

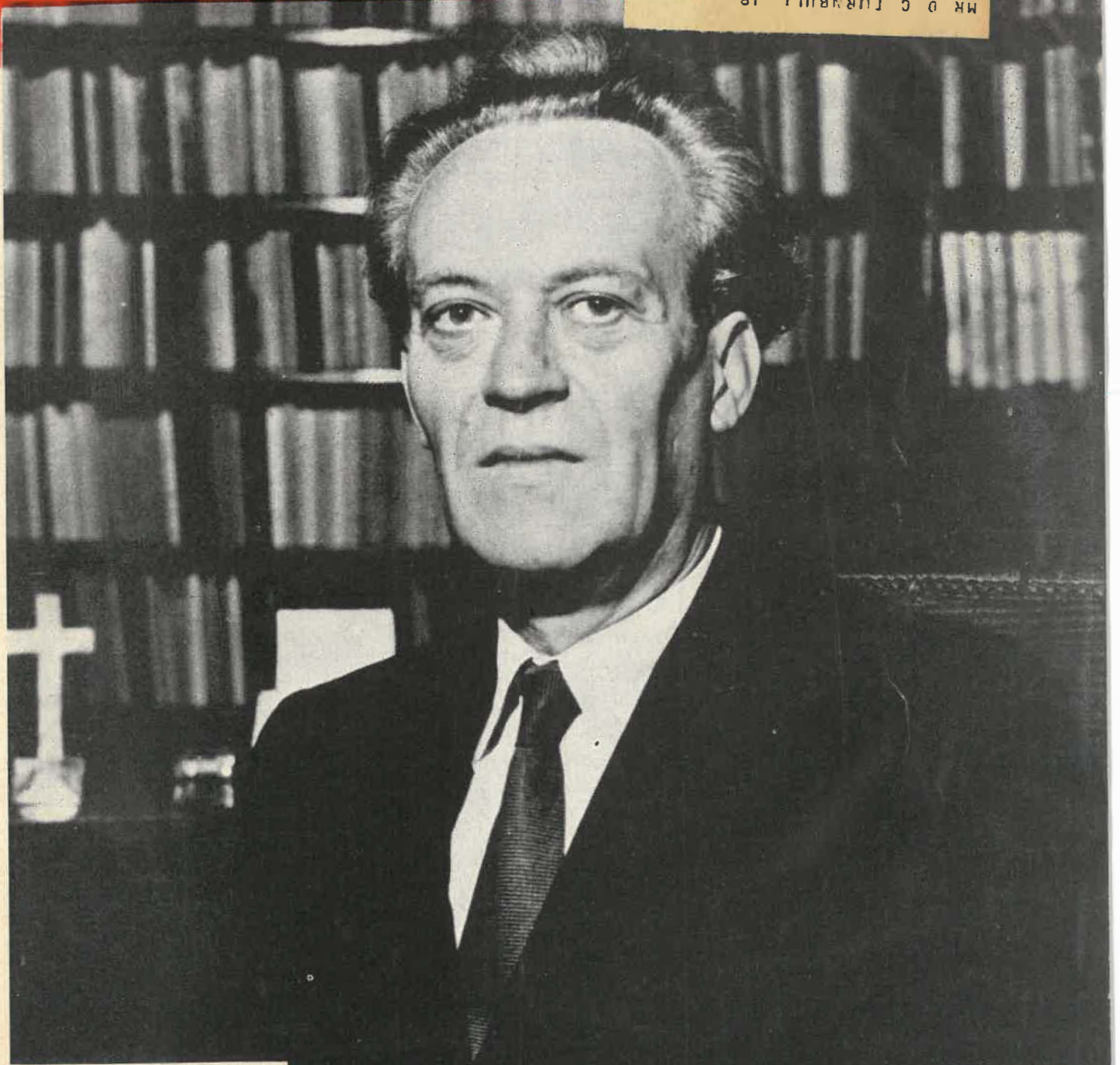
# the Living CHURCH

November 18, 1956

Thanksgiving — A Way  
of Living. Page 4

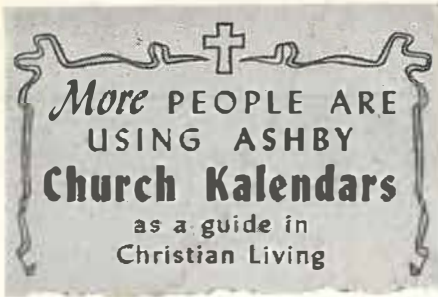
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Bishop Ordass — A key  
figure in Lutheran Church  
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Volume 133      Established 1878      Number 21

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

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## Things To Come

- November**
- 18. Twenty-fifth Sunday after Trinity
  - 22. Thanksgiving Day
  - 25. Sunday before Advent
  - 28. Annual Assembly, Division of Foreign Missions, NCC, Buck Hill Falls, Pa., to 30th.
  - 30. St. Andrew
- December**
- 2. First Sunday in Advent
  - 4. General Board Meeting, NCC, Los Angeles Calif., to 6th.
  - 9. Second Sunday in Advent
  - 10. Joint Assembly, Division of Christian Life and Work, Division of Home Missions, NCC, Indianapolis, Ind., to 12th.
  - 11. National Council Meeting, Seabury House, Greenwich, Conn., to 13th.
  - 16. Third Sunday in Advent
  - 19. Ember Day
  - 21. St. Thomas Ember Day
  - 22. Ember Day

**NEWS.** Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

**DEADLINE** for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

**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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

# BOOKS

## A Mature Wisdom

**CHRIST AND THE MODERN OPPORTUNITY.** By Charles E. Raven. Seabury Press. 88 pp. \$2.25.

This small book contains the transcript of addresses given by Canon Raven at McGill University, Montreal, in January, 1955. These talks constituted a "Christian Mission" to the students of the University.

There is a mature, fatherly wisdom in the background of Canon Raven's addresses, and it must have been this that impressed the inquiring young students who heard him. Actually, there is an old-fashioned quality about his style (long, involved sentences with many ideas intermingled between periods). And the thought-content also is the outgrowth of his particular historical situation, a considerable attention to questions of relationship between science and religion, for example. He spends quite a few paragraphs on problems related to immortality, in a framework which might not be thought of as exactly the kind of question students of today would put.

Yet despite these aspects of the addresses, which in general would seem to have been as relevant 25 years ago, as, says, now, there are some tremendously thought-provoking ideas. His talks are informed with a strong passion for social righteousness and justice — problems, as he calls them, of race and color, class, and the social order, as well as sex. These moral issues are sometimes neglected in the current exciting concern with more pressing theological questions. In this connection, he seems to feel that "a real co-existence" of Russia and the Western Christian tradition could be worked out (p. 51), although he does not indicate how.

Since these addresses evidently were taken verbatim from tape, the style is rather uneven. There are a few unfortunate typographical errors, as at the bottom of p. 33. But here and there one comes across some exceedingly well-stated sentences. And the personal autobiographical references show the living experience behind the genuinely held convictions of this man who admittedly was born a Victorian, but who has sought across the long years to keep in touch with the actualities of modern life, as he has construed them.

KENDIG BRUBAKER CULLY

## Books Received

**THE INDIAN CHRISTIANS OF ST. THOMAS.** By L. W. Brown. Cambridge. Pp. xii, 315. \$7.50.

THE BIBLE AS HISTORY. By Werner Keller. Morrow. Pp. xxvi, 452. \$5.95.

THE THEOLOGY OF CALVIN. By Wilhelm Niesel. Translated by Harold Knight. Westminster Press. Pp. 254. \$4.

THE MIDDLE EAST. Its Religion and Culture. By Edward J. Jurji. Westminster Press. Pp. 159. \$3.

THE GREAT PRAYER. Concerning the Canon of the Mass. By Hugh Ross Williamson. Macmillan. Pp. xi, 164. \$3.25.

THE PRACTICE OF UNIONISM. By Jack Barbash. Harpers. Pp. xii, 465. \$5. [A useful reference book on labor unions.]

THE COMING OF THE KING. The Story of the Nativity. By Norman Vincent Peale. Illustrated by William Moyers. Prentice-Hall. Pp. 30. \$2.

MISSION ON THE NILE. By James Dempsey. Philosophical Library. Pp. 247. \$6.

THERE IS A PLACE FOR GOD IN BUSINESS. By George Murran. Pageant Press. Pp. 176. \$3.

JOY IN BELIEVING. From the spoken and written words and the prayers of Henry Sloane Coffin. Edited by Walter Russell Bowie. Scribners. Pp. viii, 248. \$2.95.

LITTLEST ONES. Edited and illustrated by Pelagie Doane. Oxford University Press, Pp. 32. \$1.75.

HERITAGE OF THE DESERT. The Arabs and the Middle East. By Harry B. Ellis. Ronald Press. Pp. vii, 311. \$5.

CINNABAR. The One O'Clock Fox. By Marguerite Henry. Illustrated by Wesley Dennis. Rand McNally. Pp. 154. \$2.95.

SON OF THE LAMP MAKER. The Story of a Boy Who Knew Jesus. By Sterling North. Illustrated by Manning deV. Lee. Rand McNally. Pp. 62. \$2.

THIS WONDROUS WAY OF LIFE. By Brother Mandus. L. N. Fowler & Co., Ltd., London. Pp. 128. About \$2.40 [Concerned with evangelistic faith healing.]

THREE YOUNG KINGS. By George Sumner Albee. Pictures by Ezra Jack Keats. Franklin Watts. Pp. 60. \$2.75.

THE BIOLOGICAL BASIS OF HUMAN FREEDOM. By Theodosius Dobzhansky. Columbia University Press. Pp. vi, 139. \$2.95.

VICTIM AND VICTOR. By John Rathbone Oliver. Macmillan. Pp. x, 435, \$4.50. [Reprint of one of novels of a well-known priest-psychiatrist who died some years ago.]

THE CHRISTIAN SCHOLAR IN THE AGE OF THE REFORMATION. By E. Harris Harbison. Scribners. Pp. ix, 177. \$3.

THE CHURCH FOR THE NEW AGE. A Dissertation on Church Unity. By the Rev. Christopher Glover. Exposition Press. Pp. xiv, 205. \$4.

SPECULATION IN PRE-CHRISTIAN PHILOSOPHY. By Richard Kroner. The Westminster Press. Pp. 251. \$5.75.

AN APPROACH TO CHRISTIAN EDUCATION. A Symposium. Edited by Rupert E. Davies. Philosophical Library. Pp. vii, 159. \$4.75.

A TEACHER IS A PERSON. By Charles H. Wilson. Henry Holt. Pp. 285. \$3.75.

THE LAST CRUSADER. By Louis de Wohl. J. B. Lippincott. Pp. 448. \$3.95.

I FOUND MY WAY. An Autobiography of Margery Wilson. J. B. Lippincott. Pp. 296. \$4.95.

MORE PUBLICITY FOR YOUR CHURCH. By Jim Newton. Fort Hamilton Press, Hamilton, Ohio. Pp. 40. \$1, Paper.

PHILOSOPHICAL THEOLOGY. Vol. I. The Soul and Its Faculties. Pp. xvi, 422. \$8.50. Vol II. The World, the Soul, and God. Pp. xiv, 276. \$5.50. Both by F. R. Tennant. Cambridge University Press. [Reprint of an earlier work.]

A REPORTER FINDS GOD. Through Spiritual Healing. By Emily Gardiner Neal. Morehouse-Corbush Co. Pp. 192. \$3.50.

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# Thanksgiving Then and Now\*

RNS

By the Rev. Geddes MacGregor

*Rufus Jones Professor of Philosophy and Religion  
Bryn Mawr College*

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

—*St. Paul's letter to the Philippians, 4:6.*

**A**t Buckingham Palace, when a ball is given for members of the staff, it is, according to custom, always the most junior footman who has the privilege of dancing with the Queen. When the rector of this parish invited me, knowing that I was not even an American citizen, to lead your meditations this morning on so peculiarly

American a festival as Thanksgiving, I felt a little like that junior footman . . . not only deeply touched, and conscious of the special nature of the privilege, but also a little nervous in case I might, so to speak, dance on the Queen's toes.

For I am really a very junior footman indeed. Some Americans are descended from families that came across on the *Mayflower* and set aside the first Day of Thanksgiving; others, more numerous, came with a later sailing. My own boat arrived in New York only five years ago, and I am still an alien, which by reason of your

American hospitality does not inflict any great hardship upon me, except that every time my family leaves these pleasant shores I have to pay about \$80 to enable us to return. It is cheap at the price . . . though to a Scotsman, they say, any expenditure of money is apt to seem an almost unendurable hardship.

Having told you some of my perhaps less obvious disqualifications for what I am about to do, let me say instead something on behalf of myself. Though I felt at first like the

\*A sermon preached at the community Thanksgiving Day service at the Church of the Redeemer, Bryn Mawr, 1954.



junior footman at the Palace, I began after a while to think of myself rather as in the company of St. Paul . . . to feel what he felt when he preached alongside of those who had actually companied with Jesus in the flesh. It was a common reproach against Paul that he had not been a disciple of Jesus, as had been Peter and John. Paul was, on the contrary, a new-comer. And yet he felt — and I think we must agree with him — this did not prevent him from having as much insight into the Mind of Christ as had the chosen twelve. In many ways more. In many ways he was at an advantage. For he could see something that perhaps the first disciples could not so readily see, because they were too close. If we are to see a picture it is often well to stand away from the picture. If you want to see God in Thanksgiving (and I hope we do) it is perhaps something of an advantage to be able to look at it without the memory of a lifelong succession of turkeys trailing behind you in a sea of cranberry sauce.

