

The Living Church

July 3, 1966

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The Living Church

Volume 153 Established 1878 Number 1

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

July

3. Fourth Sunday after Trinity
4. Independence Day
10. Fifth Sunday after Trinity
11. Benedict of Nursia, Ab.
17. Sixth Sunday after Trinity
William White, B.

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.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, initials or pseudonyms. They are asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editor.

Extremism

We are even more troubled here at the Cathedral Church of St. John the Divine about your editorial "The Leftward Leap" [L.C., May 22d] than you are about the conference on extremism. We are distressed that you did not take the time to consult with any responsible person here, on a broad and controversial issue, as to what happened at this conference or about our future plans.

It was announced to everyone present at both sessions (and the press was included at the second session) that research was proceeding in our office about the New Left, and that a complementary conference on the subject would be forthcoming. To criticize the *Conference on Political Extremism: Part One* for not considering the Left, without having made any attempt to ask for information on it, is surely irresponsible, and we are not amused.

Finally, we would like to emphasize that if anyone is interested in the substance and content of this initial conference he may send for a copy of the tape recording of the address given by the Rev. Dr. John Krumer on the remarks of the dean, as well as the address given by Senator Gale McGee.

(The Very Rev.) JOHN V. BUTLER
Dean, Cathedral of St. John the Divine
New York City

Legislated Christianity

Fr. Layer is to be commended for his forthright editorial "Legislated Christianity" [L.C., June 5th] The statement referred to in the piece reminds one of "The Force for Our Righteous Christian Environment" which is domiciled in Philadelphia.

Alas, the Pharisee is ever with us. And did you ever see such confusion in a Supreme Court? Again bravo!

(The Rev.) RICHARD A. STRONG
Rector, St. Stephen's Church
Staten Island, N. Y.

I cannot say that "Legislated Christianity" by Karl G. Layer [L.C., June 5th] is enlightening. The title is a misnomer. The subject is not enactment of legislation, but a decision as to how the law is to be applied. Moreover, it has nothing to do with Christianity, but is a decision as to what is harmful to society.

Fr. Layer's argument is quite familiar, but not convincing to me. The quotations from the statement of the thirteen Church leaders tell us what the Supreme Court decided against—publications by "panderers of filth for profit." The issue goes beyond the usual censorship question. The publication was banned because it did not have a single redeeming feature, and was being openly promoted as pornography. Moreover, the Court did not ban another controversial book because it seemed to have some slight artistic merit.

When Fr. Layer says that if the thirteen

Love is the abridgement of all theology.
St. Francis de Sales

ers were disturbed about the corruption the young, "their plea would be for laws restricting the age at which so-called 'obscene' materials may be procured," I think is being very naïve. Would not this be a way to get young people to read them? All know what happens to many young people when a book is obtainable, but prohibited. He asks why "the adult whose tastes not offended by certain so-called 'obscene' books or movies should be prohibited from reading or seeing them." This is not my understanding of what the Court decided. It was not about reading pornographic books that the decision was made, but about publishing, promoting, and selling, in every extreme case.

There is an analogy here with the pushers of dope. Some people feel that if the laws are in to prevent them from securing dope, they are interfering with their personal liberties. The doctors can give many persuasive reasons for the use of L.S.D. But still the law insists on restricting freedom of traffic in it. When it comes to salacious literature, however, the law is much more permissive.

BRUCE GERHARD

Commit, N. J.
A Reaction

The following is a statement of the officers of the Association of Episcopal Clergy: "We are grateful for the interest, courtesy, and comparative restraint of the Presiding Bishop regarding the Association of Episcopal Clergy. At the same time, his statement of the Association [L.C., June 12th] did not provide any specific reason why he feels that our organization is excluded by the nature of the Church. We wish we could share his expressed optimism concerning the present state of the Church, but our correspondence from bishops, priests, and laity from all over this country and overseas indicates serious need for many improvements in such areas as the Church Pension Fund or the issue of depositions and renunciations. Prior to our incorporation, we sent Bishop Hines a detailed report of our projected plans for an organization which came as the result of the repeated deliberations of 75 clergy and clergy wives as well as three of California's bishops. We continue to appreciate any suggestions which are specific."

(The Rev.) LESTER KINSOLVING
Vicar, Church of the Holy Spirit
Lincoln, Calif.

Editor's comment. In all fairness to the Presiding Bishop, we must say that in the interview he was not asked to comment further on his statement as reproduced in the magazine.

Additional Information

Re: "Funeral for a Roman Catholic" (L.C., June 5th).
Your article unfortunately presented the Episcopal Church in the role of a "meddler!" The late Pfc. Carmin V. Genovese and his wife were hurriedly married by a local mayor; they had a 2 day honeymoon before being shipped out to Vietnam.
Mrs. Carmine V. Genovese is a communicant of St. Paul's (Episcopal) Church, Rahway, N. J.

way; she is not a "non-Roman Catholic,"—whatever that may be!

When Mrs. Genovese was informed that the local Roman Catholic Church would not bury her husband (the local Roman priest said Genovese by being married in a civil ceremony "had left the Church"), she graciously accepted the offer of her own parish church to bury her husband, *not as a Roman Catholic* but as "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven."

The Roman Catholic Church reversed its decision *only after* being successfully bombarded by members of the Genovese family who telephoned and sent telegrams to Pope Paul, Senator Robert Kennedy, and to the bishops and archbishops of the Trenton and Newark Archdioceses respectively. The widow, Mrs. Genovese, had no part in this onslaught; she was content to have her husband buried from her church.

(The Rev.) CHRISTOPHER NICHOLS
Rector, St. Paul's Church
Rahway, N. J.

He Isirate

THE LIVING CHURCH has become little more than a Negro journal and I predict that it will become bankrupt and cease publication within five years if the trend does not change. If the inclination to exalt the Negroes continues this will not be an event of world-shaking importance. The Negroes have a place in American life; they should be commended for the progress they have made; they should be given consideration. But do tell me, please, why they should be placed above the white people to whom they owe so much?

You have suffered from the adopted policy as you have convinced many white people that they do not wish to continue their subscriptions (when mine expires I have no intention of renewing) and the Negroes do not subscribe nor do they pay for advertising space. May I suggest that you check your list of subscribers and try to determine how many Negroes are among them? That will be a straw in the wind for future use.

There is surely great need for Church publications. The Episcopal Church is too weak to bear loss of interest, membership, and active participation of affiliated families. How can interest be better stimulated than by the written word presented in readable form without racial bias? How are young people to know what to expect if the Church does not show the way? You have a mission to the white Episcopalians of America and I hope you will get along with the job of informing them.

AN IRATE SUBSCRIBER

Lynchburg, Va.

Editor's comment. Ordinarily we don't publish anonymous letters, but feel that we should share this with all our "irate subscribers."

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

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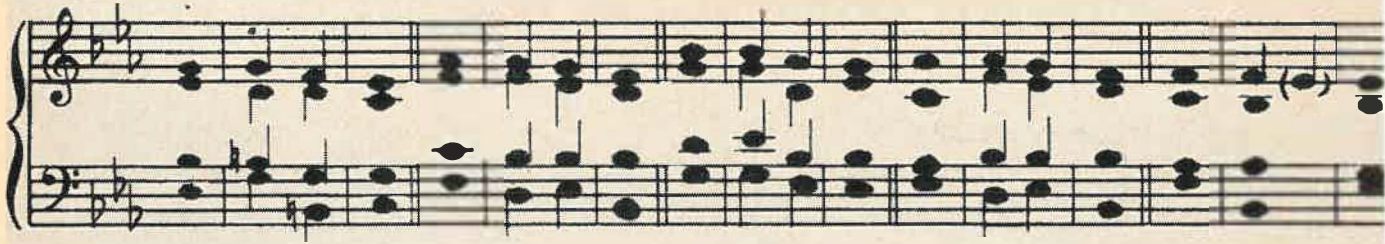
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MONTANA ORISON

A commentary on the Alleluia Sequence - Circa 840 A.D. Anon.
1964 + C. W. Sterling



All creatures that to / Thee belong,
Praise Thee with an / endless song,
From abyss to heights, all / in accord,
From all the world, but / man outpoured,
Alleluias to / Thee, O Lord.

The stars and planets sparkling / cold this night,
Shining constellations joined in / beauteous light,
Ye sun and moon be / yond this earth,
Ocean tides and rocks pro / claim Thy worth,
In Alle / luia, Lord.

Ye high-crowned clouds that / onward ride,
Ye whistling winds down / mountain side,
Majestic thunder crashing / o'er the height,
Ye vivid lightnings / wildly bright,
In complement unite your Alle / luias.

