."

## OREGON

### Program Launched

More than 600 Churchmen — laymen and clergy — from all parts of the diocese of Oregon were in attendance at a special convention in Portland to hear the outline of the development program soon to be launched to raise \$817,712.

A five-phase program was presented:

to care for the elderly; to improve camp and conference sites; to purchase land for new missions and parishes; to improve facilities for college work; and to contribute to the building program of the Church Divinity School of the Pacific, Berkeley, Calif.

Discussing the phases were key laymen and clergy and the Very Rev. Sherman E. Johnson of CDSP. The Rt. Rev. George H. Quarterman, Bishop of Northwest Texas and a veteran of a similar program in his own diocese, spoke at the banquet that concluded the day's events.

Mr. William W. Jewett, Portland, is chairman of the program and the Rev. Lansing E. Kempton, rector of Trinity Church, Portland, is clerical chairman.

Conventions at the four deaneries have been held later to further familiarize laymen and clergy with their duties before the start of the program, May 15th.

## MISSIONS

### Campus and the Caribbean

Objectives of the Church School Missionary Offering in 1961 are college work and theological education in Latin America. The offering will be equally divided between the two areas.

The portion designated for college work will go toward urgently needed buildings and repairs at the Church's centers on college campuses. The major portion of the overseas share will go toward the establishment of a new seminary in Puerto Rico.

A creative art contest, intended to increase interest in the offering, has been announced by the Department of Promotion of the National Council.

Such a contest was held for the first time in 1959, and drew entries from more than 2,500 children. Four winners were awarded trips to New York City. The

same procedure will be followed in 1960. Entries fall into age classifications of six to 11, and over 12. Entries will be judged on "evidence of entrant's understanding of the meaning of the Church's missionary task."

Deadline for the contest is May 1st. Entry blanks may be obtained from the National Council.

**NCC**

**Health Services**

The National Council of Churches has urged its member Churches to study ways in which health services can be made available to lower income groups.

In a statement on the Churches' concern for health, the NCC's general board stressed that "the availability and financing of medical care of high quality is of deep concern to the Churches" and that they have the responsibility "to seek out and help communities which cannot provide adequate health services. . . ."

The statement said the Churches should also be concerned with ways of providing prepaid care including dental and nursing services and therapy for the emotionally disturbed, for persons who require financial assistance. [EPS]

**THE ARTS**

**Musician's Tour**

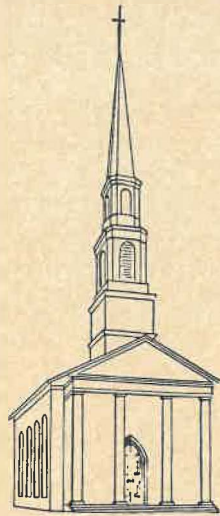
Mr. Gerald Knight, director of the Royal School of Church Music in England, and formerly organist and master of the choristers of Canterbury Cathedral, has been scheduled to conduct a school of Church music at St. David's Church, San Diego, Calif., on April 2d.

Beginning with an open rehearsal the previous night, the school includes a session for clergy and choir directors, discussion of the principles and recommendations of the Royal School, time for questions, a session on chanting, and rehearsal



Mr. Knight: Royal School to the Americas

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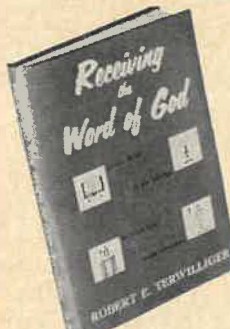
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for the Evensong which concludes the day.

Mr. Knight is now on his second world tour, visiting choirs affiliated with the school. The choirs of St. David's are school affiliates, and last summer two of the church's organists attended courses at the Royal School in Addington Palace, Croydon, Surrey.

Mr. Knight has come to the American part of his tour, which will include the southern states, the Pacific coast and Canada, by way of visits in South America and the Caribbean. The trip concludes with a choirboys' camp and choirmasters' course at Camp Wa-Li-Ro on Lake Erie, and a companion camp at Hyanto, Ontario, Canada.

## Church Art Today

The second national "Church Art Today" exhibit opens April 3d in the new crypt of Grace Cathedral, San Francisco, the Very Rev. C. Julian Bartlett, dean of Grace Cathedral, has announced. It is to be open to the public daily between the hours of 10 a.m. and 5 p.m. through May 1st.

More than 600 entries submitted from all parts of the United States have been accepted for judging.

The purpose of the show, which is non-denominational, is to "stimulate the production of good contemporary religious art and promote its commissioning and purchase by churches and individuals." The dean and chapter of the cathedral are the show's sponsors. Assisting in the work of the exhibit is a committee of architects, artists, and interested laymen under the chairmanship of Mrs. Thomas Fleming, III.

## Fludde in Alabama

"Noye's Fludde," the Chester Miracle play set to music by Benjamin Britten, was given two performances recently at Canterbury Chapel, the Episcopal student center for the University of Alabama. "Noye's Fludde" is a small opera first published in 1958 and designed to be presented in churches.

The play is a simple dramatization in medieval style of the story of Noah, as found in the book of Genesis. Noah and Mrs. Noah are sung by mature voices, but the music for Noah's sons and their wives, and for Mrs. Noah's tipsy gossips was written for younger teenagers. Any number of younger children can be accommodated on the ark as animals.

Eight faculty members of the university's music department took some part in the opera. The musical director was the university symphony's conductor, Roland Johnson, and the staging director was Arlene Hanke Johnson, who stages operatic productions for the university. Most of the orchestra were music students and faculty members. Noah was played by Dr. Frederick Hyde and Marjorie Walter was Mrs. Noah. The only spoken role, the



At the student center,  
Noah and dove.

Voice of God, was taken by the chaplain, the Rev. Emmet Gribbin. Of the 60 names listed in the program, 50 were those of persons who take regular part in the chapel's life.