I should like to call to your remembrance the circumstances of the first Day of Thanksgiving, as they are recorded in the journal of William Bradford, Governor of Plymouth Plantation. This 300-year-old journal is the source on which most of the available knowledge about an important part of early American history depends. Governor Bradford was a conscientious chronicler of events as he saw them, and it is to me a very striking fact that his allusion to the circumstances in which the first Day of Thanksgiving was arranged, is contained within a single paragraph. But not only is the reference a brief and casual one: it looks as though the Governor regarded the episode of very little significance indeed in the arduous life of the hard-working builders of the New World, for he entered the whole account of it under the wrong year, and then just drew his pen through the passage and wrote: "This is to be here rased out and is to be placed on page 103, where it is inserted." Thanksgiving was so much a part of the life of the people about whom he was writing that such a mistake was of no great importance. A Pilgrim, when he gives thanks, makes no more fuss about it than you or I make about the fact that we didn't miss the train. It is, in other words, nothing to write home about.

But there is something even more striking about the record. . . . Let me

read you the passage. . . . The Governor tells how the Pilgrims, putting a mighty effort into the land, hoped at first for a good harvest to reward their industry, and of how their hopes changed to dread of coming starvation when there was, as he says:

"a great drought which continued from the 3. weeke in May, till about the middle of July, without any raine, and with great heat (for the most parte), insomuch as the corne begane to wither away, though it was set with fishe, the moysture wherof helped it much. Yet at length it begane to languish sore, and some of the drier grounds were parched like withered hay, part wherof was never recovered. Upon which they sett a parte a solemne day of humilliation, to seek the Lord by humble

Him." There is no conceivable way in which we can learn to put meaning into Thanksgiving if we think only in terms of giving thanks. For if we think only of thanks we shall have nothing to be thankful for.

I am sure you would like to feel that this Thanksgiving is really for us something like what it was for the Pilgrim Fathers . . . to feel that in some way we are entering into the spirit of their feelings as they gathered together on the day they "sett aparte" for thanking God for the answer to their prayers. And I am sure you must feel, unless you are a pure ostrich, that to suppose our Thanksgiving bears any resemblance to that

*It was out of the anguish of their hearts that the Pilgrims gave thanks to God; and we shall not meaningfully thank God unless we have first, out of the anguish of our hearts, "let our requests be made known unto Him."*

and fervent prayer, in this great distresse. And he was pleased to give them a gracious and speedy answer, both to thier owne and the Indeans admiration, that lived amongst them. For all the morning, and greatest part of the day, it was clear weather and very hotte, and not a cloud or any signe of raine to be seen, yet toward evening it begane to overcast, and shortly after to raine, with shuch sweete and gentle showers, as gave them cause of rejoyceing, and blessing God. It came, without either wind or thunder, or any violence, and by degreese in that abundance, as that the earth was thorowly wete and soked therwith. Which did so apparently revive and quicken the decayed corne and other fruits, as was wonderfull to see, and made the Indeans astonished to behold; and afterwards the Lord sent them shuch seasonable showers, with enterchange of faire warme weather, as, through his blessing, caused a fruitfull and liberall harvest, to thier no small comfort and rejoycing. For which mercie (in time conveniente) they also sett aparte a day of thanksgiveing."

Also! The Day of Thanksgiving was correlative to the Day of Humiliation, and would have had no meaning for the Pilgrims apart from this. We shall not meaningfully thank God unless we have first, out of the anguish of our hearts and minds, "let our requests be made known unto

of the Pilgrim Fathers is pure nonsense.

Because we do have this sense of uneasiness and emptiness about Thanksgiving, it is very easy to slip into the error of imagining that it is because we have become too materialistic that our Thanksgiving lacks the vitality and vigor and robust prayerfulness that that of the Pilgrim Fathers so abundantly displayed. We know, indeed, that when all is said and done, no harvest can possibly matter as much to us as it did to the Pilgrims, since we eat most of our food out of cans anyway, so that we could probably live for a whole winter even if every field in the entire continent had been destroyed in the course of the preceding summer. And so we try to pretend that instead of giving thanks for such mundane things as crops, or even cans, we should do better if we gave thanks instead for some frightfully "spiritual" things, such as courage, or patience, or some other high-sounding idea-in-the-abstract. Or else, if we dare to get just a little concrete, perhaps we might think it would be permissible to thank God for something "non-spiritual" so long as it had something to do with "holy" things . . . say, a prayer-cushion (if we are



Anglicans), or, say, a pew-cushion (if we are Presbyterians) . . . "Orthodox Pretend-Christianity," you know!

Does all this "spirituality" bring us any nearer the spirit of the Pilgrim Fathers? Did they thank God for pew-cushions, or fine uplifting sermons, or Handel, or even the beauty of picture-post-card nature? No — they thanked Him for plain wet rain; they thanked Him for dung; they thanked Him that they had plenty of fish stinking in the fields to keep the crops from withering in the drought, and they didn't complain because the fish was unchlorophyllated.

They thanked God, too, I am sure, for much else — much that might make a good deal of your hair stand on end if it were as much as men-



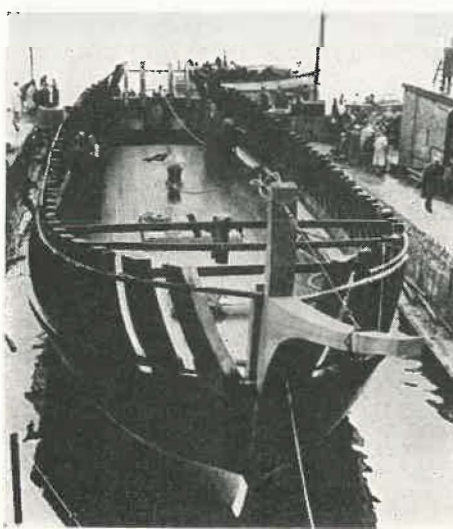
tioned within ten yards of a Bible. And yet you know as well as I do that their Thanksgiving is likely to have been more pleasing to God than ours would be even if we gave up the turkey and the squash and took to eating Bibles and prayer-books instead. Why?

Because they had been on the brink of disaster and had cried, like the psalmist, out of the depths. The joy of any thanksgiving can be only as high as the distress was deep, for deliverance from which the thanks are given. Only when you are desperate for God can you hope to find Him, and having found Him you will then give thanks from the bottom of your heart and think it so natural a thing to do that you may even write it on the wrong page in your diary, so that you have to make a cross-reference to correct the error.

Do you remember how it was that Christ, "in the same night that he was betrayed" (and well He knew it was that night, as He looked into the loveless eyes of Judas) — in the same night that He was betrayed, took bread — common bread (not angel cake!) — and *when he had given thanks he brake it?* He took the cup also — the cup that was given as the blood that was to pour on the morrow from His beaten and crucified Body — and He gave thanks. *Eucharistia* is the biblical word — from which we get the word "Eucharist," which is Greek for "Thanksgiving." This is the Thanksgiving that has remained for all time, for all Christians, the

Thanksgiving *par excellence*, because it was and is and ever shall be the central act of Christian worship. For Christ's own Eucharist that night was the most real of all thanksgivings, since His sufferings were the most real of all sufferings, and His love the most real love in heaven and on earth. Love that stooped in love to save man from sin . . . and death . . . and the sanctimonious humbug of those who are too "spiritual" to know the meaning of the Cross — the Cross that was planted deep in the muddy, wormy earth, in which the Blood of God mingled with the spit of man . . . all amid a swarming humanity that couldn't see the shadow of the Cross upon them because it was too close, and their eyes too fixed on their pretend-heaven.

For what shall a Christian give thanks? Let a Jew give the answer — the psalmist who sang: "In my distress I cried unto the Lord, and he heard me." The Jews did not, as a people, recognize God when He encamped among them; but some did — the first Christians were all Jews. *Do Christians today do better than did the Jews?* Or do they, in the words of the writer of the letter to the Hebrews, "crucify to themselves the Son of God afresh, and put him to an open shame?" Do they fail to see Christ *in the market-place* both crucified and arisen in Easter glory? What if Christ should find a home today in the hearts of the churchless . . . in the streets and bars of downtown Philadelphia . . . because there is no room for Him in congregational life where God is inspected through stained-glass?



RNS  
A REPLICA of Pilgrim ship "Mayflower" costing \$2E0,000, raised by people of Britain as goodwill gesture to U.S., will sail next April to retrace 1620 voyage to Provincetown and Plymouth, Mass.

Thanksgiving is only the accompaniment: the melody is the terrible experience of God's love springing at the human heart when the human heart is tried by the sorest distresses of life. Distresses out of which the voice of a man is lifted up to God, and in an agony of prayer and supplication lets its requests be made known

*We were meant to use things and to love people. In our time our tendency has been rather to love things and use people.*

Rev. John M. Krumm

unto Him. Only when we know that we are friendless and fatherless can we know the meaning of God's fatherhood and God's love. Only when we can find no refuge on earth does religion even begin:

"We have no refuge, none on earth to aid us

Save Thou, O Father, who Thine own hast made us;

But Thy dear Presence will not leave them lonely

Who seek Thee only."

But if we are only playing at religion, we shall be more lonely than we can know, and our Thanksgiving will be as empty as our hearts . . . as hollow as the big trumpet of our prayers.

It is the quality of our Thanksgiving that counts. Robert Walpole once said that the gratitude of some men is but a lively sense of getting future favors. Such gratitude does not spring from love; yet it is the only kind you can *possibly* have to give unless you have first spoken out of the anguish of need. The beauty of spontaneous gratitude, however, has always been recognized by great-hearted men in every age. Among honorable men in the pagan world it was accounted one of the highest virtues. "Nothing," said Seneca, "is more honorable than a grateful heart." But in authentic Christian experience we learn more than anywhere else how much we have to be grateful for. A service of Thanksgiving, then, is the *thermometer of our Christian love*. If it registers freezing we shall not change it by shaking it. It is a well-calibrated thermometer. We shall change it only by a change in the temperature of our lives.

As we gather round the Thanksgiving table today, we shall be with our families and with our friends, deeply conscious of the bond of family life. Whittier depicts the scene of a

*Continued on page 23*



Just what do the words "world without end" mean?

# A Signal—And More

By the Rev. Francis C. Lightbourn

Assistant Editor of "The Living Church"

A phrase that keeps bobbing up in the Book of Common Prayer consists of three words — "world without end."

These three words occur at the end of the Gloria Patri — the "Glory be to the Father," etc. — which is said after the Psalms and certain of the Canticles, and also at the end of certain prayers and collects. "World without end" concludes those collects which have the full ending — "through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end" *Amen*. Among the other prayers which they conclude is the Great Prayer, the Prayer of Consecration in the service of the Holy Communion. This has a grand and dignified ending all its own:

" . . . through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen*."

Whenever "world without end" concludes a prayer it is to be followed at once by *Amen*. And the *Amen* is to be said by the people. Indeed, when the officiating minister says "world

without end," this is a signal to the people to snap back with a loud and hearty *Amen*.\* And if you happen to be the only one in the congregation, it is your cue to say *Amen* just as distinctly and clearly as the minister has said "world without end."

But the words "world without end" are more than a signal, more than just a spur to the people to come in with their part. They are words of very real and profound meaning.

The "world" in "world without end" is not this present world, but the world to come. The present world will pass away, and both scripture and science bear witness to its transitory character. But "world" in "world without end" is the eternal world — the world invisible, where God reigns with His saints and angels, where Christ is seated on the right hand of the Father, where we hope one day to reign with God in glory.

Indeed, the word "world" itself appears originally to have had a temporal rather than a

spatial connotation. Of Anglo-Saxon origin, it meant at first "man-age" or "generation," or more simply "age." Its reference to the physical globe on which we live seems to be a later development.

So, when we say "Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end," we mean "May Father, Son, and Holy Ghost be glorified, as in the beginning so now and continuing into that world (or age) which is without end." And, when we say "through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end," we are affirming that Father, Son, and Holy Ghost reign, in the world (or age) that is without end, as one God.

"World without end" reminds us that there is a world which is endless. And when we hear the words they remind us not only to say *Amen*, but to think of that endless world — the world where Christ reigns with the redeemed, the world of which we have a foretaste in our present worship, the world which we hope to enjoy to the full hereafter.

\**Amen*, a Hebrew word of uncertain origin, is variously translated "so be it," "so it is," and "verily." In any case its liturgical use at the close of a prayer has the force of an affirmation: by saying *Amen* the worshipping group makes the prayer its own.



*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.*

## Start with Life

On All Saints' Day, at the church I now serve, we held an all-day program [using the released time for holy days allowed by New York] for our entire school. For the discussion period, we arranged typical stories of saints — St. Alban, St. Martin, and St. Nicholas — for the younger children. But for the older ones (in grades six to eight) we tried an interesting experiment. Instead of an anecdote about a character of long ago, a story was written by a member of our staff giving a real situation in our Manhattan life. A family was described living in the crowded conditions of an apartment. This story was left unfinished, and the pupils discussed what the characters might have said and done. Great interest was shown, and prolonged discussion resulted in the six groups using it. Clearly the secret was that we had put a finger on a sore spot in their own lives, and caused them to face it with what Christian helps they could marshal. We wanted to teach that sainthood is always won under present pressures and opportunities.

The above illustrates what the new way of teaching is proving abundantly — that when we start with life, we get immediate and vigorous response. Further, that when a truly real problem is shared by a group, solutions are sought and Christian answers eventually are found.

### As the Master Taught

This is no pedagogic fad, but a rediscovery that comes closer to the ways of our Lord than most people realize. He did not start with scripture [the O. T., which He knew]. He started with the experience of living people — the people all around Him. From these familiar experiences He turned to the Scripture for illumination: first the experience, then the Scripture. (One exception to this might seem to be in Nazareth, where He read the passage from Isaiah, but this is no exception, because His presence there was the situation, which He explicitly claimed in the words, "This day is this scripture fulfilled in your ears." He had probably selected the passage Himself.)

