

*Who May Preach in the Episcopal Church?*

# the Living **CHURCH**

January 15, 1956

20 cents



**The sacrament of building:**  
Young Churchpeople tell what  
it is like in a work camp. P. 4.

# the Living CHURCH

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and the Thought of the Episcopal Church.*

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## Things To Come

### January

15. **Second Sunday after Epiphany**  
Church and Economic Life Week, N.C.C., to 21st.
18. **Week of Prayer for Christian Unity, World Council, to 25th.**
22. **Third Sunday after Epiphany**  
Girls' Friendly Society Week, to 29th.  
Theological Education Sunday  
Radio-TV workshop, Broadcasting and Film Commission, N.C.C., in Wichita, Kan., to 29th.
25. **Conversion of St. Paul**  
Los Angeles convention, to 26th.
29. **Septuagesima**

### February

1. **General Board, N.C.C., New York City, to 2d.**
2. **The Purification**
5. **Sexagesima**
7. **Maryland convention, Baltimore, to 8th.**
12. **Quinquagesima**  
Kansas convention, to 13th.

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

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

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## Sending Out News Releases

According to Robert Nelson Taylor of the United States Press Association, "of the 3,060 counties of the United States, only 42 are without papers — and they, of course, are pretty much without people, too."

Since newspapers are the principal publicity tool by which the average church tries to reach the public, it is surprising how few parish leaders appear to know the simplest ABC's of sending out a news release. At the risk of going over ground which is "old hat" to you, here is a list of 15 rules I have found it helpful to keep by my desk blotter for the better handling of some of my own church publicity work:

1. Type out your release, double-spaced, using only one side of the paper.

2. Begin your release half-way down the page, so that the editor can easily fill in his own headlines and subheadlines, if he does not wish to use yours.

3. Where possible, it is wise to deliver your release personally, in case the editor should wish to ask you further questions. If this is not possible, send out your release first-class only, addressed to the Church or Religious Editor.

4. Make sure your article includes all the facts. Every so often, a church is liable to send out a glowing account of a forthcoming bazaar and forget to include some important fact like where it is to be held or when.

5. When you type up your release, you will want to include the date you send out the release and the date it may be published. Where possible, it is better to indicate FOR IMMEDIATE RELEASE than to specify a particular date.

6. See that all papers get the release and get it at about the same time, the earlier the better.

7. Under the name of your Church at the top of your release, be sure to put the name, address, and telephone number of the person responsible for the story, in case the editor wants more information.

8. To make sure you send your release to as many papers as might be able to use your material, you may wish to look in the yellow pages of your phone book for all papers in your particular area. Chances are, there are a few papers you did not know existed! On your list, moreover, don't forget to include your diocesan paper or magazine, because some of your stories may well be of interest to the diocese.

9. Be sure you spell names correctly and use titles, degrees, etc., accurately.

(Most Churchmen know, for example, that it is never correct to write "The Rev. Smith." The word "Rev." and the clergyman's last name must be separated by his Christian name or by "Fr.," "Dr.," or "Mr." It is, hence, correct to say "The Rev. John Smith" or "The Rev. Dr. Smith," where appropriate, but never "The Rev. Smith.")

10. Where a release can be built around particular people or have a "twist," you will get a better break than on overly general stories when you write up such things as a forthcoming fair, etc.

11. No opinions are ever given in a straight story. They may be used only when attributed to someone.

12. Use numerals for 10 and over, but spell numbers under 10.

13. Use capitals sparingly.

14. Never ask an editor to send you a clipping when the paper prints a story based on your release. Similarly, never request that he tell you "by return postcard" if and when he is going to use your story. Never phone him to ask if the release reached him, and if he plans to use it. Such pestering will do more to antagonize the editor than to get you a better break for your church.

15. Your own paper may publish a little book called a "Style Guide" or "Handbook," covering the points listed above and perhaps a few ground rules of its own. If so, by all means, pick up a copy.

In handling your church publicity, it will help you if you establish a reputation for sending out well-written stories *which are news*. As one newspaper man suggests, you may want to check each release you send out on these four points: (1) is it really news?; (2) will we wear out our welcome if we send it?; (3) is it too long?; and (4) if I were editor, would I print the story?

A few months ago, the Rev. Malcolm Boyd said to a group of theological students, "If the media of mass communication are harnessed to serve God and fulfill His will for them, they have good potentialities. Harnessed to serve man and to fulfill our self-centered, exploitation-directed will, they have potentialities for great harm."

This is true of great mass media; it is equally true of that local newspaper of ours which we often take for granted. Used with care and planning, it can be an effective instrument for all of us who are called to be our Lord's messengers and want to win people to His Church.

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What is a

# CHRISTIAN WORK CAMP?

Young people travel thousands of miles, and spend thousands of dollars to do hard labor for no pay.

Here some of them tell why.

By Martha Prince

“Working with their hands on some project which will really meet some aspect of human need seems to satisfy some deep, widespread, indeed almost universal, striving of Christian youth today. . . . The digging and the building has a sacramental value. The question that torments them is whether anything at all can be built on the ruins of two world wars. . . . To see a building rise, to experience the total self-dedication and the comradeship involved in long hours of unremitting physical toil, is a profound spiritual experience. To countless work campers it has brought the conviction that something can be built also in the spiritual realm.” This is the way the Rt. Rev. Stephen Neill, an Anglican bishop who has held several offices in the World Council of Churches, describes the Christian work camp.

Work camps are not a purely Christian idea; there are secular work camps, and the Communists have also made use of the idea as an instrument of international fellowship and indoctrination. Among Christians, the Society of Friends (Quakers) has a large work camp program of its own. The ecumenical work camps, which are under the sponsorship of the World Council of Churches, grew out of camps started by the Congregational Christian Church in 1947.

What is an ecumenical work camp? It is an opportunity for young people to do hard physical labor, like making a road or repairing buildings, with no pay. In fact, they generally have to pay quite a large travel fee for the privilege of working, since the camps are located in all parts of the world, as well as in the United States. It is an experience in living with people of other nationalities and of other Churches. It includes the prayer, Bible study, and religious discussion of the usual Church conference, made more meaningful by the unusual locale and the variety of viewpoints in the group.

Also ecumenical, in the sense that it included Baptists, Methodists, and



TRAINED WORKMEN joined young people on some projects and at one German camp invited them home for tea and meals. Cut shows terracing of grounds around a church and playground at a Saar Work Camp. Cross in left background bears seal of the World Council.\*

Roman Catholics, was the first foreign work camp held under Episcopal Church auspices. This venture, held in the summer of 1955 in the village of Alejandra, Mexico, was a product of the Canterbury Association program at the University of Texas and the leadership of the Rev. John Paul Carter, student chaplain, and Mrs. Suzanne G. Reid, lay worker.

Last year 135 young Americans participated in the World Council's camps overseas, and 30 more in this country. Of these, eight were from the Episcopal Church. For 1956, the World Council camps have places available for 100 Americans in Europe and the Near East and 30 in the Far East. Maintenance, including a month of travel when the four-week work project is completed, is provided by the World Council, but travel ex-

\*Photograph on cover was taken at work camp in Lebanon.

penses are borne by the individual or his sponsoring group. Travel expenses are estimated at \$650 to \$700 per person for Europe; \$900 to \$1000 for the Far East.

A parish or group of parishes can share in the work camp experience by sponsoring a camper, who can then tell members about his experience when he returns home, with his own pictures or a series of colored slides available from the Ecumenical Youth Council. Anyone interested in participating this year must write soon to the World Council of Churches Youth Department, 110 E. 29th St., New York City, for application blanks and details. Because of the limited space for Americans and the difficult nature of the work projects, requirements for those accepted are presumably high.

Those interested in participating in a camp under Episcopal Church auspices may write to the Rev. Roger Blanchard, Division of College Work, 281 Fourth Ave., New York 10. While the program is a new one in the Church, it is hoped that the successful Mexican camp will be the beginning of a growing and responsible work camp program in the Church.

“A Christian ecumenical work camp is the most difficult of all the Christian enterprises with which I have ever had to do,” writes Dr. Neill, adding that a camp leader must be almost a superman or woman to do well at all. The camp's activities must be balanced between work, study, worship, and fun.

“It must unfortunately be taken for granted that half of the workers, even in Christian work camps, never pray at all, and that not more than 10 or 12% have any regular disciplined prayer life. The work camp has failed unless each camper comes out of it with a deepened, better disciplined Christian experience.”

Beside providing this balanced program, the leader must guard against the camp's breaking up into nationality, language, or religious groups. He must see to it that no camper feels





**BOTH BOYS AND GIRLS\* built and dug, and found a sacramental value in it. One girl thinks more Episcopalians ought to try it.**



a conflict between loyalty to his own Church and loyalty to the spirit of the camp. He must be able to create discipline in the camp life without imposing it, and must be easy to talk to and capable of handling personal problems wisely.

This ideal situation is not always to be found in work camps, of course, any more than in any field of human endeavor. Letters from people who have participated in work camps show what they are actually like. Mr. Carter has written a concise account of his camp, and four Churchpeople who attended the World Council's camps have described their experiences. Though these varied greatly, the campers were all enthusiastic about the program and felt that it should be more widely known in the Church as a whole.†

For the past several years, Mr. Carter and Mrs. Reid have been taking small groups of students to Mex-

ico to see some of the Church's work there. They have developed a friendship with the Rev. J. G. Saucedo of Cuernavaca and with Bishop Salinas of Mexico. This year the trip became a work camp, with 29 Americans and Mexicans participating. The camp lasted from June 19th to August 21st. Mr. Carter writes:

"After a three-day orientation in Austin, Tex., the group went to Mexico by chartered bus. They lived in tents, bought food in the local markets, and prepared everything over a charcoal fire in an Army field stove. During the nine weeks of the camp, the workers built a large septic system, comprising approximately 600 feet of ditches and a septic tank 25' x 9' x 9', helped to rebuild the local church, and dug the foundation for a new house for the resident clergyman. The work centered at what is called 'Internado Casa Hogar Ninos Heroes,' a dormitory which our Church operates for grade school boys. The septic system was badly needed and will enable the internado to accommodate a new enrollment of 40 to 50 boys. The cost of materials was provided by money remaining from the Church's Youth Offering of 1952 which had helped to build the internado building.

"The work day began at 4 a.m., when the cook crew got up; the rest arose at 4:30 a.m. A light breakfast of rolls and

coffee was provided; and a Bible Study session was held from 5 a.m. to 6 a.m. Work in the ditches began at 6 and lasted until 9. Then a large breakfast was eaten and the group engaged in Spanish study. At 10, all returned to the ditches and worked until 1 p.m. Until 2 p.m., the time was spent at dinner. The afternoons were free for rest, letter-writing, swimming, games with the people of the village, etc. Supper was at 6, and this was followed by a camp business meeting, Evening Prayer, and bed. Midway in the Work Camp the number of hours in the ditch was increased to seven; and the last three weeks, the work day was increased to nine hours of digging and pipe-laying. Girls did the same heavy work as boys.

"The Work Camp was visited by Bishop Salinas of Mexico; Bishop Voegeli of Haiti; and the Rev. William Perkins of the Youth Department of the World Council of Churches.

"It is seriously hoped that this experience will help the Episcopal Church to commit itself to a growing and responsible Work Camp program in future years. By comparison to us, the Quakers operated nine work camps in Mexico this past summer. We should be making our witness felt in this valuable and productive (for everyone concerned) way throughout our whole foreign mission area."

*Continued on page 21*

\*Girl pictured is German medical student.

†Besides those quoted, Episcopal Church members attending the World Council's camps were James Gale, Concord, Mass., who went to Chambon, France; Joan Smith of New York City, who was in Maubeuge, France; Lillias Hollins, New York City, who camped in Sidon, Lebanon, and Elinor Weeks of New York City, who worked in Ganado, Ariz., helping rebuild a reservoir for the Navajo Indians.





*Learning new hymns can't stop with the choir if Churchpeople are to be singing people. Your parish might need a*

## Great Hymns Program

By the Rev. Leonard Ellinwood\*

Assistant, Cathedral of St. Peter and St. Paul, Washington, D. C.

**T**he Great Books Programs, five-foot shelves of books, classical library collections, and many similar promotional devices for over a generation have dinned into American minds the notion that none of us is truly cultured unless he or she can quote readily from this or that famous bit of world literature. To a degree, of course, these efforts have merit, albeit the end result is usually shallow.

If there be any fundamental core of our heritage from the past which should be part of the experience of every Christian, surely it is found in the great hymns which have come down to us from previous centuries and which are the common heritage

of so many branches of our divided Christendom. If we are fully to join the great "chain of praise throughout the ages," we must each make the repertory of great hymns our own repertory.

