

The Living Church

January 11, 1953

Price 15 Cents



HOW TO MAKE USU WITH A KINE: Farmer Aoyagi and Paul Rusch getting ready for New Year in Japan [see page 11].

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

P. 12: History's Warning

Intercommunion

I HAVE read with interest your remarks in the editorial of December 7th, closing with "Mr. Ervin's position is too cold, Southern Ohio's too hot, and the House of Bishops is just right.

Please consult Revelation 3: 15, 16.

(Rev.) JAMES H. PEARSON,
Door-Kewaunee County
Episcopal Churches.

Sturgeon Bay, Wis.

AS A member of "that branch of [Christ's holy Catholic Church] planted by God in this land," I must protest against the Statement of the House of Bishops [L.C., December 7th], particularly the next-to-the-last paragraph, and compliment Mr. Spencer Ervin for his sound commentary on the unsound Statement. It is an indication of the lamentable condition of the House of Bishops when a layman is compelled to speak up as Mr. Ervin has found good cause so to do. Whenever the child must tell the father what to do, or what is right or wrong, it is a good sign of parental delinquency. Has not Mr. Ervin's article indicated a bit (to put it mildly) of episcopal delinquency?

When will these bishops learn that they have promised, solemnly, "Conformity and obedience to the Doctrine, Discipline, and Worship" of the Church?

The "Statement" is not only invalid but shameful — typical of the things that have come from that should-be-distinguished-and-respected-and-followed House of Bishops. Moreover such statements (and no doubt far less acceptable ones) will continue to come from that body, and irregular ordinations will continue to be allowed (perhaps increasingly), until the bishops learn to discipline erratic and disloyal bishops.

The genius of the Anglican Communion of the Holy Catholic and Apostolic Church of Christ is discipline with love. And in any case, regardless of the relation, where there is no love there is no discipline, and where there is no discipline there is no love.

"If gold rusts, what will poor iron do?" If the bishops, or at least some of them, continue in their forwardness, what can be expected of the priests and laity? Certainly not loyalty — "conformity and obedience to the Doctrine, Discipline, and Worship . . . of the Church!"

If our bishops are the pontiffs of the Anglican Communion, then our bridge is very dangerously weak, so much so that we may lose our contact with the historic Church, unless, of course, the rottenness is removed and replaced with solid stuff.

After all, the first obligation of a bishop is not to other bishops (their "dear brothers"), but to the Church. And the discipline of such bishops who have allowed (fostered?) irregular situations in their dioceses, should be the first order of business in the next meeting of the House of Bishops. It should be on the agenda of any meeting of that Body, and it should be disposed of in accordance with the faith and practice of the Church.

Isn't there some way that Mr. Ervin could be made a bishop? It has been done in the past; why not again?

(Rev.) H. L. FOLAND,
Rector, All Saints' Church.
Nevada, Mo.

CONGRATULATIONS on your splendid editorial in the December 7th issue and to the bishops for their clear statement. This is not compromising the Faith, it is recognition of what is now existent and important. Would that more of us had such "weltanschauung."

MRS. R. P. WHITE.
Cheshire, Conn.

IT WAS with deepest regret and great annoyance that I read your leading editorial in the December 7th issue in which you backed the House of Bishops in the House's statement regarding Holy Communion at ecumenical gatherings.

Certainly, you are right in pointing out the Bishop's dispensating powers, and I believe that the whole question resolves itself into what the Bishops should do rather than what they can do.

First of all, we are not a disciplined Church and most Churchmen both clerical and lay, do as they please at ecumenical gatherings anyway; so unless the bishops simply wish to assent to license I see no reason why a statement was at all necessary.

It is my observation, that those of our clergy who habitually participate in ecumenical gatherings are not the sort who habitually explain the nature and meaning of the Holy Communion; hence I'm afraid our Protestant brethren would not be greatly enlightened even though the bishops' godly admonitions were carried out.

Surely you must realize that this statement, though conservative in form, and beautifully phrased, is simply opening the door to promiscuous intercommunion.

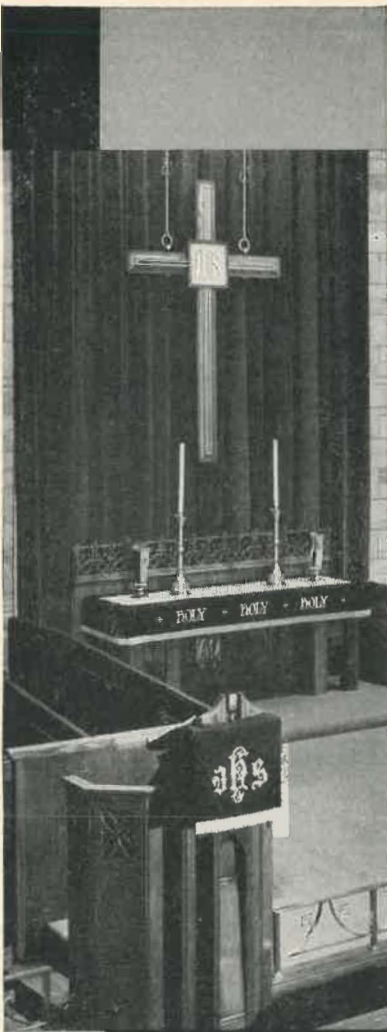
We shall have to live with this statement for a long time and to prevent it from being used as an instrument to turn the entire American Church into another Southern Ohio, it will take the wit and wisdom of all Anglo-Catholics. Is THE LIVING CHURCH retiring from the field?

Regarding your Finnish steam bath analogy, the color for hot is red; the color for cold is blue, which covers Southern Ohio and Mr. Ervin, respectively. Piety forbids me to suggest a color for the bishops' statement, but I think the right color for THE LIVING CHURCH's position is that lovely pastel shade of mauve.

WAYNE WILSON, JR.
Louisville, Ky.

About Hymns

IT was with mixed reactions that I read the article "About Hymns" by the Rev. Walter Lowrie [L.C., November 16th]. Certainly there can be no quarrel about the desirability of always singing the best hymns in Church regardless of the effect, beneficial or otherwise, which this may have on Church attendance. There is much to be said also in favor of a reduction in



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the size of our hymnal. The consequent reduction in cost would enable many more parishes to provide the standard musical edition of the hymnal in the pews, and this would undoubtedly have a salutary effect upon congregational singing. While our present "melody" hymnals are unquestionably an improvement over the old style with words only, I am thoroughly convinced that our congregational singing will never be what it should be until regular musical hymnals are the rule, rather than the exception, in the pews of our churches. (Visitors from other churches almost never fail to comment on the strange hymnals which they find in our pews). This is especially true if we desire the congregation to take part in the singing of the service music rather than leaving this the prerogative of the choir as is so often the case, thus depriving the congregation of one of their legitimate and significant roles in the service.

The author's list of best hymns, however, leaves much to be desired. Rarely have I encountered a selection more homogeneous in character and more thoroughly wedded to one period of Church hymnody. Of the texts of the hymns, approximately 80, or 58%, are of 19th century origin. In the case of the tunes, the percentage is even higher, 65% stemming from the 19th century. (In cases where there was a choice of tunes, I selected the date of the most commonly used tune). If we add to these the selections from 18th century sources, which seem to rate next in the preference of the compiler, we find that fully 82% of the texts and 84% of the tunes are drawn from these two centuries!

BANALITY

However great the 19th century may have been in other fields of music, it is almost universally acknowledged that its contribution to the field of Church music was insignificant; and the hymns of that century reflect in many instances the banality which characterized the Church music of the period. Nor, with certain notable exceptions, is the 19th century regarded as a great Age of Faith. The 18th century presents a somewhat more gratifying picture from the musical point of view, but the Age of Reason was scarcely conducive to the best interests of Christian poetry.

Why, then, should we lean heavily on these two centuries as sources for our "best hymns," ignoring almost entirely the contributions of the remaining 18 centuries of Christian hymnody? With a few exceptions, Fr. Lowrie's list ignores almost completely the rich fields of plainsong, the German chorale (which was intended expressly for congregational singing), the Scottish psalter, and the great hymns of our own age. Fortunately, all these great branches of Christian hymnody are well represented in our present hymnal, this being, in my opinion, the feature which makes it probably the finest hymnal in use in America today.

Fr. Lowrie's list is also limited in another important respect. Practically all the hymns which he selects are to be found in the hymns of most of the major Protestant Churches. (For example, about 75% are to be found in the present Methodist

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hymnal). I do not cite this as an objection to these hymns, for certainly the great hymns of the Church should, and do, transcend denominational barriers. The fact that these hymns are generally used by Protestants, however, seems to suggest that they express for the most part a distinctly Protestant piety. (For example, the author includes only one of the great Eucharistic hymns of Aquinas in his list). If the Catholic elements in our faith are to be adequately expressed in our hymns, it will be necessary to supplement the list in question with hymns which are more definitely expressive of Catholic piety.

As to Fr. Lowrie's statement that "plain-song is not perfectly appropriate to English," I wonder whether he has heard the plainsong selections on the record, "Music of the Liturgy in English," recently issued under the auspices of the Joint Commission on Church Music? (Columbia Records ML-4528). Even the record reviewer of the *New York Times* felt that the English text in no way impaired the effectiveness of the music and was much to be preferred from the point of view of the listener.

By all means let us always use the best hymns in our Church services, but let our canons of selection be Catholic both in the general and the particular senses of the word.

STEWART P. SCHNEIDER.

Greenwich, Conn.

The Budget and Churchmanship

I THINK most of the "sound and fury" over the *ACU News* editorial, "Let's reduce the budget" comes from a lack of full understanding on both sides.

I am sure that there is no desire on the part of the leaders of the ACU, nor on the part of the vast majority of its membership to confine Episcopal Church appropriations strictly to purely Episcopal causes. Nor is there any desire on the other side to appropriate Episcopal money to other causes to the detriment or neglect of Episcopal Church needs.

What is desired by the ACU and other proponents of the principle of the editorial, is that a good, long and prayerful look be taken at our own direful needs, a careful examination into "outside causes," a weighing up of these matters, and the exercise of intelligent self interest, before appropriations are made. We of Catholic Churchmanship would be the last to cold-bloodedly withhold the hand of charity.

No, that editorial did not fall out of a clear sky, and without any background of sentiment. There was considerable muttering on the horizon among the grass roots. It might surprise some people also to know that this sentiment is not by any means confined to one type of Churchmanship. Some of the hottest indignation I have run into has been among the "Low Church." I have always discouraged that attitude and vigorously defended the appropriations.

Some of the clergy (possibly some of the laity, too) have been mystified at the violence of language used by some who heretofore have showed sympathy and considerable leaning toward Catholic Churchmanship. I haven't examined every one of them in detail, but my impression is that these are the men most enthusiastic

about ecumenicity. It seems to me their attitude toward the editorial must be because they feel a threat to their program if the principles of the editorial are applied to appropriations. Whatever threat there is to that program depends on what that program is. There is no threat to real ecumenicity in the editorial. No group in the Episcopal Church is more desirous of ecumenicity than those of Catholic Churchmanship, nor will any other group work so hard for it. But on the other hand no other group will so vigorously oppose a false ecumenicity attained by the surrender of those things without which true ecumenicity is impossible.

Let it be understood now, by all parties, that while the ACU editorial "opened the ball" (bawl?) this is not a controversy between two types of Churchmanship. Perhaps the time, place, and method of opening the ball constituted a tactical error. I thought so at first. Now I am not so sure. It was a question of whether to open the engagement with small arms skirmishes or with a block-buster. Father du Bois chose the block-buster.