In the Gospels we see Jesus speaking to real people, noting their simple, natural outdoor life, and the commonplace activities of their day. He moved among people, concerned with their interests and problems, commenting on them with insight and sympathy. He gave meaning to what people were doing. If He told a story, it was because it fitted the situation

He was describing, not merely to entertain. The trouble with many of our teachers is that they know very little of the real lives their children are living.

Yet we may still start with an ideal which we would like to lodge. This start is done, so to speak, behind the scenes, and is not evident in the teaching procedure. If you wish to impress, say, the deep satisfaction that follows sacrifice, you do not start with a preaching, nor even with the Bible words, "It is more blessed to give than to receive." This is your secret which you are to hold back until the learners are really seeking it. Rather, you start with some reference to life, the real life of your children, and present to their imagination a story that is at first interesting (because recognized and familiar in its setting and problems), and then stimulating to their imagination and feelings.

### Whittle your Own

This is the art of the designed anecdote, or open-end story, just now rising on our educational horizon, and already seeming to be fraught with rich possibilities. You can do it. True, a well designed story already written and tried out by an expert teacher is a great help, and can be used by the unskilled teacher, provided he understands the method. But at the present moment not many of these have appeared in print. Perhaps a collection of useful stories, both fictional and real, will soon be published by some ingenious teacher. In the meanwhile, most of us will have to invent stories or find our own.

Just for the practice, readers might outline the plots of stories designed to start vital discussion leading toward the ideal or virtue given. Try some of these: courtesy, forgiveness, family discipline problem, destruction of property, sportsmanship (honest effort); good loser, show-off versus secret worth or accomplishment, courage, choice, craftsmanship (accuracy, sincerity), or loneliness (friendliness).

Or, decide what is the real goal of your next Sunday's lesson, and cast it into the form of a story from life. After you have done it a few times you will get the feel of it, and you are not apt to go back to the old ways of expounding ancient wisdom.

We used to tell teachers, "Work for response!" But we were clumsy in our devices to this end. The story from life seems to be a solution.

## Church Membership

In your September 23d issue you list the Episcopal Church as the seventh largest Church in the United States, when the figures indicate that it should be the fifth. Would you please tell me whether this is an error, or whether there is a reason for this apparent misplacement.

Recently I saw another statistical report listing Episcopal Church membership at over three million. Are you aware of the basis for such a figure?

(Rev.) JAMES M. BARNETT  
Vicar, St. Paul's Church

Lamar, Colo.

► Our correspondent is correct if the Jewish congregations are not counted. If they are counted, the Episcopal Church is the sixth, not the seventh, largest religious body in the United States. The figure just over three million includes U.S. possessions and foreign missions, which are not included in the membership statistics in the *Yearbook of American Churches*.

—EDITOR

## A Superficial Thing

In the September 16th issue you made what is to me a surprising statement, in that you said, "In relationships between person and person, a contract is actually a relatively superficial thing. The Old Covenant of Abraham and Isaac and Jacob had to be replaced by a New Covenant based on the Law of Love."

I wish you would show just where in the Bible you find the authority for such a statement. In Genesis 17:7 God made a promise to Abraham: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." In chapter 26:3-4 He reaffirms the Covenant, saying to Isaac: "I will perform the oath which I swore unto Abraham thy father." And in Romans 15:8 St. Paul writes, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Please note that this Covenant was strictly unilateral and unconditional.

Now I hold that either this is a Covenant which is something more than the Kaiser's scrap of paper, and therefore just as truly in force today as when it was made, or else God is neither omniscient nor infallible, but a whimsical individual who having made a solemn promise without knowing the possible outcome and being disappointed with the result, proceeds to do something else. How in the name of all that is holy can one have faith in such a God?

But I cannot believe this to be the truth. I have always understood that the Covenant which was replaced by the New Covenant was that made with Israel through Moses which was a bilateral Covenant with "if"



and "but" clauses as given in the 28th and 29th chapters of Deuteronomy and depending on obedience for fulfillment. This was the Covenant referred to in Jeremiah 31:31-34 in which the promise of a New Covenant was made. Am I not right?

ELMER W. DEAN

Fredonia, N. Y.

► Abraham's relationship to God is shown by Genesis in two phases: the promise, accepted in faith (Genesis 12:1-4) and the Covenant, of which circumcision was a condition (Genesis 17 in full). St. Paul teaches that this Covenant (which gradually develops through the patriarchal period and finally issues in the Mosaic Law) was fulfilled completely and finally in the person of Jesus Christ (who has everlastingness to spare to fulfill an everlasting covenant), and that our relationship to God is rather that of "children of promise," who are to imitate Abraham's faith rather than his practice of circumcision (Romans 4:9-12).

The actual status of "Israel after the Flesh" (the Jews of today) with respect to the promises of the Old Covenant is one on which Christian thought has never been able to find a clear-cut answer. Most of the possibilities are set forth in Romans 11.

Our thought in the sentence quoted by Mr. Dean was that in Jacob one finds, even before the Mosaic period, a tendency to "work out a contract with God," as a substitute for the faith of which Abraham is the classic example.

— EDITOR

### A Way to Find "The Way"

Now that you have attended a Parish Life Conference perhaps there will be some discussion about the Conferences in *THE LIVING CHURCH*. Would it help to publish my reactions?

Having attended a Parish Life Conference I feel that much could be accomplished toward finding the Kingdom of God by urging other people to attend. This is a method that the Department of Christian Education suggests, to guide the people of the Episcopal Church into communicating God's love, one to another. This is not a panacea — no more than the individual reception of a sacrament is a panacea. This is one more facet of all the methods of finding "The Way." Much money has been spent and much time and effort has been expended in the secular world, to develop the scientific technique in use at the conferences.

How much of good would come to all of us if we would take advantage of this opportunity offered, by which it has been shown that members of the Episcopal Church may come to the Sacraments with a clearer vision of their spiritual mysteries.

It was my privilege to watch communicants of our Church experiencing the impact of the presence of God in the midst of a discussion. There is perfect reason for leaving the discussions open-ended; it is at this point that He enters. And I saw Him do so.

(Mrs.) AVIS M. CAMPBELL

Wilmette, Ill.

# sorts and conditions

I LIKE people better than principles. It was not always so. Once upon a time, I would have been well satisfied to have a great many people suffer and die for my principles. Little by little, however, my thinking has changed, and if any act of mine made someone suffer, I would like to be sure that some real person got some real advantage out of it.

THIS IS, of course, a morally dangerous point of view. There isn't a sin or crime in the book that would be excluded if the need of a particular human being in a particular human situation was made the paramount consideration. Murder, suicide, adultery, theft, blasphemy — any of these may be the kind thing, the humane thing, in a particular situation.

STILL, most of the large-scale cruelty and destruction that men engage in is justified by a holy dedication to principles, come what may. Much of the trouble between man and wife is based on "the principle of the thing." If the vestry falls out with the priest or the priest with the bishop, the clash is usually over some high matter of principle.

A "PERSONALIST" — one who believes that persons come first and abstractions come second — needs to include one certain person in his view of every situation. Perhaps I should say that he must include three persons — those three who are God, the Father, the Son, and the Holy Ghost. Though "the principle of the thing" may not impress him when he is tempted to lie or cheat or steal, he must still face the effect of such actions upon his relationships with the tri-personal God as well as upon his relationships with a human person who might be benefited at the moment by an act that is wrong in God's eyes.

THIS IS not a matter of getting in line with God as an abstract entity, the source or sum of general rules or laws. This is a matter of personal relationship with a personal Father, a personal Redeemer, a personal Sanctifier. If we are His, He is with us and in us. What we do is what He does. By what we do He is revealed to others.

ABSTRACTIONS are always abstractions, less than real, less than wholly true to the extent that they are abstract. They develop a sort of "dream truth" of their own, an internal consistency that serves for truth as long as

it is not pressed too hard. One plus one equals two. But one drop of mercury plus one drop of mercury is still one drop of mercury — or ten, if you hit the drop sharply with your finger.

CHRISTIANITY itself does not baptize one philosophy more than another. As the personalist finds in God a personal reality who answers all the purposes of abstract moral principles, so the man who emphasizes principles finds in God a principle that overrules and condemns the meannesses and cruelties that all too easily grow out of "my principles." He even finds a law — the law of love — that requires him to come to terms with his neighbor as a person. Starting from radically different ideas of truth and value, both ways of thinking meet in God.

SO, as one who has come to believe that persons and their relationships are the most important thing in the world, I find that I am not so much afraid of suffering, whether for myself or for those I love, as I once was. And



as far as death is concerned, there is, of course, that old instinctive fear and a keen desire not to lose a companion, but there is no intellectual fear at all.

SUFFERING is a horror only if it is without meaning, if it separates person from person. If it knits person and person together, it is as good a good as any to be found on this earth. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Thank you, God for the valley of the shadow.

DEATH is a horror only if it separates us from God or from those we love. And if the latter requires waiting, a horror that can be cured by patience is not such a terrible bogey after all!

SO, that kindness which would be sin is cured (as is the righteousness which curdles into self-righteousness) by finding the true center of life in God rather than in ourselves or our fellowmen. What kindness could we do that would compensate for erecting a barrier between a soul and God? How could we say we liked a fellowman if we, by act or omission or fear of some discomfort, held him back from the vision of his chief joy?

PETER DAY.

# EDITORIALS

## The Bible Comes Back

Like the rising of the tide, the religious awakening of the American people goes unnoticed until, so to speak, a rock that we saw a little while ago has disappeared when we look again, or a boat that was on dry land is now afloat.

Some of the phenomena of this awakening are distressing to the sedate and cultured tastes of Churchpeople. Juke box melodies such as "Somebody up there likes me" communicate sentiments that might have been expressed by St. John in an idiom that is repulsive to many Churchpeople, although we doubt that it is repulsive to God.

Then again, some things we are used to complaining about have righted themselves before we knew it. This thought was forcibly brought home to us at a recent young people's conference where, much to the surprise of the conference leadership, the Bible study group was the most largely attended study session.

For many years past, the Episcopal Church has not been a Bible-reading Church. Those who defended the Church's biblicism have pointed out that the Prayer Book is mostly biblical in thought and phraseology, that passages from Scripture are read at every service, that Anglican theology is thoroughly biblical in its outlook, that the Church's biblical scholarship is first class, and that the clergy read the Bible constantly — all of which is true. Yet it is also true that Bible-reading by the laity, whether individually or in the family group or in Church Bible classes, has been so rare as to be practically extinct.

While we were still bewailing this weakness in Episcopal Church life, it has apparently in large measure corrected itself. Robert C. Dentan's, *The Holy Scriptures*, the first of the Church's Teaching Series books, has gone through 11 printings and is a durable best-seller (Seabury Press, \$2.50). This year's Bishop of New York Book for Lent, Frederick C. Grant's *How to Read the Bible*, has also been a best seller (Morehouse-Gorham, \$2.50; \$25.00 a dozen for study groups). And even more to the point, many reports are coming to us of regular Bible-reading by the laity both in formal Bible classes and in small informal groups.

One of the most startling examples of the growing eagerness of Churchpeople to get into the Bible was a seventh-grade Sunday school class a couple of weeks ago. The teacher had sent a postcard asking the boys

to bring their Bibles. They were in such a hurry to get to the Bible study that they dispensed with talk about last week's picnic and began to hunt up the appointed passage while still eating their doughnuts and drinking their orange juice. We think God rejoiced over each greasy crumb and drop of juice that fell on the sacred pages. A used Bible is a beautiful book.

Where does all the deepened religious earnestness and interest come from? The threat of Communism, the fear of hydrogen bombs, the turning away of scientific thought from the mechanistic concepts of recent centuries — each of these may be a part of the explanation. One thing is certainly evident: the Episcopal Church is a Bible-reading Church to a far greater extent than it was a decade ago.

Bible-reading in groups may not become as popular a group activity as square dancing and bridge have been in their day. But don't be too sure it won't. The implications for adult classes, for women's groups, for men's club and teen-age activities, may be beyond the wildest dreams of the clergy of 10 years ago. After all, who would have thought that God would be celebrated in the popular songs that once were dedicated exclusively to romantic love?

## Christians Under Communism

Before the ink was dry on our editorial comment last week about increased religious freedom in Hungary, the Red Army was embarking on its campaign of savage repression and destruction. Through the secular press we have learned of Cardinal Mindszenty's finding refuge in the American legation in Budapest, but as this is written no word has been heard from his Lutheran counterpart, Bishop Ordass. The honors restored to him under the Nagy government do not, of course, indicate that he will receive similar treatment from the Russians.

Bishop Ordass is one of the authentic Christian heroes of our age. He did not crack under Communist interrogation, and his "rehabilitation" (exoneration) by the Communist government under the de-Stalinization policy was already complete before the revolutionary events of recent weeks began. Hence, it may be hoped that the Moscow-controlled puppet regime has nothing specific against him — unless it finds new charges based on the current struggle of the Hungarian people against Communism.

The difference between Russian treatment of Poland and of Hungary is not just a quirk in circumstances, and the "relaxation" of Russian control of other Communist countries is not likely to swing all the way



back to the old Stalinist policy of naked Russian imperialism, in spite of some American newspaper speculations to the contrary — unless, of course, the whole world situation blows up in total war. Soviet Russia has had to come to terms with a world that not only contains the independent Communism of Yugoslavia, but also another major Communist power, Red China. The fact that other Communist governments are not necessarily subject to tight Kremlin control has become one of the facts of Soviet life. It was only after the Red Chinese declared that Hungary's breakaway had gone too far that the Red Army moved in.