## SOCIAL RELATIONS

### Anglican Visitors

Among Anglicans attending the White House Conference on Children and Youth (March 27th to April 3d) will be Miss Hama Soejima, Japan, the Rev. Leonard F. Hatfield, Canada, and the Rev. Canon G. R. Dunstan, England.

Miss Soejima, a member of Japan's Ministry of Health and Welfare, is the daughter of a priest of the Nippon Seikokai, and is representing the Japanese government at the conference.

Fr. Hatfield is general secretary of the Department of Christian Social Service of the Anglican Church of Canada.

Canon Dunstan is clerical secretary of the Moral Welfare Council of the Church of England. He was secretary of the group which prepared the pre-Lambeth report on the Family in Contemporary Society.

## RELIGIOUS

### Nun to Washington

Sister Esther Mary, C.T., will attend the White House Conference on Children and Youth, beginning March 27th, as a delegate from Puerto Rico.

Sister Esther is Sister Superior of the Convent of the Transfiguration in Ponce, P. R., and has been responsible for the initiating and development of St. Michael's House, a daytime home for boys who would otherwise find all their recreation on the streets of the city. Several boys live at All Angels' House nearby, which also provides a residence for the Puerto Rican lay director and his family and a distrib-



uting center for clothes for needy families.

Along with the social work done by the Sisters there is a steadily growing religious work, centered in the small chapel in St. Michael's House. Baptisms, Confessions, Confirmations, regular Communions, marriages within the Church, and Baptisms of the second generation are the outward marks of this growth.

**WCC**

**From North America, 180**

The first Ecumenical Youth Assembly in Europe is scheduled for July 13th-24th at Lausanne, Switzerland. Expected to attend are some 1,400 young people from more than 15 European countries and approximately 300 others from Asia, Africa, the Far East, the Middle East, North America, and Latin America. North American Churches have been invited to send 180 delegates.

**WEST TEXAS**

**Development Fund**

A \$995,000 fund drive for capital improvements will be launched on April 4th by the diocese of West Texas.

Major items in the expansion program are two new conference and retreat centers, one in the Rio Grande Valley and another in the Corpus Christi area.

Other plans include new churches and missions, a San Antonio diocesan center, campus work at South Texas colleges, and chapels at seminaries in Austin and Seawane, Tenn. [RNS]

**COMMUNICATIONS**

**Live and in Color**

The recently completed \$1,500,000 building of Christ Church, Cincinnati, will be consecrated on Palm Sunday at a service of Morning Prayer in what is believed to be the first church service ever to be telecast in color.

The Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio, will preach and officiate. Assisting him will be the rector, the Rev. Morris F. Arnold, and his assistants, the Rev. Messrs. James R. Moodey, George A. Marshall, and F. M. P. Pearse, III; the wardens, Mr. Charles P. Taft and Mr. J. Rawson Collins; and vestrymen.

**Respectful Discussion**

For almost three and a half hours on a Sunday night, the WNTA-TV program, "Open End," provided a panel discussion on religion. Taking part were Rabbi Arthur Hertzberg of Englewood, N. J., Senator Eugene McCarthy of Minnesota, Paul Blanshard, author of *American Freedom and Catholic Power*, the Rt. Rev. James A. Pike, Bishop of California, William Clancy, editor of *World View*, and William Lee Miller, associate professor of

*"Make haste O GOD to deliver me;*

**MAKE HASTE TO  
HELP ME, O LORD"**

Psalm 70:1



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social ethics at the Yale Divinity School. The panel explored subjects that often generate misunderstanding, including public and parochial school education, divorce, birth control, and Roman Catholic candidacy for President. The New York Times reported that there were no rigid lines of agreement or disagreement in the discussion and that the only awkward moments were created by Mr. Blanshard, because some of his remarks were "alien to the spirit of mutual respect demonstrated by the other speakers."

**PENNSYLVANIA**

**Anniversary**

The Rev. Frederick A. MacMillen recently celebrated the 65th anniversary of his ordination by preaching at St. Simeon's Church, Philadelphia, where he was first a curate in 1895. Dr. MacMillen recalled that his first day after coming from General Seminary, he found Philadelphia snowbound and walked 27 blocks to the church. Now 92, he retired in 1946 after 35 years as rector of Christ Church, Reading, Pa.

**COLLEGE WORK**

**Commission Meeting**

The National Commission on College Work, the advisory committee for the Division of College Work of the National Council, at its annual meeting in Greenwich, Conn., elected the Rt. Rev. John P. Craine, Bishop of Indianapolis, to a three-year term as its chairman. Bishop Craine succeeds the Rt. Rev. John E. Hines, Bishop of Texas.

The commission: (1) approved allocations of grants-in-aid for 1961 that will make possible 21 new full-time chaplaincies, one new full-time woman college worker, and three new part-time chaplaincies; (2) observed and considered the 25th Anniversary of the Church Society for College Work; (3) decided to continue its study of the formal and canonical relationships for non-parochial priests (full-time college chaplains) and professional women workers; (4) began a long-term study of the principles of Episcopal participation in ecumenical bodies, both nationally and locally, and the goals which the Church might seek within the ecumenical movement.

Membership of the commission is comprised of the eight provincial secretaries for college work, three National Canterbury Association representatives, three faculty representatives, a representative of women college workers, a representative of college chaplains, a representative of Church-related colleges, two Church Society for College Work representatives, two General Division of Women's Work representatives, a General Division of Laymen's Work representative, the four officers of the Division of College Work

of the National Council, three representatives of the National Council's Home Department, and two representatives of the National Council's Department of Christian Education.

**EDUCATION**

**Answer to Critics**

President F. Edward Lund of Kenyon College has announced that all pre-professional programs will be discontinued at the end of the present academic year. Affected by this decision are the pre-medical, pre-law, and science-engineering curricula.