If our people are to be a singing people, to sing with understanding, the great hymns must be taught our youngsters in the Church school, they must be used by our young people and our adult groups to such an extent that they are a subconscious part

\*From a talk given in 1954 at the Music Institute sponsored jointly by the Church Music Commission and the Department of Christian Education, diocese of Western New York, at St. Mark's Church, Buffalo. Choir boys in cut are from St. Thomas', New York.

of our daily life. Given the opportunity, our young people will hum "Of the Father's love begotten" every bit as readily as their more worldly-minded schoolmates will hum "Hey, there! You with the stars in your eyes!" Children, more than any other single age group, take an immediate liking to plainsong melodies, while their older brothers and sisters readily respond to the virile phrases of the chorales.

Our *Hymnal 1940* contains a full complement of great hymns for use in an organized program of music education. Indeed it has been greatly admired during the past decade by musicians and hymnodists of the other Christian communions in England as well as America for this very reason. But 600 hymns is well beyond the possible repertory of any congregation, so a selection will have to be made. This will rightly vary with local conditions and traditions, but even so it should contain an adequate balance between each of the main periods and styles of music history. The following list is a purely personal suggestion, but is offered as an outline of the sort every organist and rector should use in making their congregation familiar with the great hymns of the Church.

### *Plainsongs, the hymns of the medieval Church:*

- 20.† Of the Father's love begotten
- 63. The royal banners forward go
- 66. Sing, my tongue, the glorious battle
- 109.<sup>1</sup> Come, thou Holy Spirit, come
- 158.<sup>1</sup> O Splendor of God's glory bright
- 164.<sup>1</sup> To thee before the close of day
- 200. Therefore we, before him bending
- 204. Humbly I adore thee
- 209.<sup>1</sup> O saving Victim
- 217.<sup>1</sup> Come, Holy Ghost, our souls inspire
- 383.<sup>1</sup> Blessed city, heavenly Salem

### *Chorales, the hymns from the German Reformation:*

- 3. Wake, awake, for night is flying
- 22. From heaven high I come to you
- 25. Break forth, O beauteous heavenly light
- 71.<sup>1</sup> Ah, holy Jesus, how hast thou offended
- 75. O sacred head, sore wounded
- 181. The duteous day now closeth
- 210. Deck thyself, my soul, with gladness
- 211. Come with us, O blessed Jesus (Jesu, joy of man's desiring)
- 276. Now thank we all our God
- 303. We come unto our father's God
- 329. How bright appears the Morning Star
- 453. Jesus, all my gladness

†The numbers are those of "The Hymnal 1940." Details of the background of each hymn will be found in "The Hymnal 1940 Companion."

<sup>1</sup>First tune.



551. A mighty fortress is our God

*Genevan Psalm tunes, the songs of Calvin, Huguenots, the Dutch reformers, and the Pilgrims:*

176. O gladsome light  
179.<sup>1</sup> The day thou gavest, Lord, is ended  
195. Father, we thank thee who hast planted  
278. All people that on earth do dwell  
536. Turn back, O man, forswear thy foolish ways

*English and Scottish Psalm tunes, from the metrical Psalters of our Puritan and Colonial forefathers:*

- 13.<sup>1</sup> While shepherds watched their flocks by night  
289. O God, our help in ages past  
300. Before the Lord Jehovah's throne  
310. God moves in a mysterious way  
312.<sup>1</sup> The Lord will come and not be slow  
462.<sup>1</sup> Jesus, the very thought of thee  
497. O God of Bethel, by whose hand

*Victorian hymns, which have been greatly overworked, but some of which well merit a permanent place in our repertory:*

266. Holy, Holy, Holy! Lord God Almighty  
336. In the cross of Christ I glory  
345.<sup>2</sup> The King of love my shepherd is  
367. When morning gilds the skies  
393. Faith of our fathers!  
396. The Church's one foundation  
449. My faith looks up to thee  
467. Abide with me:  
590. Ten thousand times ten thousand

*Folksongs, other than those of Christmas and those already listed in previous groups:*

80. Were you there when they crucified my Lord?  
99. O sons and daughters, let us sing!  
315. We gather together to ask the Lord's blessing  
331. When Jesus left his Father's throne  
346.<sup>2</sup> Fairest Lord Jesus  
363. Lord of all hopefulness  
585.<sup>1</sup> Jerusalem, my happy home

*Processionals, which give meaning, musically, to the great festivals of the Church:*

- 64.<sup>1</sup> Ride on! ride on in majesty  
86. or 107. Hail thee, festival day!  
126.<sup>1</sup> For all the saints  
197. Let all mortal flesh keep silence  
268. I bind unto myself today  
356.<sup>1</sup> At the Name of Jesus  
357. Hail, thou once despised Jesus!  
487. Saviour, again to thy dear Name we raise  
519. Once to every man and nation  
532. Father eternal  
571.<sup>1</sup> Not always on the mount may we  
576. Come, labor on  
589. O what their joy and their glory must be  
592.<sup>2</sup> O heavenly Jerusalem  
597. Jerusalem the golden  
599. Ye watchers and ye holy ones

<sup>1</sup> First tune.  
<sup>2</sup> Second tune.

# sorts and conditions

OUR RELIGION is actually very reticent about the present condition and activity of our beloved dead. To most, if not all, of us, there comes a time when we want to know a great deal more than the Church is able to tell us about them. Do they know what we are doing? Perhaps. Can they be helped by our prayers? Probably. Do they pray for us? Certainly in general; not so certainly, when the question is brought down to specifics. Can we communicate with them? Probably not, in terms of means of communication that use physical or psychic equipment.

ALMOST ALL that we really know is that they are alive in Christ; and that we, with them, are alive in Christ. We are united with them in the Communion of Saints. But if this is a sufficiently comforting thought to you, either you are a mighty well advanced Christian, or else you have never lost someone who was really close to you.

JEREMY TAYLOR says that we should pay the earthly debts of our dead "even beyond the inventory of their movables" and right their causes and assert their honor. For they may "know or feel the benefits done to them, though it be by a reflex revelation from God, or some under-communication from an angel, or the stock of acquired notices here below [*i.e.*, human knowledge]. . . . However it be, it is certain that they are not dead; and though we no more see the souls of our dead friends than we did when they were alive, yet we have reason to believe them to know more things and better."

THE CHURCH encourages us to pray for our dead, beseeching God "to grant them continual growth in thy love and service." It discourages us from efforts to communicate with them directly. It is a part of the meaning of death that they have passed irrevocably beyond the reach of the senses; they cannot rejoin us until we join them.

SO, for that warmth of human contact which we crave we must turn to the cold doctrine of the Communion of Saints. It seems a cold doctrine because it places husband, wife, father, brother, sister, sweetheart on the same level of communication as the late General George Washington and Bishop Seabury. We are one with them, too, in the Communion of Saints, are we not?

HOWEVER, the same telegraph wires that bring me an impersonal business message can also bring me an endearing telegram from a loved one. I use the same telephone to call the bank

and call my home. As far as I know, there is no spiritual law that says the same emotional content must be contained in every communication among the saints.

THE REAL BARRIER to fellowship with our beloved dead is the person who makes the communication possible — Christ Himself. We cannot "use" Him as our errand boy — and yet we must. The death of someone dear to us must be a new birth for us, the start of a new relationship with Christ and in Christ. He is the leader of an expedition into a strange and chancy region. That dangerous realm, of course, is not Paradise but this world. We who are out of contact with the great orderly universe can send word to it by Him and receive word from it by Him. What can we tell Him to tell our beloved? What do we dare to tell Him to tell our beloved?

YET, ALL that was ever high and holy in our earthly communication can still be conveyed in Christ to our beloved dead. Prayer and thanksgiving and penitence and joy can still be shared. And more — Christ Himself invites us to bring our weariness and burdens to Him. He delights in the lilies of the field and watches the brief crises of the sparrows. He remembers what a big weed a mustard seed grows into, observes the widow slipping her mite into the Temple offering.

NONE of the scraps and remainders of this world is too small for his personal attention. Gleaning about His feet, we can fill twelve baskets with things that He has use for.

"THAT NOTHING be lost" — it is odd, is it not, that some of us think that the special saints, those who have "St." prefixed to their name, have a wider range of interests than His, that they can take care of little problems that we do not want to trouble Christ with? On the contrary, He permits the saints to be helpful only that their joy may be full. "Without Me ye can do nothing."

IN THIS cloudy realm, we do not see and we are not sure that we are seen by our beloved dead. But the answer is not to demand that they be returned to grope about here with us, nor to ask that we be relieved of the duty, we must still carry here. Rather, the answer is to realize what has been true all along — that our real life is in Christ, and through Christ, and with Christ, and all that we have loved and lost, great or small, is found in His arms.

PETER DAY.

By a Correspondent  
of the *Church Times*\*

*How a physician  
and his patients pray —  
with effect —  
for themselves  
and others*

I was led to start a prayer circle among my patients by the following train of events. I have been in general practice in this provincial town for 19 years. A severe fit of depression had set me off reading several books about divine healing. I had consulted my parish priest and two doctors. Consequently, I became very much interested in it, and asked a few friends among my patients to pray for some of my very ill patients.

This was in the late spring of 1954; at this time of year, the patients one sees most of are those with illnesses associated with their outlook on life, and their environment — not with influenza, measles, and bronchitis, etc. I noticed that when, for example, a woman with headache, giddiness, and a dry throat, is asked to pray for a man with cancer, she at once feels better herself. She realizes that she might have worse diseases, and starts to think about someone else's troubles rather than her own.

I obtained the consent of the patients prayed for to give the intercessors details of their families, their age, and nature of their illnesses; and by drawing up a small sheet of case notes for each patient, which I gave to each intercessor, I gave him something to chew over when he prayed. I was also able to give the intercessors a fortnightly, or monthly, report on the progress of "their" patients.

After a few weeks, I felt that the intercessors would be interested to meet each other, and some six of us met in my house one Monday afternoon at five o'clock. This was the start of our prayer circle. I had been frightened of the very name of "prayer meeting" until then.

We were too shy to pray at the meetings till nine months later, when we asked my dispenser to read one or two prayers for the sick from the

# THE DOCTOR'S PRAYER CIRCLE

Guild of Health. But we heard reports on the sick people we were praying for, and allocated patients to each intercessor. We found that busy people could tackle fewer cases than people who were idle through infirmity, or had adequate domestic help. I discovered that one member had run a prayer circle for the sick before. We got to know and like each other, and felt that we were becoming members of a team. A few of the intercessors were themselves being prayed for, and did not seem to be unduly embarrassed by reading their own case notes (indeed I was the one to feel awkward about this), or by telling the others how they were getting on.

We read a chapter at every meeting from Bishop Pardue's book, *Conversations on Prayer*. These chapters had been broadcast from Cincinnati, and probably lasted 10 minutes, so that they were short, pithy, crystal clear, and most helpful to us who felt very tyros in the art of prayer.

We found that, although we were mostly Anglicans, we had three Roman Catholics and two Nonconformists. The contributions from the members of the different Churches were most valuable and stimulating.

The prayer circle steadily grew in numbers till now it has 18 members—quite enough. We have invited people to join us; one member brought along her husband, an inventor. We have a

retired schoolmaster, who is a lay member of the Order of St. Francis; a retired male nurse; an ex-domestic servant; an ex-café proprietor; an electrician; a few housewives; my dispenser, who is a Sunday school teacher. Thus we have a cross-section of the town. One day I asked each member in turn whether he or she had felt better in physical and mental health since he joined the circle, and all but one replied, "Yes."

Unless we can get regular reports on each patient, we drop their names out. I try hard to let the intercessors for any one patient know directly he dies. Every member gets to know about every patient, whether he is praying for him or not. We do not confine our list to patients of the practice.

The medical results of this activity have been most interesting. The most disappointing response has been from the cases of arthritis. Although we have been going only a year, and it is early to draw conclusions, the response has been most marked from cases of cancer. People have accepted their disease, gained peace of mind, and needed very little in the way of analgesics for pain.

The most striking was a spinster of 84, who lived alone and had previously been cook at the station restaurant. Her life had made her hard and given her a sharp tongue, but plenty

\*This article is reprinted from the *London Church Times*, August 5, 1955.



of courage. In February, 1954, she showed me a lump in her throat, and said that five of her relatives had died of cancer, three of them in the throat, and was hers cancer? I told her it was (epithelioma near the tonsil); already she had a hard gland in her neck. She rather wisely refused operation.

She revealed, in conversation, five fears, the most instant of which was the fear of being removed to the hospital for chronic patients. As she lived alone, and her niece, the only person who could help her, lived half a mile away, and had her hands full, I did not see how this could be avoided. She also, of course, feared choking and inability to swallow food or drink, pain, and an incessant cough. She was prayed for for nine months, and died without any of her fears being realized. Except for her last three nights on earth, she was entirely alone at night. She became progressively weaker. When she could no longer swallow solid food she lost her appetite

they were operated on, and the left fifth finger was amputated. Unfortunately, this seemed to precipitate another very severe attack of psoriasis, which spread over his whole body and manifested itself on the hands as weeping dermatitis; the hands were swollen, red, and encrusted with scales. He signed off as fit for work in November, 1949, but was actually still so bad that he could only have tackled a job such as night watchman. In December, 1949, he had to be certified once more as unfit for work, and he did no work until March, 1950, when, for a short time, he helped in a newspaper's office; but in June, 1950, he again had to stop work, and remained on the sick list until January, 1951.