Communists are capable of many compromises and many reversals of form. But, whatever else it does, Communism does not permit an independent opposition status to a non-Communist party. This is an even more fundamental principle than the maintenance of the Warsaw pact, the Communist "answer" to NATO.

It was the promise of free political parties and free elections that sealed the fate of Hungary. For the one thing that "people's democracy" cannot brook is giving the people an effective voice in the choice of their government.

Hence, the Polish government of Gomulka, for all its religious concessions, is still a Communist government dedicated over the long run to the replacement of Christianity with dialectical materialism; and so is the government of Tito's Yugoslavia.

Yet, in Russia itself, all the techniques of propaganda and public education and starvation and persecution have not been able to wipe out the Christian Churches. Over the years, Russian Communists and Christians have had to learn to get along with each other, and the government has adopted a religious policy that it calls "neutral," even though there can be little doubt as to which way of life it is "neutral against."

The hope for Christianity in these lands is not to be found in the twists and turns of the party line but in the vital Christian faith of such men as Cardinal Wyszyński and Mindszenty and Bishop Ordass, and the equally sincere Christian faith of the leaders of the Russian and Chinese Churches who bear their Christian witness in less dramatic circumstances.

All these spiritual leaders are deeply identified with the work and hopes and fears of their own peoples, indeed as are the leaders of American or British — or Egyptian — Churches. The grave issues between our country and Russia and China accordingly make sympathetic understanding and communication across political barriers extremely difficult.

The witness for God and Christ and Christian truth borne by Christians under Communism is of a piece with the martyrs and confessors of the early days of the Church. And this witness is not, of course, given by the leaders alone but by the millions of loyal followers of Christ in all these lands.

## Prayer For Peace

The reelection of President Eisenhower, together with Adlai Stevenson's gracious message of congratulation and support, offers the world a convincing picture of a united and confident America at a time when our nation faces a grave international situation.

The ruthless Russian attack upon the people of Hungary and the dangerous Suez crisis will require the utmost in skill and fortitude from both the American people and their leaders during the critical weeks ahead. Churchpeople can help in this situation with their prayers and especially in offering the Holy Communion for the peace of the world and for justice among nations.

"Almighty God, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth and establish among them that peace which is the fruit of righteousness that they may become the Kingdom of our Lord and Saviour Jesus Christ. Amen."

### Attendance Report

*They asked of Johnnie, the acolyte,*

*Smiling their mockery:*

*"Were many there, as the day broke bright,*

*For Holy Liturgy?"*

*Johnnie, the acolyte, made reply.*

*"Beyond all count," said he,*

*"Filling the earth and the dawn-rose sky*

*As waters fill the sea;*

*"Angels and Archangels, light impearled,*

*In Heaven's whole company;*

*All faithful people around the world;*

*And old Miss Jones and me."*

BERT PENNY

# Three Dioceses Welcome Bishops At Installations and Consecrations

The dioceses of Montana, Massachusetts, and New Mexico and Southwest Texas, all held services recently to welcome a new bishop and bid farewell to their former bishop. The Rt. Rev. C. J. Kinsolving III was officially installed as Bishop of New Mexico and Southwest Texas, replacing retiring Bishop Stoney; the Rt. Rev. Chandler Sterling was consecrated as Bishop of Montana, replacing retiring Bishop Daniels; and the Rt. Rev. Anson P. Stokes Jr. was installed as Bishop of Massachusetts, replacing Bishop Nash. The Rt. Rev. Frederick C. Lawrence was consecrated and will serve as Suffragan under Bishop Stokes.

When Bishop Kinsolving was installed as head of the diocese of New Mexico and Southwest Texas he became the fourth member of his family to become a bishop. Bishop Kinsolving is the 10th member to become an Episcopal clergyman in a family of priests that dates back to Civil War Virginia. Other members of the Kinsolving family to become bishops were the Rt. Rev. George Herbert Kinsolving, who became Coadjutor of Texas in 1892; his brother, Lucien Lee Kinsolving, who started Church in Brazil; and A. B. Kinsolving II, who became Bishop of the missionary district of Arizona in 1945.

It was the Rt. Rev. A. B. Kinsolving, a cousin of the new bishop of New Mexico and Southwest Texas, who delivered the sermon at the installation service on October 24th at St. John's Cathedral, Albuquerque. Bishop Welles of West Missouri presided at the service. The retiring bishop, the Rt. Rev. James Moss Stoney, acting on behalf of the clergy and laity of the diocese, received Bishop Kinsolving as "the chief pastor and ordinary of the diocese," adding, "I do invest you with real, actual, and corporeal possession of the bishopric of New Mexico and Southwest Texas." Bishop Stoney then presented his crozier to the new bishop.

Bishop Kinsolving was led by Canon Paul Saunders of St. John's Cathedral to the cathedral and the Very Rev. E. A. Skipton, dean of the cathedral, petitioned God that the new bishop might "labor, by word and doctrine and good example to set forth the glory of God and conscientiously to govern the church." After the installation Bishop Kinsolving celebrated his first service of Holy Communion as diocesan bishop.



Bishop Kinsolving

Bishop Kinsolving came to New Mexico in 1936 as rector of the Holy Faith Church in Santa Fe. He was named bishop coadjutor in 1953 and moved to Albuquerque at that time. He is married and has two sons. In succeeding Bishop Stoney, Bishop Kinsolving became the second diocesan bishop for New Mexico. Bishop Stoney retired in April after 43 years of active service in the Church. Bishop Stoney became bishop of the missionary district of New Mexico and Southwest Texas in 1942 and served as the first diocesan bishop from 1952 when New Mexico and Southwest Texas became a diocese.

### Bishop Sterling

"We are not met to set apart a man as a glorified executive secretary. We are, instead met to set aside an Apostle of the Church of God."

These were the words of the Rt. Rev. Howard R. Brinker, Bishop of Nebraska, preaching the sermon at the consecration of the Rt. Rev. Chandler W. Sterling as coadjutor of the diocese of Montana, in St. Peter's Pro-Cathedral, Helena, on October 30th.

The early snow dusted the Rockies above Helena, and many of the congregation had fought slick roads on the high passes en route to the consecration and had crept slowly through the herds of cattle coming down from the mountains to winter pasture or shipment to market. But the pro-cathedral was packed with standing room only long before the hour of the service. An 11-station network carried the consecration to a statewide radio audience.

Six bishops took part in the service, all of them men with experience in the mountain or plains states. Bishop Daniels of Montana was the chief consecrator; Bishop Brinker of Nebraska and Bishop Minnis of Colorado were the co-consecrators; Bishop Powell of Oklahoma and Bishop Turner, Coadjutor of Kansas, were the presenting bishops, and Bishop Street, Suffragan of Chicago, was the litanist.

Bishop Sterling will replace the Rt. Rev. Henry H. Daniels, fifth bishop of Montana, who reaches retirement age next February. He has been granted a leave of absence until that time and has left for Turner Falls, Mass., where he will serve the church which he served during his seminary days. Bishop Daniels has been Bishop of Montana since 1939. He came to Montana as dean of the pro-cathedral in 1927 after several years service at Thermopolis, Wyo. Bishop Daniels' last official act was to present to the new bishop the pectoral cross which had be-

longed to the late Rt. Rev. Frederick Faber, third bishop of Montana, and the bishop's ring, with the seal of the diocese carved in stone.

Presentation of the ring and cross were made at a luncheon after the consecration at which Bishop Daniels presided. On the eve of the consecration, the diocesan clergy and their wives had a dinner for Bishop and Mrs. Daniels during which a purse, given by the people of Montana, was presented to him.

Bishop Sterling is a 45-year-old native of Illinois. He formerly served as rector of the Church of Our Saviour, Elmhurst, Ill., and Grace Church, Chadron, Neb. He was elected coadjutor at the Montana convention in May and moved to Helena in August where he has been assisting Bishop Daniels. He has recently moved into the new bishop's house with his wife and six daughters.



BISHOP STERLING

### Bishop Lawrence

Over 2,000 persons, including 700 members of the clergy attended the consecration of the Rt. Rev. Frederick C. Lawrence as Suffragan of the diocese of Massachusetts at Trinity Church, Boston, on November 3d. Bishop Sherrill was the chief consecrator, and the new bishop's older brother, the Rt. Rev. William A. Lawrence, Bishop of Western Massachu-



BISHOP LAWRENCE

setts, was preacher. Both Bishops Lawrence are sons of Bishop Lawrence, who was Bishop of Massachusetts from 1893 to 1927.

The entire service was televised live by WBZ-TV, in Boston. The television broadcast was believed to have been witnessed by close to 100,000 persons. It was the first time an Episcopal service of this



type has been seen by a television audience in the New England area.

In his sermon Bishop Lawrence said that the "Apostolic succession of our Church is not merely a fragile and legalistic succession of bishops who have received the 'laying on of hands' of three or more bishops in direct line, but is, also, a continuing line of great personalities, who, as we read in the Office of Instruction, have continued steadfastly in the Apostles' teaching and fellowship."

Bishop Lawrence explained the consecration service, emphasizing that "the importance of the place and rights of the laity is reiterated time and time again through the service."

Among the bishops who participated in the laying on of the hands were Bishop Sherrill; Bishop Stokes of Massachusetts; Bishop Nash, retired Bishop of Massachusetts; Bishop Hobson of Southern Ohio; Bishop Hall of New Hampshire; Bishop Ludlow, retired Suffragan



BISHOP NASH

of Newark; Bishop Harris of the missionary district of Liberia; Bishop Gray of Mississippi; Bishop Higgins of Rhode Island; Bishop de Mel of Kununagala, Ceylon; Bishop Swift of Puerto Rico; Bishop Crowley, Suffragan of Michigan; and Bishop Lawrence of Western Massachusetts.

After the consecration a luncheon was held at the Sheraton Plaza hotel.

Bishop Lawrence will be assistant to the Rt. Rev. Anson P. Stokes, Jr., who was installed on All Saints' Day at St. Paul's Cathedral Church as the 11th Bishop of the diocese of Massachusetts. Bishop Stokes is replacing Bishop Nash, who was recently appointed Bishop in charge of the convocation of American churches in Europe.

Bishop Nash announced last spring his intention of retiring on October 31st as head of the Massachusetts diocese.

In a letter to the Most Rev. Henry Knox Sherrill, Bishop Nash said in part: "I shall be 68 years old on June 5, 1956,

and it is my desire to resign as Bishop of Massachusetts as of October 31, 1956. My resignation as of that date has the consent of the Standing Committee of the diocese.

"I am thankful that my health is good, but I find that the combined task of diocesan administration, many visitations, sermons and addresses, and numerous civic duties is one which, in the last few years, has become so heavy that I feel it is best for the diocese and me that its jurisdiction be handed over to the Bishop Coadjutor, the Rt. Rev. Anson Phelps Stokes, Jr., D.D., who has so completely commended himself since his consecration on December 4, 1954."

Bishop Stokes said that he felt his new post was a "terrific responsibility and privilege."

He expressed particular interest in religious education and added that he is also "deeply concerned with new emphasis particularly relating to the group life of the church.

"If the church can recapture the life of the early church, as related in the Book of Acts, when the church was a warm, close-knit fellowship and if it can also make use of new insights into group life coming from the study of group dynamics, then it can help make parishes real redemptive fellowships.

"We are trying to emphasize that you just don't send the children to Sunday school . . . the whole family comes as a unit. The parish must be a community in which people — the whole family — is accepted and welcomed."

On November 3d Bishop Sherrill announced that he had appointed Bishop Nash as bishop-in-charge of the Convocation of American Churches in Europe, replacing Bishop Keeler, who died September 25th in Germany, while making his regular semi-annual visit to Europe. In his new post, Bishop Nash will oversee seven Episcopal churches located in Paris, Nice, Geneva, Florence, Rome, Munich, and Frankfurt.

Bishop Nash, who is 68, was born in Bangor, Maine, and is a graduate of Harvard University and the Episcopal Theological School in Cambridge, Mass. Shortly after his ordination to the priesthood in 1916, he became professor of Christian ethics at the Episcopal Theological School, remaining there for 13 years, except for a two-year absence as a World War I chaplain. In 1939, he became headmaster of St. Paul's School, Concord, N. H., where he remained until his consecration as Bishop of Massachusetts in 1947, succeeding Bishop Sherrill in that post.

#### Bishop Stokes

More than 650 persons attended the service elevating Bishop Stokes from the status of coadjutor to that of diocesan. Bishop Nash inducted Bishop Stokes with a charge to carry on the faith of the church and duties of administrator. Bishop Nash said: "You have so fully com-



BISHOP STOKES

mended yourself to us all since you became our bishop coadjutor by your intelligent devotion, your sound judgment, and your friendly participation in our diocesan fellowship, that I gladly and with high hope surrender to you now the jurisdiction and leadership of the diocese of Massachusetts."

The Very Rev. Charles H. Buck, Jr., dean of the Cathedral, led Bishop Stokes to the bishop's chair in the sanctuary and seated him with the ritual statement:

"In the name and behalf of the diocese of Massachusetts, I do receive and acknowledge you as bishop of the same, and install you in the chair in this church pertaining to your office, and I salute you as Bishop of Massachusetts, in which may our Lord Jesus Christ preserve and keep you."

#### Quiz

Before the historic celebration of the 350th anniversary of the founding of the English colony at Jamestown, it might be a good idea for Episcopalians to brush up on their history of Jamestown. The editors wonder how many of our readers can name the three ships which brought the first settlers to Jamestown and thus began the first permanently successful English Colony in America. The answer may be found on page 19.