Surely we all hope that this matter can be talked out without emotional heat, hard words, or animosities, personal or group.

I have written the above only for myself and solely on my own initiative and responsibility.

(Rev.) AUBREY BRAY,
Mission of the Holy Spirit.
South San Gabriel, Calif.

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The Living Church

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

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Departments

CHANGES	22	EDUCATIONAL ..19
DEATHS	20	INTERNATIONAL ..10
DIOCESAN	18	LETTERS
EDITORIAL	14	U. S. A.

Things to Come

JANUARY 1953						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

FEBRUARY 1953						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

January

11. 1st Sunday after Epiphany.
13. Bi-racial Subcommittee, Seabury House, to 14th. Atlanta election of bishop.
15. Executive Committee, Central Department, Church World Service, National NCC, New York City.
18. 2d Sunday after Epiphany. Church and Economic Life Week, to 24th. Week of Prayer for Christian Unity, to 25th.
25. Conversion of St. Paul (3d Sunday after Epiphany). Theological Education Sunday. Radio and TV workshop, NCC, New York City.
28. General Board, NCC, New York City.

February

1. Septuagesima Sunday.
2. The Purification.
3. Girls' Friendly Society meeting, Seabury House, Greenwich, Conn., to 4th.
6. Woman's Auxiliary executive board annual meeting, Seabury House, to 8th.
8. Sexagesima Sunday.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

FURTHER information about the supposed escape tunnel at Glebe House, Woodbury, Conn., indicates that it probably never existed. Exploratory trenches dug at the likely places under the direction of archeologist Roland W. Robbins showed no signs of such a tunnel. Nevertheless, tradition about it is so strong that antiquarians wonder if possibly there was a hiding place in the building somewhere in which the Tory rector could sit while revolutionary patriots were looking for him.

SUCH a "priest's hole" is known to have existed in White Plains, and the Rev. Samuel Seabury, later consecrated first bishop of the Episcopal Church, is reputed to have used it.

LOYALTY to the Crown was widespread but by no means universal among the Anglican clergy in America at the time of the Revolution. Manross in his history of the Episcopal Church says, "The clergy in New England were nearly all loyalist, many of those in the South (except in the colonies which were still supplied by missionaries) were revolutionary, and those in the Middle Colonies were divided but predominantly loyalist." The laity, he says, followed much the same pattern, but those laymen who were revolutionists were frequently community leaders. In fact, two-thirds of the signers of the Declaration of Independence were Anglicans.

POPULAR choices of sermon subjects, as ascertained by the inspirational magazine, Guideposts, were reported by Willard Pleuthner, Episcopal Church layman and vice-president of Batten, Barton, Durstine, and Osborn advertising agency, in a talk to students at Berkeley Divinity School. These are the ten sermon subjects Guideposts asked its readers to vote on, in the order of their popularity:

- (1) How can I make prayer more effective 25%
- (2) How can I make the greatest contribution in life 20%
- (3) Ways to increase religious faith 18%
- (4) How can religion eliminate worrying? 9%
- (5) Happier families through religion 8%
- (6) Immortality 6%
- (7) The religious approach to international problems 4%
- (8) The religious approach to social problems 4%
- (9) How can I take religion into my business life? 3%
- (10) The religious approach to economic problems.. 3%

WRITE-INS included: Ways to increase religious faith of others, how to use the Sermon on the Mount, tithing, religious approach to political problems, building up the faith of teenagers, how people can meet the challenges of old age. Mr. Pleuthner is the author of two books on Church promotion—Building up Your Congregation and More Power for Your Church, published in November.

IT IS noteworthy that the three subjects of overwhelming popularity were subjects in which the individual and

his problems were not the central theme. The most popular subject was prayer—i.e., making contact with God. The second most popular subject was service to others. The third most popular was again a God-centered subject. One wonders whether it might not have been worth while to include on the list of sermon topics a few of the grand themes of the Gospel to see whether people were still interested in hearing of them.

YOUR columnist expects to go to Church quite a few times during 1953 and doesn't much care what topic the rector takes up on a particular Sunday. But he does have certain sermon specifications that he hopes to find almost every time. (1) The sermon should be about God and His dealings with men; (2) it should be Scriptural; (3) it should contain the element of personal testimony—"verily, verily, I say unto you we speak that we do know and we testify that we have seen." And (4) most of the time it should be eucharistic, relating the subject to the Sacrifice of Christ as perpetually offered to the Father by His body the Church.

WORRY, family problems, immortality, international, social, economic, business, and political problems, youth and old age, and any other aspect of human life belong in the pulpit when they are presented within this framework. So do Church history, the atom bomb, biology, evolution, higher criticism, and the Anglican temper. But when these subjects are preached on, they are properly only embellishments of the one great theme of all sermons: "God so loved the world that He gave His only begotten Son..."

ON NOVEMBER 2, 1953, THE LIVING CHURCH will be 75 years old. This editor regards himself only as an episode in the life of the magazine, although he hopes he will be a constructive and fairly long-lived episode. In the eight months during which THE LIVING CHURCH has been published by the Church Literature Foundation, we have made no startling innovations in either ecclesiastical or journalistic policy, nor do we plan to make any. We think, as L. C. editors have always thought, that the magazine could do a better job for Christ and His Church if it could have somewhat larger and more diversified contents, and if it went to a larger number of people. And we believe that now, as a non-profit corporation dedicated wholly to the service of the Church, the time is ripe to invite Churchpeople to make a spiritual investment in the magazine—to contribute to a development fund that will help THE LIVING CHURCH to broaden its field of Church service.

THE MONTH of December was the largest in subscription income in the history of the magazine. This fact assures us that we do understand what Churchpeople require of their magazine and are, basically, giving it to them. But we hope that by the time THE LIVING CHURCH's 75th birthday comes around contributions of \$50,000 will have been received. Then we will be able to show you what a well-capitalized Church magazine can do!

Peter Day.

NEW FRONTS

Episcopal Church Grows

The largest parish in the Episcopal Church continues to be St. Philip's, in Harlem, New York. It reports 3764 communicants as compared with 3707 the previous year. This is the second consecutive time that St. Philip's, of which the Rev. S. H. Bishop is rector, has held top place.

Total membership in the Church (all baptized persons in the Episcopal Church in the United States and overseas missions) reached a record high of 2,715,825, as compared with 2,643,488 the year before.

These figures are reported in the 1953 *Episcopal Church Annual*.¹ The yearbook, known formerly as *THE LIVING CHURCH ANNUAL*, is published by the Morehouse-Gorham Co., New York City, which also published *THE LIVING CHURCH* until last May.

Statistics in the 1953 *Annual* are generally for the year 1951. They are gathered from records throughout the Church in 1952.

Increase in 1951 giving, as reported by the *Annual*, was more than double the increase in 1950. Contributions into the Church in 1951 climbed 11.76% above 1950 to reach a total of \$91,583,112. Total in 1950 was \$81,946,472.10, and in 1949, \$73,844,880.41.

Other increases:

Parishes and missions: 7954, as compared to the previous 7851.

Clergy: 6958, as compared to 6805.

Lay readers: 6971, as to 6447.

Candidates for Holy Orders: 589, as compared to 566.

Postulants: 1246 and 1210.

A total of 585,098 young people were enrolled in Church schools, the largest number on record.

Modern Miracles Indoctrination

During Lent the Rev. Dr. James W. Kennedy, acting executive secretary of the Division of Radio and Television of the Department of Promotion of the National Council, will make nationwide visitations to all the seminaries and women's training centers of the Church. The trip is part of the effort "to indoctrinate all of the clergy and layworkers of the



ST. PHILIP'S, HARLEM
The biggest.

Church with an effective zeal for the use of the modern miracles of radio and television."

While the time spent in each seminary will not be long enough to conduct a workshop, or an institute, there will be time to:

(1) Give a broad picture of the possibilities in both radio and television throughout the nation and how the Church can use available time at the local level.

(2) Discuss the various types of programs which are best suited to the Episcopal Church with specific attention to the broadcasting and telecasting of Sunday morning services.

(3) Discuss production of religious radio programs with special attention given to techniques.

(4) Discuss the best available resources for aiding the Church to carry the Good News even through closed doors.

Parish Has Deathless Year

A year-end review of parish statistics at St. Mary's Church, Charleroi, Pa., has revealed a remarkable fact which may be unique among parishes of its size in the United States. Among the 535 baptized members of St. Mary's, there was not one death during 1952. Actually, no member of the parish has died since September 1951.

Nationally, for the Episcopal Church

in the United States, baptisms roughly outnumber burials by a ratio of five to three. During 1952, St. Mary's had 19 baptisms with no burials.

Commenting on these facts, the rector, the Rev. Joseph Wittkofski, told the parish that he believes this special grace was given to the parish by God to bear witness to the reality of the Church's sacramental life.

During the last seven years, St. Mary's has had weekly services of healing.

A young Methodist newspaper woman in Charleroi said she thought these facts were enough to make her change her religion.

PUBLIC AFFAIRS

Bishop Sherrill in Inauguration

Presiding Bishop Sherrill has accepted an invitation to participate in the inauguration of President-elect Eisenhower on January 20th.

Two other clergymen will participate: Archbishop Patrick A. O'Boyle, of the Roman Catholic diocese of Washington, and Rabbi Abba Hillel Silver, of the Temple, Cleveland, Ohio.

The Eisenhower have chosen the National Presbyterian Church, Washington, D.C., as their place of worship.

ART

An Appropriate Gift

By WALTER L. NATHAN, PH.D.

A seed sown more than five years ago bore fruit this past summer when Russell Vernon Hunter's large canvas, "The Mass of St. Gregory," was installed at St. Gregory's Priory, Three Rivers, Mich. The artist was traveling East in 1947 when he read about the Confraternity of St. Benedict and what they needed to equip their new location at Three Rivers. He decided to join the Confraternity, and to offer a religious painting as his gift. An exchange of letters followed, the subject was selected, and gradually the idea took shape. Last summer Mr. Hunter and his son, Kim, were putting on the final coat of wax on the finished canvas. It is now on exhibit in St. Gregory's chapel.

The Episcopal Church as a whole

TUNING IN: (Background information for new L.C. readers): ¶Episcopal Church statistics have always been compiled by unofficial authorities, whose claims to reliability are based on their skill in doing the job. Statistics are, however, based on

official reports made by parishes and missions and published in diocesan journals. Many different Church yearbooks have been published, but now all have been consolidated into the present *Episcopal Church Annual*.

has reason to rejoice at the completion of this project. It brings to the foreground a mature artist from its own ranks whose work is deeply imbued with the liturgical spirit. He is a leading layman of the Church, a lay-reader at St. Andrew's, Roswell, N. M.; his son is likewise active in the Church and has frequently served at the altar.

Russell Vernon Hunter was born in Illinois but grew up in New Mexico. After studying at Las Vegas, N. M., and James Millikin University, Decatur, Ill., he went to the Chicago Art Institute, and later taught art in Los Angeles. From 1935 to 1945 he served as state director for New Mexico of the Federal Art Program, then as administrative director of the Dallas, Texas, Museum of Fine Arts, and has recently been appointed director of the museum in Roswell, N. M. He has exhibited widely and received, among other awards, the top purchase prize at the Virginia Museum of Fine Arts in 1946.

The early work of the artist has its roots in the vast spaces of the Southwest where each single object, by its very isolation, gains an almost haunting sense of meaningful reality. From mastery of expressive form Mr. Hunter proceeded to religious symbolism in canvases such as "the Annunciation of the Death of Mary," "St. Luke Painting the Virgin," and "the Mass of St. Gregory." Glowing colors, moving, vibrant lines, and dramatic gestures create an atmosphere of mysticism reminiscent of the works of El Greco.