Ye mountains and cas / cading streams,
Ye brown hills and shafting / sunlight beams,
Ye juniper and pine trees / soughing low,
Aspen leaves and tall grasses in / waving flow,
Sing Alle / luia.

Ye marmots and chipmunks / skittering,
Ye clumsy calves and antelope hop / skipping,
Ye birds with streamlined / plumage gay,
Exalt your great Creator's / praise and say,
Your Alle / luia.

Indian paint brush a / long the path,
Bitterroot and columbine dis / pel Thy wrath,
The bear grass and huckle / berry, too,
Reveal the glory, / Lord, of You,
In radiant Alle / luia.

An eternal song of / joy and praise,
All Your myriad / creatures raise,
Except Your creature, / man, Ye know,
All join in concert / here below,
In loving Alle / luia.

O LET the Earth bless the Lord:* yea, let it praise him,
and magnify him for ever.

The Living Church

For 87 Years:

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

July 3, 1966
Fourth Sunday after Trinity

10

Burt Accepts

The Rev. John H. Burt, rector of All Saints', Pasadena, Calif., has accepted the election as Bishop Coadjutor of the Diocese of Ohio [L.C., June 5th], subject to the completion of the required physical examinations and receipt of the necessary consents. He was elected on May 20th, and his letter of acceptance was dated June 13th.

EXECUTIVE COUNCIL

Presbyterian Minister Appointed

The Rev. John H. Steidl, 32, a Presbyterian minister who is assistant at Indian Hill Church, Cincinnati, Ohio, has recently been appointed to the Executive Council of the Episcopal Church. He will remain a Presbyterian minister and become a member of the Presbytery of New York.

Mr. Steidl has served at Indian Hill since 1960, having gone there from the Red Stone (Presbyterian) Church in East Haven, Conn. He is a graduate of Union College, Schenectady, N. Y., and Yale Divinity School, and was ordained by the Connecticut Valley Presbytery in 1959. At the Executive Council, Mr. Steidl, whose resignation at Indian Hill becomes effective August 15th) will be responsible for adult education and training projects. In a telephone interview with THE LIVING CHURCH, the Rt. Rev. John E. Jones, the Presiding Bishop, said that the Presbyterian minister was being appointed to the Executive Council because "he is the man best qualified for the job."

PROVINCES

IV - June 7th-9th

Four out of five of the more than 300 bishops, priests, and laity attending the Synod at the University of the South, Seawane, Tenn., rated the work sessions as good, very good, or excellent. The province is composed of 15 dioceses in nine states from Kentucky to Louisiana to Florida.

The department of laity considered MARI, and companion diocese plans among others, during its work sessions.

A resolution was adopted that called on all Christian people to work for the creation of an atmosphere in which all

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next week:

A Distinguished Congregation

men are free to exercise their rights and to move about the countryside in safety." The resolution which referred to "another act of violence in opposition to the promotion of the exercise of citizen's rights," was presented by Mr. Oscar Carr, lay delegate and president of the Mississippi Churchmen.

The opening session was addressed by the Most Rev. Howard H. Clark, Primate of the Church of Canada, whose comments ranged from war to birth control. He defended the right of the clergy to speak out on political questions saying, "in politics everything must be based on justice." He believes that birth control information should be made available to the public by the government. He also suggested that a "family of churches" could unify all Christians and enable them to "work together and fully share in spiritual reality."

The Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, told the delegates and visitors that they must become full time missionaries in order to direct the

new world revolution of Christianity. Speaking at the closing session, he said that we become missionaries when we are baptized and "our own block should be our nearest mission field."

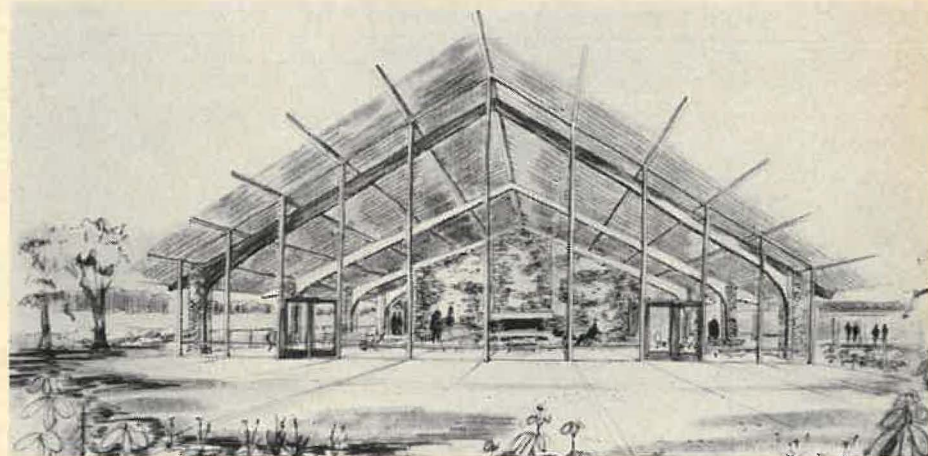
There was much discussion, primarily preliminary with specific proposals to follow after another year of study by committee, of which the Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama, is chairman. There was vigorous debate following a report of a proposal that the clergy should be limited to a ten year term of office as rector, with the option that the vestry might ask for a five year extension. No decision was made, but the committee will do further study on the matter.

There were other considerations regarding clergy: 1) the establishment of a provincial clergy placement center; 2) a proposal that bishops be given more specific canonical responsibility regarding the placement of parish clergy; and 3) a proposal to recommend dividing the section of canon dealing with depositions, so that there would be a distinction between those who voluntarily renounce orders and those who are deposed. [Note: THE LIVING CHURCH has made this distinction for several years.] These proposals also will have further study by committee.

KANSAS

Topeka Tornado

The death toll is now 17—one, a young boy from St. Paul's, Leavenworth, Kan.



Bishops of the five dioceses of the Carolinas have made public the development plans for the Kanuga Conference Center, just south of Hendersonville, N. C. The Rev. John W. Arrington III, rector of Holy Trinity, Clemson, S. C., is chairman of the development fund program. Shown here is the architect's concept of the new lounge which will look out over Kanuga Lake.

One St. Paul's, Topeka, family has lost everything; more than 50 St. David's families are homeless, but most of them have some insurance coverage; and more than 150 Grace Cathedral people, mostly widows and elderly couples from the devastated downtown area, have lost everything. St. Paul's, Manhattan, Kan., reports some extensive property damage for parishioners.

St. David's is conducting a nursery and a pre-school for children of homeless families, and is a distribution center for relief work, food, and clothing. Washburn University summer classes are meeting at a Topeka high school.

Mayor Wright of Topeka has said that he hoped the major clean-up could be accomplished in 90 days. Reconstruction will take years. Conservative estimates of damage run over \$100,000,000.

Too much credit cannot be given to the various news media, the several levels of law enforcement officers, the National Guard, and above all the men from Forbes Air Force Base, who are still patrolling streets and guarding damaged property.

ARMED FORCES

Cogent Questions Considered

The Armed Forces Retreat center in the Bavarian Alps of Berchtesgaden, Germany, was the scene, May 16th-20th, of the 12th annual Episcopal conference for military personnel and their families stationed in Western Europe and around the Mediterranean. "Christian Faith—Fantasy or Truth" was the theme.

More than 250 chaplains and laity from the armed forces attended the conference, Chap. (Lt. Col.) Gordon Hutchins, Jr., stationed at Nuernberg, reported. They were joined by several chaplains of the Canadian forces and their wives.

Under the leadership of the Rev. William I. Cool, director of Christian education in Dallas, and the Rev. Perry Williams, rector of the American Church in Geneva, the adults attending the sessions participated in discussions. Heretofore theologians had led the conferences.

A special panel presented a question and answer study of the human dilemma in the ultimate military mission of taking the lives of other human beings for the cogent reasons of self-defense and preservation of just liberties.

The conference program again included classes of instruction in lay reader training, religious classes for children, and review of confirmation materials. The Rev. Edmund B. Partridge, associate director of laymen's work for the Executive Council, was present for many of the sessions.

On the Feast of the Ascension, the Rt. Rev. Arnold M. Lewis, Bishop for the armed forces, held services of Holy Baptism, Confirmation, and Holy Communion. Two other bishops were present—the Rt. Rev. Josef Brinkhues, and the Rt. Rev. Otto Steinwachs, retired—both Bishops of the Old Catholic Church in Germany. There were seven adults confirmed, some of whom had been instructed by a licensed lay reader, Col. William Hurst, USAF. Several of the confirmands were also baptized.