### New York Dioceses Organize Bishop's Men Associations

A new evangelical organization called the Bishop's Men has been started in both the dioceses of Albany and New York. Bishop Barry of Albany and Bishop Donegan of New York announced the instigation of the new association which



will be made up of all male confirmed Churchmen of the dioceses committed to the total responsibility of their communicant status.

The association's purpose will be to:

- ✓ Deepen the spiritual life of the men of the Church.
- ✓ Extend the impact of Christianity in our time.
- ✓ Support the kind of program the Church should have.
- ✓ Enlist the special skills and talents of the men in the service of the Church.

In announcing the decision to begin the new organization in the diocese of New York, Bishop Donegan said, "Men of the Church have always found projects for their time and attention. They have made calls, they have taken charge of ushering, they have helped to raise funds, and they have done many mechanical and manual jobs upon the parish properties which, of course, must always be manned. But beyond these projects, there is a ministry of the layman and this ministry is not the same as the ministry of the clergyman. The layman has a particular ministry — the task assigned by Almighty God to every member of His Church to be the Church at all times and in all places."

A group of 750 laymen from the diocese of Albany held a dinner-rally at Latham, N. Y., to form the new association of the Bishop's Men.

To stimulate greater lay participation, Bishop Barry outlined a five-point program of better adult education, reclaiming the lapsed, development of an area concept of the Church's mission, acceptance of the missionary quota as a parish budget obligation, and provision for better diocesan headquarters and facilities. In response, the laymen are undertaking to live by a Rule of Life consistent with their confirmation promises and geared to the bishop's practical program.

### **Kenyon College Divinity School Dedicates New Residence Halls**

Students and faculty members at Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, have moved into nine new buildings which were recently completed and dedicated.

The new buildings included two houses for Bexley faculty; Watson Hall, a \$257,000 dormitory for 41 unmarried students; three houses; and three dwelling units for married students. The faculty houses were donated by Rose Byrer in memory of her husband Dean Charles Emory Byrer and by Carl R. Ganter. Watson Hall was erected with part of a gift of \$375,000 from the Builders for Christ campaign. It is named for a distinguished Ohio clergyman, canon Orville E. Watson. The three houses are the gifts of anonymous groups and the dwelling units were constructed with the remainder of the gift from the Builders for Christ.

# **Fate of Hungarian Churchmen Unknown as Struggle Continues**

At the same moment that Cardinal Wyszynski was preaching his first sermon in three years, the short-lived freedom gained by Bishop Ordass, Lutheran Bishop of Hungary, and Cardinal Mindszenty, Roman Catholic Primate of Hungary, was being endangered by an onslaught of Russian troops and tanks. At the time of this writing the fates of both these prominent Churchmen are unknown. It has been learned from Religious News Service that Cardinal Mindszenty has taken refuge in the United States Legation in Budapest, but there has been no word as to the whereabouts of Bishop Ordass.

Before the recapture of Hungary by the Russians, Bishop Lajos Ordass, former head of the Hungarian Lutheran Church, had been reinstated in his bishopric. According to the *Religious Newsweekly* of the National Council of Churches (U.S.A.) a wide reorganization of the Protestant churches was begun in the wake of the anti-Soviet revolution.

Informed sources reported that immediately after the revolution in Hungary, Churchmen known for their collaboration with the Communist regime had resigned and that new elections were scheduled to replace them. The World Council of Churches headquarters at Geneva, Switzerland, had received word that the non-Communist government had planned to open all Church schools and other institutions closed by the Communists.

Bishop Ordass, convicted and jailed in 1948 on the charge of currency violation by the Hungarian Soviet regime, had been declared innocent and exonerated from all guilt. After this action was taken by the government, the bishop was restored to good standing in the Church and for the past several months had been a professor at the Lutheran Theological Seminary in Hungary.

Bishop Ordass' first action after his reinstatement was to preach a Reformation Day sermon at Deak Square Church, Budapest, his former headquarters. Bishop Laszlo Dezserly, who had been occupying the bishopric of Ordass and acted as preacher at Deak Square Church, had resigned.

Instrumental in arranging the rehabilitation of Bishop Ordass, who was released from prison in 1950, after serving 20 months of a two year sentence, was the Rev. Franklin Clark Fry, vice-president of the Lutheran World Federation and chairman of the Central Committee of the World Council of Churches. Dr. Fry carried on correspondence with the Hungarian government last summer and obtained their promise that Bishop Ordass would be restored to his full rank and the privileges of that rank. Dr. Fry also

stated that the Hungarian government had agreed to give Bishop Ordass financial compensation for any injury he suffered due to his conviction.

### **Refuge in Legation**

After only five days of freedom Cardinal Josef Mindszenty was forced to take refuge at the American Legation in Budapest as the Russians moved back into Hungary. On October 30th the cardinal was released from a prison in Felseopeteny by anti-communist patriot forces. He was escorted to Budapest where hundreds knelt in the street to welcome him and receive his blessing.

Immediately after his release Cardinal Mindszenty appealed to Roman Catholic bishops throughout the world to organize relief efforts in their dioceses on behalf of sufferers in revolt-torn Hungary. The liberated Hungarian Primate said he had seen, "with deep emotion, the extraordinary sympathy which Catholics all over the world have shown toward my faithful.

"But as the misery and poverty are still very great," he said, "I beg of you, all the bishops of the Catholic Church, to call upon your believers to give generously, from neighborly love, to the Caritas fund for Hungary. The small Hungarian nation is today continuing its historical mission, begun 500 years ago. For the generous gifts already sent I send my warmest thanks. On this first day of my liberty, I greet the Catholic bishops of the world with brotherly love from the Hungarian capital."

According to Religious News Service, the "historical mission" of Hungary which Cardinal Mindszenty was referring to was the decisive victory over Mohammedan troops threatening Europe, won by Christian forces in 1456. The Christians were led by John Hunyadi, Hungarian commander.

Cardinal Mindszenty's appeal, which was broadcast by the then insurgent-controlled radio in Budapest, followed an announcement that the Austrian Caritas sent him a check for \$40,000 for relief purposes. Meanwhile, the Rev. Fabian Flynn of Boston, director of the Vienna office of Catholic Relief Services-National Catholic Welfare conference, arrived in Budapest to confer with Church officials on relief programs by American Roman Catholics.

Cardinal Mindszenty celebrated his first Mass in freedom in the chapel of his palace where he had been arrested nearly eight years ago. Obviously tired and aged, but in good spirits, the 64-year-old Churchman told reporters who inquired about his health: "Thank God, I am in good health now, both physically and



mentally, although I was seriously ill while I was in prison."

### "Freedom of Speech"

After he had breakfasted, Cardinal Mindszenty received and blessed a group of students from the Budapest seminary. In the evening Cardinal Mindszenty attended a meeting of Church dignitaries. Following his arrival in Budapest, the cardinal also received a group of Hungarian and foreign newsmen. When they told him that several sources had hinted he might become a key figure in the new free Hungary, he merely smiled and said, "Now that there is at last freedom of speech in Hungary, it is of course open to everyone to express his opinion."

The night before he sought asylum in the American Legation Cardinal Mindszenty told the Hungarian people in a radio address that he was "the same person as before I was imprisoned." He said earlier reports that his eight years of detention had broken him physically and mentally were untrue. The cardinal spoke over the "Free Kossuth Radio" before the station was repossessed by the Russians.

"It should be remembered," the cardinal said, "That the whole Hungarian nation rose in what was not a revolution but a fight for freedom. Therefore I expect the restoration of the principle of private property in general, and the restoration of the rights of the Church, in order to guarantee Church life."

Cardinal Mindszenty concluded by praising the Austrian people "who showed brotherly friendship by the help given us during our fight for freedom, something which no Hungarian will ever forget."

Cardinal Mindszenty was arrested in December, 1948. The following February he was tried on charges of treason, espionage, and black market dealings, tortured, and sentenced to life imprisonment.

For five days in February of 1949, the pale, hollow-eyed Churchman stood in the prisoners' dock before a Communist-dominated "people's" tribunal in Budapest. He was weak, emaciated, and his eyes often were fixed in a vacant stare. On the fifth day he was sentenced.

The Budapest "trial" was the final act in a favorite Communist drama called "brainwashing." Some sources asserted that drugs were not used. The technique of breaking down the prisoner's resistance had been so perfected that there was no need, they said.

When in prison there were no special privileges for a prince of the Church. He was moved several times, according to reports. Only his mother, an octogenarian peasant woman, ever was permitted to see the cardinal. And that was only through her sheer perseverance. In five years it is believed the mother saw her son no more than a dozen times. The cardinal was kept from saying Mass in prison for nine consecutive months. Later he was able to offer the Holy Sacrifice now and then

despite obstacles by his jailers.

According to *Time* magazine there were tears in the eyes of the Hungarian cardinal as he rushed to greet the small band of young revolutionaries who acted as his liberators. The only words of the surprised cardinal were: "You are good Hungarian boys."

As soon as the word of Cardinal Mindszenty's release was received by other nations, words of cheer were sent from all over the world. A telegram from Pope Pius XII expressed joy at the cardinal's release and imparted "our Apostolic blessing with all our heart and with wishes for divine assistance."

Archbishop John C. McQuaid of Dublin sent greetings to Cardinal Mindszenty on behalf of his archdiocese. "We rejoice," he said, "at the restoration of Your Eminence to your lawful see. We are praying that God may soon, through the intercession of Our Lady, patroness of your land, free Hungary from the last vestiges of Communist tyranny and persecution."

### Messages to Cardinals

It was reported from Madrid that the National Council of Spanish Catholic Action had sent messages to both Cardinal Mindszenty and Cardinal Wyszynski on the occasion of their release from Communist detention. The message to Cardinal Mindszenty read: "Meeting in session, the National Council of Spanish Catholic Action decided to assure you, with greatest devotion, in the hours of

grief and hope both for your paternal heart and for the beloved Hungarian nation, that we are offering up the most urgent prayers to the Almighty from the depths of our hearts that after so much horror, tears, and bloodshed, the Catholic life may flourish in faithful and martyred Hungary. We implore your blessing and kiss your sacred purple."

A different story came from Communist Czechoslovakia, however, as Prague radio denounced the release of the cardinal, calling him "the bitter enemy of the people's democracy." It said the "reactionary forces in Hungary have received new encouragement by the return of the inveterate opponent of the Hungarian people's democracy, Cardinal Mindszenty." This development, the Prague station added, "is one of the most retrograde steps of the Hungarian fascists."

The joy of the nations of the free world soon turned to grief as the Russians again moved into Hungary and the cardinal was forced to flee. Throughout Europe Protestants and Roman Catholics joined together in services of intercession for Hungary. In Switzerland various groups issued appeals or staged demonstrations on behalf of Hungarian freedom. In the Netherlands Roman Catholics and Protestants held silent processions to protest against the new Soviet attack on Hungary. Flags were flown at half mast throughout the country and contributions were reported pouring in to help victims of the Hungarian revolution. All programs of light entertainment were can-

## Archbishop of Canterbury To Be at Jamestown Festival

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, will visit the United States next spring to take part in the Jamestown Festival, celebrating the 350th anniversary of the founding of the first successful English colony in the New World.

The archbishop, who will be accompanied by his wife, will join Bishop Sherrill in ceremonies commemorating the landing of the English colonists at Cape Henry on April 26, 1607. Announcement of the British prelate's visit was made by Bishop Gunn of Southern Virginia, chairman of the Jamestown Festival's committee on religious functions and observances.

Bishop Gunn said that in a letter accepting his committee's invitation to the festival, Dr. Fisher wrote that he planned to fly to New York on April 23d and remain in this country through the first week in May. He noted that he had received three invitations to visit the United States in 1957.

"Whatever happens, we must accept your invitation to an event which takes precedence over others," the archbishop's letter said. "I write therefore to say that Mrs. Fisher and I will be most happy to come. It is of course a joy to know that

the Sherrills will be there, too."

Bishop Sherrill is expected to accompany Dr. Fisher from New York, arriving in time to see a reënactment of the 1607 landing. It will be made from full-scale sailing replicas of the three ships that brought the first colonists. The vessels are being completed in a nearby shipyard.

With Bishop Sherrill, Dr. Fisher is scheduled to attend the International Azalea Court in Norfolk's Municipal Azalea Gardens on April 27th. The following day, Sunday, the Anglican Primate will conduct religious services at Cape Henry commemorating the colonists' landing and their first act — the raising of a cross on the beach.

Following the landing at Cape Henry after a five-month Atlantic voyage, the colonists explored the mouth of Chesapeake Bay, then sailed up the James River to found their settlement at Jamestown on May 13th, 1607.

W. Melville Jones, director of program planning for the festival, said Dr. Fisher and Bishop Sherrill will be invited to the Williamsburg-Jamestown area on April 29th. Dr. Fisher, he said, will be asked to conduct a service in Old Jamestown Church, built in 1639. [RMS]



celled by the radio stations.

In Dublin, Ireland, thousands of Roman Catholics thronged churches to offer prayers for Poland and Hungary during the Exposition of the Blessed Sacrament ordered by Archbishop John C. McQuaid. And throughout Hungary, brave men continued to fight desperately for their own freedom and that of their beloved primate.

#### A Free Man

Two nights before Mindszenty's dramatic release by the Hungarian rebels, another Iron Curtain prelate was freed: Poland's Stefan Cardinal Wyszynski. According to *Time* magazine the Gomulka regime, after prodding by fervent demands for his release, sent emissaries

### Nurses Receive Communion From Bishop at St. Luke's Hospital Annual Celebration

White caps gleamed in the sun streaming through the windows of the St. Luke's Hospital Chapel in San Francisco as 80 student nurses knelt at the Holy Communion service celebrated by the Rt. Rev. Karl M. Block, Bishop of California. The ceremony opened the "Bishop's Day" visit, held each year on the feast day of the Hospital's patron saint (October 18th).