The subject of "the Mass of St. Gregory" enjoyed great popularity in late medieval art, especially during the 15th century. It is taken from the legend of the miraculous vision granted to St. Gregory the Great (540-604), fourth of the Latin Fathers of the Church, and well remembered for his arrangements of the liturgical chants, for the mission he sent to the Anglo-Saxons, and many other acts of piety. One day, as he was celebrating Mass, an unbeliever is said to have doubted the "Real Presence" in the Eucharist.

In answer to St. Gregory's prayer for a sign, the Crucified Savior stood on the altar, with the Virgin Mary and the apostle John beside Him, and surrounded by the instruments of His passion.

Russell Vernon Hunter's beautiful composition weaves the real and the visionary into a unified pattern full of movement to and from the figure of the Lord. As the upraised arm of the contrite doubter almost audibly repeats the plea: "I believe, help my unbelief," Jesus' gesture includes him in His free



Photo, Courtesy of the Artist

THE MASS OF ST. GREGORY
Active Churchmen, father and son, at work.

offering of Himself to all, and the luminous symbol of the Eucharist in the center becomes the globe encircled by His love: the world united in the Kingdom of God.

This gifted artist may well lend impetus to the quest for a new liturgical art in keeping with the traditions of the Episcopal Church. We hope he will find the response that will encourage him to continue in his work.

INTERCHURCH

Which God Has Designed

An annual week of prayer for Christian unity is gaining ground in many countries, reports the Commission on Faith and Order of the World Council

of Churches. In 1953 the week set aside for the purpose is January 18th to 25th. Suggestions on prayer for unity during that time come from various sources, but the Faith and Order Commission makes this specific plea:

"As we pray in general for the unity of the Church, so we invite you to pray in particular for the work of Faith and Order as it seeks to serve the end of unity."

Subjects for prayer suggested by the Commission are:

"That the unity which it has been given to the Churches to experience together may now find clearer manifestation.

"That our Churches may earnestly consider whether they are doing all they ought to do to manifest the oneness of the people of God.

"That a more profound study together

TUNING IN: ¶Belief that Christ is really present in the consecrated Bread and Wine of the Holy Communion has been held by the vast majority of Christians from earliest times until now. Godward purpose of the Presence is the offering

of Christ's perfect human life to God the Father as the basis of the "New Covenant" relationship between man and God; manward purpose is "that we may be made one body with Him, that He may dwell in us and we in Him."

of the doctrine of the person and work of Christ and of the Holy Spirit may lead to deeper agreement upon the doctrine of the Church.¹

"That we may know more truly that the way of Christ is the way of the Church and that the mystery of His life is the mystery of the Church's life.

"Growth of agreement upon the nature of the Church's unity and continuity as the visible fellowship in which all members, acknowledging Jesus Christ as living Lord and Saviour, shall recognize each other as belonging fully to His Body, to the end that the world may believe.

"That all Christian people may cultivate a sympathetic and reverent attitude to all the forms of worship in which God confronts man.

"That so they may be led to reflect upon the question of how far varieties in worship within our different communions make it possible to conceive of a similar rich diversity within a united Church.

"That discussion of the painful problems surrounding intercommunion may be made more fruitful and more charitable by the acceptance of clear and agreed terms in which to discuss it.

"That both those who advocate and those who oppose intercommunion before full union may respect each others' convictions and that both may strive for the resolving of their differences.

"A more perfect dedication to God's will, so that all Christians, returning humbly to the only springs of mercy and power, may find that their feet are set firmly upon the paths to that unity which God has designed for His people."

Single copies of the Commission's leaflet on prayer for unity are available free, and in quantities for two cents each, from the World Council of Churches, 156 Fifth Ave., New York 10.

ACU Suggestions

Intentions for the week of prayer for Christian unity suggested by the American Church Union are:

"1st day: A greater zeal for visible unity within the One, Holy, Catholic, and Apostolic Church.

"2d day: A resolving of difficulties and differences within the Anglican Communion and the Episcopal Church.

"3d day: Blessing and guidance upon the work of the Joint Commission on Approaches to Unity.

"4th day: Healing of the breach between the Holy Catholic Church and the Protestant denominations.

"5th day: Guidance of God upon all world and national councils and conferences and all organizations working for Christian unity.

"6th day: Blessings of God upon the pope, patriarchs, metropolitans, archbishops, bishops, and other clergy of Christendom.

"7th day: Conversions of Jews to Christendom.

TUNING IN: ¶Everybody agrees that there is, and can be, only one Church of Christ, but since Reformation times there has been much disagreement not only about who is in it and who outside it but also about the nature of the Church itself.

"8th day: Conversions of Heathens to Christendom."

Policy for Intercommunion

Working out the policy of intercommunion between the Episcopal Church and the Polish National Catholic Church is the job of a committee that held its latest meeting at St. Stanislaus Cathedral in Scranton, Pa., on November, 20th.

The Episcopal Church was represented at this meeting by the Rev. Dr. Floyd W. Tomkins, who has been responsible



FAITH AND ORDER COMMISSION OFFICERS AT LUND, 1952*
"That discussion may be made more fruitful and more charitable."

in a large way for the Episcopal Church's friendly relationship with the Polish National Catholics.

The committee is called the Joint Committee on Intercommunion and its members are appointed by the presiding bishops of the two Churches. In a report of a meeting held last June this statement appeared:

"The relationship between the Churches is one of intercommunion: that is, sacramental communion between two autonomous churches, each respecting the independence and jurisdiction of the other, and avoiding any actions that would tend to weaken the faith or loyalty of those in its sister Church, by seeking to cultivate all suitable means for increasing mutual acquaintance and fellowship."

World Day of Prayer

For the 66th time the World Day of Prayer will be observed — this year on February 20th. Sponsored by the general department of the United Church Women, National Council of Churches of Christ, the call is expected to be answered by more than 18,000 U.S. communities and 114 nations.

Participants in the 1953 observance will use a service prepared by the women of Africa on the theme, "Walk as Children of Light." Traditionally held on the first Friday of Lent, the World Day of Prayer is a 24-hour period set

apart for a globe-encircling demonstration of Christian unity, through prayer and meditation and through offerings used for mission projects at home and abroad.

World Day of Prayer offerings here are divided equally between the NCC's Divisions of Home and Foreign Missions. Among the foreign mission projects aided are: support of union Christian colleges in the Orient, publication of 21 Christian magazines circulated among women and children in 25 countries overseas, aid to some 30,000 foreign students matriculating at U.S. col-

leges and universities, and work among war and disaster victims.

CRIME

West Side Terror

A state of "shocked fear" has been prevailing on the West Side of Manhattan, N. Y., officials of the city's police department were told at a meeting at which they heard the results of a survey made by the League of West Side Organizations. The meeting was reported by the *New York Times*. Representatives of the League include the Very Rev. James A. Pike and the Rev. Darby W. Betts, dean and canon, respectively, of the Cathedral of St. John the Divine.

The League's survey revealed that many persons on the West Side were afraid to leave their homes after dark. Reasons: accosting of women, purse-snatchings, beating and robbing of school children, and — one of the most recent — the bombing of a crowded bar on the upper West Side by a young Marine sergeant. The last was attributed to group intolerance in a statement

*From left: Archbishop Athenagoras (Cavadas), vice chairman; the Rev. Floyd Tomkins, associate secretary for America; the Rev. Oliver Tomkins, commission secretary; Archbishop Brilioth, chairman; the Rev. Leonard Hodgson, theological secretary; Professor Donald Baillie, chairman of commission on intercommunion.

Most differences in practice and teachings between Churches seem to be based on different doctrines of the Church. Episcopal Church teaches that the Church on earth is a visible society founded by Christ and indwelt by the Holy Ghost.

made by the League, and signed by, among others, Canon Betts.

In the meeting with police authorities, the *Times* reported, Canon Betts said that one morning last May a purse-snatcher knocked a maid unconscious on the steps of the Cathedral Choir School. On several occasions thieves have invaded the school, eluded private guards, and stolen from automobiles, he said.

More police have been assigned to the area.

UNITED NATIONS

Volunteers Requested

Through the sponsorship of the Laymen's Movement, the setting apart of a room in the lobby of the General Assembly Building of the United Nations has been accomplished. This Meditation Room, as it is to be called, has already been used by persons belonging to or employed by the United Nations, including a devout Moslem.

The Laymen's Movement has now asked for volunteers who will visit the Meditation Room at least once a month, to pray for guidance for U.N. delegates and officers, and for the peace of the world. Because the Assembly Building is of necessity so carefully guarded that no unidentified person can enter the Meditation Room, identification cards have been prepared for volunteers. The cards may be obtained from the rectors of volunteers. The hope has been expressed that this may not deter, or delay, volunteers, who are much needed.

It is expected that during the World Wide Week of Prayer, 18th to 25th January, the Room will be in use throughout each day.

PRESS

Clergyman's Column Syndicated

Questions about the Church, its saints, traditions, customs, and meanings, are always being fired at the clergy by interested people and by those simply curious. Last Spring the Rev. Canon Howard Harper of the diocese of Michigan decided to do something about the answers to these sometime baffling questions that would have a wider reach than the spoken words of individual clergymen.

Thus was born *Days and Customs of All Faiths*, a nationally syndicated newspaper column. Now appearing once a week in 25 papers all over the country with the list still growing, the column encompasses a wide field of information interesting to Anglicans, Roman Catholics,

Protestants, and Jews. Besides giving data on religious observances of the great faiths each week, the column tries to answer readers' questions on historical matters. Doctrine and controversial subjects, however, are avoided.

Canon Harper is chairman of the department of promotion and executive secretary of the college commission of Michigan.

NATIONAL COUNCIL

New Editor

Miss Florence Lukens Newbold, former headmistress of St. Mary's Hall, Burlington, N. J., has been appointed to the post of associate editor in the Curriculum Division of the Department of Christian Education. In this position she will be responsible for directing experimentation with the educational programs of high school youngsters and their parents.

ORTHODOX

War Memorial Cathedral

An interchurch committee has been formed to help Americans of Russian descent build a new cathedral in Washington, D. C., for the Russian Orthodox Church of North America.

Recently opened is a \$300,000 fund campaign for the new St. Nicholas Cathedral, to be located on fashionable Massachusetts Avenue. The new edifice will be a national memorial to young men of the Russian Orthodox Church who died in World Wars I and II and in the Korean conflict.

Among those who have agreed to serve on the advisory committee for the fund drive is Bishop Dun of Washington.

[RNS]

Court Decision Favors Moscow

A New York State law giving control of St. Nicholas Cathedral in New York City to the Russian Orthodox Church of North America¹ has been ruled unconstitutional by the United States Supreme Court.

This Church does not recognize the authority of the Moscow Patriarchate under present circumstances.

An 8 to one decision held that the law violated religious freedom guaranteed in the fourteenth amendment. The decision reversed a ruling by the New York State Court of Appeals in November, 1950.

Justice Robert H. Jackson, in a lone dissenting opinion, said he did not think

New York had to "yield to the authority of a foreign and unfriendly state masquerading as a spiritual institution."

The Supreme Court decision was regarded here as significant because it involved questions as to the recognition that civil authorities should give to canon law, whether real estate assumes a special character when dedicated to religious use, and whether antisubversive legislation can be justified by foreign control of a religious group.

Under the New York law, passed in 1945, control of all incorporated Russian Orthodox churches in the state was given by the legislature to the Russian Orthodox Church in America, the majority group in this country. After passage of the 1945 law, leaders of the majority group brought suit to oust Metropolitan Benjamin Fedenkov, exarch of the Moscow Patriarch, from the cathedral.