"We believe," President Lund stated, "that this action indicates a further realization of Kenyon's radical faith in the liberal arts. Perhaps it will also serve as an answer from one quarter to the critics who charge that the liberal arts colleges are becoming vocational."

A few years ago, Kenyon adopted a diversification plan which in many ways satisfies the original aims of its pre-professional programs, especially the program in pre-medicine. The college will continue to meet fully the requirements of the medical schools and other graduate schools, but will also attempt to satisfy the desire of these institutions for men of broadly-based learning.

**Sample Year**

The Church's Apprenticeship Program provides an opportunity for young women college graduates who want to work for the Church to find out how and where they can serve.

Working for a year under careful supervision as college workers, parish workers, or social workers, the apprentice is able to learn first-hand what Church work really is before embarking on the graduate study required.

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Some 19 students of St. John Baptist School in Mendham, N. J., are taking the National Merit Scholarship qualifying test. The school is operated by the Community of St. John the Baptist. In the three-hour test of educational development and college aptitude, emphasis is on broad intellectual skills, and on understanding and ability to use what can be learned, rather than on sheer factual knowledge. Results of the March 19th test will be reported before the end of the spring semester.

within the last three years; be interested in exploring the possibilities of serving her Lord in His Church; be in good health and academically fitted for graduate work.

"During the four years that the Apprenticeship Program has been operating in its present form," said the Rev. Ellsworth E. Koonz, executive secretary of the Unit of Church Vocations and director of the Apprenticeship Program, "we have had an

average of 20 to 25 girls each year serving in parishes, college work centers, and in the Church's social work agencies throughout the United States."

"The demand for apprentices is growing," he said. "In 1959 we had requests for apprentices which we could not fill. This year we would like to have 50 apprentices."

### Sewanee Summer School

The 1960 Sewanee Summer Training School, official conference of the department of Christian education of the fourth province, will be held on the campus of the University of the South from June 19th-25th. This will mark the conference's 50th anniversary.

Workshops on counseling, race relations, prayer, Church history, Christian education, worship and music, advanced leadership training, and adult education will be conducted.

Director of the Sewanee Summer Training School is the Rev. Milton L. Wood, rector of All Saints' Church, Atlanta. Registration, enclosing a \$6 reservation fee, should be made with Miss Ellen Correll, training school secretary, at St. Mary's Cathedral, 692 Poplar Avenue, Memphis, Tenn. Conference rates will be \$46 for adults, \$26 for children nine to 15, and \$23 for children under nine. Rates will be reduced for families with more than two children.

The fourth province includes 15 dioceses in the nine states of Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North and South Carolina, and Tennessee.

### AUSTRALIA

#### Church and Politics

Australian Churchpeople were urged by Mr. E. G. Whitlam, deputy leader of Federal opposition in the Australian Parlia-

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An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.  
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Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

ment, to step up their interest in Australian politics.

There is "a great deal more the Church could do for the community if it were to become more interested in public life, working hours, wages and housing," Mr. Whitlam told a large congregation in St. James' Church.

However, he declared there should be "no sectarianism in politics and no politics in the Churches."

"Religious people have a long heritage, and should be fearless in espousing the good in the community — regardless of temporary unpopularity," he said.

## The Church Welcomes

Anglicans in Australia are preparing extensive plans to secure housing for Anglican immigrants from England. The plan provides for 5,000 Anglican families from England to set up homes in Australia if housing — which is scarce — can be arranged for them.

The Rev. Ralph Fraser, a leader of the project, recently arrived in Sydney with 40 families who are planning to settle in Australia. [RNS]

## Milestone

The Rt. Rev. H. H. Dixon, 90-year-old Bishop Coadjutor of Brisbane, has been made a Commander of the Order of the British Empire.

## SEMINARIES

## Building Dedicated

Shires Hall, the new \$460,000 library-academic building at the Church Divinity School of the Pacific, Berkeley, was officially dedicated in February. After dedicatory prayers were read in the foyer by Bishop Walters of San Joaquin, president of the board of trustees, the Holy Eucharist was celebrated in the basement. The Rt. Rev. Henry H. Shires, retired Suffragan Bishop of California and former dean

# SCHOOLS

## FOR GIRLS (Cont'd.)

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Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

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### ST. MARY'S SCHOOL

Episcopal School for girls on the Hudson. Under direction of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kent plan. Riding, music, art.  
Sister Superior, St. Mary's School  
Peekskill 9, New York

# SCHOOLS

## COLLEGES

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### Shattuck School

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write

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Rector and Headmaster  
602 Shumway Hall  
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on Fifth Ave., New York

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# CAMPS

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Information: CAMP DIRECTOR

2701 South York Street, Denver 10, Colorado

THE LIVING CHURCH — \$8.75 a YEAR

of the seminary, for whom the building was named, was the celebrant. The building is the first unit in the CDSP development program which will culminate in all new buildings on the present property.

## Bequests

A bequest of \$800,000, the largest in its 103-year history, has been announced at the University of the South. To be used for endowment in the school of theology, the sum was given by the late Dr. and Mrs. Louis W. Alston of Morganton, N. C. and Baltimore, Md.

Mrs. Alston died five years ago, providing that disposition of her \$7,000,000 estate should be made by her husband. Dr. Alston, a dentist, died January 16th. He had regularly contributed \$500 a year to the "dean's discretionary fund" at the Sewanee theological school.

No one at Sewanee knew that Dr. Alston or his wife contemplated such a major benefaction. They are survived by a daughter, Miss Mary Niven Alston, of New York City.

In January, the General Theological Seminary received a bequest of about \$90,000 from the estate of Mrs. Edith Drake Quimby. The bequest was made in memory of her husband, the Rev. Henry Quimby, a graduate of GTS in the class of 1897. He died in 1943. The legacy is to be known as the "Quimby Scholarship" and the income will be used for scholarship purposes.