A 31-voice choir of student nurses sang from the balcony of the hospital chapel for the service attended by students, nurses, patients, and members of Women's and Men's Boards of St. Luke's. The Rt. Rev. Henry H. Shires, Suffragan of California, and the Rev. Frederick L. Lattimore, hospital chaplain, assisted the bishop in the annual service.

With architect Alexander Thornton and members of the hospital boards, Bishop Block toured the new wing of the hospital. When completed, the new addition will house a medical library, a medical records room, a conference room, a doctors' lounge, six surgeries, a pediatrics ward to accommodate 35 children, and an X-ray department.

Joseph Zem, hospital director, explained to the group the mechanics of the new oxygen unit — a central depot for piping oxygen to all parts of the hospital, eliminating the need for separate containers to carry it to the various buildings. When present construction is finished, Mr. Zem said, St. Luke's will have an X-ray department second to none in San Francisco. The hospital's surgical facilities will include new equipment which ultrasonically cleans instruments.

After a tour of the new wing, the two bishops visited patients and had lunch with the Woman's Auxiliary.

A tea and reception in honor of Bishop Block was given at the nurses' residence by the St. Luke's Alumnae Association in the afternoon.

to Wyszynski's monastery exile in the Carpathian Mountains. The cardinal was driven by a government sedan through a cold rain to the grey stone archbishop's palace in Warsaw. The next day, after meeting with clergy from all over Poland, he went out before the waiting crowds, a free man.

Unlike Mindszenty, Cardinal Wyszynski had not even had a mock trial. After denouncing Poland's Red regime in 1953 he was arrested and disappeared from view. He spent 37 months in prison.

On November 4th, the same Sunday that the Russians moved back into Hungary, Cardinal Wyszynski delivered his first sermon since his imprisonment.

"The present epoch is a very difficult one," he told thousands of worshippers in the Church of Holy Cross. "For the time being we must speak less about our rights and laws than about our duties toward the republic. We have to make some sacrifices at the expense of our individuality. In these difficult times, this wonderful Polish nation must continue to be heroic."

The cardinal took as his text the Gospel story of how Christ came to the disciples during a storm on the Sea of Galilee and calmed both their fears and the waves. He said there had been "grave persecutions of the Church," but "our confidence is growing that the appreciation of the meaning of religious peace in our country is deepening." He said he hoped that Polish Catholics will have the will to remove from the statute books a recently-enacted law legalizing abortion in certain cases of "social necessity." The cardinal backed an appeal for "iron discipline" made by Wladyslaw Gomulka, the new leader of the United Workers Party, who said this was necessary to avoid the "terrible fate" that had befallen Hungary.

Warsaw Radio has reported that a special government commission has been set up in Poland to settle all Church-State differences and that six more Roman Catholic bishops who had been detained by the Warsaw regime were released and have returned to their sees. According to the *New York Times* it has been learned

that an agreement had been reached on basic disputes between the Polish Church and state. Polish leaders hoped this would exert a vital influence for the maintenance of peace in Poland.

#### Unrest Among Peasants

Since the latest turn of events in Hungary there have been reports that unrest was spreading among Polish peasants. In many villages, peasant have dumped the belongings of local party secretaries and other authorities onto carts and sent the people trundling away. In some places new Communist officials have been chosen, and in others all local authority has been swept out and has not been replaced. The Polish radio has withheld all news of recent Budapest events. At press time, the latest report from International News Service states that Soviet troops were massing on the Polish border "in what appeared to be a possible threat to the Warsaw government" of Premier Gomulka.

Cardinal Wyszynski also received many messages of congratulations from all parts of the world, since his release. The U.S. State Department expressed gratification that Cardinal Wyszynski had been released from imprisonment by the Communist government.

Immediately after his release the cardinal sent a cable to Pope Pius reaffirming his loyalty to the Holy See and expressing his gratitude for all prayers offered during his three year detention. In reply Pope Pius said, "We heartily bless you, your clergy, and your people, the bishops and faithful of all of Catholic Poland."

"Your return to the see gives us a most welcome opportunity to render infinite thanks to God almighty, and to congratulate you, whose virtue and invincible fortitude have shone in an exemplary manner through adversity.

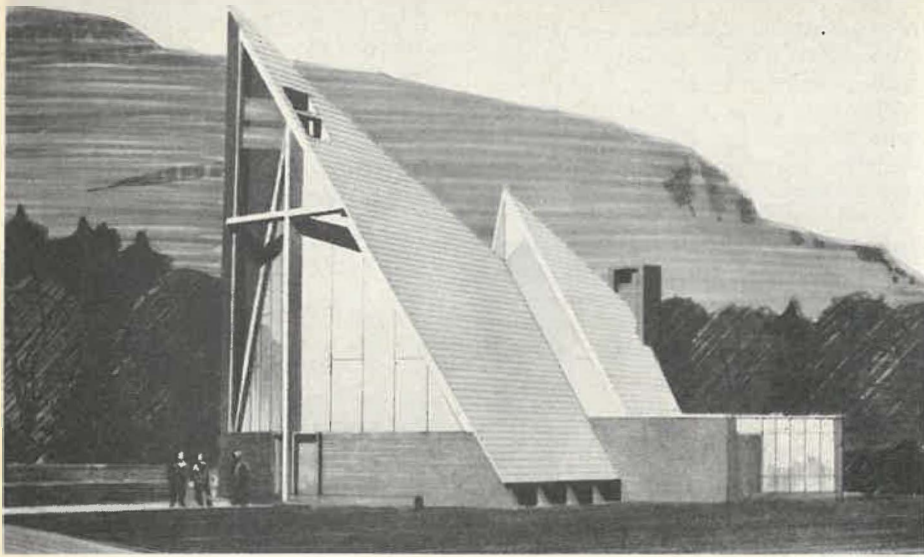
"We nourish the strong hope that your longed for return will be an omen for Poland of a coming true peace, based on justice and charity and freedom for the Church. . . ."



NURSES at St. Luke's Hospital, San Francisco, receive Communion from Bishop Block of California.

George Shimmon





HARDLY a "corn crib" any longer, St. Gregory's Church is now a modern structure costing \$40,000.

## Woodstock Mission Congregation Grows From One to Sixty

When elderly Mrs. Sherwood Hard asked to receive Holy Communion in her home she had no idea that by so doing she would be starting the first Episcopal Church in Woodstock, N. Y.

For several months the Rev. Herald C. Swezy, rector of the Church of the Ascension, West Park, brought Communion to Mrs. Hard, who was ill and unable to travel to the city to attend church. In a short time other people from Woodstock were asking if an Episcopal service could be arranged for them also.

Though the village of Woodstock, incorporated in 1787, and settled long before, supports seven churches of various faiths, there had never been a permanent Episcopal Church there. The new mission there is the most northwesterly point for a mission in the diocese of New York.

Easter evening of 1951 marked the first public service in the home of Mr. and Mrs. Cornelius V. Sewell. Services followed in the homes of several other interested Episcopalians and then in the American Legion Hall.

The first actual church owned by the congregation was a converted corncrib, donated in 1952 by Mrs. Frederica Milne. The tiny church had a seating capacity of 35 people and heat was furnished by an old wood burning stove. Members of the congregation made their own altar, pews, and paintings.

In 1954 it became apparent that a larger church was needed and a dinner meeting was held at which a building committee was appointed. Cash pledges for the new building were augmented by funds from food sales, card parties, and a choir concert. By fall of 1955, slightly

more than one year after the group decided to build a church, the groundbreaking ceremonies were held.

On November 22, 1954, formal application was made by the members of St. Gregory's, which is the name the congregation chose for their mission, for full status as a mission. Up to this time all work of St. Gregory's had been conducted as a parochial mission of the Church of the Ascension, with Fr. Swezy as vicar. St. Gregory's application was approved in the spring of 1955 and delegates were present for the first time at the diocesan convention in New York in May of 1955.

On October 7th of this year the congregation held their final service in their corncrib church. The following Sunday services were held in the new church for the first time.

The new \$40,000 church is of modern design and has a seating capacity of 150. In the center of the church is a huge cross reaching from the ground to the top of the high slanting roof. Furnishings for the church are being donated by the newly formed Ladies Guild.

In a period of less than five years, St. Gregory's has grown from one communicant to a membership of over 60. It seems particularly appropriate to this romantic valley and to Woodstock itself, which is known around the world for its painting, sculpture, music, theatre, and literature, that a church, beautiful in contemporary line and color, will rise to bear the name of St. Gregory, patron saint of the arts.

## Faith in Ordinary Life Studied At First American "Kirkentag"

The first American *Kirkentag*, based on the post-war Evangelical laymen's congresses in Germany, was held at Christ Church, Poughkeepsie, N. Y. The congress studied the relationship of the Christian faith to ordinary life.

Guest speakers at the event were Bishop Richards, Suffragan of Albany; Dean Pike of the Cathedral of St. John the Divine, New York City; Dean Coburn of Trinity Cathedral, Newark; Dr. J. V. L. Casserley, professor of dogmatics at General Theological Seminary, New York City; and Dr. John Ellis Large, rector of the Church of Heavenly Rest, New York City. [RNS]

## Problems of 1980 Discussed By Girls' Friendly Society

"We Look at 1980" was the topic of a panel discussion at the annual meeting of the Board of Directors of the Girls' Friendly Society held recently at Seabury House in Greenwich, Conn.

The directors heard the Rev. M. Moran Weston, executive secretary of the National Council's Division of Christian Citizenship, declare that "missionary work in 1980 will be next door" and will be carried on by indigenous Churches in each country. Dr. Weston stated the need for a new concept of missions and missionaries, pointing out that missionaries "give out of our need as well as out of our abundance." The panel and board members concluded that only by meeting the needs of today can we be ready to meet those of 1980.

The board also discussed a proposed nine-year development program, including special programs on vocations, marriage, camping and recreation, and international education. Plans were made for the Girls' Friendly Society National Assembly to be held next summer at Sarah Lawrence College, Bronxville, N. Y. The assembly will celebrate the organization's 80th anniversary.

## Relocation of Indians Studied At Northwest Province Synod

The role of the Church in the relocation of American Indians was discussed at the 26th Synod of the Northwest Province meeting in Davenport, Iowa. It was emphasized that a large number of the Indians are Episcopalians.

Dr. Ben Reifel, area director of Indian affairs, stated that "churches with civic clubs and other groups may be helpful in assisting with housing, school adjustment for children, and procuring jobs." Dr. Reifel reported that the resettlement program has become necessary because of the seriousness of the economic and social situation involving the American Indian.

"Mechanization of agriculture has resulted in more land being required to support a family," he said. "Industrial jobs also are scarce in areas where large communities of Indians are located." He explained that under the relocation program families will be moved to cities where there are job opportunities and housing facilities. [RNS]



## Restaurant and Airport Serve as Places of Worship For Our Merciful Saviour, New Sacramento Mission

Surprised residents of Sacramento stared open-mouthed as the groups of young children trudged into the barroom of a suburban bar and restaurant on Sunday mornings. The children, as it turned out, were not turning into youthful alcoholics, it was simply that the barroom was the only available place for Our Merciful Saviour's Mission to hold Sunday school classes.

First services of the mission, which was organized early this year, were held in the banquet room of the large restaurant. Sunday school classes were first held in the dining room, but soon overflowed into the barroom. The restaurant facilities were made available, rent free, by the owner, a Greek-Orthodox Churchman.

Since its first service the mission has had an average attendance of 65 and has not missed a single service. Two confirmation classes had been completed before the mission was nine months old. Two licensed lay readers conduct services each Sunday and the Very Rev. Miller Sale, dean of Trinity Cathedral, celebrates the Eucharist for the group one Sunday each month.

The first parish social event was a St. Patrick's Day family dinner in the diocesan house, attended by more than 100 people. Largest attendance at a service so far was at the outdoor Easter service, held in the patio garden of the restaurant, with 130 present.

In June almost the entire congregation made a 125-mile pilgrimage by motor caravan into the mountains, where, at the Lake Tahoe Outdoor Chapel, the first class was confirmed. Bishop Porter of Sacramento confirmed the class of seven in services under the pines, 6,200 feet above sea level. Later the same day those who could not make the trip, along with many of those returning from the mountains, attended the mission's first vesper service.

Within six months it became obvious that the congregation had outgrown its initial meeting place in the restaurant. The new church facilities are almost as unusual as its original ones were, as the congregation now meets at the Sacramento Sky Ranch, a private airport located a few miles outside the city limits. The congregation rented part of a former flight school building at the airport. This ended an era during which two members of the Bishop's Committee-in-Charge who owned trailers hauled the portable altar, prayer books, hymnals, and church school materials back and forth from their homes each Sunday because there was no storage space at the temporary chapel.

Our Merciful Saviour had one of the largest delegations attending the 1956 diocesan convention in April, when it was officially admitted to diocesan status.

Its men participated in a diocesan Key Laymen's Conference in May, and nine members of the Woman's Auxiliary attended a retreat at St. Dorothy's Rest in June. There is an adult choir of seven members, a junior choir of nine, and eight acolytes.

Thirty young people and adults attended the mission's first youth outing held in connection with a nearby sailboat regatta, and nearly 100 members and guests attended a parish barbecue held in a city park in August. The church school has jumped from four classes to 12.

In order to keep its people informed, the Bishop's Committee has started putting out a monthly newsletter under the title "The Sky Pilot Says," in keeping with the mission's current airport setting.

Our Merciful Saviour's members are firm in the faith that God will prosper their efforts and that their mission will reach parish status in the not too distant future. Toward this end they are now working.