In that month, the manager of a factory making prefabricated houses took pity on him, and gave him a job sweeping the floor. He had formerly been a lorry driver for a wholesale fruit merchant. He contrived to remain at work for three years till June,

## Orthodox in America

Review of a report  
by Paul Anderson

The December 24th issue of *Information Service\** is given over entirely to a factual presentation and interpretation of Eastern Orthodoxy in America. The material was prepared by Paul B. Anderson, noted authority on ecumenical relations and associate editor of *THE LIVING CHURCH*.

The survey, noting that several "Eastern bodies have become members of the National Council of Churches," mentions as a "striking fact" the loyalty of American Orthodox to the religious heritage of their fathers and also the "places of highest esteem" which Eastern Orthodox people hold in American life.

The survey points out that precise figures regarding the total number of Orthodox in America are difficult to secure, but adds that estimates would total from two to six and a half million in North and South America.

After noting general characteristics of Eastern Orthodoxy, the survey goes on to describe the different groups in America — of which 12 are listed — and their varied connections, historical and other, with the American scene. In regard to Anglo-Orthodox relations, Mr. Anderson says:

"Most of the Patriarchates [of the Eastern Orthodox Church] have recognized Anglican orders. . . . Intercommunion is the hope, but it has not yet been attained."

\*Published by National Council of Churches, 297 4th Ave., New York 10. Single copies of December 24th issue, 10 cents.

### THE LIVING CHURCH RELIEF FUND

#### Save the Children Federation

Previously acknowledged	\$130.00
Church of the Epiphany, Cleveland, Ohio	96.00
Mrs. G. Hoxie Moffett	150.00
	\$376.00

#### Korean Children

Previously acknowledged	\$ 20.00
Fred Wright	10.00
Anonymous	5.00
St. John's Church, Howell, Mich.	5.00
	\$ 40.00

#### Church in Korea

Previously acknowledged	\$ 15.00
Mrs. Ida E. Gibson	10.00
Anonymous	5.00
	\$ 30.00

#### Work in South Africa

Anonymous	\$ 5.00
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#### St. Paul's Church, Corozaal, B.H.

Previously acknowledged	\$ 15.00
Cleo A. Crittenton	5.00
	\$ 20.00

#### Okinawa Discretionary Fund

Anonymous	\$ 5.00
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#### Cathedral Boarding School for Boys, Lebombo

Anonymous	\$ 5.00
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#### St. Peter's Church, Lusaka, N. Rhodesia

Rev. J. M. Lawson	\$ 2.00
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Presbyterian Hospital, Philadelphia. From Pfizer Spectrum, appearing in Journal of American Medical Association

and did not desire it; she remained able to drink up to the end. A very mild sleeping draught gave her sleep from about six p.m. to five a.m., and she hardly ever needed anything for her pain.

The other strikingly successful case was a man aged 52, who has had psoriasis for much of his life. In February, 1948, he had an attack of erysipelas. This was followed by severe psoriasis. In May, 1948, it had subsided. He had a contracture of the fourth and fifth fingers of both hands, so that he was unable to stretch the fingers out straight. In January, 1949,

1954, when he became covered in a severe rash, and, shortly after that, we began to pray for him. Within seven months the rash had totally disappeared for the first time for six years. He was a man of great courage and cheerfulness, and I am sure that this materially affected the cure.

Finally, a few words about the future. In our desire to learn more about how to pray, we have begun, in a tentative way, to tell each other how we do it ourselves. We propose next to read extracts from Dr. Weatherhead's book, *Psychology, Religion, and Healing*.

## Common Sense in the Pulpit

**A**n impressive study of the so-called "open pulpit canon" (a part of our present Canon 49), has been written by Spencer Ervin, well-known layman and attorney. It is obtainable as a mimeographed document of 40 pages from the author at Bala Cynwyd P.O., Pennsylvania (price, \$1.00).

The study notes the way in which a proposal for permitting non-episcopally ordained ministers to preach was modified to give permission, with the approval of the bishop, for "Christian men, not ministers of this Church," to make "addresses" on "special occasions."

By extensive study in diocesan journals and old files of Church periodicals, Mr. Ervin establishes the data that 39 of the bishops who had attended the 1907 Convention believed that they had *not* adopted a canon allowing non-episcopally ordained ministers to preach; 17 believed they had adopted such a canon; 19 made no statement; and for eight, sources were non-existent or unavailable. In February, 1909, in response to a memorial from over 1100 clergymen, the House of Bishops itself said what it thought the amendment meant, asserting, "It was not intended to alter and cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book and Ordinal which restricts the Word and Sacraments in our Congregations to men who have received episcopal ordination."

The function of the Church known as "preaching" and the discourse commonly known as a "sermon" are not defined in theology and canon law with anything approaching the precision accorded to the sacraments. Yet this is not because of the subject's unimportance, but rather because of its size and scope. In a sense, the entire congregation is preaching with one voice when it recites the Creed. In a sense, to read the Bible to another person is preaching, or to tell your neighbor about your religion is preaching.

In post-Reformation thought much emphasis has been placed upon the preaching office as "prophetic." It is not always easy to say just what is meant by the word "prophetic," but it usually refers to a certain personal authority directly derived from God, an "inspiration" similar to that claimed by the Old Testament prophets with their bold "Thus saith the Lord."

Such a prophetic gift obviously knows no boundaries of human ordination or authorization. Even a heretic or a non-Christian, such as Mahatma Ghandi, may at times be able to convict the consciences of Christian hearers in a message that speaks with more than human authority — and, in that sense, to preach the word of God.

However, this kind of message is not, in our opinion, exactly what the Church means when it makes provision for "preaching the Word" or "preaching the Gospel."

St. Paul reminds his converts of his exercise of this latter function among them in I Corinthians 15: "Now I would remind you, brethren, in what terms I preached to you the gospel which you received, in which you stand, by which you are saved, if you hold it fast. . . . For I delivered to you as of first importance what I also received, that Christ died for our sins, that He was buried, that He was raised on the third day in accordance with the Scriptures. . . ."

In this sense, preaching is the authoritative proclamation by a Church spokesman of something he has "received" from the Church and is appointed to pass on unchanged to others: the proclamation of the "Faith once delivered to the Saints" and the working out of its implications in the lives of the present congregation.

This authoritative proclamation of the Church's message is a ministerial function of the Church and has always been so. At the beginning, the apostles considered it so much their main task that they appointed the "seven" to take over other duties which seemed both to consume too much of their time and to involve them in differences of opinion with members of the congregation, thus interfering with the ministry of the word. For some centuries thereafter the task of preaching was considered peculiarly the function of the bishops, although it might at times be delegated to presbyters.

Today, the ordination services of the Episcopal

### CANON 49.

#### **Of Persons Not Ministers in this Church Officiating in any Congregation Thereof.**

No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; *Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers; or to prevent the Bishop of any Diocese or Missionary District giving permission to a Minister of any Church with which this Church has entered into a declaration of purpose to achieve organic union to preach the Gospel, or to Christian men, who are not Ministers of this Church, to make addresses in the Church, on special occasions.



Church assume that the ministry of the word is the normal task of the priest; the deacon is given authority to preach only if "thereto licensed by the Bishop himself." This situation is pretty much the norm throughout Catholic Christendom.

Through much of Christian history, however, there have been lay preachers in the Catholic Church, who exercised this function upon proper authorization. Our canons permit a lay reader to preach under certain carefully limited conditions: *i.e.*, after "instruction and examination," he may be "specially licensed thereto for urgent needs by the Bishop."

Preaching is, in other words, a vital, central, official, and carefully restricted part of the Church's Ministry.

The canonical question, accordingly, is: "Under what conditions may a minister of another Christian Church declare the Gospel authoritatively to members of our Church?" And the answer is, essentially, "Under no conditions." The task of the preacher is "to minister the doctrine of Christ as the Lord hath commanded and as this Church hath received the same." And the prime requisite for this task is neither eloquence nor prophetic power but the Church's commission.

These comments are in the main ours, rather than Mr. Ervin's, although we do not think he would disagree with them. The principles touched on here would indicate that an "address" by a "Christian man" who is not preaching a sermon should not be at regular sermon-time in a regular service; that the pulpit should be reserved for its sacred use as the altar is reserved for its sacred use; certainly that the stole should not be worn by one who is giving an address rather than a sermon, since the stole represents the yoke of submission to the authority of Christ in His Church.

The disunity of the Christian Church raises many problems that require more than human wisdom for their solution. Most of us believe, and rightly, that it is possible to commune in prayer and preaching with members of other Churches more freely than in the sacraments. The spirit of the ecumenical movement, which lays seriously to heart Christendom's unhappy divisions and seeks to mend them, provides in our opinion a new and hopeful factor in relations between Churches. If this movement is of God, and we think it is, we may safely assume that God is not turning an altogether deaf ear to its gatherings. This is one of the main reasons why the canon recognizes the existence of "special occasions" at which Churchpeople may gather to hear addresses by Christian men who are not ministers of this Church.

On the other hand, this very canon contains what Mr. Ervin calls a "mournful memento" of an essay in Church unity that went awry. This is the proviso permitting "a Minister of any Church with which this Church has entered into a declaration of purpose to achieve organic union" to preach the Gospel when authorized by the Bishop. This exception was added

to the Canon in 1940 in connection with the negotiations with the Presbyterian Church in the USA, with which the Episcopal Church had previously entered into such a "declaration of purpose." By distinguishing between those who may "preach the Gospel" and those who may "make addresses" the 1940 amendment crystallized in the text of the canon itself the distinction between authoritative preaching and non-authoritative speaking; in opening the door to ministers of one Church, it clearly showed that the door was closed to others.

However, six years later the negotiations with the Presbyterian Church in the USA were checked by the Convention's refusal to accept certain "Basic Principles" outlined by Commissions of the two Churches; and, from 1946 to the present, the "declaration of purpose" to achieve organic union with the Presbyterians has been a dead letter.

### Degree of Flexibility

Mr. Ervin argues that the amendment "seeks to confer upon a class of persons still out of communion with our part of the Apostolic Church a privilege which by its nature may lawfully be conferred only upon persons in communion therewith" and is therefore inoperative from the start. Here, in our opinion, he fails to recognize the degree of flexibility which has commonly been practiced by the Catholic Church throughout its history in dealing with schismatic situations. In all common sense, a "declaration of purpose" ought to be adopted only when General Convention is fully satisfied that there are no dogmatic differences between the Episcopal Church and the Church with which it is negotiating. If our Church were entirely satisfied on this point, it might well and wisely decide to permit an interchange of preachers before settling upon final terms of union.

The thing that was wrong, in our view, was that the declaration of purpose itself was adopted without due deliberation and understanding of its logical purport. The two Churches were by no means ready to compose their differences in Faith and Order, and when they attempted to do so they could not.

At any rate, as far as the situation of today is concerned, the only persons canonically authorized to preach the Gospel to Churchpeople are members of the Episcopal Church or ministers of foreign Churches that are in Communion with this Church. Under certain circumstances, other persons may make addresses in the Church, but these cannot by their nature be authoritative proclamations of the Faith as this Church has received the same. If the Church and its clergy take their own preaching office with due seriousness, not as an oratorical art, or a speculative intellectual exercise, but as a humble duty, they will maintain with humility and firmness the distinction between the two types of addresses, and will reserve the time, place, and dress of the preaching office for those whom the Church has accredited as its spokesmen.

# Negro Mission Unites with Parent Church in Holyoke, Mass.

**Members of mission will retain identity as the St. Luke's Society  
As St. Luke's mission merges progressively with St. Paul's Church**

In 1942, St. Luke's mission was formed in Holyoke, Mass., to extend the ministry of the Church to the Negroes of the community. Recently St. Luke's was merged with its parent church, St. Paul's, because "good interracial relations have been growing through the past 12 years and now have reached a point where it is unnecessary, from the standpoint of either Negro or White people of Holyoke, for a separate mission to exist," according to the Rev. James F. Madison, who is in charge of both congregations.

St. Luke's was formed as an unaffiliated mission in 1942 by the Rev. Percy F. Rex, then rector of St. Paul's, and was made a parochial mission of St. Paul's in 1943 when Mr. Madison became rector. Although the mission has paid a diocesan assessment like an independent mission, it has no church building of its own. Services have been held in several places, most recently in the Skinner Community House, owned by the city of Holyoke. There has been an active Woman's Auxiliary and men's group, as well as a church school and altar guild.

## Colored Enough for Them

At one time, Mr. Madison sought to provide a Negro ministry for the little congregation, which now numbers 23 communicants and 40 baptized members. He invited a Negro priest from Springfield for several services, after which a committee informed the rector that he "was colored enough for them." After many successful ventures in interracial worship, study, and fellowship, last autumn the St. Luke's children were enrolled in the church school of St. Paul's parish and members of the mission met to consider ways to unite completely with St. Paul's Church.