## CDSP Endowment

An endowment of \$250,000 for a chair of liturgics has been given to the Church Divinity School of the Pacific, Berkeley, Calif.

The first fully endowed chair in the seminary's 67-year history will carry the name of Mr. James F. Hodges, the donor.

In accepting the gift, the Very Rev. Sherman Johnson said that the chair will be held by the present professor of liturgics, the Rev. Dr. Massey H. Shepherd,

Jr., a member of the Standing Liturgical Commission and well-known author.

Mr. Hodges is a member of the CDSP board of trustees and a recipient of the honorary Doctor of Humanities degree from the seminary in 1957. Since 1948, he has been business manager of the diocese of Olympia. Mr. Hodges, a retired businessman, served the Church without pay. He has been a resident of Seattle since 1909. He is a lay reader, and spends a great deal of time visiting missions and advising them on fund raising and management.



From the left, Dean Johnson, Professor Shepherd, Mr. Hodges, and Bishop Walters of San Joaquin. The incumbent will occupy the chair.

# CLASSIFIED

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**CHALICES, Ciboria, Pyxes.** Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new theological books posted for one year for dollar bill. Pax House (formerly Ian Michell), 29 Lower Brook St., Ipswich, England.

### CHURCH FURNISHINGS

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### MISCELLANEOUS

**ADVERTISER WANTS** Quality Products to sell to churches across Canada. Reply Box P-406.\*

### POSITIONS OFFERED

**DIRECTOR OF RELIGIOUS EDUCATION** for large Connecticut parish. Church School of 500 should be larger. Personable, energetic, experienced. Adequate salary, plus apartment and car allowance. Reply Box J-403.\*

**TEACHERS** needed for Latin, and Physical Education in secondary school for girls. Reply Box K-404.\*

**CURATE:** Needed in Denver parish of moderate churchmanship. Opportunity for full ministry. Flourishing parish. Now completing \$350,000 parish house and chapel. Basic interest in spiritual therapy and experience in religious educational work desirable. Reply to: R. R. Munoz, 402 Continental Oil Building, Denver 2, Colorado.

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### POSITIONS WANTED

**CATHOLIC PRIEST,** experienced, interested in new position. Married, with family. Reply Box W-396.\*

**CHURCHMAN** seeks position as business manager in Church school or college. Reply Box J-405.\*

**RETIRED SCHOOL TEACHER.** Can qualify as housemother, elementary teacher, or companion. Best references. Available April 15th. Reply to: Mrs. Ada Cozzens, Box 500, Jamesburg, N. J.

\*In care of *The Living Church*, Milwaukee 2, Wis.

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**THE LIVING CHURCH**

# CHURCH SERVICES NEAR COLLEGES

Light face type denotes AM, black face PM.

**ST. AUGUSTINE'S COLLEGE, Raleigh, N. C.**  
**ST. AUGUSTINE'S COLLEGE CHAPEL**  
 Rev. J. N. Green, chap.  
 Sun 7:30, 11:30; Canterbury Club 1st & 3d Sun 6

**BETHUNE-COOKMAN COLLEGE**  
**ST. TIMOTHY'S** Daytona Beach, Fla.  
 Rev. James H. Hall, v  
 Sun HC 7, 11, EP 7; Tues, Thurs HC 7

**BRIDGEWATER, MADISON, SHENANDOAH**  
**EMMANUEL** Harrisonburg, Va.  
 Rev. Francis B. Rhein, r; Mrs. Percy Warren, col w  
 Sun 8, 9:30, 11, York Club 5, Canterbury 6

**UNIVERSITY OF CALIFORNIA, Santa Barbara**  
**ST. MICHAEL & ALL ANGELS'** Goleta, Calif.  
 Rev. Henry C. Coke, chap.-v  
 Sun: 8 HC, 9:40 MP, 10 HC & Ser, 5:30 EP & Canterbury

**CALIFORNIA INSTITUTE OF TECHNOLOGY**  
**ALL SAINTS** 132 North Euclid Ave., Pasadena  
 Rev. John H. Burt, r; Rev. Allan R. Chalfant, chap.  
 Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

**COLUMBIA-BARNARD**  
**ST. PAUL'S CHAPEL on campus** New York, N. Y.  
 Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Jack C. White, Episcopal Adviser  
 Sun 9, 11, 12:30; Weekdays HC 4:30 Wed; 12 Fri; Canterbury Assoc Wed 5

**CORNELL MEDICAL SCHOOL, ROCKEFELLER INSTITUTE**  
**NEW YORK HOSPITAL SCHOOL OF NURSING, FINCH (Studio Club; East End Hotel)**  
**EPIPHANY** York & 74th, N. Y., N. Y.  
 Rev. Hugh McCandless, r; Rev. R. M. Louis, chap.  
 Sun 8, 9:30, 11, 6:30; Wed 7:25, Thurs 11

**CORNELL UNIVERSITY** Ithaca, N. Y.  
 Rev. R. B. Stott, Rev. C. S. Tyler, chaplains  
 Sun 9:30, 12, 8; Wed 4:45; Mon, Wed, Fri 12; Tues, Thurs, Sat 7

**EARLHAM COLLEGE**  
**ST. PAUL'S** Richmond, Ind.  
 Rev. Robert K. Bernhard, r  
 Sun 8, 9:30, 11; HD 10, 12:10

**EAST TENNESSEE STATE COLLEGE, Johnson City**  
**ST. ALBAN'S CHAPEL** 807 Lake St.  
 Rev. Albert N. Minor, chap.  
 Sun 9, 10:45, Canterbury 7

**FISK, MEHARRY, TENN. A. & I.**  
**ST. ANSELM'S CHAPEL** Nashville, Tenn.  
 Rev. James E. Williams, chap.  
 Sun 7:30, 4