Bishop Lewis reflected the spirit of the conference theme in saying: "When faith seems to be at its lowest point, one must not be discouraged. . . . The darkness of doubt fades in the brightness of the awareness of the presence of Christ. Moments of doubt need not be final; they can be your finest hour."

On behalf of the military chaplains of Europe, Chaplain (Capt.) Mark C. Guquet, USA, presented a staff to Bishop Lewis. The staff, assembled in three sections, was carved from native hardwood by a student of wood carving in the Hessen community of Bishopshelm, kilometers from the communist zone of East Germany.

COMMENCEMENTS

Trinity University

Twelve of the living members of the Class of 1916 were presented certificates during the commencement ceremonies at Trinity University, San Antonio, Texas, on May 30th.

The Rev. Thomas A. Fry, Jr., and the Rev. Kenneth L. Mauldin took part in the baccalaureate service and the commencement program, on May 29th and 30th, respectively.

Shattuck School

During a drenching rain on June 4th, the academic procession walked to Johnson Memorial Armory at Shattuck School, Faribault, Minn., for the commencement ceremonies for 65 cadets. The speaker was introduced as the "honorable father of Douglas Humphrey"—a graduate cadet.

In sloshing black robes Vice President Humphrey admitted that he was all wet. He told the students that they would be going "where the action is."

St. Mary's Hall

On the afternoon of June 4th, Mrs. A. J. Davies (Class of 1887), the oldest living graduate of St. Mary's Hall, Faribault, Minn., was a special guest of honor during the school's commencement program. She is 96 years old and St. Mary's is 100 years old. Mrs. Davies was confirmed while she was a student there, by the Rt. Rev. Henry Benjamin Whipple, the first Bishop of Minnesota.

The commencement speaker was Vice President Humphrey, who referred to himself as the No. 2 man with little authority and lots of time.

Trinity College

The Rt. Rev. Ralph S. Dean, executive officer of the Anglican Communion, delivered the baccalaureate address at Trinity College, Hartford, Conn., June 5th. Bishop Dean is on leave of absence from his see of Cariboo to serve in his present position for five years.



RNS

A Holy Communion service according to the rite of the United Presbyterian Church U.S.A. is celebrated in the chapel of the World Center for Liturgical Studies, Boca Raton, Fla. Officiating is Dr. Scott Francis Brenner, editor of the Westminster Press and co-editor of the United Presbyterian Church's revised Book of Common Prayer. Assisting is the Rev. Don H. Copeland, founder-director of the Center. Other participants in the liturgy are the Rev. Philip Mooney, S.J. (Roman Catholic) and the Rev. Don Olson (Lutheran).

t. Katharine's School

The commencement and honors program at St. Katharine's School, Davenport, Ia., were held June 10th, at the school.

The Bishop of Iowa, the Rt. Rev. Gordon V. Smith, addressed the morning honors convocation, and later in the day presented diplomas to 23 seniors. The commencement speaker was the dean of Trinity Cathedral, Davenport, the Very Rev. William W. Swift, who is also a trustee of the school.

Hobart & William Smith Colleges

Dr. Edward A. Weeks, editor of *The Atlantic Monthly* gave the Phi Beta Kappa address at the commencement ceremonies of Hobart and William Smith colleges, Geneva, N. Y., on June 12th. He had given an address at the colleges many years ago, at the time Dr. Louis M. Hirshon was inaugurated as president. Dr. Hirshon retired June 30th.

Hobart had 240 men and William Smith, its coordinate college for women, had 86 in the graduating class.

Three Churchmen received honorary degrees: The Very Rev. Francis B. Sayre, dean of the Washington Cathedral, who gave the baccalaureate address, S.T.D.; the Very Rev. Rue H. Moor, retired dean of Trinity Cathedral, Pittsburgh, S.T.D.; and Mr. Richard Prentice Ettinger, chairman of the board of Prentice-Hall, Inc., M.L.D.

Berkeley

At the commencement of Berkeley Divinity School, New Haven, Conn., on June 1st, 3 seniors received certificates of partial course, 4 received diplomas, and 23, the S.T.B. degree. One graduate student received the S.T.M. degree.

Honorary D.D. degrees were presented to the Rev. Lemuel J. Winterbottom, the Rt. Rev. William Davidson, and the Rt. Rev. John E. Hines, the Presiding Bishop, who also gave the commencement address. The Rt. Rev. John H. Esquirol, Suffragan Bishop of Connecticut, presided.

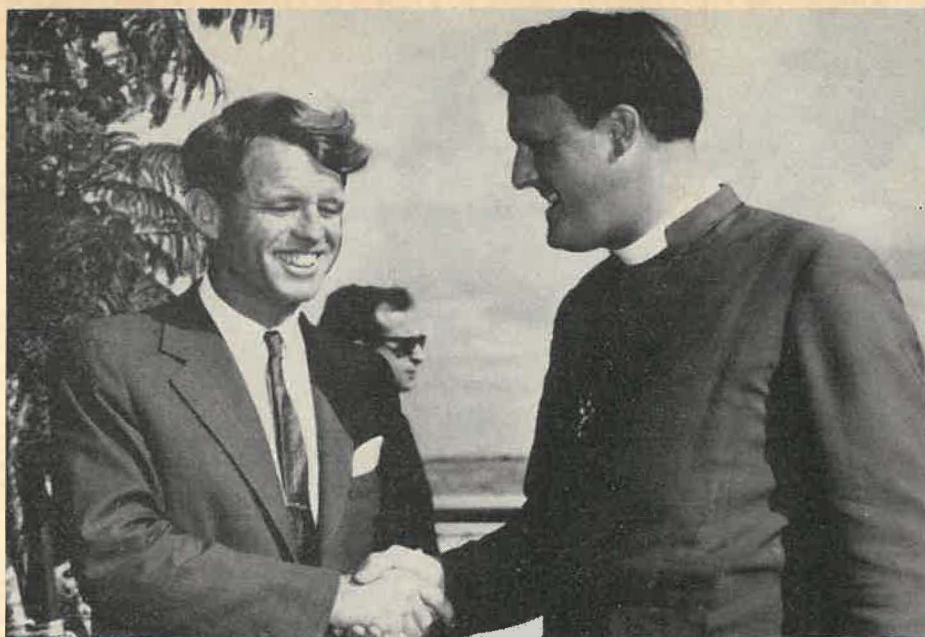
The sermon at the alumni service on May 31st, was delivered by the Rev. George T. Corbett, rector of St. Timothy's, Catonsville, Md., and a folk mass written by a student was sung at the celebration.

The Rev. Dr. and Mrs. F. Craighill Brown were honored at a tea later in the day. Dr. Brown, professor of pastoral theology since 1953, will retire from the active ministry this month.

MICHIGAN

Tribute for 20 Years

As part of the tribute paid to the Rt. Rev. Richard S. Emrich, Bishop of Mich-



The Rt. Rev. Clarence Edward Crowther, Bishop of Kimberley and Kuruman, and Senator Robert Kennedy walked the airstrip at the Kimberley airport June 6th, for a 20-minute unscheduled stopover, so that the senator could learn more of South African legislation and how the Church fares under it. Members of the special branch of the S.A. political police were not far away.

igan, on the occasion of the 20th anniversary of his consecration, a diocesan dinner was held in Detroit, June 10th. The speaker was the Rt. Rev. John E. Hines, the Presiding Bishop. Guests included representatives of civil government and religious bodies.

A dinner, on June 3d, was held in the northern part of the state, at which the Rt. Rev. George Selway, Bishop of Northern Michigan spoke. He had been rector of St. Paul's, Lansing, Mich., for many years, serving under Bishop Emrich.

SCOTLAND

Anglican-Presbyterian Conversations

In the week during which the Archbishop of Canterbury visited the Pope, there appeared the report on the conversations which have been taking place over the past four years between the Anglican and Presbyterian Churches in Britain.

The General Assembly of the Church of Scotland (Presbyterian) meeting in 1959 stated that "the next step towards greater unity between the Anglican and Presbyterian Churches lies in the recognition of one another as true members of the Church Catholic and of their ministries as valid and regular ministries of that Church."

The new report, commenting on "validity," says: "The central problem arises from the fact that the Anglican Churches, despite a variety of theological belief which might imply a contrary practice, do not in practice accord full recognition to the ministry of those not ordained by a bishop standing within the historic succession. Presbyterians, on the other hand,

affirm that their ministry has been properly constituted within a part of the Holy Catholic Church, and deny that it suffers from any disabilities other than those necessarily suffered by all forms of ordained ministries within divided Churches."