Members of St. Luke's decided to maintain their identity within the parish as the St. Luke's Society. They voted to form the St. Luke's Circle in the Woman's Auxiliary. Both the mission and its Woman's Auxiliary have sizeable treasures which they wish to use without interference from the vestry of the parish as legal entities.

A statement by the rector and vestry of St. Paul's says:

"We are proud of the record of our St. Luke's Mission. They have always been a credit to our community and our parish. We feel that our parish church has been greatly strengthened by this progressive action of uniting the mission with the parish. We have done nothing to force the issue, and in fact we may have seemed to discourage the action, but it was only for the purpose of permitting the members of St. Luke's Mission complete freedom of choice in the matter. We are happy indeed that their choice coincides with our desire."

## Death Comes To Archbishop, York, On Last Day of 1955

The death early on December 31, 1955, of the Archbishop of York, the Most Rev. Cyril Forster Garbett, deprives not only the Church of England but the Anglican Communion of a notable Christian leader.

The Queen has named the Bishop of Durham, the Rt. Rev. A. M. Ramsey, 51, to succeed Dr. Garbett. When Dr. Ramsey was consecrated in 1952 Dr. Garbett was one of his consecrators.

As Archbishop of York and Primate of England since 1942, Dr. Garbett ranked next to the Archbishop of Canterbury and Primate of All England, the Most Rev. Geoffrey Francis Fisher. Elevated to the episcopate in 1919 as Bishop of Southwark, Dr. Garbett was translated to the see of Winchester in 1932, resigning from the latter in 1932, the year of his elevation to the Primacy and Archbishopric of York.

Dr. Garbett was born February 6, 1875. His father was Charles Garbett, vicar of Tongham. He was educated at Keble College, Oxford, and at Cuddesdon (theological) College, being ordained deacon in 1899 and priest in 1901. His first curacy — lasting 10 years — was at the well-known parish of Portsea, which has served as training ground for other famous Churchmen. From then on it was a steady ascent up — as vicar of Portsea in 1909 (for another 10 years, during which he served in various sideline capacities), then as bishop in 1919.

As a bishop — and later even as an archbishop — Dr. Garbett attracted attention and affection by his custom of traveling about his diocese on foot, clad in purple cassock and carrying his pastoral staff, a visible shepherd of his flock.

Dr. Garbett was a voluminous writer — an activity he is said to have kept up until two weeks before his death. His first work (1911) bore the title, *The Church and Modern Problems*; his most recent is strangely reminiscent — *World Problems of Today* [L. C., October 16, 1955]. Within the span of over 40 years are included nearly 20 titles. His scholarly and literary ability seem to have been estimated with judicious fairness by the Rev. Charles W. Lowry, in a review of



Acme

DR. GARBETT: A very kindly gentleman had won a reputation for his hard and conscientious work.

Dr. Garbett's *In An Age of Revolution*:

"... while there may be more learned men on the bench of English bishops... there is none who is the Bishop's [i.e., Dr. Garbett's] peer in knowledge of our age combined with the gift of prophetic utterance" (L. C., November 23, 1952).

But Dr. Garbett was no stay-at-home. The same interest in people and their problems that led him, when he toured his diocese on foot, to stop and talk with village and country folk took him to the four corners of the earth: to Ethiopia, as the guest of Emperor Haile Selassie; to Greece and Palestine; to U.S. in 1944 (where he was one of chief consecrators at the consecration of Bishop Dun) and again in 1949 (when he addressed the opening session of General Convention).

Dr. Garbett's passionate conviction of the relevance of the Christian Gospel to the contemporary scene led him to comment freely and widely upon the issues of the day. He was a vigorous supporter of the internationalization of Jerusalem, now divided between Jordan and Israel.

He favored Britain's manufacture of the atom bomb — and later of the hydrogen bomb — as a protective measure; America's failure to reach agreement with Russia caused him concern. The *New York Times* of January 1, 1956, characterized him as "an outspoken critic of divorce, comic books, Communism, bureaucracy, and commercial television."

Dr. Garbett had signified his intention to retire early in 1956. He never fully recovered from surgery last May.

A pen sketch of Dr. Garbett by the late Owsley Robert Rowley, veteran Canadian



NOT ALL of Dr. Blake's northeast traveling was by air. This photo was taken in Greenland. Dr. Blake is in fur hood. Driver is Air Force sergeant.

Churchman and one time LIVING CHURCH correspondent, appeared in THE LIVING CHURCH of October 2, 1949. It concluded with this paragraph:

"A very kindly gentleman, the Archbishop of York has won a reputation for his hard and conscientious work. In Church affairs he is generally considered sympathetic with the Anglo-Catholic wing. If you ask him, he will tell you that his Churchmanship is that of the Church of England."

## Duluth Cathedral Sold To Lutheran Church

The diocese of Minnesota has one less cathedral. Writing in the December issue of the *Minnesota Missionary*, Bishop Keeler of Minnesota says, "For a number of years it has been increasingly evident that Trinity Cathedral in Duluth would have to be sold, and the proceeds from the sale used to establish another Trinity Mission or Parish in some strategic part of the city." The sale has now been completed, the buyer being Mount Olive Lutheran Church.

During the past 10 years, Bishop Keeler reports, "deficits at the Cathedral amounted to \$42,057; and the deficit in 1955 to \$4,430. In 1952 an undesignated legacy of \$20,000 saved the Cathedral." The Bishop goes on to say, "The people of Trinity have worked hard to maintain it, but situated as it was in close proximity to

### Prosperity Note

*From a parish paper: "One indication of the growing activity of our parish is seen in the fact that in eight years in this parish I have had more funerals than my predecessor in his 12 years here. Comparable proportions are indicated in other parish endeavors."*

St. Paul's Church, the number of Episcopalians simply is not large enough to meet current expenses and to maintain the . . . property."

Trinity was the cathedral of the diocese of Duluth which was reunited to the diocese of Minnesota in 1944. Diocesan headquarters and the Cathedral of St. Mark are located in Minneapolis. The Cathedral of Our Merciful Saviour is in Fari-bault, Minn.

Net proceeds of the sale of the Duluth cathedral property are being held temporarily in trust and furnishings are in storage. Part of the \$75,000 sale price was used to meet all indebtedness, including pledges to the Church's program and Builders for Christ.



Wide World

## G.I.'s in Northeast Command Get Christmas Visit from NCC

**Episcopal priest, representing Air Force secretary, flies with Dr. Blake to Newfoundland, points north; celebrates Communion for Eskimos.**

A priest of the Episcopal Church accompanied the president of the National Council of Churches on his 6,000 mile air journey to visit military personnel stationed in the Arctic regions at Christmas time. The Rev. James R. Davidson, of Washington, D. C., an Air Force colonel, made the trip as the personal representative of the Secretary of the Air Force, Donald Quarles.

Dr. Blake's party returned to the United States on December 27th, after spending 11 days visiting every principal base of the Northeast Command in Newfoundland, Labrador, and Greenland.

Chaplain Davidson officiated at a service of the Holy Communion for Anglican Eskimos at Frobisher Bay, a Royal Canadian Air Force base in Canada's North-east Territory. The base is shared by a U.S. Air Force Squadron. The Eskimos live nearby and work on the base or hunt walrus and caribou. Despite the freezing temperature, more than 200 of them, including all the children in the village, came to the service in an unheated hangar.

The trip was Dr. Blake's second Christmas mission to the Armed Forces, for which he was commissioned by the General Board of the National Council of Churches. He is a Presbyterian clergyman.

Sticking to a rigorous schedule, Dr. Blake preached at services conducted by chaplains at each base, spoke informally a number of times, ate with the men at mess, and comforted scores in hospitals and dispensaries. He brought home hundreds of messages to wives, parents, sweethearts, and pastors.

Chaplain (Col.) John P. Fellows, supervising chaplain of the command, said "Dr. Blake's visit . . . was the high water mark of the 1955 Christmas season."

Another Churchman accompanying Dr. Blake was Donald C. Bolles, director of Public Relations of the NCC.

## Vocations Conference Attracts Young People

A conference on Christian vocations held by the diocese of Pennsylvania during Christmas vacation attracted 135 high school and college young people, about twice the number expected. The day-long conference, held at St. Mark's Church, Philadelphia, began with Holy Communion, Bishop Hart being the celebrant. The Bishop urged the young people "to seek not merely a job but a vocation; and, putting first things first, at least to consider the ministry." He pointed out that church work is not well paid, saying that "a girl with a one year business course after high school is likely to earn more than one who goes into church work after four years of college and two more in graduate preparation at Windham House."

The Rev. William Alberts, chairman of the conference, advised the group: "Whatever you do, your confirmation should make you active in the parochial ministry and should give you the zeal that Communists have for their cause. There is great need for Christian workers and Christian employers, all working for the creation of a divine society."

Among the other conference speakers were the Rev. Sydney Atkinson, O.H.C., missionary from Liberia and Mother Virginia of the All Saints' Sisters of the Poor, Catonsville, Md.



## Church Schools Can Make Significant Contribution

In a statement issued recently, Bishop Sherrill discussed the decision of the 1955 General Convention allocating the Church school Lenten Mite Box Offering to specific missionary advance work. In accordance with this decision, the 1956 offering will be devoted to expansion in the Columbia River area, progress in the Indian field in South Dakota, and the work of the Church in Liberia [L. C., December 25, 1955].

Bishop Sherrill said: "These actions have created considerable discussion throughout the Church. The General Convention has made an important and, I believe, wise decision. . . . Furthermore I believe that asking our Church school pupils to give to definite projects has great educational and inspirational value. Every cent given will go directly to the field, as any promotional costs have been provided for in other ways. . . .

"Now is the time to strike with power. Tomorrow will be too late. Let us establish the Church now. . . . Here is a plan which enables our Church schools to make a definite and significant contribution."

## Churches Concerned Over Egyptian Legal Change

Christian Churches in Egypt are concerned over the possible effects of a new law abolishing religious courts. Under a system of ecclesiastical courts in existence for over 1300 years, personal status cases, involving marriage, divorce, succession, adoption and guardianship, were handled by religious courts. The new law, placing such cases under civil courts, is designed to unify Egypt's legal system. It will reduce the influence of Moslem sheiks in public affairs. It will also take away from Christian and Jewish communities their jurisdiction over personal status cases among their members.

Some Christian leaders felt that the new law would constitute a heavy blow to the discipline of Christian marriage. Their objections center around these points:

- ✓ Although personal status cases are to be judged according to the religious laws of the groups involved, judges of former Moslem courts are being integrated into the civil tribunals. Christians fear they may be inclined to base judgments on Islamic law.
- ✓ The new law applies Moslem regulations in cases where a husband and wife belong to different Christian or Jewish bodies.
- ✓ Moslem legislation is to apply to any convert to Islam, and to his or her spouse and children, even if they remain Christians. Under Islamic law, a husband can repudiate his wife by a simple declaration, take her minor children and pay no alimony.
- ✓ Civil tribunals will have the right to annul church-contracted marriages and order a separation.

The Coptic Church, with an estimated membership of 2,500,000, is opposed to

abolition of religious courts. Roman Catholics, numbering 209,000 in various rites, have expressed serious misgivings. In announcing the law, the government said that it was against the interests of Egyptian sovereignty that rulings on some cases should be made by judges not chosen by the government and by tribunals dependent upon foreign institutions. This was a reference to courts such as the Roman Catholic ones, which have their spiritual authorities abroad.

Orthodox, Anglican, and Protestant leaders have not gone so far in their protests against the new law. There are about 100,000 Greek Orthodox in Egypt and about 115,000 Anglicans and Protestants. Egypt's total population, according to the 1953 *World Almanac*, was 20,729,000.

[RNS]

## Rev. R. S. Trenbath of St. Alban's Dies

The Rev. Robert Stockton Trenbath, rector of St. Alban's Church, Washington, D. C., died of a heart attack early New Year's Day. Mr. Trenbath, who was 41 years old, had entered the hospital two days earlier for a checkup, but had had no indication of heart trouble previously.

A graduate of Episcopal Theological School, Mr. Trenbath was ordained priest in 1941. After serving as assistant at St. George's Church, New York City, for a year, he became an Army chaplain. He became rector of Trinity Church, Washington, in 1946 and stayed there until 1952, when he went to St. Alban's. One of the oldest and largest parishes in the diocese of Washington, St. Alban's numbers 1400 communicants. Under Mr. Trenbath's direction the parish has just completed a drive for \$250,000 to extend and improve its parish house and guild hall.

Mr. Trenbath was very active in diocesan affairs. He had been chairman of the department of missions and of the depart-



THE KANDAUROWS with sponsor, Bishop Donegan

ment of social relations. At the time of his death he was a member of the department of missions and the executive council. He is survived by his wife, Edith Barnard Leckie Trenbath, a son and a daughter.