**THE UNIVERSITY OF GEORGIA**  
**HODGSON HOUSE AND ST. MARY'S CHAPEL**  
 The Episcopal University Center  
 980 South Lumpkin Street Athens, Ga.  
 Rev. Nathaniel E. Parker, Jr., chap.  
 Daily MP 7:30, EP 5:30; Thurs & HD 7; Wed Canterbury Club 5:30

**GEORGIA TECH—AGNES SCOTT COLLEGE**  
**ALL SAINTS**  
 Rev. M. L. Wood, Jr., r; Rev. W. R. Mill, chap.  
 Sun 8, 9:15, 11, 7; Canterbury 6

**HARVARD, RADCLIFFE, M.I.T.**  
**CHRIST CHURCH** Cambridge, Mass.  
 Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.  
 Sun 8, 9:30, 11:15; 10, 7

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Finally, if you can, contribute financially to the work the chaplain is doing. Funds may be sent directly to him or to the Church Society for College Work, Mount St. Alban, Washington 16, D. C.

**HOBART—WILLIAM SMITH COLLEGES**  
**ST. JOHN'S CHAPEL** Geneva, N. Y.  
 Rev. David A. Crump, chaplain  
 Sun 10, 7:30; Weekdays 7:15, 5, 10

**THE UNIVERSITY OF HOUSTON**  
**CANTERBURY HOUSE** Houston, Texas  
 Rev. Fred Sutton, chap.  
 HC Wed 12

**HOWARD UNIVERSITY**  
**CANTERBURY HOUSE**  
 2333 1st St., N.W. Washington, D. C.  
 Rev. H. Albion Ferrell, chap., Miss Harroldean Ashton, apprentice ass't.  
 HC Sun 9, Wed 7; Canterbury Assoc Wed 7:30

**UNIVERSITY OF IDAHO**  
**ST. MARK'S** Moscow, Idaho  
 Rev. Harold D. Fleharty, v and chap.  
 Sun 8, 9:15, 11, Canterbury 6; Wed 7

**UNIVERSITY OF ILLINOIS, CHAMPAIGN-URBANA**  
**CHAPEL OF ST. JOHN THE DIVINE** Champaign  
 Sun: 9 HC, 11 Cho Eu, 5 EP (Ev Nov. 1 thru Easter), 5:30 Canterbury Assoc.; Mon thru Fri MP 7, HC 7:15, Sat MP 8:45, HC 9, EP 5 daily

**LOUISIANA STATE UNIVERSITY**  
**ST. ALBAN'S CHAPEL** Baton Rouge, La.  
 Rev. U. T. Holmes, chap.; Rev. Wallace H. Garrett, ass't chap.  
 Sun 8, 9, 11, 5:30, 6; Daily 6:45, 7, 5:10; Canterbury Assoc. Thurs 5:10

**MEDICAL COLLEGE OF VIRGINIA**  
**MONUMENTAL CHURCH** Richmond, Va.  
 Rev. A. Ronald Merrix, r  
 Sun: 8:30, 11; Tues: Campus Vespers 6:30

**THE UNIVERSITY OF MICHIGAN**  
**ST. ANDREW'S** 306 N. Division, Ann Arbor, Mich.  
 Rev. Henry Lewis, r; Rev. Edward A. Roth, chap.  
 Sun 8, 9, 11, 7, Canterbury 5:30

**MICHIGAN STATE UNIVERSITY**  
**ALL SAINTS** East Lansing, Mich.  
 Rev. G. M. Jones, Jr., r; Rev. J. Porter, chap.; Rev. R. C. Gardner, minister to married students  
 Sun 8, 9:30, 11; Canterbury Club 6

**MOUNT HOLYOKE COLLEGE**  
**ALL SAINTS'** South Hadley, Mass.  
 Sun 8, 10, 11:30 Rev. Maurice A. Kidder, v and chap., Lawrence House, Fri 5:30

**NASSON COLLEGE** Springvale, Maine  
**ST. GEORGE'S** Main & Emerson Sts. Sanford  
 Rev. E. Robert Newton, v  
 Sun Mass 7:30, 10:30; Wed 7:45; C Sat 7-8

**NORTHEASTERN UNIVERSITY**  
**ST. BASIL'S CHURCH & STUDENT CENTER** Tahlequah, Okla.  
 Rev. J. L. B. Williams, r

**OCCIDENTAL COLLEGE**  
**ST. BARNABAS'** Eagle Rock, Los Angeles  
 Rev. Samuel H. Sayre, r  
 Sun 7:30, 9:15, 11; 7 every Thurs on campus

**THE OHIO STATE UNIVERSITY**  
**ST. STEPHEN'S** Columbus, Ohio  
 Rev. J. N. Mitchell; Rev. E. A. Vastyan; Rev. G. E. Ross; Miss Mary K. Babcock  
 Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thur 7

**PRINCETON UNIVERSITY**  
**THE W.M. A. PROCTER FOUNDATION** Princeton, N. J.  
 Rev. William A. Eddy, Jr., chap.  
 Sun Univ. Chapel 9; HC Tues & Thurs 7:30; EP Mon thru Fri 6

**UNIVERSITY OF RHODE ISLAND, Kingston, R. I.**  
**ST. AUGUSTINE'S COLLEGIATE CHAPEL**  
 Rev. Bayard Hancock, v  
 Sun: 9:30, 11:15, 5:30; Wed 7

**THE RICE INSTITUTE AND THE TEXAS MEDICAL CENTER**  
**COLLEGIATE CHAPEL OF ST. BEDE**, Houston, Tex.  
 Rev. Lane Denson, chap.  
 Sun 10:30; Tues & Wed 7; Mon thru Fri 5:15