In the Supreme Court ruling, Justice Stanley Reed said the New York law "passes the control of matters strictly ecclesiastical from one Church authority to another. It thus intrudes, for the benefit of one segment of a Church, the power of the state into the forbidden area of religious freedom."

Justice Reed also said that "legislative power to punish subversive action cannot be doubted . . . But in this case, no problem of punishment for the violation of law arises. There is no charge of subversive or hostile action by any ecclesiastic."

Justice Felix Frankfurter's concurring opinion said "a legislature is not free to vest in a schismatic head the means of acting under authority of his old Church by affording him the religious power which the use and occupancy of St. Nicholas Cathedral make possible." He added that the cathedral was not just a piece of real estate but "the seat and center of ecclesiastical authority."

His opinion said the fact that the Russian Orthodox supreme authority is in Moscow was not a legitimate issue because many American Churches, including the Roman Catholic, recognize leadership that is overseas.

Justice Jackson, in dissenting, said he thought a state had a right to defend itself by whatever means necessary against the efforts of a potential enemy to undermine its institutions.

He argued that a state ought not to be required to submit a question of property rights to settlement by canon law. The Court is not justified in "sublimating an issue over property rights into one of deprivation of religious liberty" he added, just because the property is dedicated to religious use. [RNS]

TUNING IN: ¶Orthodox Churches, because of the unity of their theological teachings, do not incur permanent separations although temporary ones may last for many years. American Russian Orthodox regard their Patriarch as a prisoner of the

Red government and therefore unable to grant them the autonomy which they need. They are temporarily under the jurisdiction of the Ecumenical Patriarch. Someday they expect a future Patriarch of Moscow to approve their autonomy.

IRELAND

New Bishop

The consecration of the Very Rev. George Otto Simms, lately Dean of Cork, to be Bishop of Cork, Cloyne, and Ross, took place in Cork on October 28th. The Archbishop of Dublin was the consecrator, assisted by the Bishops of Cashel, Ossory, Killaloe, and Nyasaland.¹

ENGLAND

Bishop Daughlish Dies

The Rt. Rev. John Daughlish, who was successively a naval chaplain; a parish priest at Lymptone, Devon, England; Bishop of Nassau from 1932 until 1942; secretary of the Society for the Propagation of the Gospel; and chaplain to Burnham Abbey, died early in November at the age of 73, according to the *Church Times* of London.

JAPAN

He Measured Up

One of the Japanese Church's young lay leaders, Andrew Tokuji Ogawa, is flying to England from Tokyo, to spend two terms in residence at Oxford University, as the guest of the Society for the Propagation of the Gospel in Foreign Parts, the Church of England's 250 year old missionary society.

Mr. Ogawa, now the energetic dean of men at the Episcopal Church's major educational institution in Japan — St. Paul's University — was described in SPG's 250th anniversary book in 1951 as one of the greatest Oriental Christian heroes of World War II. He is scheduled to speak widely in England on the work of the Nippon Seikokwai, and at the same time do graduate work at Oxford.

Andrew Ogawa was known during 1929 to 1931 in American Church lay circles while earning his master's degree at Wharton School, University of Pennsylvania. The Brotherhood of St. Andrew in the United States sponsored his scholarship to help Colonel Paul Rusch build up new lay leadership for the Japanese Brotherhood movement.

After the coronation of Queen Elizabeth, and upon completion of his mission, as a guest of SPG, Dean Ogawa will spend several late summer months in the United States as the guest of the Overseas Department of the National Council.

An executive member of the Brotherhood's national council in Japan, Dean Ogawa was one of the original ten university students who in 1927 joined the Brotherhood with Paul Rusch, its founder in Japan.

During World War II, Andrew Ogawa was in the Japanese army, but he never forgot that he was an Anglican layman. The war-time Bishop of Singapore, Dr. J. L. Wilson, had been sent to Changi Prison immediately after the fall of that city to Japanese invading forces in 1942. Lt. Ogawa, then in charge of the Religion and Education



ANDREW OGAWA
There was a surprise in Singapore.

Section of the Japanese Occupation forces, asked for the release of Bishop Wilson on his own responsibility, as well as permission to return him to St. Andrew's Cathedral to carry on his Church functions.

By persistent request to his superiors, Lt. Ogawa finally won his point, and the bishop was permitted to resume his residence at the Singapore Cathedral, which had, after the fall of Singapore, been converted into a motor repair shop. Lt. Ogawa moved quickly to restore the Church, and repair its organ. He personally conducted the bishop on a tour of P.W. camps to hold services, celebrate the Eucharist, and confirm hundreds of Allied troops.

In 1945, when the British recovered Singapore, they were much surprised to find Church activities being carried on and Church properties in good condition. This was quite a contrast to what they had found in Burma where many Church

properties had been destroyed by the invading Japanese.

After the end of the war, Bishop Wilson made widespread report throughout England, acclaiming Andrew Tokuji Ogawa as an Oriental Christian hero of the Far Eastern war. A full chapter of this story is part of the 250th anniversary of SPG history published last year.

The invitation to spend the next two quarters at Wycliff House, Oxford, is a reward which Anglican bishops have given to Andrew Ogawa for measuring up under extreme war circumstances to his responsibility as a layman of the Church.

Included in Dean Ogawa's flight from Tokyo to London is a day's visit in Amsterdam, where he will renew a friendship with three Dutch children whom he removed from a P.W. camp and looked after in Singapore during the turbulent months of 1942. (Their father is now Netherlands minister to Turkey.) Dean Ogawa has five children of his own. His wife is a graduate of St. Margaret's School, Tokyo and daughter of an Episcopal Church clergyman.

MELANESIA

Bishop Needs New Ship

A new mission ship is needed by the Bishop of Melanesia, the Rt. Rev. S. G. Caulton, whose diocese among the islands of the Pacific includes the Solomons, the New Hebrides, the Banks, Santa Cruz, and the Reefs. The present estimate of the cost is £100,000 (not quite \$400,000), of which about £12,000 had already been secured by early December.

Since the foundation of the Melanesian Mission in 1849 a mission ship has played an indispensable part in its work, and since 1855 each successive vessel has been named the Southern Cross. The fifth Southern Cross, which carried the burden of the major development of the diocese, gave place after 30 years' service to the sixth, which was wrecked on her maiden voyage out from England in 1932.

The present Southern Cross is the seventh. Built in 1933, she was on active service with the Royal Australian Navy during the war with Japan. The disorganization of shipping in the southwest Pacific since that time has made it necessary for her to undertake two, sometimes three, voyages to New Zealand annually to carry stores and passengers to the diocese, and this additional

TUNING IN: ¶Church of Ireland bishops all have several see cities because both they and the Roman Catholics claim to be the rightful successors of the pre-Reformation bishops, but the majority of the population follows the Roman Catholics. The

five Irish bishops mentioned in the news item have a total of 17 ancient jurisdictional titles. Most Low Church branch of the Anglican communion in ceremonial, the Irish Church holds strongly to Catholic doctrine on Holy Orders.

heavy work, for which she was not intended, has shortened her life. A new ship is needed without delay.

In an appeal for support the Archbishop of Canterbury writes:

"Many generations of Churchpeople in this country have had their imagination caught and their missionary vision quickened by the story of the Southern Cross as a grand agent of evangelism. Once more the ship must be replaced, and I earnestly trust that once more the imagination of Churchpeople will provide the money to build a new vessel without which the work of the diocese cannot be done. The record of past work is inspiring and the challenge of the present day insistent."*

Editor's Note:

Address of the Melanesian Mission is 33, Southhampton Street, Strand, London W.C. 2. Contributions also may be sent through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked "Southern Cross, Melanesia."

WORLD COUNCIL

Study Pamphlets

Four pamphlets to be used by Churches around the world in preparing for the Second Assembly of the World Council of Churches at Evanston, Ill., in 1954 have been issued by the Study Department of the World Council.

The pamphlets are "Evangelism—The Mission of the Church to Those Outside Her Life," "Social Questions—The Responsible Society in a World Perspective," "Intergroup Relations—The Church Amid Racial and Ethnic Tensions," and "The Laity—The Christian in His Vocation." [RNS]

POLAND

Archbishop Arrested

The new archbishop of Cracow, Msgr. Eugene Baziak, has been arrested by the Communist government of Poland, according to information received by the Vatican and released in a special story to the *New York Times*.

The *Times* story said:

"The general impression in ecclesiastical

*The appeal is signed by Lord Halifax, Lord Bledisloe, Lord Wakehurst, Admiral of the Fleet Lord Tovey, Air Vice Marshal Sir Philip Game, Dame Sybil Thorndike, Canon W. Telfer (master of Selwyn College, Cambridge), Dr. Robert Birley (head master of Eton College), Dr. E. G. Selwyn, dean of Winchester, the Suffragan Bishop of Whitby, formerly Bishop of Melanesia, Canon R. O'Germain Power, chairman of the Melanesian Committee, and the Rev. George Warren, general secretary.

circles is that this is no mere isolated episode but forms a part of what was described as a 'new wave' of anti-Roman Catholic activity on the part of the Polish Communists."

EGYPT

Attack on Church: High Treason

A warning that anyone who attempts to attack a church, a synagogue, or a mosque will be tried for high treason

The Cover



Farmer Dembi Aoyagi of Kiyosato, Japan, instructs Paul Rusch, ¶ in the use of the kine, the large wooden mallet used for use by all Japanese farmers. Usu is the pounding of new rice into paste for making the traditional Mochi (rice cakes), indispensable to Japanese New Year celebrations.

Kiyosato is the site of KEEP (Kiyosato Educational Experiment Project) where a program of practical rural Christianity demonstrates to the Japanese how they can effectively help themselves.

Churchman Rusch, with the help of other Churchmen organized in the Brotherhood of St. Andrew in Japan, founded KEEP, and the program makes converts for Christianity and for democracy. Demonstrated by KEEP are the benefits of modern farming, health care, vocational study, and democratic processes at work. The project was built around a church, which became the "meeting house" of the community.

For news about another Japanese member of the Brotherhood, see page 10.

was made in Cairo in an official announcement of General Mohammed Naguib's government. The penalty for high treason is hanging.

The warning followed widespread rumors, apparently started by enemies of the present government, that some churches had been burned down and desecrated in the provinces. The rumors also alleged religious dissension among university students.

Labelling such rumors "completely unfounded," an official government spokesman said that "any attempt to cause sectarian dissension will be suppressed without mercy."

Meanwhile, the Coptic ¶ Patriarch Anba Youssab II, in an address broadcast over Cairo Radio, warned all citizens against rumors and rumor-mongers.

[RNS]

New Archdeacon

The Rev. Adeeb Shammam, the Egyptian priest who performed the enthronement of the new Anglican bishop in Egypt has been appointed archdeacon in Egypt in succession to Archdeacon F. F. Johnston, who is now bishop.

WORLD RELIEF

Bales of Paper for Greek Church

In response to the need for materials to print liturgical books for churches in the devastated areas of Greece, the Episcopal Church, through its fund for World Relief and Church Coöperation, sent 35 bales of paper to the Greek Church. Professor Hamilcar S. Alivisatos, General Secretary of the Holy Synod of the Greek Orthodox Church, in a recent letter to Presiding Bishop Sherrill, thanks the American Church.

He also expresses gratitude to the Episcopal Church for its contribution to the completion of St. Barbara's School for Deaconesses, on the outskirts of Athens. The first of its kind, this school will train lay sisters for social work among the poor. This grant was also made possible by the World Relief Fund.