In a six page discussion on the meaning of the "apostolic succession," the Presbyterians claim that a true succession in both faith and order has been kept in the reformed tradition. At the time of the Reformation "true apostolicity demanded a purified and simplified form of Church order which in certain historical circumstances naturally led to the disappearance of a distorted episcopate and the reassertion of the proper part to be played by corporate oversight in the total ministry of the Church."

The report goes on to say: "We are agreed that the ordained ministry in all four Churches has been a real gift of God to his Church, and it has been a spiritually effective means of building up the Church."

The report is signed by the leaders of the four Churches: the Bishop of Bristol, Church of England; the Rev. Dr. J. W. C. Dougall, Church of Scotland; the Bishop of Glasgow and Galloway, Primus, the Episcopal Church in Scotland; the Rev. Basil Hall, Presbyterian Church of England.

The Living Church Development Program

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

Previously acknowledged\$8,228.75
Receipts Nos. 6940-6980, June 15-21 753.50

\$8,982.25

It isn't like hearing a report of it over television; it isn't like reading about it in the morning newspaper. When someone you know commits suicide, you cannot dismiss it by expressing sorrow and saying, "But she shouldn't have taken her life." You feel responsible that you have failed in some part of your relationship with the friend who commits suicide. Even though you may not have known her for long, you are a part of her problem and you regret, deeply, that you couldn't have helped her to live with it.

We met an interesting, rather unusual person last summer, one who had just moved to our vacation home small town area of New England. She had come from Texas and brought with her the sophistication of big city life, big city mannerisms, talkativeness—extreme talkativeness I now realize. She brought it all to a small insular village not at all prepared for her kind of person. She was friendly, conspicuously friendly — she

by Ann H. Bello

friends, and when we sat together in church. People were clearly needed to take the place of the things in her life.

How do we know what her dedication to her faith was? We cannot know what went on in her "alone conversations" with God. She spoke immediately of the Church in her life and of her gratitude to have found us, a clergy family, and other Church friends. She was disappointed but resigned when we explained, immediately too, that we were summer supply and would be leaving shortly for our home parish. We tried to prepare her for that time by telling her about the rector of her new parish and of his lovely family. She disturbed us when she said, "You were first." This was a sign and we recognized it only as a token of loneliness, but not as a signal of desperation.

aware of the necessity for our seeking out the meaning of words below the surface. We are hurt that she selected the way she did to leave us. We are hurt that we were so dense as not to realize that she was deeply troubled. Our shortcomings are spread out before us, and each of us who was affiliated with her felt that we could have done more to have opened the way. We were found wanting.

The verse goes through my mind, "I as much as ye have done it unto one of the least. . . ." And I didn't do it for one of the least. The disguise was perfect. I didn't recognize the need.

My New England village friends feel this lack. They discuss it quietly together and ask *what* they could have done. I we can find that answer, through prayer and meditation, then she may not have died in vain. For we will not let this thin happen in our midst so easily again. The shocking pain in it all is the ease with which it happened and now it is over.

When Someone

You Know

Commits Suicide

bowled people over—but they were fascinated that she had selected their part of the world to be her new home. She was a churchgoer, a doer, an active Christian, and a recent widow.

With her arrival she changed lives, changed them more than she could imagine possible. Our country neighbors are outgoing and kind, but they withdraw when confronted by someone who obviously has material possessions in abundance. And she had them abundantly — rooms full of beautiful things that she was understandably proud of. The neighbors and church members appreciated her affluence, but couldn't measure up to it in their homes.

And yet we knew in our hearts that these "things" were taking the place of—filling a void left by her breaking away from—a former life. They were necessary for her, for the present. The happiest times she had with us, she said, were those days when we went sight-seeing together, when we had lunch, when we invited her to a picnic to meet new

She asked if she might come to see us "if things get too rough for me here" and we invited her with enthusiasm and gave her directions to our house.

Why did she take her life? What burden did she carry that was too much for her to bear alone? And for all that she talked about, what kept her from speaking of the most important, the closest things? Weren't we listening? Didn't we hear? Where did we fail? It is all speculation and we cannot tell, but hindthought opens the door to glimpses of ideas, like threads leading into and away from conversations—threads that we might have held long enough to question and thereby learn more. Talking is so essential to someone alone with a problem. There are times when God seems far apart and His answers slow to come. Distraught persons need a person-in-the-flesh to converse with. Somehow we failed her when she needed us.

I said that she influenced our lives, changed them. And she did so by her final act. She made us aware, very much

An educated Churchman said, sometime down through the ages, that suicide is the unforgivable sin . . . unforgivable because the person cannot ask forgiveness. Can't ask? After death we can't ask, we can't pray? Do we mean that God will not comfort the soul of the depressed, the extremely distraught who takes his own life?

We can believe about this pretty much as we wish and as circumstances direct us. There is no scientific, hard and fast rule, since no one has gone on and returned to inform us. I believe that God has greeted her and has forgiven her this last sin as He forgives all the others. What is left now is for those of us who are alive to awaken to the needs of the living around us; to seek an inner vision; to develop that sixth sense; to *do* rather than put off what we can to help someone who asks—without the proper words—for help. God help us, all of us who may, at any time in this temporal world, be called upon to listen; help us to *hear* the distress signals on time.

by the Rev. W. H. Tyte

Assistant, St. Thomas Church, New York City



Luoma

a place apart

I had wanted a prayer desk in my home for many years. I am no craftsman, but I felt sure that a prayer desk would be simple enough to construct, so I decided to try making one.

Two years ago, on a free afternoon at home, I began to look over a pile of discarded bits of lumber on a lot next door where a new house was being built. There were plenty of pieces to choose from, and I soon discovered that there were always matching bits of boards to be found. When I saw a board that could be one side of the prayer desk, it took only a moment to find another piece of exactly the same dimensions for the other side. This good matching fortune went on throughout my search for material, so the problem which my very dull saw would have presented was eliminated. I

soon had enough pieces cut to order to make what I had in mind, a prayer desk about 18 inches wide and 36 inches high.

When I began to nail my boards together, I realized that perhaps my luck was not as good as I had thought it was. It was then that I discovered I was not using wooden boards but compressed fiber boards, which would be very difficult to hold together with only the ordinary amount of nailing.

But I continued, hammering in enough nails in my prayer desk to hold together a small house. When I finished, although in appearance the desk had much more than the usual amount of reinforcing, it was still a bit shaky. However, I felt sure that if I knelt without putting too much pressure on the book rest, the structure would not collapse.

Fortunately, for my next step, I found in the basement a can of white paint left by the painters when the rectory was built. I sailed through the painting of the prayer desk, for, like most amateurs, I paint better than I can saw or hammer. But when that job was finished, I found that the paint held sand-like particles that caused a painted surface to look as if it had been plastered. In several ways my prayer desk was beginning to look very, very, different from any other prayer desk I had ever seen.

Nevertheless, not to be swayed from my purposes, I searched out a bottle of gold paint and did a symbol of the Trinity on the middle support between the sides, crosses on the sides, and an *Alpha* and *Omega* on the book rest corners. With satisfaction I saw that the prayer desk had at last begun to take on a personality.

After some thought I decided to keep my handiwork in the basement, the least frequented place in the house. To guard against its collapsing, I placed it in front of one of the iron poles holding up the basement rafters. With this arrangement I could use my hands to slide down the pole as I knelt, without putting too much weight on the book rest.

About this time my family suggested that the first prayer be a petition that the prayer desk would not fall apart. Such little faith! But scoffing ended as they conceded that possibilities were present in the prayer desk, and offered a beautiful red cushion for use as a kneeler.

I felt rather strange in my first appointments at prayer. Each session I began with a reading of the Propers (Collect, Epistle, and Gospel) for the day in the Prayer Book, and finished with prayer. In those early sessions I was through in a few minutes. Soon, however, I began to spend more time at the prayer desk, reading sections of the Prayer Book besides the propers. In this way, over a period of time, I made my way through the entire Prayer Book, discovering material I had forgotten was ever included in its pages. Many occasional prayers were found tucked away in-between services. More important still, I found myself re-discovering the saints in their special Propers. One great mission of the Prayer Book is to teach us adoration and lead us in private devotions. It was my privilege to learn again of this mission.

I remember the first time I missed my daily session at the prayer desk. It was then that I realized how much the few moments spent there had meant in refreshment and renewal of myself. It was as though I had leaned against something that had meant extra strength for the day before me. A shaky and material construction was becoming a place for gathering physical and spiritual strength.

Also, I realized that moments there contributed toward looking in a special way at the day ahead, and of connecting

Continued on page 12

Who Flunked Ethics?

Because *The Witness* (June 23d) has accused this magazine of flunking elementary ethics, we feel compelled to reply in self-defense and to set the record straight.