**ROLLINS COLLEGE**  
**ALL SAINTS'** Winter Park, Fla.  
 Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.  
 Sun 7:30, 9, 11; Canterbury Club 5-7, alternate Sun

**RUTGERS, THE STATE UNIVERSITY DOUGLASS COLLEGE**  
**CANTERBURY HOUSE** 5 Mine St., New Brunswick, N. J.  
 Rev. Clarence A. Lambelet, Episcopal chap.  
 Sun 8, 9:30, 11, 5; Thurs 7

**SAN JOSE STATE COLLEGE**  
**SAN JOSE CITY COLLEGE**  
**TRINITY** San Jose, Calif.  
 Rev. W. B. Murdock, r; Rev. M. W. Debenham, ass't.  
 Barbara E. Arnold, college worker  
 Sun, 9:25, 11, Canterbury 7

**UNIVERSITY OF SOUTHERN CALIFORNIA**  
**ST. JOHN'S** Adams & Flower Sts., Los Angeles  
 Rev. E. Lawrence Carter, r; Rev. J. Ogden Hoffman, Jr., Rev. Michael Hamilton (Graduate Students, Faculty), chaplains  
 Sun 8, 9, 11, 5:30; Weekly, on campus: Faculty & Student groups.

**STANFORD UNIVERSITY, CALIFORNIA**  
**ALL SAINTS**, Palo Alto Sun 8, 9:45, 11  
**HOLY TRINITY**, Menlo Park Sun 8, 9:30, 11  
**ST. MARK'S**, Palo Alto Sun 7:45, 9:30, 11  
**CANTERBURY HOUSE** Sun 7:15  
 Rev. John W. Duddington, chap. to Episcopalians

**UNIVERSITY OF TENNESSEE, Knoxville, Tenn.**  
**CHAPEL IN TYSON HOUSE**  
 Rev. R. Alan McMillan, chap.  
 Sun 9, 11, 6:30; Wed, Thurs & HD HC 7; Mon-Fri EP 5

**UNIVERSITY OF TEXAS**  
**ALL SAINTS'** Austin, Texas  
 Rev. Scottfield Bailey, r; Rev. Gerhard D. Linz, chap.  
 Sun 8, 9:15, 11, 6 Canterbury; Daily 7:05, 5; Wed 10

**TEXAS SOUTHERN UNIVERSITY**  
**RESURRECTION** Houston, Texas  
 Sun 9

**TEXAS TECHNOLOGICAL COLLEGE**  
**ST. PAUL'S** Lubbock, Texas  
 Rev. J. M. Washington, r; Rev. Ralph E. Macy, chap.  
 Sun 8, 9:15, 11; Canterbury Assoc 6; Wed HC & breakfast 7

Continued on next page

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## TULANE UNIVERSITY

### NEWCOMB COLLEGE

#### CHAPEL OF THE HOLY SPIRIT

1100 Broadway, New Orleans, La.  
Rev. W. Donald George, chap.; Rev. W. Christian Koch, ass't  
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon, Wed, Fri; 7:45 Tues, Thurs, EP 5:30; Canterbury Forum Tues 7

## UNIVERSITY OF VIRGINIA

### ST. PAUL'S MEMORIAL

Charlottesville, Va.  
Rev. T. H. Evans, r; Rev. D. W. Cammack, chap.  
Sun 8, 9:30, 11, 5:30; Wed 7:15.

## UNIVERSITY OF WISCONSIN

### MILWAUKEE-DOWNER

#### EPISCOPAL CAMPUS RECTORY

Milwaukee, Wis.  
3216 North Downer Ave.  
Rev. James Dyar Moffett, chap.  
Open Daily: 7-10

## WESLEYAN UNIVERSITY

### HOLY TRINITY

Middletown, Conn.  
Rev. Joseph C. Harvey, r  
Sun 8 & 10

## WITTENBERG COLLEGE

### ANTIOCH COLLEGE

#### CHRIST CHURCH

Springfield, Ohio  
Yellow Springs, Ohio  
409 E. High St., Springfield  
Rev. Compton Ailly, r; Rev. Keith Scott, chap.  
Sun 8, 9:30, 11; Wed 10; HD 7

## DEPARTMENT OF COLLEGE WORK DIOCESE OF ALBANY

### ALL COLLEGES IN ALBANY, N. Y.

ST. ANDREW'S  
Main & Madison Aves., Albany, N. Y.  
Rev. Ralph M. Carmichael, r

### ST. LAWRENCE UNIVERSITY

### N. Y. STATE AGRICULTURAL AND

### TECHNICAL INSTITUTE

### GRACE CHURCH

Canton, N. Y.  
Canton, N. Y.

### INSTITUTE OF AGRICULTURE

### AND HOME ECONOMICS

Cobleskill, N. Y.  
Rev. Walter Reid, loy v  
Canterbury Club

### N. Y. STATE AGRICULTURAL

### AND TECHNICAL INSTITUTE

Delhi, N. Y.  
ST. JAMES'  
Lake Delaware, N. Y.  
Rev. Richard H. Frye, r

### STATE TEACHERS COLLEGE

### CHRIST CHURCH

Oneonta, N. Y.  
Cooperstown, N. Y.  
Rev. George French, r

### PAUL SMITH'S COLLEGE

### ST. LUKE'S

Paul Smiths, N. Y.  
Saranac Lake, N. Y.  
Rev. J. Reginald Butt, r

### STATE TEACHERS COLLEGE

### PLATTSBURGH

N. Y.  
Plattsburgh, N. Y.  
TRINITY  
Rev. Michael Lynch, r

### CLARKSON COLLEGE

### NEW YORK STATE TEACHERS COLLEGE

Potsdam, N. Y.  
Potsdam, N. Y.  
TRINITY  
Rev. James Pennock, r

### SKIDMORE COLLEGE

### BETHESDA

Saratoga Springs, N. Y.  
Saratoga Springs, N. Y.  
Rev. W. Benjamin Holmes, r

### UNION COLLEGE

### ST. GEORGE'S

Schenectady, N. Y.  
No. Ferry St., Schenectady, N. Y.  
Rev. Darwin Kirby, r

### ALL COLLEGES IN TROY, N. Y.

### ST. PAUL'S

Third & State Sts., Troy, N. Y.  
Rev. Frederick E. Thalmann, r

April 3, 1960

# PEOPLE and places

## Appointments Accepted

The Rev. Robert Nelson Back, formerly rector of St. Peter's Church, Glenside, Pa., will on April 24 become rector of St. Luke's Church, Darien, Conn.