Professor Alivisatos' letter concludes:

"I would like to repeat once again how grateful we are to the Protestant Episcopal Church of the United States for her thoughtfulness and her spirit of philanthropy in these times of need. Let me assure you that these acts of mercy strengthen the already existent bonds between our two Churches."

TUNING IN: ¶Paul Rusch, as all veteran L.C. readers know, is an associate editor of THE LIVING CHURCH. He served for years as a professor at St. Paul's University, Tokyo, and is now working through KEEP and similar projects to help Christian-

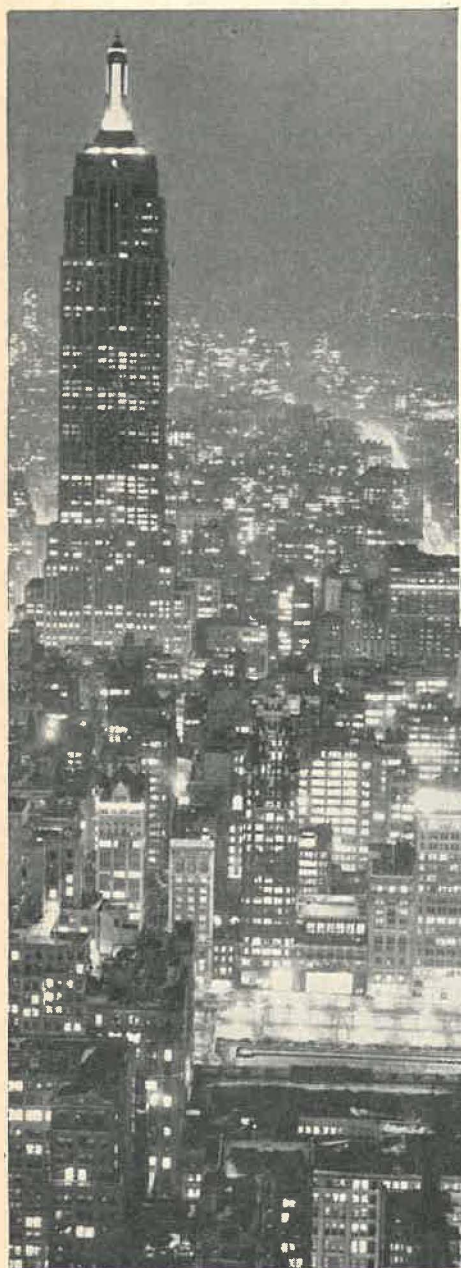
ize Japan. ¶Coptic is the Arabic corruption of the Greek word for Egyptian, and the word is used generally to refer to Egyptian Christians, who are the purest surviving remnant of old Egyptian stock.

By the Rev. Gordon T. Charlton

St. Matthew's Church, Fairbanks, Alaska

HISTORY'S WARNING

The five things that made Rome fall may be America's undoing — if we don't watch out.



MOST people today are acutely aware that a tremendous amount of history has been made in our generation. There have been a greater number of radical changes in society and geography, in science and politics, in the last hundred years than in the 15 centuries preceding. What is more, history is being made daily. We 20th-century people have a dynamic sense of history. We know that we are making it and that we will have to live in what we are making.

However, people have not always had this understanding of history. Some ancient peoples had the idea that history was written in heaven and imposed upon the earth. They thought of the human story as an endless cycle¹ of events, a

vast repetition. There was nothing man could do to alter it; it was moving toward no goal or culmination, just repeating itself. Thus, they took little interest in history as such, felt little or no responsibility for it, but simply resigned themselves to whatever might come.

Perhaps they were not entirely wrong and we are not entirely right in our interpretation of history. We must be closer to the truth, for reason tells us, as well as experience, that what we do today will have its consequences tomorrow and we will have to live with the results of our mistakes. But on the other hand, there is much repetition in human history. Human nature hasn't changed a great deal since ancient days and history is simply the expression of mass human nature in action. Details differ, but people and nations continue to make the same mistakes and suffer the same consequences.

That's why our statesmen and military leaders study history so closely. They are trying to profit by the mistakes of others and avoid their pitfalls. Cadets at our military academies study in detail the great battles of the Civil War, the World Wars, the Roman and Napoleonic Wars. Weapons have changed, tactics differ, but basic military strategy has not. It is the same with statecraft. Mussolini, Hitler, Stalin, Peron, and Franco have defied the lessons of history. They have refused to learn the reward that follows despotic tyranny. It is precisely this — a great knowledge and understanding of history — that makes a man like Winston Churchill the brilliant leader that he is. He knows the historical backgrounds of friends and enemies alike. He understands them, knows how they think, what they desire and value.

TUNING IN: ¶In sharp contrast to materialistic views of history, that see recurrent cycles of events and nothing more, stands the Hebrew conception (inherited by Christianity), according to which history moves toward a definite climax,

the Kingdom of God. Thus, however little it may be evident at any one time to men, the historical process, on this interpretation, is under the direction of an all-sovereign and all-righteous God, who is "working out his purpose."

As a result, he has seldom been wrong in guiding his country. History is our book of knowledge. The past is our only source of light for the future.

The greatest empire ever constructed on this earth whose history is complete was the Roman Empire. It lasted for centuries. Its citizens thought it would be eternal. But it fell; it crumbled and fell. It decayed from within and was assaulted from without, and it shattered to pieces. Now we know that no nation, no empire, no earthly structure, is eternal. We know and acknowledge with dread that two hundred years hence America may be a thing of the past. It may be a part of a larger empire; it may be broken into smaller nations; its people may have returned to barbarism. We are anxious to prevent such things, and we are fearful that another war might precipitate just such results. I wonder if we can learn from the past. Suppose we should see that we are making the exact mistakes that brought about the fall of the Roman Empire. I wonder if we should then have the intelligence and courage to mend our ways.

Historians have attributed the fall of the Roman Empire to five causes. Americans should consider them carefully, thinking of the United States and of themselves:

(1) The rapid increase of divorce, undermining the dignity and sanctity of the home, which is the basis of human society;

(2) Higher and higher taxes, and the spending of public money for free bread and public entertainment to please the masses who were willing to feed as parasites on the national body;

(3) The craze for pleasure rising out of laziness and boredom, with sports becoming all important and people ever seeking and never finding satisfaction in excitement, drinking, and debauchery;

(4) The building of gigantic armaments to protect the empire from external enemies, while the real danger lay in the decadence of the people, in their moral laxity;

(5) The decay of religion, with faith losing its power to guide people's behavior.

Notice that the five causes for the fall of the Roman Empire make no mention of military aggression. These deadly factors are all entirely internal. The Roman Empire was dead on its feet when the Germanic hordes swept over it. They did not crush it; they simply delivered the final blow.

Are we also the walking dead? Certainly no one can fail to see the terrifying parallel contained in these five statements. Perhaps we are not so far gone as they were, but the similarity between America today and Rome on the brink of her fall should be enough to awaken us. We have an enemy without, but there is a far more dangerous and subversive

enemy within. Neither Hitler nor Stalin has ever invaded another country successfully until their fifth columns have reported all the props removed from



within and only a hollow shell remaining. No amount of communist sabotage and propaganda can hurt us as badly as we are hurting ourselves through our self-seeking, moral decay, frenzied search for pleasure, and indifference to religion.

Let's look more closely at these five points. First, divorce. Granted that there may be justifiable cases, these hardly account for the fact that already almost one third of all American marriages end in divorce. The family and not the individual is the atom of which society is made. Split this atom and the whole substance and structure of society is severely damaged. Turning again to history, we can see quite readily that those societies which were strong and vital were the ones in which the home and family were sacred institutions.

History's courageous fighters have been those who fought in their defense. How can the child of divorce, whose whole concept of family life is that of impermanence and unreliability, cherish any such ideal?

Second, taxes and the spending of public money to satisfy society's parasites. Again we must grant that there are many legitimate welfare programs and that there are those people who need and deserve help. But these are not to be confused with those misappropriations of public funds which are called "pork barrel projects." These expenditures are voted by politicians because we approve of them. We clamor for them and demand them.

Every man and every group is a lobby, seeking gain without regard to its cost to the nation as a whole. Even such sacred cows as veterans' benefits fall into



this category. Our government has spent far more than necessary for benefits to able bodied veterans, often under the pressure of the very men who cry the loudest over governmental waste. It's our fault; we approve of it; we permit it;

we have even brought pressure to bear on our legislators in behalf of it. This not only weakens our economy, but it deprives our people of initiative and incentive. We have become soft and security-conscious.

Third, the craze for pleasure. This one convicts us all without exception. We've lost our ambition to do great things, to create, and to render service. We work for money pure and simple. We work as little as possible for as much as possible, in order to seek pleasure with our earnings. We have lost our sense of purpose and our sense of responsibility. We are guilty of aimless living. The resultant boredom leads us eventually to some form of addiction, be it alcohol or be it golf or bridge. And the sense of purpose and responsibility left us with the neglect of religion.

Fourth, the building of armaments against an external enemy with no attention given to the enemy within the walls. Perhaps here we can report some progress. We have lately discovered that there is moral corruption at every level of our society. Some of us are aroused. But again, we must never forget that it is our fault that such things exist. No politician could accept a bribe, if no citizen offered one. Gamblers could not buy control of City Hall without the vast amounts of money they win from the man in the street. The building of armaments is necessary even though it is a serious strain on our economy; but it is futile unless we become strong again within ourselves. This is a matter of moral responsibility, also called integrity, the child of religious faith.

And fifth, the decay of religion. This hardly need be mentioned because it so obviously underlies all the others. It is the loss of a dynamic and living faith in God that leaves a man without aim or purpose except the gratification of his own desires. It is precisely this satanic selfishness that causes divorce, the parasitical leeching off of others, the craze for pleasure, and graft and greed in business and government. When faith means only a formal observance or nothing at all; when it lays no claim on a man's life and behavior; then we are truly the walking dead, waiting to be pushed over.

Yes, we are making history. There can be little doubt that our interpretation on this point is correct. And history need not repeat itself as the ancients thought. But history does repeat itself all too frequently because people cannot and will not learn from the mistakes of the past — nor even from their own. History has a lesson for us; the past cries out a warning. Will we heed? I pray God for the sake of our helpless children that we will, for, if we do not, the outcome is sure. It's a matter of record, down in black and white. History proves it.

Prayer for Unity

“THE PEOPLE of today,” said Jesus, “are like children wrangling over their games— ‘I piped a tune but you wouldn’t dance; I played funeral but you wouldn’t mourn.’” He was talking about the fact that they didn’t like either John the Baptist’s sober ways or His merry ones. But He was also commenting on the tendency of the human race to say, “Let’s play the game my way.”

In 1910, at a Missionary Conference, in Edinburgh, Scotland, began a movement to tackle the differences between Christian Churches in a new spirit. Instead of treading the weary path of controversy along the old familiar lines, Bishop Brent and his collaborators proposed a new approach— instead of “Let’s play the game my way,” “Let’s play the game God’s way.” Inspired by that vision, Bishop Manning, then rector of Trinity Church, New York, introduced into the General Convention of 1910 a resolution calling for a Joint Commission to promote the holding of a world conference “for the consideration of questions pertaining to the Faith and Order of the Church of Christ.”

It took 17 years for the movement to become organized to the point where such a conference could be held, and the first World Conference on Faith and Order met in Lausanne, Switzerland, in August, 1927. Bishop Brent gave the keynote sermon, saying:

“To us [the call to unity] has come with new force through the voice of God’s Spirit speaking to the many divided Communion of our day, as the call of a shepherd to his scattered flock. We have responded to His call. We are gathered here at His bidding. He presides over us. In proportion to our obedience to His guidance we shall be able to promote His will and embrace it as our own. He appeals to us to hush our prejudices, to sit lightly to our opinions, to look on the things of others as though they were our very own — all this without slighting the convictions of our hearts or our loyalty to God. It can be done. It must be done.