The matter at issue is our editorial handling [L.C., May 22d] of the conference on extremism held at the New York Cathedral on May 2d. We reported this event in our news columns on May 15th, and since nobody has questioned the accuracy of that report we may assume that it was correct. It provided the basis for our editorial comment.

What did we say about the conference—and what did we not say? *The Witness* says that we “made charges against the Cathedral which can be shown to be entirely unjustified.” This is astounding. In our copy of the LC, we find not a word of criticism directed at the cathedral; not a numberlin’ word. There is criticism of the speakers at, and by implication the planners of, the conference for their exclusive preoccupation with the danger from the Right. If we had said that the cathedral had no right to shelter or to sponsor such a conference, that would have been a charge against the cathedral. But we said no such thing. The editor of *The Witness* must have a *textus corruptus* of the LC.

The dean and chapter of the cathedral have complained of our failure to tell our readers that a conference on the extremism of the Left is being planned for a later time. When that conference takes place we shall report it, and comment on it editorially if we feel moved to do so. But the conference we discussed came first. It has happened. It is news.

In the letter of complaint which *The Witness* quotes, Dean Butler of the cathedral states that a mere glance at the printed program would have shown “that this conference on the Extreme Right was only part one, and that part two was to follow.” When Dr. Butler wrote that statement he may have assumed, relying upon memory, that the printed program stated that part two was to follow. It did not. It didn’t mention part two. And it certainly didn’t say that part two would deal with the Far Left. [See page 2 for this letter in emendation as approved by Dean Butler.]

Our intention in the editorial was to point out what we respectfully consider a besetting myopia in the liberalism of the Church today. We said what we deeply believe—that when Churchmen are trying to deal with the threats from extremists they must look to the Left at least as alertly as to the Right; and it seems to us that our liberal leaders do not always do so. Some of the words spoken and attitudes expressed by speakers at the cathedral conference brought this to mind, and so we spoke out.

One speaker warned of a right-wing plot to “take over” the next General Convention, and we chided him for being in such a dither about this particular take-over

threat when the Communists are trying to take over the whole world. (When this speaker wrote to protest [L.C., June 19th], he admitted that there is a “theoretical danger in the modern world of communist aggression”—truly an audacious concession.) Maybe all of us in this melee are making too much of this take-over bogey. Presently, the liberals control both General Convention and the Executive Council, and about this, incidentally, we have never complained and do not now. How did they take over? By having people of their position elected to General Convention. This, after all, is how take-overs work in the Episcopal Church. Suppose that some Churchmen who don’t like the liberal line would like to elect some conservative deputies to General Convention to represent their views and if possible to make their views prevail; is there anything so very shocking and sinister about this? Or is a take-over tolerable only when our guys are the takers-over? The Episcopal Church tells people that in its interior government it is, like the United States of America, a representative democracy, in which the members choose the people who will make the laws and fix the policies of the Church. In such a body, whenever one side wins it takes over, and the other side has a right to work, peaceably and openly, for a reversal. Liberals, of all people, ought to like this system and insist upon the right of their opponents to take over, in the right way, if they can.

Since *The Witness* has raised the issue of irresponsible journalism, we quote this choice specimen of something-or-other from *The Witness*: “The response from Simcox was not made public, but it was learned authoritatively that he expressed the view that the cathedral had planned the conference improperly, as well as his apprehensions about insidious influences in various church quarters, including the staff of the Executive Council.” Spofford’s authoritative sources may be higher than ours; all we have is a carbon copy of “the response from Simcox,” and comparing it with Spofford’s very liberal paraphrase is instructive; it shows how very liberal a paraphrase can be. However, we cling to the old-fashioned theory that the purpose of a news story is to report the simple facts of the case. We must inform our readers that Spofford’s exciting paraphrase is less like fact than it is like Pooh-Bah’s “corroborative detail, added to impart artistic verisimilitude to an otherwise bald and unconvincing narrative.”

In Shameless Defense of Orthodoxy

We have been catching it from all sides recently for our offense of being—or even trying to be—orthodox. Shame on us! Don’t we know that—

Orthodoxy is dull and heresy lively, orthodoxy stupid and heresy brilliant, orthodoxy hypocritical and heresy honest, orthodoxy timid and heresy adventurous, orthodoxy irrelevant, medieval, moss-backed, hide-bound,

sterile, while heresy is relevant, contemporary, young, vibrant, creative?

Maybe our trouble, at least part of it, is that years ago we read a book by a man named G. K. Chesterton, who lived once upon a time and who took the trouble to read some Christian history and to think about it. The man actually made out that maybe orthodoxy is a good thing. At any rate, here is what he said about it, and we submit this to our readers with the thought that though it may be hideously medieval and reactionary it may also be relevant—and that, we all agree, is what matters. This is from Chesterton's *Orthodoxy*,* written in 1908—before the New Theology to be sure—but at any rate since Nicea (325) and Chalcedon (451).

"People have fallen into a foolish habit of speaking of orthodoxy as something heavy, humdrum, and safe. There never was anything so perilous or so exciting as orthodoxy. It was sanity: and to be sane is more dramatic than to be mad. It was the equilibrium of a man behind madly rushing horses, seeming to stoop this way and to sway that, yet in every attitude having the grace of statuary and the accuracy of arithmetic. The Church in its early days went fierce and fast with any warhorse; yet it is utterly unhistoric to say that she merely went mad along one idea, like a vulgar fanaticism. She swerved to left and right, so exactly as to avoid enormous obstacles. She left on one hand the huge bulk of Arianism, buttressed by all the worldly powers to

make Christianity too worldly. The next instant she was swerving to avoid an orientalism, which would have made it too unworldly. The orthodox Church never took the tame course or accepted the conventions; the orthodox Church was never respectable. It would have been easier to accept the worldly power of the Arians. It would have been easy, in the Calvinistic seventeenth century, to fall into the bottomless pit of predestination. It is easy to be a madman: it is easy to be a heretic. It is always easy to let the age have its head; the difficult thing is to keep one's own. It is always easy to be a modernist; as it is easy to be a snob. To have fallen into any of those open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christendom—that would indeed have been simple. It is always simple to fall; there are an infinity of angles at which one falls, only one at which one stands. To have fallen into any one of the fads from Gnosticism to Christian Science would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect."

(* Reprinted by permission of Dodd, Mead & Company, Inc. from *Orthodoxy* by G. K. Chesterton, copyright 1908, 1936 by Dodd, Mead & Company.

BOOKS

S.R.O.: Overpopulation And You. By Marjorie L. Bracher. Fortress. Pp. 216. \$3.50.

Marjorie L. Bracher's book needs more salt. Her title *S.R.O.: Overpopulation and You*, promises more than she delivers.

Several questions were formulated from the title and subject as a basis for reading the book: "Does it make me understand and feel the problem?" No, not the problem of *overpopulation*. The author began her work feeling that overpopulation (in India and Japan) is a critical matter. It is, undoubtedly, but her evidence, ideas, and concepts contribute very little to the reader's understanding of the crisis implied in the title.

"Does it tell me what to do?" Yes, but her suggestion that the individual couple keep abreast of population trends is too far-fetched. While population control is inherently a family choice, which is taken to be her thesis, effective measures and results need institutional experience and influence. Average couples, few of whom will read this book, would have difficulty in identifying with the local, national, or world population situation.

"What is missing?" The clearest lack is that of the facts of overpopulation and any analysis of the problem. Mrs. Bracher was drawn to the problem by personal experience, but she does not share her experience. Reliance on identifiable personal example might have given the book the popular appeal intended. Her scholarship is interesting, but it does not lead

her to interesting conclusions or plausible recommendations.

Nothing is all that bad—certainly not this book. The outline is logical and easy to follow. Her writing is precise, until she introduces some of her conclusions as imponderable questions. The blandness keeps the presentation objective. The book is well documented, although such exact scholarship detracts from popularity.

One lack is puzzling. Her references to faith are impersonal and agnostic. The sparing mentions of God are just that, and do not contribute to the exposition. She seems unaware that the Church has a constructive role, and an historical influence. That might have added interest.

HORACE HENRY MEDAY

Div. of Laymen's Work, Exec. Council

* * * *

The Ways of Friendship. By Ignace Lepp. Trans. by Bernard Murchland. Macmillan. Pp. 127. \$3.95.

Starting with the premise that modern man is extraordinarily lonely, the Rev. Ignace Lepp, French priest-psychologist, sets out, in *The Ways of Friendship*, to refute Sartre's view that encounter with others only intensifies human loneliness. Friendship, he maintains, can dissolve this loneliness. Moreover friendship is within the reach of every person of whatever age, sex, sort, or condition if only one requirement is met: that of availability.