## Installation Services Held At St. Louis for Dean Cole

The Very Rev. Ned Cole was installed as the fifth dean of Christ Church Cathedral, St. Louis, on October 21st by the Rt. Rev. Arthur Lichtenberger, Bishop of Missouri. The dean-elect was presented for installation by two members of the cathedral, the Rev. Charles H. Washburn and Lawrence J. Dorn.

Members of the cathedral chapter and many of the clergy of the diocese participated in the procession, which was marshalled by Canons Early W. Poindexter, Jr., and J. Albert Dalton. Bishop Lichtenberger, who delivered the sermon, said that today people are hungry for the Gospel and that Christ Church Cathedral, because of its setting in downtown St. Louis, has an important but peculiar job. The cathedral can play a real role in making Christian Faith relevant to those who use downtown St. Louis to gain a livelihood as well as a place in which

to shop and live. "A cathedral should strive to set an example of Anglican worship at its best," said the bishop.

The bishop then paid a short tribute to Dean Cole, saying that he has started upon his position with the fullest confidence of the whole diocese.

## Lightning Fails to Blast Spirit Of South Florida Congregation

Lightning can't stop the congregation of St. David's-By-The-Sea Church at Cocoa Beach, Fla.

A bolt blasted the church on September 17th, damaging the organ, a newly-installed air conditioning system and other equipment.

The town's building inspector ruled the building itself unfit for repairs.

Built in the 1920's, the church has been used by both Episcopalians and Presbyterians. Its loss leaves both congregations without a place to worship.

At a kick-off dinner this week, a drive was launched to raise \$35,247 for a replacement that will be available as a civic and community group meeting place; as well as for religious purposes.

## CORRECTION

In the report of the annual convocation of the missionary district of Idaho, (L. C., October 28th) the names of men elected to the Bishop and Council were incorrectly listed as belonging to the Council of Advice. Members of the Council of Advice are appointed by the bishop of Idaho, while the members of the Bishop and Council are elected at the annual convocation.

In the report on the October meeting of National Council (L. C., October 28th, page 13) the Rev. Ralph W. Harper was referred to as director of the Presiding Bishop's Committee on Laymen's Work. The Rev. Howard V. Harper has been the director of this committee for the past three years and it was he who gave the report on the work of this committee at the National Council meeting.

There is no Rev. Ralph W. Harper among the Church's clergy, but there is a Rev. Ralph Harper of Kent School, Conn.



STRANGE SETTING for processional of Our Merciful Saviour's Junior Choir members is this airport runway. Led by crucifer and followed by layreader Eugene Spradling, group heads for flight school-chapel.



## Russian Churchmen to Meet With World Council Leaders

The Russian Orthodox Church has agreed to meet representatives of the World Council of Churches for discussion of its relations with the international body, the British Council of Churches was informed.

The Rev. Kenneth Slack, general secretary of the British Council, said the get-together is expected to take place in Paris next January. He said it might possibly lead to the Russian Church and other Eastern Orthodox bodies in Communist countries affiliating with the World Council.

The British Council, meeting in Glasgow, Scotland, voted unanimously in favor of an exchange of delegations with the Christian churches in Communist China. A council committee reported that it saw no difficulty in sending a British delegation to China, but Bishop K. H. Ting of the Chinese Anglican Diocese of Chekiang had stated that a lack of funds might prevent Chinese Christian leaders from reciprocating.

The Rev. Victor Heywood said, however, that if the bishop's remark implied that the Chinese leaders would like to come, the British Council might help them to meet the expense of the proposed journey.

Bishop Ting, who visited Britain last summer and later attended the annual meeting of the World Council of Churches' Central Committee at Galyatote, Hungary, also was reported to have suggested that the Christian Three Self movement in China would be a representative body to approach on the question of exchanging visits.

This movement is devoted to the principles of self-support, self-government and self-propagation for the Chinese Christian bodies.

[RNS]

### Quiz Answer

The three ships which brought the first settlers to Jamestown were the *Susan Constant*, 100 tons burden; the *Godspeed*, 40 tons burden; and the *Discovery*, a pinnacle of 20 tons burden. The *Mayflower*, which is popularly thought of as being the first ship to bring settlers to America, actually landed at what is now Plymouth, Mass., 13 years after the Jamestown settlement was founded.

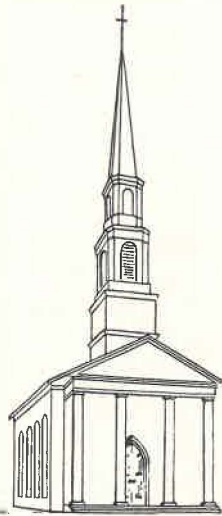
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- 19. Good Shepherd, East Chicago, Ind.
- 20. St. John's, Athol, Mass.
- 21-24. Resurrection, New York City.

November 18, 1956

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# PEOPLE and places

## Appointments Accepted

The Rev. E. W. Andrews, formerly vicar of Calvary Church, Roundup, Mont., and churches at Shawmut and Martinsdale, is now rector of St. James' Church, Dillon, Mont. Address: 27 S. Pacific St.

The Rev. S. Raymond Brinckerhoff has retired as rector of St. Luke's Church, Somers, N. Y., and St. James', North Salem, but will work at St. Mark's Church, Mount Kisco, N. Y. Address: Boucher Lane, R.D. 1, Yorktown Heights, N. Y.

The Rev. Frank Butler, formerly rector of St. John's Church, St. Cloud, Minn., will on December 1st take charge of St. John's Church, Okanogan, Wash., and the churches at Omak and Oroville. He will reside in the new vicarage at Okanogan.

The Rev. Ernest Malcolm Caldwell, formerly rector of St. Thomas' Church, Trenton, Mich, is now vicar of St. John's Church, Great Bend, Kan. Address: 2019 Polk.

The Rev. Richard P. Coombs, formerly rector of St. Paul's Church, Salinas, Calif., will on December 1st become dean of the Cathedral of St. John the Evangelist, Spokane, Wash. Address: 128 E. Twelfth Ave., Spokane 3.

The Rev. David A. Crump, formerly rector of St. Luke's Church, Brockport, N. Y., will on January 1st become chaplain of Hobart College.

The Rev. Mr. Crump brings to his new work an interesting background of experiences, in addition to his priestly qualifications. He grew up on the campus of Alfred University where his father was comptroller, served in the Merchant Marine, managed his own dance band to help pay for his education, and had a summer of social work in London's east end.



REV. D. A. CRUMP

The Rev. C. R. Dahlen, formerly rector of Christ Church, Collinsville, Ill., is now vicar of Trinity Church, River Falls, Wis., and churches at Ellsworth and Prescott. Address: 227 N. Fourth St., River Falls.

The Rev. Burtis M. Dougherty, formerly canon of St. Andrew's Cathedral, Honolulu, and chaplain serving St. Andrew's Priory School and the University of Hawaii, is now rector of St. Thomas' Church, Buffalo, N. Y., editor of the diocesan publication, and chairman of the department of promotion. Office address: 587 S. Park Ave., Buffalo; residence: 41 George St., Hamburg, N. Y.

The Rev. Myron D. Herrick, formerly assistant of St. John's Church, Decatur, Ill., is now rector of Grace Church, Menomonie, Wis. Address: 1008 Sixth St.

The Rev. Robert G. Hewitt, who has been serving missions at Broken Bow, Callaway, Cozad, and Farnam, Neb., will on December 1st become dean of Trinity Cathedral, Omaha, Neb.

The Rev. Albert N. Jones, formerly administrator of mountain missions and rector of Grace Church, Stanardsville, Va., is now rector of Pohick Church, Lorton, Va.

The Rev. Willis G. Loneragan, Jr., formerly rector of St. Matthew's Church, Auburn, Wash., is now in charge of St. John's Mission, Colville, Wash., and the Church of the Redeemer, Republic. Address: 324 E. Third St., Colville.

The Rev. Gordon Miltenberger, formerly vicar of St. Luke's Church, Stephenville, Tex., is now in charge of St. Paul's Church, Westbrook, Conn.

The Rev. Desmond O'Connell, formerly rector of St. David's Church, Cordova Bay, Victoria, B. C., is now in charge of the Church of St. John the Baptist, Ephrata, Wash., and St. Matthew's, Quincy. Address: 2226 C St. N.W. Ephrata.

The Rev. J. Donald Partington, formerly associate at St. Stephen's Church, Richmond, Va., is now rector of St. Mark's Parish, Culpeper, Va.

The Rev. Harold N. Renfrew, formerly assistant of St. Clement's Church, Philadelphia, is now in charge of St. Clement's Mission, W. Forty-Sixth St., New York. Address: 174 W. Eighty-Ninth St., New York 24.

The Rev. Charles E. Taylor, formerly rector of

St. James' Church, Portsmouth, Va., in charge of St. Mark's, Suffolk, is now vicar of St. James' Church, Charleston, W. Va., and chaplain of Canterbury House at Institute, W. Va. Address: Canterbury House, West Virginia State College, Institute, W. Va.

## Armed Forces

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

Chaplain J. L. F. Slee, USA, formerly addressed at Camp Hale, Colo., may now be addressed: HQ 36th Eng. Group, APO 358, San Francisco, Calif.

Chaplain (Lieut.) John D. Vincer, USNR, formerly addressed in Bainbridge, Md., may now be addressed: USS Mount McKinley AGC-7, FPO New York.

## Resignations

The Rev. Dr. Paul H. Barbour, superintending presbyter of Rosebud Mission, Mission, S. D., has retired. Address: 14 High St., Farmington, Conn.

The Rev. Lon P. Johnson, rector of Trinity Church, Guthrie, Okla., has retired. Address: 309 W. Kennedy, Kingsville, Texas.

The Rev. Allen F. Kremer resigned in July as chaplain of Hobart College. Address: Willow Street R.D. 1, Lancaster County, Pa.

## Changes of Address

Bishop Mallett of Northern Indiana formerly addressed at 2117 E. Jefferson Blvd., South Bend, Ind., may now be addressed at 117 N. Lafayette Blvd., South Bend.

The Rev. Richard S. Miller, rector of Trinity Church, Baraboo, Wis., may be addressed at 111 Sixth St.

The Rev. L. Roper Shamhart, formerly a graduate student at General Theological Seminary, should still be addressed at 175 Ninth Ave., New York 11. He is now a fellow and tutor at the seminary, however.

The Ven. John H. Townsend, executive secretary of the missionary district of the Panama Canal Zone, formerly addressed in Ancon, may now be addressed at Box R, Balboa, C. Z.

The Rev. Titus H. Mochino, retired, may now be addressed at 3185 N.W. 134th St., Opalocka, Fla.

The Rev. Dr. and Mrs. Lewis E. Ward will spend the winter in Miami, Fla. He is rector emeritus of St. Luke's Church, Jamestown, N. Y.

## Ordinations

### Priests

Long Island — By Bishop Sherman, Suffragan, on October 20th, at the Cathedral of the Incarnation, Garden City (the Rev. Carl R. Sayers preaching):

The Rev. George S. Fleming, presented by the Rev. H. R. Kupsh; to be curate, St. Andrew's, East Williston, Williston Park, L. I.

The Rev. William Harold Heine, presented by the Rev. G. W. Parsons; to be in charge of the Church of St. Jude, Wantagh, L. I.

The Rev. William Thomas Sayers, (brother of the preacher at the service), presented by the Rev. H. J. Gary; to be assistant at the Cathedral of the Incarnation, Garden City, L. I.

The Rev. Richard M. Spielmann, presented by the Rev. G. W. Parsons; to be addressed at GTS, where he is a tutor.

The Rev. Christopher Lawrence Webber, presented by his father, the Rev. R. L. Webber; to be addressed at GTS, where he is a tutor.

New Jersey — By Bishop Banyard, on October 27th, at Trinity Cathedral, Trenton (the Rev. Dr. H. C. Nichols preaching):

The Rev. Richard E. Barrett, vicar of St. Mark's Church, Hammonton, N. J.; the Rev. Junius F. Carter, Jr., vicar St. Alban's, New Brunswick, N. J., and St. Augustine's, Elizabeth; the Rev. Robert F. Hayman, assistant at St. George's, Rumson, N. J.; the Rev. Robert B. Hybel, fellow and tutor at GTS; the Rev. Richard



J. Kirk, vicar, St. John's, Maple Shade, N. J.; the Rev. Donald A. MacLeod, vicar, Holy Innocents', Dunellen, N. J.; the Rev. Victor S. Preller, curate, Holy Cross, Plainfield; the Rev. John F. Salmon, assistant, Trinity Cathedral; the Rev. Clarence G. Scholl, vicar, St. Stephen's, Wareton, N. J.; the Rev. David A. Stowe, assistant, Holy Trinity, Collingswood; the Rev. Edwin William Tucker, vicar, St. Matthew's, Pennington, N. J.; the Rev. Frederick S. Wandall, curate, Christ Church, Woodbury, N. J.

The group of 12 was believed to be one of the largest groups ordained to the priesthood at one time in the history of the diocese. About half of the men have seen service at one time or another in the armed forces. Fr. Hybel had prepared for a career in architecture; Fr. Salmon has a degree of bachelor of science in education; Fr. Scholl, who is in his forties, sold a publishing company and motor company before entering the ministry.

Virginia — By Bishop Gibson: The Rev. Isaiah Granger Bell, on October 20th, in Immanuel Chapel, Virginia Theological Seminary; presenter, the Rev. L. N. Laylor; preacher, the Rev. Dr. T. L. Caution.

**Deacons**

Long Island — By Bishop Sherman, Suffragan: John Edward Taylor, on October 20th, at the Cathedral of the Incarnation, Garden City; presenter, the Rev. E. H. Hamilton; preacher, the Rev. C. R. Sayers.