“It is for conference, not controversy, that we are called. As God appeals to us sinners to reason together with Him, so we Christians mutually appeal to one another for a like fellowship. Conference is a measure of peace; controversy, a weapon of war. Conference is self-abasing; controversy exalts self. Conference in all lowliness strives to understand the viewpoint of others; controversy to impose its views on all comers. Conference looks for unities; controversy exaggerates differences. Conference is a coöperative method for conflict; controversy, a divisive method. I do not say there may not be occasions where controversy may be necessary. This is not one of them. This is a Conference on Faith and Order. We are pledged to it by our presence. Let us play true to our trust.”

The Faith and Order Movement remained, on the whole, true to the vision of its founders through the World Conferences of Lausanne, in 1927 and

Edinburgh in 1937; but at Lund, this year, one detected a growing dissatisfaction with the idea of playing the game according to God’s rules. It was going too slowly. In fact, it seemed to be making hardly any progress at all. Stronger and stronger grow the ecclesiastical voices that say, “Let’s play the game my way.”

Is the game over? Are the Churches ready to confess that, though they acknowledge one Lord and Saviour, they cannot agree on His will for their peace? Do they now want to return to controversy rather than conference, to exalting themselves, to

RETREAT

WITHIN these weathered cloister walls serene
My spirit rests, my fevered mind expands.
The shadow-dappled walls, the age-carved stones
Are cool and firm to the touching of my hands.
Beyond the roof I see the treetops sway
(The wind must blow) yet here the grass lies calm,
The clambering roses scarce a petal lift
And even time is stilled by beauty’s balm.

Yet this is not stagnation, this repose,
But rather gathering of life and power,
As seed lies dark and still in womb of earth
To burst the stone of death in his own hour.
This silence is not death but mystery,
This calm protection, nourishment for force:
So strongest trees send deep their secret roots,
And quiet snows become the river’s source.

Within this peace, as in the spring relaxed,
Is might renewed, and purpose born again,
The quiet rhythm that these arches ring
Is that of spring and fall, of sun and rain.
Within this tranquil fold my scattered thoughts,
Like sheep, their shepherd’s voice hear and obey;
While here my weary heart and soul abide
And gather strength to meet a coming day.
Here, in the rest, is now life’s music made,
This is the fertile peace of sun and sod,
'Tis here my spirit drinks of living wells,
And here my ears hear soft the Voice of God.

CHRISTINE FLEMING HEFFNER.

imposing their views on all comers, to exaggerating differences, to measures of theological warfare?

We think we see something of that unholy haste in the objects of prayer proposed by the Faith and Order Commission for the annual Week of Prayer for Christian Unity, January 18th to 25th. Instead of asking God to do something it tells Him what needs to be done and urges Him to get people busy doing it. A set of intercessions prepared by the American Church Union falls more subtly into the same groove with such an intercession as "Healing of the breach between the Holy Catholic Church and the Protestant denominations." This may be a very respectable position intellectually, but it is as out of place in the Week of Prayer for Unity as would be a Protestant prayer for the Anglicans to return to evangelical simplicity.

The Almighty, the omnipotent, the only wise God undoubtedly has no difficulty in extracting the meat of genuine contrition and dedication from the smashed nutshell His children bring Him in prayer. But how much of such meat is there in prayers for the unity of Christ's Church that start out on the principle, "Let's do it my way"?

The general intention for the Week of Prayer proposed by the ACU — "That our Lord will unite all Christians in that peace and unity which is agreeable to His will" — is a clear statement of the principle which animated the founders of the Faith and Order movement. If Christendom is ever to be reunited, it must be by a drawing together of all Christians toward Christ Himself, who is the center of unity. The vigorous and continued interest of the American Church Union in promoting this observance is a reminder that the Faith and Order Movement sprang out of Anglo-Catholicism and is a legitimate extension of Catholic Church principles on the broad panorama of world Christianity.

THERE is another approach to uniting Churches: the humanistic approach, which would seek to organize "men of good will" more effectively for a united attack on mankind's problems. Because Christianity is so vastly interested in human welfare, Christian leaders share with Jews, Mohammedans, secularists, and even atheists, a common concern for the problems of poverty, disease, ignorance, squalor, and hunger. The rise of political systems of organized hate—Nazism, Fascism, Communism—has lent a special urgency to this need of organization for human unity. And undoubtedly it is the pressure of this need that has intruded what we have called the note of "unholy haste" into the Faith and Order Movement itself.

It is, we think, a mistake to assume that greater ecclesiastical unity between Churches will necessarily contribute to the unity of men of good will in action for the common welfare. On the contrary, a unified and powerful Church is very likely to muzzle its

prophets, to align itself with vested political and economic interests, and even to become a prey to corruption and license. It has happened that way in the past.

Only a God-centered unity, a unity in holiness, can be a unity which is agreeable to God's will. And this cannot be a unity which seeks power or even thinks of power upon the worldly stage. In fact, it is only in weakness that the supernatural strength of the Church is perfected.

Accordingly, we believe that the humanistic approach to Christian unity is almost completely irrelevant to the real problem. The problem is not how to make the Churches stronger in worldly affairs, but how to make them more dependent on the strength that comes from God. The problem is not to increase efficiency but to increase love. Essentially, the problem of unity is the other side of the problem of holiness.

Holiness is God-centeredness. And when God becomes so central in our lives that we love everything that He loves, that we eagerly seek out the company of those who can tell us something that we did not know about Him, that we see His face in the face of all His children, then His people will be ready for that unity which binds together Father, Son, and Holy Ghost in the Blessed Trinity. The oneness for which Christ prayed was not primarily for a merger of denominations but for a manifestation in the hearts and lives of His followers of divine love. With this solvent, the walls that divide Churches will melt away; without it, the walls of division will continue to exist no matter how they are patched and whittled at by the devices of men.

But unity is not only a spiritual matter. Though the life of the body is more important than any part of the body, the Church — the body of Christ — is a living thing in the world of time and space and matter and energy. The visible divisions in that visible body are wounds that must be healed. Christians cannot become complacent about those wounds just because the body is still alive; and yet no matter what skillful bandaging and surgery is done, the real process of healing comes from the life of the body itself, from the inside out.

That is why the annual Week of Prayer for Unity is so important. The work of prayer is itself the process of healing, the application of the spiritual power of the body to its needs in the visible world. We hope that the week will be widely observed not only in the Episcopal Church but in all Churches. It is a heartening fact that a considerable number of Roman Catholics take part in this observance. Under the leadership of the Abbe Couterier, as Fr. Greene's quotation shows [page 16], they do so in a spirit of humility and penitence that all of us might emulate.

Let us pray that our Lord will unite all Christians in that peace and unity which is agreeable to His will.

NEVER, it seems, in modern times has there been right through the whole divided Christendom so clear a vision, so true a desire, so profound a conviction of a visible Christian unity, never so acute a suffering for the breach of this same unity. A wide outpouring of the Holy Spirit is about to descend on all Christians.

"Christendom, broken, rent in pieces by the internal oppositions of differing confessions, is gathering itself together. It realizes in the recesses of its conscience, in the deepening caused by painful examination, the horrible sin of separation, aggravated by its terrible consequences, a sin for which all are accountable, for there are no broad and lasting 'separations,' where, psychologically, all the wrongs are on one side. This Christendom lives among a humanity shaken by spasms of egoism, of nationalism, or revolution, of worrying fears of a possible world war. Towards it there rise from this human mass appeals for peace and unity, towards this Christendom which knows that it is only Love which pacifies and, in so doing, unifies. It knows also that it is only Christians who possess this great effective message of complete living Love, that is, Christ. But how can they give this message, since they live it so badly, since they, who call themselves Christians, are so divided? Humanity, in danger of death, remains in its agony. It awaits the reunion of all Christians. That is the tragic element in the modern Christian conscience.

"Surrounded by these sad realities, faced with the realizable though transcendent ideal of visible Christian unity, the true Christian (whether he is Protestant, Anglican, Orthodox, or Catholic matters little), must of necessity, act. Only one action is equal to his task, only one action is the authentic source, as it is the effective support of all other unifying tasks, the action of Prayer." (Abbe P. Couturier)

January 18th to 25th, 1953, brings the Church once again to the Annual Week of Prayer for Christian Unity. We are not trying to create unity, but to restore it. This presupposes that visible and organic unity once existed, and it did. It was and is to be found in the undivided Church, the Church which gave us the Creeds, the canon of Holy Scriptures, and the Ecumenical Councils. Our task is not to form a new super Church, but for all to be once again in the fellowship of the One, Holy, Catholic, and Apostolic Church. Our Lord not only prayed for the oneness of His flock, but gave as well the means whereby this would be possible. A common Faith, a common Church, and altar were to be the outward and visible signs of inner communion with the one God. Two thousand years later it is only as we find ourselves in that one Church and hold-

Conversations with each other about Church unity may be gestures of good intention, but conversation with God is the most important.



Reunion . . .

Dream or Possibility

By the Rev. Charles E. Greene
Rector of Trinity Church, Ambler, Pa.

Chairman of the American Church Union Committee for the
Week of Prayer for Unity

ing to that one Faith that we can be certain of our contact with the only source of true unity. It is of little value to seek out areas of mutual acceptance and agreement in the divided Christendom of today, for the Faith does not exist in fragment. We must compare our Faith against that of the Apostolic Fellowship, for that was and is the "Faith once delivered to the Saints." We must be loyal to the development of the Faith under the guidance of the Holy Spirit in the Ecumenical Councils. It is only as we measure ourselves against perfection that we reveal our imperfection. Each of the separated sections of Christianity must seek first for unity within itself, and then judge itself, its Faith and expression of it, against the historic undivided Church.

That this method of furthering the

cause of reunion is being given serious consideration is evidenced by recent statements relating to the problems of unity. Both the Presbyterians and Lutherans are realizing that until unity is found at home, there can be no ultimate unity for all. On the editorial page of the *Lutheran Standard*, October 11, 1952, under the heading of "Our Church and Other Churches" (page 9), we read:

"Lutherans are interested in furthering Christian Unity—first of all among the Lutherans themselves and then within Christendom. Little wonder, therefore, that the subject of Lutheran relationships and of Christian relationships has a place on our Convention program."

We are all familiar with the reference by Dr. Blake of the Presbyterian Church in the U.S.A. to a statement made by our secretary of the Joint Commission on Approaches to Unity. Dr. Blake, in explaining the position of his Church, said:

"The Presbyterian Church in the U.S.A., through its Permanent Commission on Inter-Church Relations, has made it very clear that at the present time it is not in a

position to enter into conversations with other Christian bodies looking toward union, except the Presbyterian Church in the U. S. and the United Presbyterian Church of North America, with which Churches we are now actively engaged in forming a plan of union to be distributed to our Churches for study, comment, and, we hope, eventual adoption.

"During the period of this active phase of negotiations, our Church has felt that it would be only embarrassing to begin serious conversations with any other Church bodies."

Certainly as long as each group has within itself tensions and divergent opinions and those of common tradition and source are separated from each other, the immediate task is on a lower level than interdenominational action except for prayer. Disunity plus disunity cannot equal unity.