The Rev. T. Chester Baxter, formerly rector of St. Luke's Church, Darien, Conn., is now rector of St. Paul's Church, Rochester, N. Y.

The Rev. Samuel M. Black, who formerly served Grace Church, Whiteville, N. C., is now in charge of St. Paul's Church, Vanceboro, N. C., and Trinity Church, Chocowinity.

The Rev. John T. Broome, who formerly served St. James' Church, Belhaven, N. C., is now in charge of Emmanuel Church, Farmville, N. C., and St. James'. Ayden.

The Rev. A. Hume Cox, formerly in charge of Emmanuel Church, Farmville, N. C., and St. James', Ayden, is now rector of Christ Church, Emporia, Va.

The Rev. James E. Griffiss, Jr., formerly assistant at Christ Church, New Haven, Conn., is now a fellow and tutor at GTS.

The Rev. William O. Homer, formerly rector of Trinity Church, Sharon Springs, N. Y., in charge of churches at Canajoharie and Fort Plain, is now rector of St. John's Church, Delhi, N. Y.

The Rev. John E. Lee, formerly assistant executive secretary for the diocese of Michigan, has for some time been rector of St. Mark's Church, Detroit. Address: 14510 E. Seven Mile, Detroit 5.

Fr. Lee succeeded the Rev. Harold E. Wagner, who retired because of ill health.

The Rev. Thomas H. Morris, formerly associate rector of St. Mark's Church, San Antonio, Texas, is now rector of All Saints' Church, Corpus Christi, Texas. Address: 3026 S. Staples St.

The Rev. Gardner D. Underhill, formerly in charge of churches at Port St. Joe, Fla., and Wewahitchka, will on May 31 take charge of the Brandon cure in the diocese of Southern Virginia (Brandon Church, Burrowsville, and Christ Church, Waverly), with address at Disputanta, Va., RFD 1.

The Rev. William W. Worstall, formerly rector of St. Stephen's Church, Cincinnati, will on April 25 become headmaster of Grace Chapel Parish School, Jacksonville, Fla. Address: 7423 San Jose Blvd., Jacksonville 7.

## Ordinations

### Priests

West Texas — By Bishop Jones: On January 22, the Rev. Joseph L. Sheldon, Jr., rector, St. Helena's Church, Boerne, Texas; on January 24, the Rev. Joseph J. Miller, Jr., in charge of churches at Sinton and Robstown; on February 7, the Rev. James Loyd Mahan, in charge of churches at Comfort and Fredericksburg; on February 16, the Rev. Rodman P. Kypke, rector, Emmanuel Church, Lockhart; on February 23, the Rev. Powell E. Baker, Jr., in charge of churches at Carrizo Springs and Cotulla; the Rev. John T. Vaughn, in charge of churches at Aransas Pass and Portland, Texas.

West Texas — By Bishop Dicus, Suffragan: On January 10, the Rev. Hollier G. Tomlin, in charge, St. Bartholomew's, Corpus Christi, Texas; on January 17, the Rev. William V. Kegler, in charge of churches at Raymondville and Mercedes; on

## ANGLICAN CYCLE OF PRAYER

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

### April

1. Dallas, U.S.A.
2. Damaraland, South West Africa
3. Delaware, U.S.A.
4. Delhi, India
5. Derby, England
6. Derry and Raphoe, Ireland
7. Down and Dromore, Ireland

February 12, the Rev. Robert H. Bonner, in charge of churches at Pleasanton and Hondo; the Rev. James U. Norwood, in charge, St. James', Hebronville.

## Missionaries

Miss Constance Bolderston recently returned to her work at St. Stephen's School, Manila, Philippines, after furlough in the United States.

The Rev. G. Edward Haynsworth, formerly rector of St. Thomas' Church, Isle of Hope, Savannah, Ga., recently left for Central America with his wife and their three sons. He will serve St. John's Chapel, San Salvador, in the Republic of El Salvador.

Dr. Samuel C. Z. Pickens, with his wife and their infant son, sailed on March 1 for India. Dr. Pickens is assigned to St. Martin's Hospital in Ramnad and will be working with the Church of South India.

The appointments committee of the Overseas Department of the National Council recently confirmed the appointment of the Rev. Reginald D. Rodriguez to the missionary district of Honolulu. The Rev. Mr. Rodriguez, with his wife and their three children, left early in February for Honolulu, where he is assigned to Holy Trinity Church.

The Rev. Mr. Rodriguez, who was born on an Indian Reservation in New Mexico, taught music in grade school and high school for several years. Since 1957, he has served as vicar of St. Thomas' Church, Clarksdale, Ariz.

## Depositions

Robert Kollock Thomas, presbyter, was deposed on February 17 by Bishop DeWolfe of Long Island, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee of the diocese; renunciation of orders; action taken for causes not affecting moral character.

## Births

The Rev. Allen S. Blinger and Mrs. Bolinger, of the Church of St. Uriel the Archangel, Sea Girt, N. J., announced the birth of their first child, Mark Allen, on February 22.

The Rev. George E. Hall and Mrs. Hall, of St. James' Church, Bradley Beach, N. J., announced the birth of their second child, Margot Anne, on January 16.