Milwaukee — By Bishop Donegan of New York, acting for the Bishop of Milwaukee, on October 18th, in the Cathedral of St. John the Divine, New York (the Rev. Dr. G. F. Kempsell, Jr. preaching): Philip Roland Baxter, presented by the Rev. H. A. Guthrie, Jr.

New York — By Bishop Donegan, on October 18th, in the Cathedral of St. John the Divine, New York (the Rev. Dr. G. F. Kempsell, Jr. preaching):

Charles Robert Greene, presented by the Rev. Dr. A. L. Kinsolving; to be assistant at the Church of St. James the Less, Scarsdale, N. Y.

Jonathan LeRoy King, presented by the Rev. Dr. Hugh McCandless; to be assistant at Christ Church, Riverdale, N. Y.

Western New York — By Bishop Scaife: Sidney S. Robinson, Jr., on October 21st, at St. Paul's Cathedral, Buffalo; presenter, the Very Rev. P. F. McNairy; preacher, the Rev. R. J. Page; to be in charge of St. Barnabas' Mission, Akron, N. Y., and St. Paul's, Darien Center; address: 80 John St., Akron, N. Y.

**Diocesan Positions**

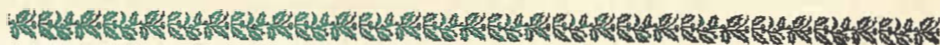
The Rev. Bennett J. Sims, who is rector of the Church of the Redeemer, Baltimore, Md., is now chairman of the department of promotion for the diocese of Maryland. Address: 5603 N. Charles St., Baltimore 10, Md.

**we congratulate**

TRINITY CHURCH, MOUNT VERNON, N. Y., which celebrated its 100th anniversary on October 21st. The celebration began with an 8 a.m. Communion service, followed by a 9:30 Church school program under the direction of Gordon Bigger, superintendent. At the 11 a.m. service a special anniversary sermon was delivered by the Rev. Ernest D. Vanderburgh, rector. A public celebration was held at 4 p.m. when Bishop Boynton, Suffragan of New York, was the guest speaker. The service was followed by a reception and refreshments in the parish house.

ST. STEPHEN'S CHURCH, WESTBORO, Mass., which recently held ground-breaking ceremonies for its new church building. The new church will be the first non-Roman church to be built in Westboro since the erection of the First Baptist Church in 1868. The \$154,000 church will seat 280 and will have a parish hall with kindergarten and Sunday school rooms, a kitchen, and church offices. Landscaping will include a lagoon and small park and both the exterior and interior of the building will be finished in cypress. Conducting the ground-breaking ceremonies were Bishop Lawrence of Western Massachusetts and the Rev. Dale L. Van Meter, vicar of St. Stephen's.

ST. MARK'S CHURCH HOXSIE, R. I., which dedicated its new church building on October 9th. Bishop Higgins of Rhode Island had charge of the dedication. The church, which was organized in 1948, held its first services in the Community



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Hall. In 1950 the first service in the first section of the new building was held. On Easter, 1955, work was begun on the super-structure of the building with services held in the basement. Besides the dedication, a service of thanksgiving was held on October 14th. The new \$85,000 building is of contemporary design with a hand-hewn redwood cross extending from floor to peak in the glass front. The sanctuary is dominated by a 10-foot stainless steel wall cross with the altar of Vermont marble.

CHRIST CHURCH, NEW YORK CITY, which celebrated its 90th anniversary on October 10th. The first service at Christ Church was held on September 10, 1866, and the church was consecrated on October 10, 1866, by the Rt. Rev. Horation Potter, then Bishop of New York. In 1923 a parish house was added to the church. Rector of the church is the Rev. Gerald Van Osten Barry, who took over the position in 1938, after the death of the Rev. Pryor McNeill Grant.

ST. THOMAS' CHURCH, MIAMI, Fla., which recently completed a \$50,000 education building, Bram Hall. Bishop Louttit of South Florida officiated at the dedication service on October 1st. Bram Hall was named in honor of the late suffragan bishop of the diocese, the Rt. Rev. Martin J. Bram. It was designed by Charles S. Symonds of Coral Gables, who is a member of the congregation. The long, one-story building contains nine classrooms with a capacity of 20 children each. Two larger rooms can accommodate 40 children each. There are also choir rooms and administrative offices.

ST. DAVID'S CHURCH, BALTIMORE, Md., which, in celebration of the 50th anniversary of the parish, raised a thank offering of \$150,000, half of which is to become a revolving fund for the assistance of diocesan missions. The first grant will go to Holy Trinity Chapel, Essex, Md., for the erection of a church. The other half of the anniversary fund will be used to enlarge St. David's parish house to provide facilities for an expanding Church school. The Rev. George A. Taylor is rector of the church.

CHRIST CHURCH, ROCKVILLE, Md., which held a kick-off dinner marking the opening of their church building fund drive. Plans for a new \$200,000 parish house, Sunday school building, and nave addition to the church have been completed. The congregation has already raised \$84,700 for the addition. Construction is expected to start before the end of the year.

ST. LUKE'S CHURCH, BARTLESVILLE, Okla., which recently dedicated its new \$250,000 church. Dedication services were conducted by Bishop Powell on July 4th, the 50th anniversary

of the congregation. The exterior of the church is in Bedford limestone and the interior of silverdale limestone. A similarly constructed parish house was completed in 1950.

HOLY TRINITY CHURCH, BRANDENBURG, Ky., on the completion of its new church. Bishop Marmion of Kentucky officiated at recent dedication services of the church, after which a reception was held in the basement of the new church.

THE CATHEDRAL CHURCH OF ST. LUKE, ORLANDO, Fla., which recently began construction on a new \$350,000 chapter house. Before construction was begun a fund raising campaign was held, during which the entire \$350,000 was raised. Plans for the new building, which is expected to be completed by next Easter, include a large assembly hall which from time to time will be the headquarters of the diocesan convention. The Very Rev. Osborne Littleford has been dean of the cathedral since 1952.

JOHN C. PHILLIPS, captain of the Washington Cathedral guards, who was recently honored at an Evensong service at the Cathedral. Capt. Phillips is retiring after having served with the Cathedral staff since 1935. He was presented with a scroll signed by Bishop Dun of Washington, Dean Sayre of the Cathedral, the heads of the Cathedral schools, and college staff members.

ELINOR KINSMAN and WALTER P. FORD, JR., both of whom were honored for their long and faithful service to GRACE CHURCH, SILVER SPRING, Md. Miss Kinsman is celebrating her 70th anniversary as a member of Grace Church. Mr. Ford is celebrating 40 years of continuous service in Episcopal choirs. He has been a baritone soloist and vestryman at Grace Church since 1951, having previously sung in churches in Ohio and Pennsylvania.

### Births

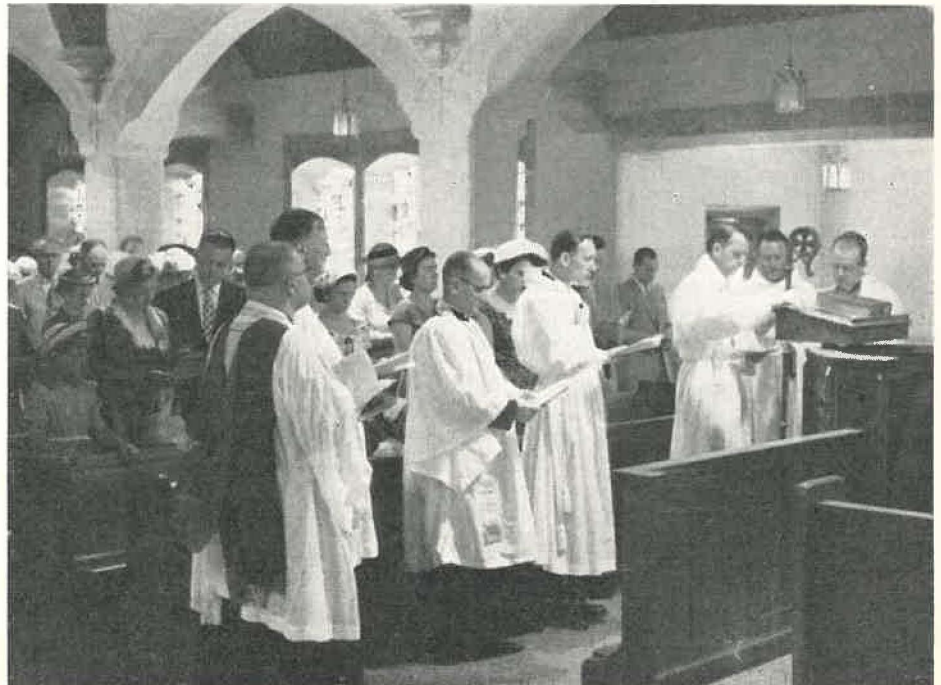
The Rev. ROBERT L. BETTINGER and Mrs. Bettinger, of Bozeman, Mont., on the birth of a son, Mark, on October 25th.

The Rev. JAMES G. BIRNEY and Mrs. Birney, of St. Luke's Church, Seaford, Del., on the birth of Dion Scott.

The Rev. WILLIAM G. HUBER and Mrs. Huber, of Christ Church, Delaware City, Del., on the birth of twin sons, David Lawrence and Stephen Washburn.

The Rev. JOSEPH KOCI and Mrs. Koci, of St. Anne's Church, Middletown, Del., on the birth of a son, Mark Douglas.

The Rev. JOHN M. TAYLOR and Mrs. Taylor, of Grace Church, Concord Pike, Talleyville, Del., on the birth of a son, James Burnard.



BISHOP POWELL of Oklahoma blesses new lectern in St. Luke's, Bartlesville. Pictured, from left: Rev. Francis J. Bloodgood, Rev. Edward H. Eckel, Rev. William B. MachHenry, Rev. B. Franklin Williams, Bishop Powell, Rev. Richard C. Rodgers, and Very Rev. Lon M. Prunty, who is the bishop's chaplain.



# Thanksgiving Then and Now

Continued from page 6

New England Thanksgiving in all its glory . . . and narrowness:

"Ah! on Thanksgiving Day, when from East and from West, From North and South, come the pilgrim and guest. When the gray-haired New Englander sees round his board The old broken links of affection restored, When the care-wearied man seeks his mother once more, And the worn matron smiles where the girl smiled before. What moistens the lip and what brightens the eye? What calls back the past, like the rich pumpkin pie?"

But the pumpkin pie can be the focus not only of the human family, but of the greater family of God . . . what the Church throughout the ages has called the Communion of Saints. Not wax saints. Flesh-and-blood saints. Saints who are saints only because, having passed through great affliction they have come to know that they are

sinners in the sight of the Father of All . . . The family of God . . . A large family . . . A family not confined to Pa and Ma and Aunt Susie and the like, but one that stretches beyond the barriers of time . . . and place . . . and race.

And if we turn to God on this Day of Thanksgiving, there will be around our table not only the familiar faces we expect (which shall be there in any case whether we like it or not!), but an unseen company: the glorious company of the apostles; the goodly fellowship of the prophets; the noble army of martyrs; the Holy Church throughout all the world. And there will be pumpkin pie for all . . . and it won't be pie in the sky, because Christianity isn't about the sky, though it may very well be about the pie, for it is about the Christ who ate fish and honey after He died, to show that He wasn't a ghost . . . or an uplifting idea . . . or the absentee chairman of a club for the discussion of current affairs . . . but is more than all this and less — *more*, because He is God; *less*, because He is man. Better than all this because He is Christ the Thankworthy.

The best thanks we can give to

Christ is to trust Him . . . To trust Him, come what may:

"In death's dark vale I fear no ill,  
With Thee, dear Lord, beside me;  
Thy rod and staff my comfort still,  
Thy Cross before to guide me.

"And so through all the length of days  
Thy goodness faileth never;  
Good Shepherd, may I sing Thy praise  
Within Thy house for ever!"

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**LOS ANGELES, CALIF.**

**ST. JOHN'S** 514 W. Adams Blvd. at Flower  
Rev. Robert Q. Kennaugh, r  
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;  
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

**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.  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

**WASHINGTON, D. C.**

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

**COCONUT GROVE, MIAMI, FLA.**

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

**CORAL GABLES, FLA.**

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. M. L. Harn, c  
Sun 7, 8, 9:15, 11, and Daily

**FORT LAUDERDALE, FLA.**

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

**ORLANDO, FLA.**

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

**CHICAGO, ILL.**

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

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; 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. Robert W. Knox, B.D.  
Sun 7:30, 9:30, 11 & Daily

**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.

**BOSTON, MASS.**

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

**DETROIT, MICH.**

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

**ST. JOSEPH, MO.**

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanczel, r; Rev. R. A. Beeland, c  
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;  
Thurs HC 12; HD HC 10:30

**KANSAS CITY, MO.**

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

**ST. LOUIS, MO.**

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

**OMAHA, NEBR.**

**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. 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 7:30; Thurs & HD 10;  
C by appt

**NEW YORK, N. Y.**

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 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.

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Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

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Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**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; Daily 8:15 HC,  
Thurs 11; HD 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, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital, Wednesdays

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9; EP 5:30, Sat 5, Int 12 noon; C by appt

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

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

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

**SOUTHERN PINES, N. C.**  
**EMMANUEL CHURCH** On U.S. 1  
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &  
Healing Service 9:30; C Sat 6

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

**RICHMOND, VA.**  
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Daily  
Masses: Mon & Fri 9, Tues & Thurs 10:30, Wed 7,  
Sat 7:30; Sol Ev & Sta 1st Fri 8; Holy Unction  
2d Thurs 11; C Sat 4-5; Open Daily until 6 P.M.

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