## Finds Will, Rector Assures Parish of \$40,000 Or More

By finding a lost will that diligent search by members of the maker's family had been unable to locate, the Rev. F. P. Thornton, rector of Grace Church, Lynwood, in the diocese of Virginia, has assured his parish a legacy worth \$40,000 to \$50,000. The legacy is that of the late Ernest L. May, of nearby Port Republic, who died September 25, 1955.

In the will, Mr. May left all of his property, real and personal, to Grace Church, except \$2,000 to his nephew and a few small provisos.

Mr. Thornton says that three times since the death last September, members of the family searched the home but failed to find the will. He had informed them of the will drawn in 1948 and offered to aid in the search. Accompanied by Mr. May's nephew, he went into the house and within 10 minutes had found the document which had slipped between the desk and the wall.

## Yale Plans Institute Like College of Preachers

An institute similar to the Church's College of Preachers at the Washington Cathedral is planned for the Yale Divinity School as part of a \$6,500,000 expansion program. Individual clergymen could come to the proposed institute for varying periods of advanced study. It is thought that such a center would help to close the "gap" between the local parish and the theological school.

The proposed institute is part of a master plan for the school's expansion to be financed with \$1,500,000 from John D. Rockefeller's Sealantic Fund and a \$5,000,000 fund-raising campaign.

## Bishop Donegan Sponsors Refugee Family of Four

Bishop Donegan of New York recently welcomed a family of four refugees he personally sponsored under the Refugee Relief Act of 1953.

Kozma Kandaurov, his wife Sofie, their daughter, Sonia, 5; and a step-daughter, Hanni Bauer, 9, arrived on a U.S. Navy Transport from a refugee camp near Munich. They were taken immediately to an apartment the bishop has provided for them in New York City.

Mr. Kandaurov was born in Majkow, Russia, and his wife in Czechoslovakia. Both fled their homelands and were married in Germany in 1949. On the transport with the Kandaurovs were 1,262 other refugees.

[RNS]





Gene Christensen

## Flood Reports from Nevada, Oregon, and California

**Churchpeople are busy recovering from floods which spoiled Christmas plans; clergy and laity engaged in relief work in western dioceses**

Churchpeople in several parts of the West have been busy recovering from the effects of the recent floods. The diocese of Sacramento was beginning to make a survey of its damage as the waters receded. Its diocesan house had been turned over to the Red Cross, and the clergy had been working unstintingly in relief centers. In answer to an appeal from Bishop Porter of Sacramento for immediate funds, \$2,500 was sent to him from the Presiding Bishop's Fund for World Relief for emergency relief work.

Bishop Dagwell of Oregon received a report that the Bedford conference center had been damaged by water which rose 18 inches, ruining floors and bedding.

Clergy and laity of the diocese of California have been notified of the immediate need for blankets, clothing, canned goods, and money, to be sent to the flooded areas. Arrangements have been made for a central collection depot at California's diocesan house, staffed by members of the Woman's Auxiliary.

Trinity church in down-town Reno, Nevada's largest parish church, was hit by the swirling waters of the usually peaceful Truckee river which overflowed its banks early in the morning of December 23d.

Parishioners of Trinity church, from vestrymen to church school children, worked into the late hours of the night before the flood sand-bagging the church building, which had been badly damaged in a similar flood five years before. Rains changed to snow the day before Christmas, and with cooler weather in the mountains, the church and the city were saved from further destruction by the "white Christmas."

The rector, the Rev. John T. Ledger, estimated damage to Trinity church at an approximate \$3,000. Christmas eve services were cancelled.

Bishop Lewis of Nevada and his family

were temporarily stranded at their new Reno residence when the road and bridge approaching their home was inundated. The bishop conducted a Christmas morning Eucharist for his family at the private chapel in their home.

The city of Reno itself was cut in half at the height of the flood as all bridges over the river which runs through the center of the town were submerged. Reno was isolated as all highways and train lines were cut off by washouts and landslides. The airport was under three feet of water.

Christmas services scheduled at distant missions to be conducted by the bishop and clergy stationed in Reno had to be cancelled. At Nixon, some 50 miles east of Reno, the Indian population of the Pyramid Lake Reservation were forced from their homes as nearby Derby Dam gave way and waters covered the Paiute village. St. Mary's church in Nixon, where the night before the villagers had gathered for a happy Christmas party, was now an emergency shelter for the Indians who left their homes to the flooding waters.

It was a sleepless night for the vicar of St. Mary's, the Rev. Joseph F. Hogben, and the school principal, Jack D. Smith, as they organized relief measures. St. Joseph's Hall, adjoining the church, was used as a dormitory, and the Red Cross set up an emergency kitchen to feed the 300 refugees. The entire Indian population attended Christmas day services.

Prayers were offered in all churches in Nevada for the flood victims.

TRINITY CHURCH, RENO: parishioners worked with sandbags to save church in pre-Christmas floods.

REV. J. F. HOGBEN AND FLOOD VICTIM: All the Indians at Pyramid Lake were in church.



George Larabee

## Orthodox Patriarch Of Jerusalem Dies

His Holiness Timotheos, Greek Orthodox Patriarch of Jerusalem, died in Jerusalem January 3d at the age of 77.

His election to the Jerusalem Patriarchate, one of the four ancient Orthodox patriarchates, in 1935, came as the culmination of a three-year contest for supremacy between Orthodox followers in the Holy Land who favored a Greek for the office and those who believed it should be held by an Arab. His death is expected to revive the rivalry and make the selection of a successor difficult.

A native of the Greek island of Samos, Patriarch Timotheos came to Jerusalem in his youth as a member of the (Greek Orthodox) Holy Sepulchre Society and later entered Holy Cross Theological School in Jerusalem. After receiving his doctorate of divinity, cum laude, from the school in 1910, he went to England for four years of study at Oxford University.

Upon his return to Jerusalem in 1914, he was appointed secretary of the patriarchate and three years later was made Archbishop of Jordan.

The Patriarch was made a Knight Commander of the Order of the British Empire in 1947. [RNS]

## Bishop of Ceylon to Visit And Speak in U.S.

The Rt. Rev. Lakdasa De Mel, Bishop of Ceylon, will visit the United States in November, 1956, under the sponsorship of the National Council's Speakers' Bureau. During that month, he will fulfill speaking engagements, traveling down the East Coast from Boston to Jacksonville, Fla., and up the West Coast from Los Angeles to Seattle, Wash.



# BOOKS

## The Complexities

**LIFE AND LANGUAGES IN THE OLD TESTAMENT.** By Mary Ellen Chase. W. W. Norton. Pp. 210. \$3.

IF the actors and setting of the Old Testament have seemed remote or obscure, this need be so no longer. For with warm appreciation, rare insight, and pleasing style, Mary Ellen Chase takes us "behind the scenes," as it were. She enables us to enter into the minds of the human authors, to share the instinctive outlook of the figures who move across the pages — every whit as alive as ourselves — and to recapture the biblical perspective on the whole range of human existence.

Interesting and important are the author's chapters on the language of the Old Testament, its simplicity ("as though the writer were getting down to the bare bones of language," p. 152), its brevity, earthiness, sheer genius in painting an entire scene with a few bold strokes, honesty of characterization, and "remarkable insight into the complexities of human psychology and of human drama" (p. 57).

Yet more arresting is the author's careful delineation of the biblical conception of history, of time, and of the supreme importance of the "given" situation in which the real meaning of every life and all life stands disclosed.

"The active manifestation of the presence of God through historical events is not only at the very root of the ancient Hebrew religion; there is no religion without it" (p.28).

Such conviction about the meaningfulness of history was unique in the ancient world and is only too little grasped in our own times.

Such a splendid book as this will surely help the reader not only to understand far more dearly the *matter* of the Old Testament, but to revel in the *manner* in which its unchanging truth has been set down.

JOHN O. BRUCE

**ANXIETY IN CHRISTIAN EXPERIENCE.**  
By Wayne E. Oates. Westminster Press, 1955. Pp. 156. \$3.

Wayne Oates is above all a wise counselor and a good pastor. *Anxiety in Christian Experience* reflects a genuine "waiting-before-God" with disturbed people. His clinical insights reveal a rare and perceptive knowledge of human beings.

While this quality is the mark of a good pastor, it does not necessarily make a man a competent guide in interpreting anxiety. Here is the trouble with this

book: It is not about anxiety. Rather it is a book about the specific tensions which result from anxiety.

I am sure that the author, as a professor of pastoral counseling, is familiar with Freud's classic discovery that anxiety is "free-floating." Indeed Kierkegaard is quoted (p. 143) on the distinction between fear and objectless dread; yet the structure of the book grinds on unheeding: "economic anxiety," "finitude anxiety" (which would be all right if the words were reversed and connected by an "of"), "anxiety of grief," "legalistic anxiety," "anxiety of the morally indifferent," etc.

The last category brings the problem of this way of viewing anxiety into sharp focus. If anxiety is free-floating, it certainly may manifest itself in "moral indifference," but, on the other hand, one is deceived if he imagines that he has come to grips with anxiety when he spots the "not caring" attitude of "the morally indifferent." Sin cannot be so simply defined! Nor can anxiety.

Another inherent problem in the use of the term "anxiety" in this book is evident in the discussion of homosexuality under economic anxiety. Case histories are produced in order to demonstrate that economic anxiety is "dynamically and symptomatically evident in certain homosexuals." While true, this is misleading. Perhaps a more significant symptom present in most homosexuals is a fear of relationship — genuine interpersonal encounter. However, if the homosexual can escape the deeper significance of his own fear of relationship by looking *outside* himself in terms of economic transiency, he will never discover the anxiety behind his fear.

I wonder if Wayne Oates has not accepted too uncritically O. H. Mower's thesis (which he mentions) that personality disorders arise "from moral rather than biological" reasons because it fits his own view of religion as basically an individual's struggle with the cross. It is this, but it is more. "The end intention of the gospel," is not "just this: to release man from the egocentric anxieties of life." It is to relate man once again to God within the Church. Release from the egocentric anxieties of life is a by-product of that action. Hence man does not join the church, as Oates says, in order that the *new self* may find "a community of kindred spirits." Beyond the sin and lonely struggles of his life, beyond his debilitating anxiety and despair, man finds himself *already in the Church* where sins are forgiven and saints everlastingly live in communion.

C. R. STINETTE, JR.

# LETTERS

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

## Travel Guide

If any of your readers are planning a trip to England this year (clergy or lay) and are looking for someone to take them through the country-side of southern England, and show them the many places of historical interest, old parish churches and cathedrals, may I suggest that they communicate with the Rev. Greaser E. Bussell, c/o The Rectory, Didcot, Berkshire. He drove us to more places of interest in three days than one might reasonably expect to see in twice that time. It was a most enjoyable and informative experience; and he enjoys doing it, as it gives him an opportunity of taking a few days vacation from a busy parish. I am sure he would gladly do the same thing for others.

(Rev.) GEORGE D. CLARK  
Rector, St. Paul's Church

Newport, Ark.

## Heresy Declined

The fine dispatch in your issue of November 20th by Miss Gertrude Orr on our recent Second National Conference was very much appreciated. I find, also, much to commend in your Editorial in the same issue — "Religion is a Heresy." I must, however, respectfully decline the honor of creating or co-creating a new heresy even when the charge is sweetened by such a statement as "It takes a great mind to create a great heresy."

It happens (a) that I have spent a good many years of my professional life in the study of the classical heresies, and (b) that I am perhaps the principal non-communist expounder of the fundamental *continuity* of Communism from Marx to Krushchev in terms of the analogy of *syncretism* drawn from the religious field.

I believe that your interpretation of the word "syncretism" is misleading. Plutarch probably coined the interesting Greek word from which it is derived and which probably meant "to do like a Cretan," that is, in a wily manner unite with a second party to overcome a more dangerous antagonist. In modern use, however, "syncretism" is employed technically to mean union with or commingling and amalgamation in the field of the history of religion. Indeed, some scholars have sought to derive the word from *synkerannymi*, a mixing or compounding of two or more elements.

"United front," therefore, while perhaps satisfactory as a Plutarchian expression, entirely misrepresents the normal, modern sense of "syncretism." There is nothing organic or integral in the result of a united front, whereas syncretism denotes an association and a growing



together of two or more elements, systems, myths, ideologies, to form a new whole.

Classical examples are Buddhism over a sweep of several centuries, Gnosticism in which the process of fusion was central and very rapid, Mithraism, and Manicheanism. To some extent Judaism reflects the phenomenon of syncretism in its admission after the Babylonian captivity of many Zoroastrian elements, while Christianity represents the growing together around the figure of Christ of Hebraism and Hellenism.

This brings me to the Foundation for Religious Action in the Social and Civil Order, hereinafter referred to as FRASCO. This is an organization which I established in 1953 with the Rev. Dr. Edward L. R. Elson, Minister of the National Presbyterian Church in Washington, to do what I once hoped the now defunct Church Congress of the Episcopal Church would do. Fortunately, as I now believe (for God has not ceased to work in mysterious ways), an influential section of the Executive Committee of the Church Congress rejected in early 1951 my proposal that this body take the lead in doing for the entire Episcopal Church and for American Protestantism as a whole what it had done for an Episcopalian elite at the Princeton Congress on Christianity and Communism the previous October.