## DEATHS

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

David T. Babcock, director and secretary of the investment trust of the diocese of Los Angeles, died February 29th, in Hemet, Calif., at the age of 74. Mr. Babcock was financial advisor to three bishops of the diocese.

Active in civic and community affairs for more than 40 years, Mr. Babcock was a manager and vice president of the Los Angeles branch of Blyth and Company, Inc., and president of the Los Angeles Opera Association.

In 1956, Mr. Babcock received the bishop's award for notable service to the Church.

He leaves his wife, two daughters, 13 grandchildren, and one great-grandchild.

Thelma Mae Sherman Beasley, wife of the Ven. Revere Beasley, rector of St. Mary's Church, Belvidere, N. J., and archdeacon of Warren and Sussex, died on March 4th at the age of 54.

Besides her husband, Mrs. Beasley is survived by two children, Mrs. William Banister, and Alfred Leonard, who is serving in the United States Air Force; two brothers; and nine sisters.

# GO TO CHURCH DURING LENT

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

**ST. NICHOLAS** 17114 Ventura Blvd. (at Encino)  
Rev. Harley Wright Smith, r;  
Rev. George Macfarren, Ass't  
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult  
education Tues 8; Penance Fri 7 to 8 & by appt

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Sat) 7:30,  
Fri & Sat 9:30; HH 1st Fri 8; C Sat 4:30-6

## SANTA MONICA, CALIF.

**ST. AUGUSTINE-BY-THE-SEA** 1227 4th St.  
Rev. Robert C. Rusack, r; Rev. George F. Hartung;  
Rev. Jack L. Cowan  
Sun 7:30, 9:15 & 11; Daily MP, HC & EP

## ASPEN, COLO.

**CHRIST CHURCH** 304 E. Hopkins St.  
Sun: HC 7:30, 10, EP 5; Weekdays: Wed & HD  
HC 8; C Sat 5-5:30

## NORWALK, CONN.

**ST. PAUL'S-on-the-Green**  
Rev. Anthony P. Treasure, r  
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,  
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-  
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;  
HD 8:30; 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 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Dir. of Christian Ed & Headmaster of  
the Day School; Rev. Robert Dean Martin, Dir. of  
Youth Activities & Chaplain of the Day School.  
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;  
Tues 6:30; Fri 10; C 4:30 Sat & by appt

## JACKSONVILLE, FLA.

**ST. JOHN'S CATHEDRAL** Market and Duval Sts.  
Sun: 8, 9:15, 11; Daily 12:10; Sat & HD 8

## ORLANDO, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
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, 515 EP

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; AC, Ante-  
Communion; appt, appointment; B, Benediction;  
C, Confessions; Cho, Choral; Ch S, Church  
School; c, curate; d, deacon; d. r. e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; P, Penance; r, rector; r-em, rector-  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-  
tions; V, Vespers; v, vicar; YPF, Young People's  
Fellowship.

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## NEW ORLEANS, LA.

**ST. ANNA'S** (Nearest Downtown & Vieux Carre)  
1313 Esplanade Ave., Rev. Henry Crisler, r  
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

**ST. GEORGE'S** (Centennial Year)  
4600 St. Charles Ave., Rev. Wm. P. Richardson, r  
Sun 7:30, 9:15 & 11; Wed 7 & 9:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Revs. S. Emerson, T. J. Hayden, D. F. Burr  
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7  
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S.  
Hayden, canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmor Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** Maryland Pkwy at St. Louis  
Rev. Tally H. Jarrett, Rev. Robert H. Cochran  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main St. at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs  
10; C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

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

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

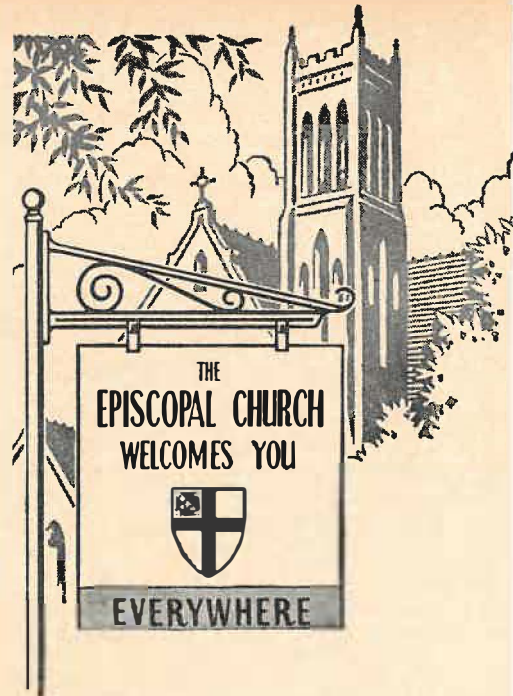
**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)  
7:30; Wed 8:30; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieb Tober, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
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, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & 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 (1S) MP 11, Organ Recital  
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;  
HD 12:10; Noonday ex Sat 12:10



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

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;  
Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

**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, S.T.D., v; Rev. Merrill O.  
Young, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; 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

**SOUTHERN PINES, N. C.**  
**EMMANUEL** E. Massachusetts Ave.  
Rev. R. Martin Caldwell, Jr., r  
Sun 8, 9:30, 11; Daily 10, EP 6

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

## CHARLESTON, S. C.

**ST. ANDREW'S** Hy. 61-Magnolia Gardens Rd.  
Sun HC 8, MP or HC 9:30 & 11:15; Tues HC 6:30;  
Thurs HC 9:30; HD 9:30

## MIDLAND, TEXAS

**HOLY TRINITY** 1412 W. Illinois  
Rev. George Morrel, Rev. K. C. Eade  
Sun 8, 9:30, 11; Wed 11; Fri 5:15

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Revs.  
Samuel E. Purdy, Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30