It would be well for our own Communion, with all honesty, to consider very carefully whether or not we ourselves are united in a common Faith and Order. That there is disagreement within our Church is recognized by our bishops. In their statement issued during the General Convention of 1952, with reference to intercommunion they state as follows:

"These considerations and many others confront us when we seek to move toward fuller unity with our separated brethren in Christ. It is a disservice to the cause of unity to imagine that our divisions are insurmountable or to underestimate them by imagining that they are based only on habit or prejudice. This is supremely the case when it comes to the most painful division of all—in the Holy Sacrament. Our differences here—our differences within our own Communion, and our differences with those in other Communions—are not

merely matters of words or vestments, but of fundamental questions of Faith and order. To act as though these differences in principle do not exist makes the task of reunion harder."

Of course, the above statement refers specifically to the Holy Communion, but is this not sufficient to warn us against the dishonesty and disloyalty to Christ in offering less than a united Church to a divided world. We cannot deny that within our Communion there are also conflicting and divergent views and beliefs of the nature of the sacred ministry. Is it not pertinent to the question of Christian reunion to suggest the seeking first of greater unity within the Episcopal Church? Let us speak with a united voice, and the embarrassment of 1946 will not be repeated.

It is the thought of this article that while conversations with each other may be gestures of good intention, conversation with God is more than ever the most important and common action. For many years, the American Church Union and Church Union groups throughout the world have cooperated with other Christians in setting aside the period of January 18th to 25th as a time for constant, universal, and corporate prayer to the great High Priest. This is one ACU activity in which all can honestly join. The Week of Prayer for Unity is one great contribution to the Christian reunion movement in our generation and it began in Anglicanism in 1908. Crossing all lines of national, racial, and traditional barriers, this movement now includes Roman Catholics, Orthodox, Anglicans, and Protestants. We are glad to note that the National Council of the Churches of Christ in

the U.S.A. will join in this week of Prayer in 1953. With these considerations before us, it is difficult to imagine any loyal member of the Church not giving it his or her wholehearted support. To provide some degree of uniformity and guidance in observing the Week of Prayer, a leaflet has been prepared which can be secured from The American Church Union, 347 Madison Avenue, New York 17, N. Y., at 10c per dozen [see page 8].

A very special appeal is directed to all members of the clergy. While the general intention is for the reunion of all Christendom, special intentions are listed in the leaflet for God's blessing and guidance upon efforts within the Episcopal Church. Details for the observance can be worked out against the background of local conditions and traditions. In some parishes, it may be possible to place these intercession leaflets in the hands of every member of the parish for personal use. It is hoped that in many places there will be a daily celebration of the Holy Communion for the intention of the day, with the special prayers used after the service.

Christian unity is the will of our blessed Lord. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me" (St. John 17:21). The recovery of the visible unity of Christ's body, the Holy Catholic Church, would bring with it infinite possibilities for the evangelization of the pagans and the peace of the world. "That the world may believe that Thou hast sent Me." Is this a dream? We only know that with God all things are possible.

A Sister Church in Switzerland

By Pfarrer* Hugo Flury

THE synod of the Swiss Old Catholic Church is regularly holding its sessions every year. In a year of the General Convention of the American Church it may be interesting to THE LIVING CHURCH FAMILY to read some notes on the synod of a sister Church† and to compare the status of the two Churches.

Switzerland has a population of some four millions, three-fifths being reformed (Zwinglian or Calvinists), and about two-fifths Roman Catholics, the Old Catholic Church only being a small community of some 20,000 members scattered throughout the country in parishes and in missions, by us called

Diaspora (dispersion). That is, its members are dispersed in towns and villages where no Old Catholic parish exists. [In the U.S. there are 2½ million Churchpeople to 150 million total population.]

You [in the U.S.] have the possibility to evangelize and to win members from outside, from all the people not belonging to any Church whatever and desiring to come to a Church, whereas in Switzerland nominally almost all people are members of a Church. This fact hinders very much the winning of new members from outside, especially in times of the ecumenical movement when a major principle is to hold fast the peace between the Churches and not to proselytize.

Our members are contributing very
(Continued on page 21)



SWISS PARISH CHURCH
The Church may raise taxes.

*Parson.

†The Old Catholic Church in Switzerland is in Communion with the See of Utrecht, with which the Anglican Churches are in Communion.

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CANAL ZONE — a lock operator on the Panama Canal until a week before his ordination as deacon, the Rev. William Wescott Baldwin is now an assistant at the Cathedral of St. Luke, Ancon, C. Z.

Mr. Baldwin is a native of Islip, Long Island, N. Y., and, as a young man, he drifted all over the United States working not only as a journeyman carpenter, but as a cowboy, manager of a barbecue stand, traveling salesman, and civil aviator.

He has worked in the oil fields of the Dutch West Indian Island called Aruba, and in Venezuelan oil fields where he successfully completed 400 houses.

He was married in 1940 and that same year took the position of carpenter-foreman and lock operator on the Panama Canal.

The Baldwins have three children and live in Cocoli, Canal Zone, where he came under the influence of the Church about four years ago during the rectorship of the Rev. Milton A. Cookson of St. Andrew's Church.

TEXAS — The Life and Pilgrimage of the Soul was the theme of the enthusiastically received preaching and teaching mission conducted by Bishop DeWolfe of Long Island in the Church of the Redeemer, Houston, Tex., December 14th-21st.

This was the first mission conducted in Houston by the bishop since he left



WILLIAM BALDWIN
Carpenter, cowboy, aviator, deacon.

the diocese in 1940 to become Dean of the Cathedral of St. John the Divine.

While in Texas the Bishop observed the 33d anniversary of his ordination to the priesthood on December 21st, which was also the anniversary of Bishop Quin of Texas.

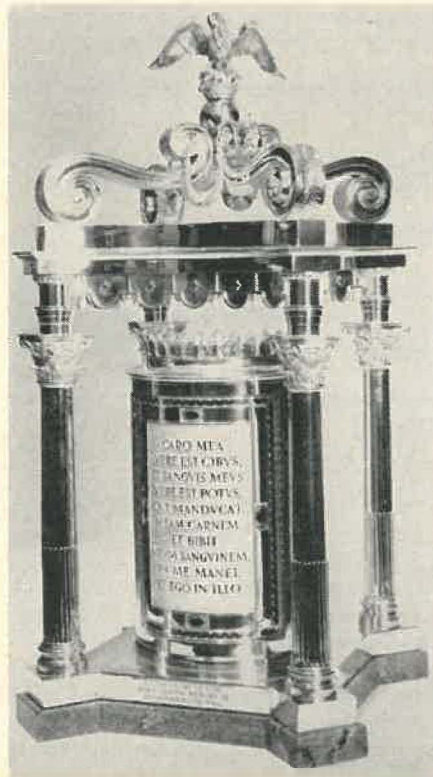
LOS ANGELES — The Rev. Ray Holder, rector of St. John's, Los Angeles, is giving 15-minute "Meditations for Moderns" at 9 PM, PST, every Sunday over radio station KECA (ABC).

Fr. Holder's talks are personal and subdued, without sensationalism, and are addressed to thoughtful people on the problems of modern life.

ARIZONA — Barry Goldwater, who has been elected to a seat in the U. S. Senate, is an active communicant of Trinity Cathedral, Phoenix, Ariz. Last winter he successfully headed a campaign of \$200,000 for the expansion of St. Luke's Hospital, Phoenix. The new Senator is a member of a leading merchandising firm. He served in the U. S. Air Corps in World War II.

CALIFORNIA — A new tabernacle, considered by some to be perhaps the most beautiful in the American Church, has been dedicated by Bishop Block of California at the Church of the Advent of Christ the King. It is in the Italian Renaissance style and is made of steel, bronze, silver, and gold. It is set with jewels and stands upon a base of green Swedish marble.

The tabernacle is a memorial to Miss Anna Hammond Hall, who died in 1949, and is the gift of many of her friends both within and without the parish.



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EDUCATIONAL

SEMINARIES

Theological Education Sunday

With Theological Education Sunday coming up on January 25th (St. Paul's Day) two of the Church's seminaries have suggested aids for observing the day. The alumni association of General Theological Seminary sponsors a film strip on the subject of vocation to the priesthood and theological education. And the Rev. Sherman E. Johnson, dean of the Church Divinity School of the Pacific, lists eight methods by which parishes may use to increase support of the Sunday.

Although planned especially for use in connection with Theological Education Sunday, under the chairmanship of the Rev. Albert A. Chambers, of the Church of the Resurrection, New York, GTS's film strip is suitable for showing at any time.

A copy of the strip, including film and commentary, may be borrowed free of charge or bought. Inquiries may be addressed to the Alumni Association, General Theological Seminary, 175 Ninth Ave., New York.

The strip is of a general nature, appropriate for use by any parish or Church group.

It shows various ways in which the priestly vocation may first present itself, the life and work of a seminarian, and the ordination, life, and ministry of a priest in various areas of Church life.

Dean Johnson's suggested methods are:

(1) Mention Theological Education Sunday in the parish bulletin at least one week in advance of its observance.

(2) Place a story about Theological Education Sunday in the local newspaper, emphasizing its local observance in the parish.

(3) Send a mimeographed letter to all members of the parish, telling them about the concern of the parish for Theological Education Sunday, and enclosing a leaflet about it and an offering envelope.

(4) Announce the special Theological Education Sunday offering at the Sunday service one week before.

(5) Speak to the Church school pupils about vocation to the ministry.

(6) Have each of the parish organizations devote one meeting to a program relating to the supply and education of the ministry.

(7) On Theological Education Sunday, preach on vocation to the ministry. (Suggested sermon topics: The Nature of Theological Education; The Present Situation in the Seminaries.)

(8) If a parish is located in an area where a theological seminary is located, a faculty member or student may be available as preacher or to speak to the parish organizations.



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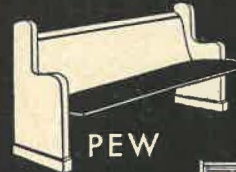


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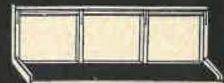
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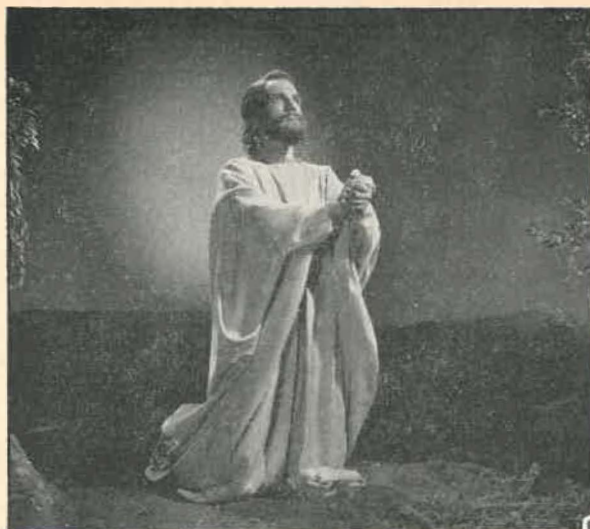
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DEATHS

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

George Griffiths Bartlett, Priest

The Rev. George Griffiths Bartlett, dean emeritus of Philadelphia Divinity School, died on October 7th at his home in Chestnut Hill, Philadelphia. Dr. Bartlett retired in 1937 after 22 years as dean. His father, the late Rev. Edward T. Bartlett, D.D., was also a dean of the school.

Dr. Bartlett was a graduate of PDS and of Harvard. He was the first editor-in-chief of the *Church News* of the diocese of Pennsylvania and wrote many pamphlets and articles on theological and religious subjects.

He was curate of Grace Church, New York City; rector of St. Paul's Memorial Church, Overbrook, Philadelphia; dean of the Cathedral of the Merciful Saviour, Faribault, Minn.; rector of the Church of Our Saviour, Jenkintown, Pa.