But what is friendship? How does one acquire a friend? Keep one? How does friendship differ from companionship? From love? What are the obstacles to friendship? Dangers? Can one develop availability? With surprising success in so small a book, Fr. Lepp analyzes in depth the redemptive nature of friendship, and in so doing gives practical answers to the question above and many more. Friendships between men, between women, and between men and women are thoughtfully discussed, and the chapter on adolescents is helpful for parents or counsellors concerned by the intensity of young peoples' relationships. Friendships within the family are considered, also those within groups or "communities," and finally the master-disciple relationships of life today such as teacher-student, therapist-patient, and priest-parishioner.

By illustrating his theories with case histories and avoiding overly-technical language, Fr. Lepp has kept his book lively and readable.

ANNE HIGH

Christ Church, Whitefish Bay, Wis.

Booknotes

by Karl G. Layer

Church Cooperation: Dead-End Street or Highway to Unity? By Forrest L. Knapp. Doubleday. Pp. xi, 249. \$4.95. A history and discussion of the current ecumenical movement among Churches.

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PLACE APART

Continued from page 9

the days, the one behind and the one ahead. I seemed to be learning that sins need not be repeated when we consider them carefully; that unselfish joys can be experienced again, if we want them to return and are willing to give of ourselves so they can. The prayer desk was beginning to coördinate my life.

Perhaps it was at that time that the prayer desk session began to be something to which I looked forward, and planned for. I learned to put away things in my mind to consider when I was there. There were special thanksgivings to be offered, many requests for forgiveness, and, of course, intercessions for persons I was meeting each day. My prayers were coming to be specific in their subject matter.

And here I learned a great truth: when I became specific in my praying, I became much more honest in my askings and in my intercessions. I learned that one who approaches the Creator of the universe who knows all and is in all, must be as honest as he can be in his praying; otherwise, prayer may harm him by helping to develop hypocrisy and hard-heartedness, even self-deceit. Sometimes an intended prayer will best be abandoned when one realizes that for the good of self or of others it should never be prayed. Such a realization is more likely to come when one has been in the practice of prayer for a long time, for it is then that one grows to dislike dishonesty in a place of holiness that has been made a center of one's life. This was my experience.

In a visit to one of the great men I have known, I was delighted when he asked if I would like to see the center of his home. Perhaps, I thought, here I will learn the secret of his strong Christian faith. I was led to a side room, and there he pointed to a prayer desk. "There it is," he said, "our home revolves around that place." Recently, I talked to his widow. She said she had had a small shelf set above the book rest, on which she placed a cross and hung small colored dossals to correspond to the colors of the Church year. Thus, that prayer desk was linked with the cycle of the Christian Year, and its mission fused with the Church's celebration of the events of the life of its Founder.

Would I say that my experience of meeting God at a place apart proves that such a practice is the only time for daily prayer? By no means. I know that many strong Christians advocate short spontaneous prayers throughout the day, a sort of continuous conversation with God. They may say a few words of prayer before some work is begun, and make short prayers of gratitude on its completion.

This type of prayer is good. I am sure that many persons use it successfully,

especially people who are alone a great deal—farmers, travelers, and housewives. Such a way of praying would fit into their lives ideally. However, I could never use that method successfully to the exclusion of the use of a place apart. Rather, I would be much more apt to note an event in the day when a prayer might well be said, and mark it in my mind as something to be taken up when I go to my place apart, where I know I have an appointment with God.

Jesus may well have been in a prayer "attitude" continuously, although the major references to His prayer life are stories of His leaving the crowds and going off by Himself for His great prayer experiences. It was in such times that He sought and found guidance and strength for the great crises of His life.

Not long ago we moved to a city apartment, and, reluctantly, I had to give my prayer desk away. I gave it to a friend, an experienced woodworking hobbyist, who will surely know how to reinforce the prayer desk's construction.

What am I doing now? I don't have a prayer desk, but I still have a place apart. I have learned in this new place apart that it is the place itself and not its construction that is important. It is the place apart that comes to hold the holiness of God, even in as small a measure as a human being can experience it. It is the place apart where we can set up a meeting time with God, where we can tell him of our happinesses, our sorrows, the lessons we have learned, and the mistakes we have made. It is there that we can ask for forgiveness and guidance, and know that we shall have strength to go on from that spot.

And, also, the place apart will come to mean for us a center of life where the hurried and frantic pace of living will slow down, and we may find calmness and relaxation. It will come to be such because we will soon find out that a meeting with the God of eternity cannot be conducted in rush and hurry.

There were two moments in my many experiences in the place apart that I shall always remember as outstanding. One was the time when I first realized that not only is it a place to pray; it is also a place to remain silent and listen. To enjoy God's presence is a sufficient gift in itself. We don't partake enough of that gift.

The other moment came later when, after I enjoyed so continuously my times of worship alone that suddenly the thought came that if I could not be sure that God was with me and would continue to be with me, all of life would become meaningless and spiritually chaotic. I had to have Him to make sense of life, to have any confidence in existence. For a Christian, confidence comes only in his companionship with God. And there is no better way, I have found, to develop trust in God than to meet Him daily in a place apart.

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The Rev. Willis R. Doyle, vicar of St. Catherine's, Temple Terrace, Fla., will be vicar of All Saints', Tarpon Springs, Fla. Address July 1st: 403 Riverside Dr. (38589).

The Rev. Edward S. Gleason, rector of St. Peter's, Arlington, Va., will study for a year following his resignation on June 30th. He will be chaplain at Phillips Exeter Academy, Exeter, N. H., beginning September 1967.

The Rev. William B. Gray, rector of St. Luke's, Cedar Falls, Ia., will be editor of *The Virginia Churchman* for the Diocese of Virginia. Address July 1st: 110 W. Franklin St., Richmond, Va. 23220.

The Rev. Peter K. Groschner, former assistant at St. Michael's, Grosse Pointe Woods, Mich., is curate at Grace Church, Madison, Wis. Address: 116 W. Washington Ave. (53703).

The Rev. Robert L. Hammett, former rector of Christ Church, Sharon, Conn., is chaplain at the Emma Willard School, Troy, N. Y.

The Rev. Frank J. Haynes, former assistant at Christ Church, Detroit, Mich., is rector of the parish. Address: 960 E. Jefferson Ave. (48207).

The Rev. John B. Kelley, former assistant at St. Ann's, The Bronx, New York, is rector of Trinity Church (Kingston), Mathews, Va.

The Rev. Donald M. Ledsam, associate rector of St. Paul's in the Desert, Palm Springs, Calif., will be rector of St. Thomas', 7501 Hollywood Blvd., Hollywood, Calif. 90046, on July 1st.

The Rev. J. Donald Libby, former curate at St. Martin's-in-the-Field, Severna Park, Md., is rector of Severn Parish, Crownsville, Md. 21032.

The Rev. Maurice A. McClure, former vicar of St. John's, Mt. Vernon, Ind., is associate rector of Grace Church, Muncie, Ind. Address until September 1st: 1408 Wheeling; after September 1st: 3405 W. Gilbert St. (47303).

The Rev. Charles W. McMahon, former vicar of St. Francis', Grayling, and St. Elizabeth's, Higgins Lake, Mich., is a chaplain in the US Navy, temporarily assigned to Camp Pendleton, Calif.

The Rev. Charles M. Riddle III, former curate at Trinity Church, Portsmouth, Va., is rector of Calvary Church, East Church St., Tarboro, N. C.

The Rev. Thomas G. Russell, former vicar of St. Mary and Our Blessed Redeemer, Flandreau, and Living Water, Dell Rapids, S. D., and religious co-ordinator of the Flandreau Indian School, is rector of St. James', Belle Fourche, S. D. Address July 1st: 808 W. 6th St.

The Rev. David S. Spencer, former missionary in Trinidad and Jamaica for the past 12 years is vicar of Holy Cross, 1201 W. 111th Place, Morgan Park, Chicago, Ill. 60643. He is a former vicar of St. Andrew's, Chicago.

The Rev. J. Kevin Stanley, former curate at St. Paul's, Indianapolis, Ind., is assistant at Trinity Parish, Indianapolis, Ind., and provost of St. Richard's School. Address July 1st: 3246 N. Pennsylvania (46205).

The Rev. Charles W. Stewart, former vicar of Christ Church Mission, Longwood, Fla., is vicar of St. George's Mission, Bradenton, Fla. Address: 912 W. 63d Ave. (33505).

The Rev. Paul L. Thompson, former rector of St. Francis', Tampa, Fla., is vicar of St. John the Apostle, Belle Glade, and priest in charge of Holy Nativity, Pahokee, Fla. Address: Box 444, Belle Glade (33430).