After my book *Communism and Christ* came out in January 1952, followed a few weeks later by the publication of Whitaker Chambers' *Witness*, I became even more convinced that the Churches needed a specialized organ suited to concentration upon the ideological crisis of the 20th century of which totalitarian, political religion in all its forms was the principal symptom. It seemed that Roman Catholics and Protestants should be able to stand together in such an endeavor, nor could I see any reason why the ancient people of Israel should not stand side by side with its Christian children of varied names. Later the idea came of a quadripartite movement, in which Eastern Orthodoxy, the one remaining bond of spiritual unity between the West and the European East, would be a principal participant.

Thus, to make a long story short, FRASCO was born and the concept of *religious action* in the area of the common good took on living form. The first sponsors were Episcopalians, Presbyterians, Methodists, and Jews, with one Quaker, Ex-President Herbert Hoover. After some months of careful, high level discussions with representative Roman Catholics under the guidance of a great Christian statesman, the Most Rev. Patrick A. O'Boyle, Archbishop of Washington, it was decided that our idea and plan were sound and that various Catholic leaders, clerical and lay, might with ecclesiastical approval join the National Advisory Council. The crown of these historic discussions came with the decision

that two members of the Roman Catholic Hierarchy might be invited to our Council.

These two, who graciously accepted our invitation, are the Most Rev. Michael J. Ready, Bishop of Columbus (Ohio) and the Most Rev. John J. Wright, Bishop of Worcester. They took places beside two of our Episcopal Church Bishops, the beloved former Presiding Bishop, the Most Rev. H. St. George Tucker, and the Bishop of Maryland, the Rt. Rev. Noble C. Powell, and a Methodist Bishop, Bishop Ivan Lee Holt of St. Louis, Mo. Other prominent clerical advisers are the Rt. Rev. Athenagoras, the Rev. Theodore M. Hesburgh, C.S.C., Dr. Ralph W. Sock-



man, Dr. Norman Vincent Peale, Rabbi Norman Gerstenfeld, and Rabbi Edgar Magnin. The lay advisers include Henry Ford, II, Charles Edward Wilson, George Meany, the Hon. William R. Castle, the Hon. Thomas E. Murray, the Hon. George C. McGhee, Dr. Francis P. Gaines, and Dr. Robert L. Johnson.

These names are cited in order to emphasize the strength and variety of the representation FRASCO has on its National Advisory Council and Sponsoring Body. What is the purpose of this unique "all-faith" organization? In general terms, it is to affirm the primacy of the spiritual in an age of material and technological greatness and to unite men and women of sincere faith in facing maturely, realistically, and resolutely the unprecedented crisis that promises to be with us for a whole generation or longer.

More specifically, FRASCO has spelled out three aims or objectives, and is attempting to implement them in a definite program at home and elsewhere in the free world. They are:

1. To strengthen the moral and religious foundations of Democracy.
2. To unite all believers in God in the world struggle between Democracy and atheistic Communism.
3. To stand for responsible freedom under God and against totalitarianism in every form.

What is the theological basis? It is belief in God and in the inalienable dignity and rights of man as created in the Divine image. FRASCO summons all who believe in these first principles and ultimate realities to bear united witness to them and to stand against ideas and movements that propose to sweep all history and all theistic religion aside and make a clean,

fresh start on the basis of science, material reality as ultimate, and social engineering on a global scale.

In other words, our proposal is religiously motivated ideological action. In so far as we succeed in activating the energy of authentic faith in God and the desire to find and do His will in the age of the atom and of global unification, our action will be positive, constructive, and human in a true and integral sense. It is beyond doubt that our time cries out for this kind of action.

Is this heresy? It is not, unless Karl Barth is right in denying natural theology and the "natural law." It is true that there was a strain of this dogmatic absolutism in Luther and Calvin, and that some of it seeped into the 39 Articles. I can, however, hardly believe that you, the Editor of *THE LIVING CHURCH*, mean to embrace this position. Unless you do, you have knocked at the wrong door in your resounding imputation of heresy. We explicitly repudiate the errors both of *syncretism* and of *indifferentism* and, in respecting the right of every man to believe and worship according to his own conscience, we avoid any evaluation of various religions as to their claims to truth and finality. We do assert that God has nowhere left Himself without significant witness.

To do less, we affirm, is to try to live not in the 20th but in the 16th century. It is, also, we are bold to believe, to be insensitive to the call of God and the will of God in this age of storm, of danger, and of glory.

(Rev. Dr.) CHARLES WESLEY LOWRY  
Chairman and Executive Director  
Foundation for Religious Action  
in the Social and Civil Order  
Washington, D. C.

► Since some confusion is likely to arise over the term, "natural theology," we must note that this term in its ordinary usage does not refer to the spiritual or supernatural insights and experiences of other religions, but to the contributions of science, history, philosophy, and other systematic studies of the world and mankind to our understanding of God's nature and purpose. We have learned a great deal about God from Hindu and Mohammedan scientists, but not much from the specifically religious doctrines of these faiths.

The question of the relationship between primitive Christianity and Hellenistic religious cults has been thoroughly worked over by the students of Christian origins, and we believe that the general conclusion is that there is little connection between them, although there is a vital connection between Christianity and Greek philosophy. — EDITOR.



# PEOPLE and places

## Appointments Accepted

The Rev. Hayward B. Crewe, formerly curate of the Church of the Good Shepherd, Rosemont, Pa., is now vicar of Trinity Church, Gulph Mills, Pa. Address: 969 Mayberry Rd., Gulph Mills, Conshohocken, Pa.

The Rev. Richard Maurice George, Jr., formerly assistant of the Cathedral of St. John the Evangelist, Quincy, Ill., is now minor canon of the cathedral.

The Rev. Charles L. McGavern, formerly rector of Holy Cross Church, Tryon, N. C., is now serving Christ Church, Macon, Ga.

The Rev. Chester G. Minton, formerly assistant of St. Paul's Church, Indianapolis, Ind., and formerly air force and veterans' administration chaplain, is now rector of St. Christopher's Church, Kailua, Oahu, T. H. Address: St. Christopher's Church, Box 1128, Lanikai, Oahu, T. H.

The Rev. Channing F. Savage, of Christ Church, Moline, Ill., is now also an honorary canon of the Cathedral of St. John the Evangelist, Quincy, Ill.

The Rev. Othello D. Stanley, who has been serving St. Matthew's Church, Baltimore, is now in charge of St. Cyprian's Church, Oxford, N. C., and the Mission of the Resurrection, Henderson. Temporary address: 1608 Fayetteville St., Durham, N. C.; address after February 1st: 408 Granville St., Oxford, N. C. (The rectory in Oxford is now being renovated.)

## Armed Forces

Chaplain (1st. Lieut.) Tally H. Jarrett, USAF, formerly addressed at Lackland Air Force Base in San Antonio, Tex., is now at Chanute Air Force Base. Address: 1640 Keesler Dr., Rantoul, Ill.

## Resignations

The Rev. Henry C. Beck has resigned as rector of Calvary Church, Flemington, N. J., in order to accept a grant of the press council of Rutgers University whereby during a three-month period he will complete a major non-fiction work on New Jersey. He will remain on call for emergency duty at Calvary Church.

Formerly the editor of the Rutgers University Press, Fr. Beck has already written three books on New Jersey and is co-author of the cartoon books, *Fun In Church*, *More Fun In Church*, and *Lapses in the Apses*. His new book will be published in fall.

Word has come from Japan of the resignation of the dean and one of the professors of the Central Theological College in Tokyo, the official seminary of the Holy Catholic Church in Japan. The Very Rev. Shunji Forrest Nishi, dean, and the Rev. Christopher Morley, Jr., have resigned. Both were born and ordained to the priesthood in the United States.

Fr. Morley, in asking to be released from his missionary assignment in Japan said, "I am convinced that the time has come for priests of the Japanese Church to take over much of the work which up to now the missionaries have done."

Dr. Nishi, who has been dean since 1951, said, "Significant factors in the situation as it is developing in Japan now persuade me that it is time for the direction of the seminary to be entrusted to other hands."

## Changes of Address

The Rev. W. B. Kenworthy, Jr., retired priest of the diocese of Maryland, formerly addressed in Gainesville, Fla., may again be addressed at Box 3395, Peninsula Station, Daytona Beach, Fla.

## Ordinations

### Priests

**Albany**—By Bishop Barry: The Rev. Bruce E. LeBaron, curate of the Church of the Messiah, Glen Falls, N. Y., on November 30th, at that church; presenter, the Rev. S. D. Jenkins; preacher, the Rev. S. A. Davies.

By Bishop Barry: The Rev. John D. Evans, on December 3d, at the Church of the Holy Spirit, Schenectady, N. Y.; presenter and preacher, the Rev. Darwin Kirby; to continue work in Schenectady and Cobleskill.

By Bishop Barry: The Rev. Arnold E. Mintz, curate of St. Peter's Church, Albany, on December

4th at that church; presenter, the Rev. L. H. Bruner; preacher, the Rev. F. C. Brown.

By Bishop Barry: The Rev. Joel B. Miller, on December 10th, at St. Sacrament Church, Bolton Landing, N. Y.; presenter, the Rev. Robert Heron; preacher, the Rev. Anselm Broburg; to continue work in Adirondack missions with residence at Brant Lake, N. Y.

By Bishop Richards, Suffragan: The Rev. Donald O. Chilton, on November 26th, at St. John's Church, Ogdensburg, N. Y.; presenter, the Rev. G. A. Palmer; preacher, Bishop Richards; to continue his work as curate in Patterson, N. Y.

By Bishop Richards, Suffragan, on December 3d, at the Cathedral of All Saints', Albany (Canon J. A. diPretoro preaching):

The Rev. E. Perren Hayes, presented by the Rev. Reginald Field; to continue as curate of Trinity Church, Albany.

The Rev. Walter A. Debboli, presented by the Rev. Frederick Thalman; to continue as curate of St. John's, Larchmont, N. Y.

The Rev. Alan Walbridge, presented by the Rev. P. E. Sanford; to continue as curate of Christ Church, Hudson, N. Y.

**Atlanta**—By Bishop Claiborne: The Rev. Albert Neely Minor, on December 18th, at St. Andrew's Church, Fort Valley, Ga., where he is vicar. He also serves All Saints', Warner Robins. Presenter, the Rev. Hugh Saussy, Jr.; preacher, the Bishop.

By Bishop Claiborne: The Rev. Robert Gambrell Riegel, on December 19th, at St. Luke's Church, Atlanta, where he is assistant; presenter, the Rev. W. W. Sneed; preacher, the Rev. W. A. Yon.

By Bishop Claiborne: the Rev. William Abbott Yon, on December 21st, at St. Alban's Church, Elberton, Ga., where he is vicar. He also serves St. Andrew's, Hartwell. Presenter, the Rev. H. A. Zinser; preacher, the Rev. B. W. LeFebre.

**Chicago**—By Bishop Burrill, on December 21st, at the Cathedral Church of St. James, Chicago (the Rev. Robert E. Savage preaching):

The Rev. John David Arnold, curate of St. Mary's Church, Park Ridge, Ill., presented by the Rev. J. B. Hubbard.

The Rev. Donald Rex Bateman, curate of Christ Church, Waukegan, Ill., presented by the Rev. R. D. Taylor.

The Rev. John Carlile Harris, assistant of St. Alban's Church, Washington, D. C., presented by the Very Rev. C. U. Harris, Jr.

The Rev. George Millen Jarvis, IV, vicar of Christ Church, Harvard, Ill., presented by the Rev. E. E. Hood.

The Rev. Robert Allen Krogman, curate of St. Augustine's Church, Wilmette, Ill., presented by the Rev. R. A. Reister.

The Rev. Paul School Kyger, Jr., curate of Grace Church, Oak Park, Ill., presented by the Rev. Dr. C. D. Wilson.

The Rev. Grosvenor Marion Needham, curate of St. John's Church, Mount Prospect, Ill., presented by the Rev. T. K. Chaffee, Jr.

The Rev. Gary Lee Pielemeier, curate of St. Mark's Church, Evanston, presented by the Rev. F. C. Gray.

The Rev. Joseph Wilson Reed, Jr., curate of Christ Church, Joliet, Ill., presented by the Rev. J. W. Peoples, Jr.

The Rev. George Crawford Lauren Ross, vicar of St. Richard's Church, Chicago, presented by the Very Rev. Dr. H. S. Kennedy.

The Rev. Curtis Allen Waltameda, curate of Emmanuel Church, La Grange, Ill., presented by the Rev. G. B. Galaty.

The Rev. Richard Young, director of the Bishop Anderson Foundation, Chicago, presented by the Rev. Dr. W. B. Carper, Jr.

The Rev. LeRoy Louis Zavdil, vicar of St. John's Church, Lockport, Ill., presented by the Rev. R. L. Miller.