Surviving are his wife, the former Cecelia Neall; a daughter, and two sons.

John Fletcher Ward, Priest

The Rev. John Fletcher Ward, rector of the Church of the Ascension, Norfolk, Va., for 15 years, died on March 25, 1952, shortly after he arrived at church with his wife to attend a vestry meeting. He was 49 years old.

Mr. Ward had been in ill health for several years, but about six weeks before his death seemed to improve and took part in the Sunday services.

It was in 1936, while he was teaching high school, that Mr. Ward decided to enter Philadelphia Divinity School, from which he was graduated. He was ordained priest in 1938.

During World War II he was appointed civilian-liason chaplain of the diocese by the diocesan Army-Navy commission.

Mr. Ward was survived by his wife, Louise Kathleen Smith Ward; a son, John V. F. Ward, Jr.; a sister, and a nephew.

Elizabeth B. Fenton

Elizabeth B. Fenton, widow of the late Rev. Dr. John F. Fenton, died on December 17th in Langhorne, Pa., at the age of 89. Her husband for many years was rector of St. Luke's Church, Metuchen, N. J. She is survived by three children, the Rev. Arnold A. Fenton, rector of St. Thomas' Church, Mamaroneck, N. Y.; Mr. Paul F. Fenton; Mrs. Harvey Ewald; and a brother, the Rev. Thomas T. Butler, rector of St. Matthew's Church, Woodhaven, N. Y.

When writing to Advertisers please mention THE LIVING CHURCH

Switzerland

(Continued from page 17)

much to the costs of the Church. In Swiss cantons [states], where our Church is recognized as "person by law" or "state church" she has the right to raise taxes as the state. So every member over 20 years contributes, on an income of 5000 francs a tax of 20 to 30 francs. For parishes with a membership of 1000 to 2000 people this will mean a yearly income of 20 to 30 thousand francs. In some cantons the salaries of the clergy are paid by the state, the Church being recognized as "state or country church."

The Church by this regulation is not bound to do what the state's authority wills. The Swiss confederation and the cantons are democratic states, where the voters (the men above 20 years old) have rights in voting and collaborating in things political and ecclesiastical more than in the U.S.A. or in another country of the world. This hinders autocracy or dictator's influence on Church and State and regulates relations between the Church and the State.

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The bishop's conference of the Old Catholic Churches united in the Utrecht

convention of 1889 is the representation of the Old Catholic Churches of Holland, Germany, Switzerland, Austria, Czechoslovakia, Croatia and the Polish National Church in the U.S.A. and in Poland. The conference has existed since 1889 on the ground of the Utrecht declaration, in which the bishops and their Churches confessed the Catholic faith of the undivided Church of the first thousand years. President of the conference is the Archbishop of Utrecht, Dr. Andreas Rinkel. The conference meets every two years, and is the guardian of the Catholic faith of these Churches.

It met in 1952 at Berne, Switzerland, in October. Present were Archbishop Rinkel, Bishop Lagerwey of Deventer, Holland, Bishop-Coadjutor Demmel, Germany, Suffragan-Bishop Steinwachs, Germany, Bishop Törk, Austria and his vicar-general, Bishop King, Switzerland.

Before the conference a meeting was held with representatives of the auxiliary of the World Council of Churches, Geneva, and the Rev. Dr. Almon Pepper of the American Episcopal Church.

Important reports were received on the status and the situation of the Old Catholic churches in the U.S.A. Poland and Czechoslovakia. The bishops have communication with the two latter churches behind the iron curtain.

The conference studied the situation of theological faculties and seminaries, the exchange of students, the edition of theological and liturgical books and the relations with the Anglican communion. Negotiations with the Orthodox churches will be renewed, the propositions of the ecumenical movement, as decided recently in Toronto and Lund and proposed for Evanston, were discussed.

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CHANGES

Appointments Accepted

The Rev. G. M. Armstrong, formerly rector of Grace Church, Jamestown, N. Dak., will become vicar of St. Peter's Church, Harrisonville, Mo., and Calvary Church, Pleasant Hill, on January 15th. Address: Harrisonville.

The Rev. Thomas A. Bogard, formerly rector of St. Andrew's Parish, Manitou Springs, Colo., will become locum tenens of St. Paul's Memorial Chapel and the Episcopal Student Center at the University of Arizona in January. Address after January 1st: Box 4835, University Station, Tucson, Ariz.

The Rev. David W. Clark, who has been superintendent of Good Shepherd Mission to the Navajos at Fort Defiance, Ariz., will be in charge temporarily of the San Juan Indian Mission in Farmington, N. Mex.

The Rev. Richard R. Cook, formerly curate of Grace Church, New Orleans, is now rector of Christ Church, Bastrop, La., in charge of St. Andrew's, Mer. Rouge. Address: 204 S. Locust St., Bastrop.

The Rev. Charles T. Cooper, Jr., vicar of St. John's Church, Neosho, Mo., in charge of St. Stephen's, Monett, will become rector of St. Mary's Church, Kansas City, Mo., in May.

The Rev. Murray W. Dewart, formerly rector of St. James' Church, Dundee, Ill., is now rector of Grace Church, Everett, Mass. Address: 9 Warren St.

The Rev. George Eichelman, formerly curate of St. Paul's Church, Alton, Ill., has for some time been assistant of Christ Church, Lynbrook, L. I., N. Y.

The Rev. Sewall Emerson, formerly rector of St. Paul's Church, Norwalk, Conn., is now rector of the Parish of All Saints' Church, Ashmont, Dorchester, Mass.

The Rev. George Albert Ernst, formerly rector of St. Mark's Church, Halifax, N. S., is now rector of All Saints' Church, Scotch Plains, N. J. Address: 559 Park Ave.

The Rev. Martin D. Gable, formerly assistant of Trinity Church, Columbus, Ga., is now vicar of St. Margaret's Church, Carrollton, Ga.

The Rev. Albert F. Greene, formerly rector of St. Barnabas' Church, Springfield, Mass., and vicar of the Chapel of the Holy Communion, Wilbraham, will become rector of the Church of the Redeemer, Sayre, Pa., on February 1st. Address: 204 S. Wilbur Ave.

The Rev. Robert M. Kellerman, formerly vicar of St. John's Church, Warrington, Fla., is now serving Christ Church, Monticello, Fla.

The Rev. John McKee, formerly rector of St. Paul's Church Orange, Tex., is now rector of St. Thomas' Church Wharton, Tex. Address: 235 Bob-O-Link Lane.

The Rev. Beverley D. Tucker, Jr., formerly rector of St. Anne's Parish, Scottsville, Va., will become rector of Old Donation Church, Lynnhaven, Va., on February 1st.

Ordinations

Priests

Arizona: The Rev. William A. Pottenger, Jr. was ordained priest on December 14th by Bishop Kinsolving of Arizona at St. George's Church, Holbrook, Ariz., where the ordinand will continue to serve as vicar. Presenter, the Rev. Jerry Wallace.

Atlanta: The Rev. Martin Dewey Gable, Jr. was ordained priest on December 13th by Bishop McElwain, Retired Bishop of Minnesota, acting for the ecclesiastical authority of the diocese of Atlanta, at Trinity Church, Columbus, Ga. Presenter, the Rev. C. R. Campbell; preacher, Bishop McElwain. To be in charge of St. Margaret's Church, Carrollton, Ga.

Connecticut: Several deacons were ordained priests by Bishop Gray of Connecticut at Trinity Church, Hartford, on December 19th. Bishop Hatch, Suffragan Bishop of Connecticut, assisted at the service. The Rev. E. K. Van Winkle was preacher. Among those ordained were:

The Rev. Richard Sherman Beattie, vicar of the Church of the Good Shepherd, Orange, and Christ Church, Bethany; presented by the Rev. D. W. Greene.

The Rev. Daniel McCafferty Chesney, vicar of St. Peter's Church, Plymouth, and St. Mark's, Terryville; presented by the Rev. E. K. Van Winkle.

The Rev. William Stuart Glazier, vicar of Christ Church, Unionville, and Trinity Church, Collinsville; presented by the Rev. A. L. Mattes.

The Rev. Edward Derby Hollman, minister to Episcopal students at the University of Connecticut; presented by the Rev. J. R. Yungblut.

The Rev. Hugh Martin Jansen, Jr., curate of St. Luke's, Darien; presented by the Rev. T. C. Baxter.

The Rev. Arthur Bentham Robertshaw, III, curate of St. John's, West Hartford; presented by the Rev. H. H. Donegan.

The Rev. Robert Blackburn Wardrop, curate of Trinity Church, Hartford; presented by the Rev. J. W. Hutchens.

Harrisburg: The Rev. Harold H. Hayes was ordained priest on December 18th by Bishop Heistand of Harrisburg at Trinity Church, Renovo, Pa., where the ordinand is in charge.

The Rev. Joseph T. Heistand was ordained priest on December 9th by his father, Bishop Heistand of Harrisburg, at Trinity Church, Tyrone, Pa., where the new priest is in charge. Address: 1358 Lincoln Ave.

The Rev. Martin H. Knutson was ordained priest on December 15th by Bishop Heistand of Harrisburg at the Church of the Prince of Peace, Gettysburg, Pa., where the new priest will be vicar. He will also serve All Saints', Hanover.

The Rev. Edward C. McCoy was ordained priest on December 16th by Bishop Heistand of Harrisburg at St. John's Church, York, Pa., where the new priest will be curate.

The Rev. E. Albert Rich was ordained priest on December 10th by Bishop Heistand of Harrisburg at St. James' Church, Bedford, Pa., where the new priest will be in charge.

The Rev. Elmer H. Witmer was ordained priest on December 4th by Bishop Heistand of Harrisburg at St. John's Church, Westfield, Pa., where the new priest will be in charge.

Changes of Address

The diocese of Connecticut announces a change of address for the diocesan headquarters and for the office addresses of Bishop Gray of Connecticut; Bishop Hatch, Suffragan Bishop of Connecticut; the Rev. Canon Ralph D. Read, executive secretary; the Rev. Donald W. Greene, diocesan missionary; Mr. Morton O. Nace, general secretary of youth and laymen's work; Mrs. Laurence F. Piper, religious education consultant; the Connecticut Churchman; and the Pan-Anglican—from 207 Farmington Ave. to 1335 Asylum Ave., Hartford 5, Conn.

The Rev. J. D. K. Baker, Liberian clerical deputy to General Convention and delegate to the United Nations, sailed from New York recently after spending four months in the United States. He had hoped to remain here until late spring attending sessions of the General Assembly and taking a course at the College of Preachers, but ill health is forcing him to return home. Fr. Baker spent part of his time in the United States speaking to church groups in Pennsylvania, Tennessee, and New Jersey.

The Rev. Benjamin P. Ford, who is serving the Church of Jesus, Rosebud, S. D., should be addressed at Rosebud, rather than at Mission S. D.

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4:30-5:30, 7-8; Sat 2-5, 7-9

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Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs
12:10 Noonday ex Sat

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Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

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

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7
& 10, MP 9, EP 5:30; Sat 5, Int 12; C Sat 4-5 &
by appt

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

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

BROOKLYN, L. I., N. Y.

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

BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily
7; Thurs 10; C Sat 7:30-8:30

SCHENECTADY, N. Y.

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

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; Evensong,
Weekday, Special services as announced.

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 Mc Kee Pl, Oakland
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
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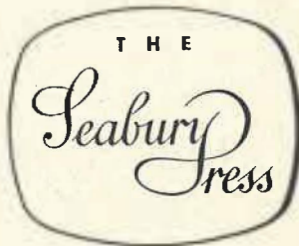
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