The Rev. Jack E. Warner, former rector of Grace Church, Jonesville, and St. Michael and All Angels', Cambridge, Mich., is rector of Christ Church, Adrian, Mich. Address: 720 Riverside Ave. (49221).

Retirement

The Rev. Canon William B. Sperry retired from the active ministry on June 1st. He had been rector of Christ Church, Detroit, Mich., since 1947. Address: 982 Burns Ave., Detroit, Mich. 48214.

The Rev. Canon John E. Wilkinson, rector of St. John's, Medina, N. Y., will retire from the active

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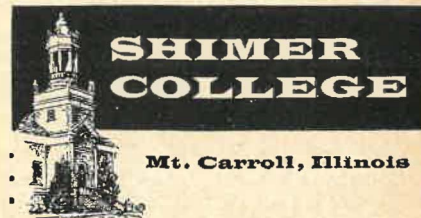
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CITY PARISH PRIEST desires return to university or campus-related ministry. East or Midwest; moderate Catholic, welcomes "challenge" or "real opportunity." Reply Box N-367.*

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PRIEST, moderate Catholic, theologically conservative and at present associate rector on West Coast, desires change. Middle-aged. Stressing pastoral concept. Remain West Coast. Reply Box L-376.*

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

ministry on June 30th. He was named priest in charge of St. John's in 1940 and became rector in 1942. He is a member of the Standing Committee for the Diocese of Western New York and chairman of the board of examining chaplains. Address: 216 Park Ave., Medina, N. Y. 14103.

Ordinations

Priests

Louisiana—The Rev. Roberts P. Johnson III, continues as chaplain at St. Martin's School, Metairie, La.; the Rev. Edward L. Landers, Jr., continues in charge of Polk Memorial Mission, Leesville, La.; and the Rev. Harry S. Tipton, continues as priest in charge of Holy Comforter, LeCompte, and Trinity Church, Cheneyville, La., address, c/o the church, LeCompte.

Virginia—The Rev. Hunter W. Wood, assistant at Immanuel Church-on-the-Hill, 3600 Seminary Rd., Alexandria, Va. 22304.

Deacons

Albany—Bruce A. Gray, assistant at St. Peter's, 107 State St., Albany, N. Y.; Michael G. Swan, assistant at St. Michael's, Colonie, N. Y., address, 49 Killean Park, Albany 5, N. Y.

Chicago—Charles Gordon Hopkins, Jr., for the Bishop of Honolulu.

New York—Bruce G. Brehm, assistant at St. Edward the Martyr, 14 E. 109th St., New York 10029; Robert L. Crawford, chaplain of St. George's School, Newport, R. I.; Joseph C. Dedde, assistant at Grace Church, Westminster and Matthewson Sts., Providence, R. I.; Clifford T. Geiger, assistant at St. Mary the Virgin, 43 Foreside Rd., Falmouth, Maine; Alanson B. Houghton, assistant at Epiphany, 1393 York Ave., New York; John L. Kater, Jr., assistant at Christ Church, 20 Carroll St., Poughkeepsie, N. Y.; Arthur J. Kelly, assistant at the Chapel of the Intercession, 155th St. and Broadway, New York; Donald D. Lopes II, missionary to the Lusitanian Church in Portugal; Robert A. Mackie, assistant at St. Bede's, 2601 Henderson Mill Rd., Atlanta, Ga.; Charles J. Minifie (son of the Rev. Benjamin Minifie), assistant at St. Thomas', 1 W. 53d St., New York; Wendell R. Phillips (son of the Rev. W. W. Phillips), assistant at St. Stephen's, Ridgefield, Conn., address, c/o 66 Main St.; Marcus B. Rogers (son of the Rev. R. G. Rogers), assistant at St. Mark's, 11 Summer St., Augusta, Maine; John E. Soller, assistant at All Saints', 209 Ashmont (Dorchester), Boston, Mass.; William G. Sorrells, assistant at Trinity Parish, Wethersfield, Conn.; Michael T. Stichweh, assistant at Incarnation, 209 Madison Ave., New York; Robert G. Tyrrell, assistant at St. Clement's, 423 W. 46th St., New York; Winston Welty (son of the Rev. D. J. Welty), assistant at Trinity Church, 311 Huguenot St., New Rochelle, New York; and Joseph M. Zorawick, assistant at St. Stephen's, 122 W. 69th St., New York.

Perpetual Deacons

New York—Samuel E. Benson, Trinity Church, New York, (associated with Fahnstock & Co.); Dr. Donald L. Harter, St. John's, Staten Island, N. Y. (special assistant to the president of Westminster Choir School, Princeton, N. J.).

Religious Orders

The Rev. Charles Morrow, vicar of St. Andrew's, Clear Spring, Md., and the Rev. Dr. John Steele of the Church of England in Australia and a radio-physicist, made first profession in the Oratory of the Good Shepherd, at Canterbury College of the University of Windsor, Windsor, Ontario, May 9th. The Ven. Carlson Gerdau, in charge of St. John's, Munising, Mich., is a probationer of the oratory.

Renunciation

On June 4th, the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, acting in accordance with the provisions of Canon 60, Section 1, and Canon 64, Section 3(d), and with the advice and consent of the clerical members of the Standing Committee accepted the renunciation of the ministry made in writing by **Claudius I. Vermilye, Jr.**

Laity

Chief Justice William S. Richardson of Hawaii has been senior warden of the Church of the Epiphany, Honolulu, since 1953 and he is also a member of the diocesan committee for legislation. He was serving as lieutenant governor at the time of his appointment to the bench.

Miss Barbara Miller, DRE, at Emmanuel Church, Webster Groves, Mo., will be DRE at St. Peter's, 320 Boston Post Rd., Weston, Mass. 02193, August 1st.

Mr. Morton O. Nace, former general secretary of layman's work for the Diocese of Connecticut, is

administrative assistant to the city manager of Dunedin, Fla. Address: 898 Emerson Dr. (33528)

Leave of Absence

The Rev. William MacN. Baxter, rector of St. Mark's, Washington, D. C., begins a two year leave August 1st, to direct the Peace Corps career information service for returning corps volunteers

Marriages

Miss Sheila Crawford, former DRE at St. Luke's Rochester, Minn., and the Rev. Lloyd Eugene Johnston, assistant at All Saints', Carmel-by-the-Sea, Calif., were married at St. Stephen's, Oak Ridge, Tenn., June 4th. Address: Box 1298, Carmel-by-the-Sea (93921).

Miss Anna Catherine Henry, daughter of the Rt. Rev. M. George Henry and Mrs. Henry, and Mr. Peter Wortham Hawes, brother of the Rev. Charles M. Hawes, were married at Trinity Church, Asheville, N. C., June 4th. They will live in St. Croix, The Virgin Islands.

DEATHS

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

The Rev. Charles Frederick Brooks, 65, assistant at St. Michael and All Angels, Dallas, Texas, died June 12th.

Fr. Brooks was a graduate of Boston University, Berkeley Divinity School, and received the M.A. degree from the University of Denver. He was ordained to the priesthood in 1927. He served churches in Massachusetts, Delaware, and New York, and was rector of All Saints', Denver Colo., from 1932-1948. For two years he was director of the counseling center in Providence, R. I., and then was dean of St. John's Cathedral, Providence. He was also active in several family agencies in the diocese.

In Dallas he was director of the Farmer Foundation which became the Senior Citizens Foundation in 1962. He began that work in 1955, and in 1963, he went to St. Michael's.

The Burial Office was read at St. Michael and All Angels. Interment was in Denver.

He is survived by his wife, Eleanor Lee Hearon Brooks.

The Rev. Neal Dodd, 86, retired priest of the Diocese of Los Angeles, was buried May 31st in Los Angeles County.

Fr. Dodd attended both Nashotah House and General Seminaries, and was ordained to the priesthood in 1907. He served several missions in Wisconsin and went to California in 1917. He was rector of St. Mary of the Angels, Hollywood, Calif., from 1918 to 1952, when he retired and was named rector emeritus.

He appeared in and directed religious sequences for more than 350 films, and he belonged to the Screen Actors Guild.

He was preceded in death by his first wife.

The Burial Office was read at St. Mary of the Angels.

He is survived by his wife, Martha Dodd, and one daughter, Molly.

The Rev. Valentine George Lowery, retired priest of the Diocese of Florida, died in Marianna, Fla., March 3d, at the age of 83.

He was ordained in 1912 in the Diocese of Alabama, and spent most of his ministry in rural areas or small communities. He was rector of St. Luke's, Marianna, for thirteen years, and then was in charge of several missions before he retired in 1958.