**Easton**—By Bishop Miller: The Rev. Joseph Emerson James, on December 17th, at Christ Church, Easton, Md., where he is assistant; presenter, the Rev. C. H. Goodwin, Jr.; preacher, Bishop McKinstry, retired Bishop of Delaware.

**Harrisburg**—By Bishop Heistand: The Rev. David Bell Birney, on December 17th, at St. John's Church, York, Pa., where he is curate; presenter, the Rev. Dr. E. M. Honaman; preacher, the Rev. R. C. Batchelder; address: Sherrill Apts., 5 W. Philadelphia St., York.

**Honolulu**—By Bishop Kennedy, on November 30th, at St. Andrew's Cathedral, Honolulu (the Very Rev. J. S. Cox preaching):

The Rev. Alfred Krader, vicar of St. John's Church, Eleele, Kauai, and St. Paul's, Kekaha, Kauai, presented by the Ven. Claude Du Teil; and the Rev. Samuel Van Culin, Jr., curate of the cathedral, presented by Canon Wai On Shim.

**Iowa**—By Bishop Smith: The Rev. Robert B. Hedges, on December 13th, at St. Paul's Church, Des Moines, where he is curate; presenter, the Rev. P. M. Casady; preacher, the Rev. F. L. Shaffer.

By Bishop Smith: The Rev. James L. Postel, on December 14th, at St. Mark's Church, Maquoketa, Iowa, where he is in charge; presenter, the Very Rev. R. K. Johnson; preacher, the Rev. F. G. Williams.

By Bishop Smith: The Rev. Thomas S. Hulme, on December 16th, at Grace Church, Boone, Iowa, where he is in charge. He also serves St. Thomas', Jefferson. Presenter, the Rev. Rudolf Devik; preacher, the Rev. H. F. McGee.

By Bishop Smith: The Rev. Gordon P. Roberts, on December 21st, at Trinity Church, Carroll, Iowa, where he is in charge. He also serves Holy Trinity Church, Sac City, and All Saints', Storm Lake. Presenter, the Rev. E. W. Worrall; preacher, the Rev. H. B. Robbins.

**Kansas**—By Bishop Fenner: The Rev. Roy Stanford Turner, on December 14th, at St. Paul's Church, Manhattan, Kans.; presenter, the Rev. R. C. Board; preacher, the Rev. A. W. Berry. The ordinand is chaplain to Episcopal Church students at Kansas State College in Manhattan; Kans.

By Bishop Fenner: The Rev. James Robert Peters, on December 17th, at St. John's Church, Wichita, Kans.; presenter, the Rev. M. E. Leabo; preacher, the Bishop; the ordinand is vicar of St. Alban's, Topeka.

**Los Angeles**—By Bishop Bloy: The Rev. Malcolm Boyd, former television and radio executive in Hollywood and New York, at St. Paul's Cathedral, Los Angeles. The offering taken at the service was given to the Greek Archdiocese Emergency Fund, earmarked for the Halki Seminary, which Fr. Boyd visited last spring.

Fr. Boyd, who recently lectured on the subject of mass communication at the ecumenical institute sponsored by the World Council of Churches, is currently a graduate student at Union Theological Seminary.

**Milwaukee**—By Bishop Hallock: The Rev. Frederick M. Allen, on December 21st, at All Saints' Cathedral, Milwaukee; presenter, the Rev. T. A. Withey; preacher, the Very Rev. M. DeP. Maynard.

**Missouri**—By Bishop Goodwin of Virginia, acting for the Bishop of Missouri: The Rev. Allan N. Zacher, Jr., on December 17th, at Truro Church, Fairfax, Va., where he will be associate rector; presenter, the Rev. R. W. Davis; preacher, the Rev. Dr. A. T. Mollegen.

### Deacons

**Eau Claire**—By Bishop Horstick: Robert Bruce Leve, on December 21st, at Trinity Church, River Falls, Wis.; presenter, the Very Rev. G. E. Brant; preacher, the Rev. Dr. Boone Porter; to be a student at Nashotah House.

**Milwaukee**—By Bishop Hallock: Hampton H. Thomas, Jr., on December 21st, at All Saints' Cathedral, Milwaukee; presenter, the Rev. B. G. Buley; preacher, the Very Rev. M. DeP. Maynard.

**Rochester**—By Bishop Stark: John Henry Parry, on December 10th, at St. Michael's Church, Geneseo, N. Y.; presenter, the Rev. W. E. Muir; preacher, the Rev. Dr. G. E. Norton; to be in charge of St. John's Church, Honeoye Falls, N. Y.; address: 29 Second St., Geneseo, N. Y.

## Living Church Correspondents

The Rev. Philip E. Jerauld, assistant of All Saints' Church, Anchorage, Alaska, is serving as Alaska correspondent during the furlough of the Rev. Norman Elliott.

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions; Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

### January

15. Grace Church, Lake Providence, La.
18. St. Barnabas', Burlington, N. J.; St. Michael and All Angels, Cincinnati, Ohio
21. St. Peter's, Freehold, N. J.



## We congratulate

**BISHOP BARNWELL, RETIRED BISHOP OF GEORGIA**, who celebrated the 30th anniversary of his consecration on December 30, 1955. When Bishop Barnwell celebrated Holy Communion that morning in Christ Church, Savannah, he discovered most of the diocesan clergy and their wives in the congregation, as well as a good many Savannah lay folk. After the service the clergy and their wives gathered at the Bishop's House as guests of Bishop Stuart of Georgia and Mrs. Stuart, for a meal and to honor Bishop Barnwell, who had no inkling of what was to occur. Bishop Barnwell was for 10 years missionary Bishop of Idaho, then coadjutor of Georgia for a year, becoming diocesan in 1936. He retired in October, 1954.

**CHARLES P. TAFT**, Churchman and political figure, on his election as mayor of Cincinnati recently. A deputy to last year's General Convention, Mr. Taft wrote an article for *The Living Church* of October 9, 1955, on the Convention's treatment of national and international problems.

The Rev. **HAROLD FEY**, who has been named editor of the *Christian Century*. Mr. Fey, who has been executive editor since 1952, succeeds the Rev. Dr. Paul Hutchinson as editor of the Protestant weekly. Mr. Fey is a Disciples of Christ minister.

**CHRIST CHURCH, CORONADO, Calif.**, which is the first Episcopal Church to have a telephone prayer program. Anyone may hear a prayer at any hour by dialing a special number. Approximately 500 calls a day were handled in the first two weeks of operation. The rector, the Rev. W. Don Brown, records three different prayers, for morning, afternoon and evening, each day.

**THE OREGON CHURCHMAN**, which received the second place award in the internal publications classifications of the 1955 Pacific Northwest Industrial Editors' competition. There were 18 entries. An internal publication is one which circulates inside its organization, in this case the diocese of Oregon. The award was for excellence in editing, composition, make-up and editorial content.



**DR. STEWART:** loves to tend plants all year long.

The newly organized chapter of the **BROTHERHOOD OF ST. ANDREW** at **ST. MARY'S CHURCH, MANCHESTER, Conn.**, which met at 6 a.m. for a weekly corporate Communion and meeting when the temperature was eight below zero recently. Of the nine members of the new group, eight showed up on this bitter cold morning.

**INEZ CAVERT**, who was honored at a luncheon attended by 500 recently for her years of service as research associate of the National Council of Churches. Miss Cavert, who was to retire January 1st, has done most of the research and writing for the weekly bulletin "Information Service" since it was founded in 1920 by the Federal Council of Churches. The publication was continued by the N.C.C. A linguist, Miss Cavert has made use

of information sources throughout the western world in her work. She is a sister of Dr. Samuel McCrea Cavert, American Secretary of the World Council of Churches.

**SP3 ROBERT D. FENWICK**, stationed at Fort Huachuca, Ariz., who has been acting as lay-reader in charge of St. John's Church, Bisbee, Ariz., about 40 miles from the fort. A native of Minnesota, he has had two years' experience as a layreader there, and was licensed as an Arizona layreader last year by Bishop Kinsolving. He intends to enroll at Seabury Western Theological Seminary when he is separated from the Army in April.

The Rev. **HEBERT W. BOLLES**, of the Church of the Ascension, Wakefield, R. I., who was married in June to Miss **ELIZABETH SANDS ELLIOT** of Newport, R. I. She was formerly director of religious education at Trinity Church, Newport. [Sorry we didn't hear about this sooner.]

**CALVARY CHURCH**, the **BISHOP PHILIP COOK MEMORIAL**, Wilmington, Del., on its centennial year and the consecration of its church building. Formed in 1855 as a mission of the Church of the Ascension, Claymont, Del., Calvary moved to its present location in 1903 and its present building in 1947. It has been called the Bishop Philip Cook Memorial in honor of the fourth Bishop of Delaware since 1941.

The Rev. Dr. **MARSHALL BOWYER STEWART**, who on December 21st celebrated the 50th anniversary of his ordination to the priesthood. Dr. Stewart is acting professor of dogmatic theology at the University of the South. He and Mrs. Stewart retired to Sewanee, Tenn., in 1952, where Dr. Stewart loves to tend plants, indoors and outdoors, throughout the year. He was for many years a professor at General Theological Seminary.

**THE DIOCESE OF WEST VIRGINIA**, on its new "Emmaus Roadside Chapel." The new chapel is a bus, which will take the Church into rural and coal-field areas. The bus was bought with money promised from National Council, but it was not known how its furnishing and upkeep were to be provided for. Bishop Campbell drove the bus out of the shop himself, so the press could take pictures, but was glad to turn it over to the Rev. W. Ross Baley and Alvin Schmutz.

# THEOLOGICAL EDUCATION IN THE EPISCOPAL CHURCH

*Below are listed, in order of foundation, the schools dedicated to preparation of men for the sacred ministry.*

- |      |   |      |   |
|------|---|------|---|
| 1817 | The General Theological Seminary of the Protestant Episcopal Church in the United States.<br>Chelsea Square, New York 11, N. Y. | 1857 | The Divinity School of the Protestant Episcopal Church in Philadelphia.<br>4205 Spruce St., Philadelphia 4, Pa. |
| 1823 | The Protestant Episcopal Theological Seminary in Virginia.<br>P.O. Theological Seminary, Alexandria, Va.                        | 1858 | Seabury-Western Theological Seminary,<br>600 Haven Street, Evanston, Ill.                                       |
| 1824 | Bexley Hall, The Divinity School of Kenyon College.<br>Gambier, Ohio.   | 1867 | Episcopal Theological School.<br>99 Brattle St., Cambridge 38, Mass.  |
| 1842 | Nashotah House.<br>Nashotah, Wis.   | 1878 | The School of Theology of The University of the South, Sewanee, Tenn.   |
| 1854 | Berkeley Divinity School.<br>38 Hillhouse Avenue<br>New Haven 11, Conn.   | 1893 | The Church Divinity School of the Pacific.<br>2451 Ridge Road, Berkeley 9, Calif.                               |
|      |   | 1951 | Episcopal Theological Seminary of the Southwest.<br>606 Rathervue Place, Austin, Texas.                         |

*These are the schools that ask the special prayers and support of Church people on*

**THEOLOGICAL EDUCATION SUNDAY, JANUARY 22.**





## "Those poor devils are dying"

**B**ULKY and calm, Jack Philip stood on the bridge of the U.S.S. *Texas*, watching his gunners pour fire into the Spanish men-of-war fleeing Santiago harbor.

Only a few days before, another American ship had accidentally fired at the *Texas*. Philip had responded by signalling: "Thanks, good line, but a little over."

Now enemy shells whistled over his head from vessels doomed to destruction. As the *Texas* raced past the flaming, riddled hulk of the *Vizcaya*, that Spanish battleship exploded.

Instantly, a great victorious shout sprang up. But Philip quickly silenced it: "Don't cheer, men; those poor devils are dying."

A bold captain who ran a happy ship, Jack Philip was already something of a friendly hero to his men. But this one sentence made him a hero of the Spanish-American War to millions of Americans.

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## Deaths

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

The Rev. Dr. Lawrence T. Cole, former rector of Trinity School, New York City, died December 19th at St. Barnabas hospital, New York, at the age of 86.

A native of Ann Arbor, Mich., Dr. Cole attended the University of Michigan and Columbia University. Ordained priest in 1896, he was warden of Bard College (formerly St. Stephen's) at Annandale-on-Hudson, N. Y. from 1899 to 1903. He was rector of Trinity School for 34 years, from 1903 to 1937.

The Rev. Earl G. Guthrie, retired priest of the diocese of Ohio, died December 22d.

Mr. Guthrie's entire ministry was spent in Ohio. He was ordained priest in 1927. He served Holy Trinity Church, Bellefontaine, Ohio, from 1926 to 1930. Later he was assistant at Trinity Church, Toledo, rector of St. Matthew's, Toledo, and assistant at Trinity Cathedral, Cleveland. From 1945 until his retirement in 1951 he was in charge of Trinity Church, New Philadelphia, Ohio.

James Henry Bawden Dingle, sexton of St. John's, Dover, N. J., died at his home in Rockaway, N. J., on December 12, 1955, at the age of 84.