The Burial Office was read in St. Luke's, and interment was in Elwood Cemetery, Birmingham, Ala. A memorial fund has been established at St. Luke's.

Mr. Lowery was preceded in death by his first wife.

He is survived by his widow, Pearle Thomas Adams Lowery, two daughters, a stepson, several grandchildren and great-grandchildren.

The Rev. Herbert Boyce Satcher, 76, retired priest of the Diocese of Pennsylvania, died May 12th, at his home in Philadelphia.

He was a graduate of Nash College and Philadelphia Divinity School, and was ordained to the priesthood in 1917. He was vicar of St. Aidan's

hapel, Cheltenham, Pa., from 1924 to 1948, then rector when St. Aidan's became a parish. He died in 1958.

Fr. Satcher had written articles on Church music, cultured on music appreciation, and was an honorary associate of the American Guild of Organists. The Burial Office was read at St. Mark's, Locust St., Philadelphia, May 20th.

Isabel Denham McCrady Gray, wife of the Rt. Rev. Duncan M. Gray, retired bishop of Mississippi, mother of the Rev. Duncan M. Gray, Jr., and sister of Dr. Edward McCrady, died May 31st, in Jackson, Miss., from a cerebral thrombosis.

Mrs. Gray was the daughter of the late Rev. Edward McCrady, at one time a rector of St. Peter's, Oxford, Miss., and the late Mrs. McCrady.

The Gray's home has been in Jackson since 1943. The Burial Office was read at St. Andrew's Cathedral, Jackson, and interment was in Lakewood memorial Park.

She is also survived by two daughters, nine grandchildren, another brother, and four sisters.

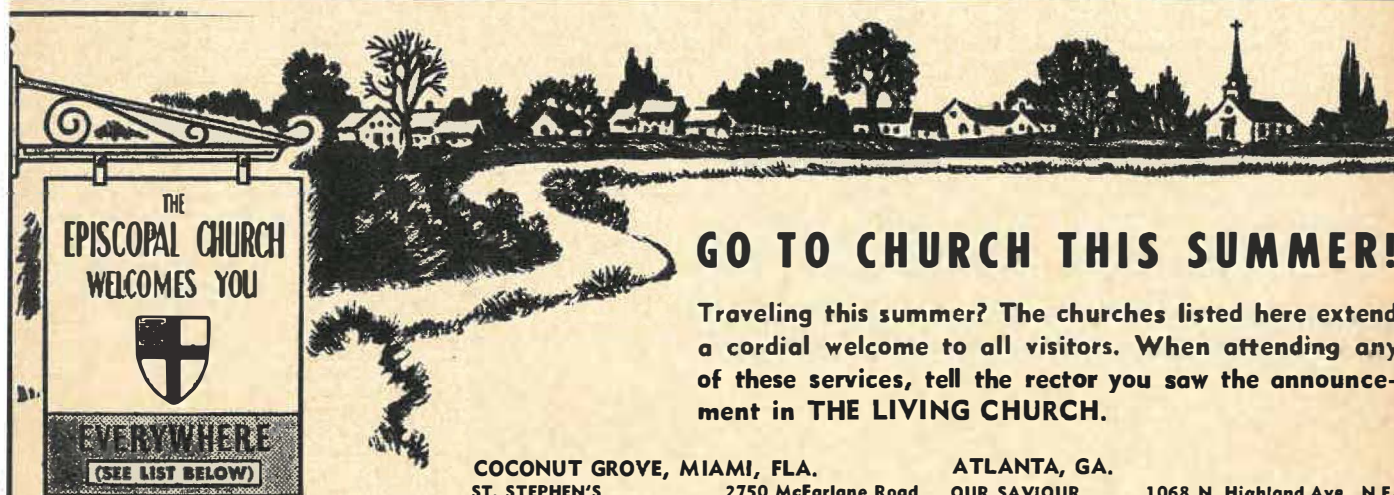


Rita McKinnon Griffeth, 85, communicant of Christ Church, Savannah, Ga., died April 21st, on St. Simon's Island, Ga.

Mrs. Griffeth was diocesan director of Christian education from 1925 to 1950, and director of the diocesan conference center, Camp Reese. She also trained many directors of Christian education during the 1930's.

The Burial Office was read at Christ Church. She is survived by her husband, James W. Griffeth, one son, and several grandchildren.

Elizabeth Oliphant Robertson Donald, mother of the Rev. Kenneth Donald, rector of the Church of the Holy Spirit, Apopka, Fla., died in Spartanburg, S. C., May 23d, after a long illness.



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Traveling this summer? The churches listed here extend a cordial welcome to all visitors. When attending any of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

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The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
& 6:30

SAN FRANCISCO, CALIF.

EVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

HARTFORD, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
The Rev. F. L. Drake, the Rev. A. E. Moorhouse,
the Rev. R. I. Walkden
Sun 8 & 10; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 10; Daily 10

NEW YORK, N.Y.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
2; MP 6:45, EP 6; C Sat 4-7

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; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also
Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri
4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 10 MP & Ser (HC 15)

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ST. MARK'S

1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

HOLLY HILL (DAYTONA BEACH), FLA.

HOLY CHILD 1445 Flomich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

INDIAN ROCKS BEACH, FLA.

CALVARY-IN-HOLIDAY-ISLES 1615 1st Ave.
The Rev. Frank L. Titus, r
Sun 8:30, 10:30; HD 10

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,
Fri & HD 10; C Sat 5

ORMOND BEACH, FLA.

ST. JAMES 44 S. Halifax Dr.
The Rev. Robert G. Tharp, r
Sun 7:30 & 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
The Rev. John F. Hamblin, Jr.
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES

Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ST. CHRYSOSTOM'S

1424 N. Dearborn Pkwy.
The Rev. R. B. Holl, r; the Rev. G. N. Price, assoc.
Sun HC 8, MP 11 ex 15 HC; Tues HC 10, Wed HC
7:30, HD 7:30

ST. MARGARET'S

2555 E. 73d (cor. Coles)
One block west of South Shore Drive
Sun HC 8, 9, 11

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
The Rev. William C. R. Sheridan, r
Sun H Eu 7 & 9

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE 143 State St.
Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30
ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30;
C as posted

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.

The Rev. Osborne R. Littleford, D.D., r
Sun H Eu 7:30, 9, 11, 4; Daily Eu

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

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GO TO CHURCH THIS SUMMER!

(Continued from previous page)

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6;
HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LIVINGSTON, MONT.

ST. ANDREW'S Third and Lewis
The Rev. C. Jack Faas, r
Sun 7:30 HC; 9 HC (1S & 3S); MP (2S & 4S);
Wed 7:30, 9 HC

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (G HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph. D.
Sun 11. All services and sermons in French

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

The Living Church

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Woppler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damosch, r; the Rev. C. O. Moore, c;
Sun Mass 8, 10 (Sung), 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St
The Rev. Bernard C. Newman, S.T.D., acting r
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Daily MP
7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP
5:15 ex Sat; HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r
Sun HC 8, 9; MP 11 ex 1S HC; HC daily 8, ex
Mon & Thurs 10

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth
The Rev. Stanley P. Gasek, S.T.D., r
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

TULSA, OKLA.

TRINITY Downtown 5th & Cincinn
Pilgrimage Church of the Southwest
Curtis W. V. Junker, Dr.D., J. E. Dillinger, C.
Leech
Sun HC 9, 11 (1S & 3S) Daily Eu and Offices

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th
The Rev. Frederick R. Isaksen, r
Sun HC 9; 10 (1S & 3S)

ST. MARK'S Locust St. between 16th and 17th S
Sun HC 9, 11; Weekdays 7:30 (ex. Sat); Wk
12:10; Sat 9:30; C Sat 12-12:30

NEWPORT, R. I.

EMMANUEL Spring & Perry S
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 11 (HC 1S); Thurs &
Holy Days HC 10:30

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Av
The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H E
Daily H Eu 6:30, Wed & HD 10; C Sat 5

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily
ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Av
The Rev. John B. Lockerby, r
Sun 7:30 H Eu, 10 Mat & H Eu

KAILUA, OAHU, HAWAII

EMMANUEL Keolu Dr. at Wana
The Rev. Fredrick A. Barnhill, D.D., v
Sun 7:30 & 9:30; Wed 10

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dea
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel Episcopa
4 rue Dr. Alfred Vincent (off Quai Mont Blan
The Rev. P. R. Williams; the Rev. K. H. Pinn
Sun 8 HC, 10 MP & Ser (HC 1S) July & Aug. or



CHURCH OF THE HOLY TRINITY-BY-THE-SEA
Daytona Beach, Fla.