For 15 years he had been sexton of Trinity, Bayonne, N. J., and since his removal to Wharton, N. J., eight years ago, had held the same office in the Dover Parish. What distinguished Mr. Dingle was that in addition to his sexton's duties, which he discharged with dignity, he served as sacristan, acolyte, lay reader, substitute organist, and Church school teacher in both parishes. He was born in Cornwall, England, and came to this country 46 years ago.

He is survived by two daughters, Mrs. John Barron and Mrs. Maurice Lindquist, both of Rockaway; five grandchildren, and eight great-grandchildren.

Mary Greer McLane, widow of Thomas S. McLane, died December 26th in New York City, at the age of 78.

Mrs. McLane was a daughter of the Rt. Rev. David H. Greer, who was Bishop of New York from 1908 to 1919. She was married in 1903, and has been widowed since 1947. Surviving are a son, W. Lawrence McLane of New Canaan, Conn.; a daughter, Mrs. C. Peabody Mohun of New York City, and five grandchildren.

Francis Rogers Pyne, warden of St. John's Church, Elizabeth, N. J., died December 28th in Elizabeth. He was 72 years old.

Mr. Pyne's father was the Rev. Charles Marsh Pyne, who was at one time assistant rector of St. John's Church, Washington, D. C. His grandfather was once rector of St. John's, Elizabeth. Mr. Pyne, who retired in 1945 as superintendent of the Anaconda Copper Co., Perth Amboy, N. J., has served as treasurer, vestryman, or warden of St. John's for 40 years.

### Church of England

The Rev. Canon Thomas P. Stevens, vicar of St. Paul's Church, Wimbledon, London, died in London on December 27th. He was 72.

Canon Stevens was known as the vicar who disliked pulpits, preferring to preach from the body of the church. He recently criticized the bishops of the Church of England for "dreariness and intellectual apathy." He also objected to the "monstrosity" of women choristers wearing masculine choir dress.

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# WORK CAMPS

Continued from page 5

Victoria Thompson, of New York City, worked for a month in a camp in Maubeuge, France, near the Belgian border. This camp was sponsored by the Belgian Protestant Church, with the American campers chosen by the World Council.

She writes:

"There were about 35 campers; 14 Americans, four Dutch, eight Belgians, and one or two from Germany, Sweden, England, and Morocco. We lived in the community center in a poor district of the town, of mainly miners and factory workers. There was a great deal of community participation in the project and general interest toward the camp, as it was the first work camp in that area. Our leader was the local pastor, Philippe Vernier, who was an inspiration to know. . . . Our main project was renovating the community center, but we also strengthened and built walls near the church, laid a pipe line and widened a road near a 'wagon-city' (a group of train cars converted into homes), built a stairway for a three-story house, and cleaned out a house and several stables for homeless families to move into.

"Part of our purpose in being there consisted of being a witness to the community of a living Christian Church. Therefore it was necessary to work eight hours a day just to show we were in earnest, so there was little time for discussions and study. We did have Bible studies once a week and we visited several factories in the neighborhood.

"I enjoyed the ecumenical aspect of the camp tremendously; it was not only interesting to meet Europeans of other faiths, but I also feel that I now know the outlook of other Americans much better. On our boat trips we had from 15 to 25 ecumenical work campers, and Bible studies and discussions with them were most stimulating.

"I feel that there should be many more Episcopalians in ecumenical camps, as it is an experience which gives a deeper meaning and belief to one's faith."

Janet Pearson, of Baraboo, Wis., had a quite different experience. She remained in the United States, working on the conference grounds of the Fellowship of Southern Churchmen at Swannanoa, N. C. She also found that the camp broadened her outlook, although it was less international:

"We (the girls) peeled, lathed, chinked, and stained the assembly hall, while the boys built a kitchen onto the new dining room and put in a reservoir. Then we all started work on constructing 9' by 12' family cabins.

Continued on next page

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"Although we had only two foreign campers, some of the others had been abroad. Because the members of the group were of different ages, denominations, and backgrounds, I learned a great deal about problems I had never known existed. The prime example of my ignorance was the whole problem of segregation and integration. Never having been in the South, I was unaware of the magnitude of this situation.

"Our Bible discussions were based on the study of various chapters of the Gospel according to St. Luke, which was sent to all the work camps by the World Council of Churches. Because most of the campers had quite a bit of theological training, the discussions were very inspiring and sometimes a bit above my head. I much prefer this, though, than being talked down to. It gives you something to think about.

"We worshipped at the Buck Eye Baptist Church the first two Sundays we spent at camp. The pastor asked us to conduct one of their Sunday night services which consisted of one hour of study and another of worship. Later, one of the mountain families invited us all out for homemade ice cream.

"I would highly recommend a work camp to every young person. If the members of the Church could be persuaded to sponsor a young person from their parish, they would be doing more for that person than they could ever dream possible."

One of the oldest of the work camps,

Agape, in Italy not far from Turin, was where Celia Buchan of Houston, Tex., spent the summer. She writes:

"The major work at Agape is finished. The big main hall, used for meetings, two dormitories for campers, a chalet for work campers and one for members of the Agape 'Community' have been completed, as well as the road and a volleyball court. We worked on landscaping one side (in ground that is almost solid rock), enlarging the kitchen, and building a wall alongside the road to prevent small landslides obstructing passage. Some of the girls worked in the kitchen; some cleaned the rooms and helped inside; but some of us worked with pick and shovel. After lunch we were free until three, when the work campers had their study group. Problems that were discussed were concerned mainly with Italy — education, radio, movies, Protestantism and Catholicism, etc. I did regret that we didn't have some good discussions with the Europeans concerning their religion and their theological ideas. Such talks were greatly inhibited by the language barrier. It usually resulted in an all-American discussion, which was also fruitful but which we could have gotten at home.

"The camp is a community in itself with little contact with the nearby villages. The whole camp goes to the village church on Sunday, but this is their only official contact. Of course, it's grand that those people have watched the success of Pastor Vinay's project as their ridicule turned to awe and devotion and they saw



LANGUAGE BARRIERS were cleared away along with boulders, as in this work camp in Riziani, Greece.



a tangible demonstration of God's love."

A difficult, but particularly rewarding experience was had by Carolyn Fonda, of Schenectady, N. Y., who worked in a German community which housed "a part of Germany's mentally ill, epileptics, T.B. patients, tramps, juvenile delinquents, and also some East German refugees." Says she:

"We girls lived in a house with middle aged epileptics. I admit that it took me awhile to get used to my strange community, but I learned a great deal from them. They had learned how to really love their fellow human-beings and they practiced it; they had learned to have patience and fortitude in all things, under almost impossible conditions. It was somewhat of a shock to us, with our various gifts and talents, to recognize how much we had to learn from these sick people.

"Most of us were students, including some students from East Germany who had taken French Leave to join us. One of our Dutch boys was studying to be an architect and he was very useful in laying out our work. All told, we had some very talented boys, particularly the German ones, but the latter didn't want to lead except in discussion.

"There were two work projects. One was to construct a road to join the refugees' home, built by themselves, with the

main road; and the other was to build a house for the epileptic youth.

"In the first project, we were working with trained workmen. Both we and the workmen profited from this association, and several times after work we had tea with them in their homes.

"Two afternoons a week, we had a Bible study group, which resumed for another two hours after supper. The first period was organized according to language groups; this did not mean, however, by nationalities, for Americans would join German-speaking groups and vice-versa. In the second period, all groups joined together, talking over the most important points made in each of the small groups.

"There were of course little problems that came up in our group. At the beginning a few of the German boys were pretty dictatorial. One of them did admit that this was just the German way and that any of us having a different opinion mustn't hesitate to mention it. We all talked the matter over. We had two people working each day in the kitchen; in the beginning it was only the girls doing this, but after our talk we convinced even the most reluctant German boys that they, too, must work in the kitchen. This was quite a feat!

"Week ends we went off on walking trips, attending service at some village church. But in afternoons and evenings, too, we had plenty of fun in walking, swimming, singing, games, and dances.

Once there was a hand-ball game of our boys against the East German boys. Another American girl and I made up some cheers in German to yell!

"That night, too, we had a big time, with tea and pop-corn. I had music for a Scottish folk dance. We taught it to the group and we also did the Virginia Reel. Then came more folk dances and the day ended with social dancing. Every night we sang, sometimes Bach chorales, sometimes folk songs in German, English, French, Dutch, Italian, Latvian, and even Russian.

"We were invited for tea, coffee, or a whole meal by members of the community within which we lived. These associations have continued, although now the postman has to act as the middle man.

"My impression now of the work camp and of its members is one of incredulosity. Although we had come from many diverse nationalities, we were all set to work hard, we all wanted our various group get-togethers and we all had the same kind of philosophies of life, although again we had been influenced by differences in environment and viewpoint.

"Taking your part in such a camp is actually a much easier job than staying at home and praying for others. At a work camp you came face to face with problems, but you are working on them—you make discoveries and you find new ways of tackling difficulties."

## CLASSIFIED advertising in The Living Church gets results.

### AGENTS WANTED

**RUN A SPARE-TIME** Greeting Card and Gift Shop at home. Show friends samples of our new 1956 All-Occasion Greeting Cards and Gifts. Take their orders and earn up to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 35, Ferndale, Michigan.

### CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robins, 1755 Broadway, New York City.

### LIBRARIES

**MARGARET PEABODY** Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

**CHURCH LINENS:** Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**CATHEDRAL STUDIO:** Silk masks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address 3720 Williams Lane, Chevy Chase 15, Md.

**ALTAR LINENS:** Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### MONEYMAKER

**LADIES SELL "Kopper Shield,"** Extra Special for Brass, Copper, Silver. So easy. Wipe on, wipe off, dry. Will not injure finest finishes. Only \$1.50 pint. Generous Commissions. Unek Products Company, Oconomowoc, Wis.

### POSITIONS OFFERED

**HOUSEMOTHERS** who can love all children wanted for small institution. Attractive living quarters, modern personnel practices being developed by progressive Board. Salary open, all benefits. Staff Development and In-service Training arranged to enable housemother to become part of social service team to promote fullest possible substitute parental care. Write Ruby A. Dennis, Executive Director, St. Mary's Episcopal Home for Children, 420 Fruit Hill Avenue, North Providence 11, Rhode Island, stating training, experience, and special interests.

**COMPANION WANTED** for two ladies in comfortable home, with servants, near town. Good Churchwoman who can drive car and play bridge desired. P.O. Box 47, Annapolis, Md.

**PRIEST, ASSISTANT,** needed for Field Work connected with mission to Indians. Hard work, varied assignments, long hours, low salary. Present priest has had three chapels, hospital, classes in five locations. Parish consists of two counties. Impossible to minister to all areas, but in past 12 months there have been more than 60 baptisms in field alone. Single man; cooperative living arrangements. Reply Administrator, Box 547, Farmington, New Mexico.

### POSITIONS WANTED

**ORGANIST and CHOIRMASTER,** 34, R.S.C.M. experienced Liturgical Services. References. Desires full time position with teaching privileges. Available January 30, 1956. Reply Box C-275, The Living Church, Milwaukee 2, Wis.

### RETREATS

**LIFE ABUNDANT MOVEMENT** — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

### CLASSIFIED ADVERTISING RATES

- (A) 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$1.50.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

**THE LIVING CHURCH**  
407 East Michigan Street, Milwaukee 2, Wis.

**THE LIVING CHURCH** reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

**THE LIVING CHURCH**



**Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH — he'll appreciate it.**

**LOS ANGELES, CALIF.**

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;  
C Sat 4:30 & 7:30

**SAN FRANCISCO, CALIF.**

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

**WASHINGTON, D. C.**

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean  
Sun HC 8, 9:30; MP, Ser 11 (I S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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

**COCONUT GROVE, FLA.**

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

**FORT LAUDERDALE, FLA.**

**ALL SAINTS'** 335 Tarpon Drive  
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

**ORLANDO, FLA.**

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

**CHICAGO, ILL.**

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Barrow, Canon Precentor  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

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

**EVANSTON, ILL.**

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

**BALTIMORE, MD.**

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

**BOSTON, MASS.**

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

**DETROIT, MICH.**

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

**ST. JOSEPH, MO.**

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

**ST. LOUIS, MO.**

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

**OMAHA, NEBRASKA**

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

**BUFFALO, N. Y.**

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

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

**COOPERSTOWN, N. Y.**

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

**NEW YORK, N. Y.**

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, Ser & HC 11; Ev & Ser 4;  
Wkdays: MP 8:30; HC 7:30 (& 10 Wed); Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

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

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

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

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

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



**NEW YORK, N. Y. (Cont'd)**  
**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,  
& by appt

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

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

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;  
C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;  
Daily 8, 5:30; Thurs & HD 10

**PHILADELPHIA, PA.**

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

**LONDON, ENGLAND**

**ANNUNCIATION** Bryanston St., Marble Arch, W. 1  
Sun Mass 8 (Daily as anno, HD High 12:15),  
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as anno)  
C Fri 12, & 7

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