

the Living **CHURCH**

April 29, 1956

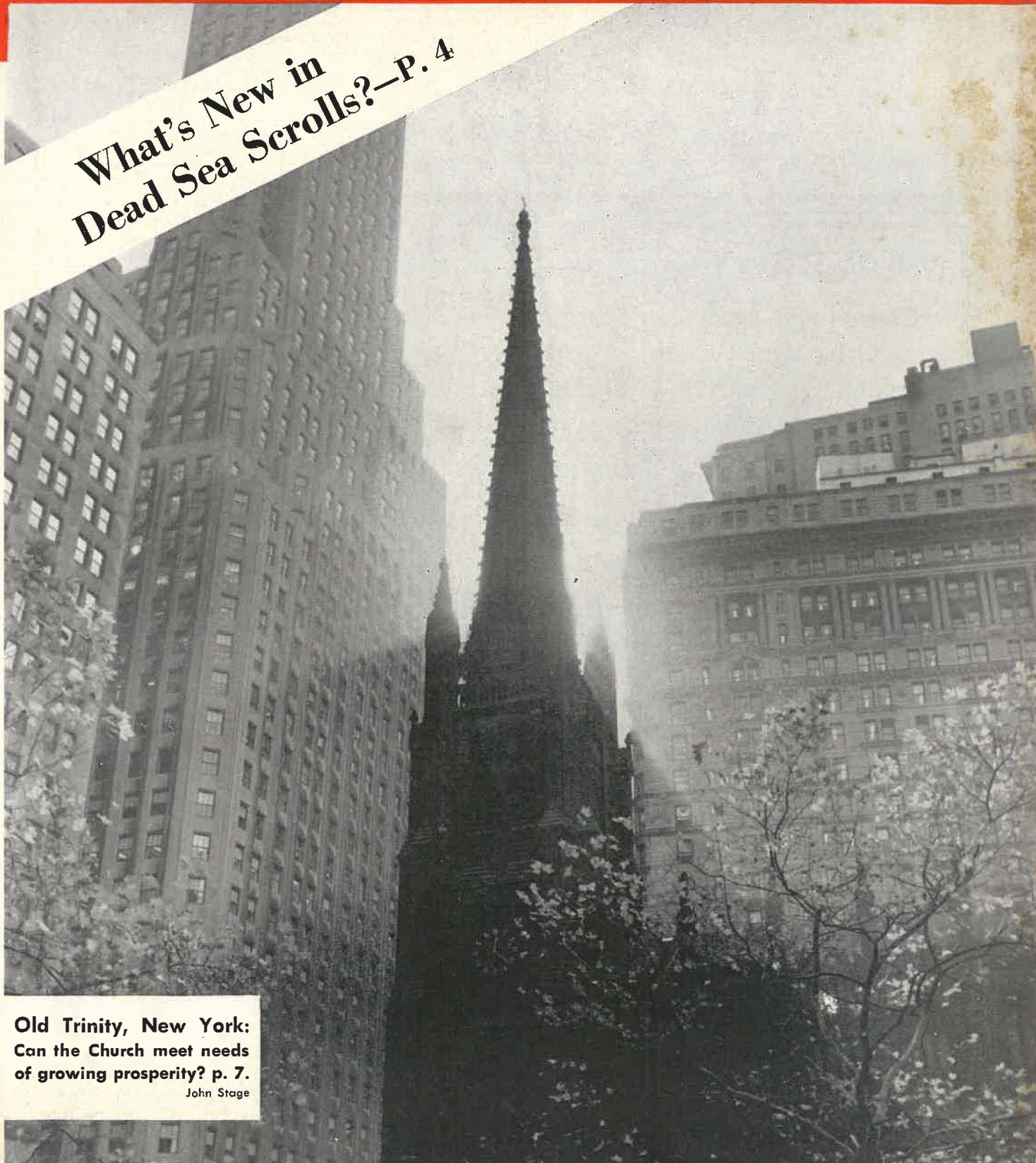
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**What's New in
Dead Sea Scrolls?—P. 4**

**Old Trinity, New York:
Can the Church meet needs
of growing prosperity? p. 7.**

John Stage



LETTERS

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

It Is Not Disobedient

The Rev. Albert C. Larned makes a serious accusation when he states, in his letter [L. C., March 25th] that priests who stand instead of kneel during the Prayer of Humble Access "violate the rubric before the Prayer" and are "without obedience to . . . ordination vows."

As one of the accused, I hope you will permit me to point out to your learned correspondent, and to others who may have been confused by this charge, that the rubric does *not* order the priest to kneel throughout the Prayer of Humble Access. It requires him to kneel, and it requires him then to say the prayer. *But nowhere is it stated when he shall rise again.*

Obviously he must rise sometime. In the absence of any direction, he may rise when he chooses.

As your correspondent admitted in his letter, there is a theological reason for the standing position on the part of the priest. Therefore many priests, having knelt humbly but briefly either before they begin the Prayer of Humble Access or during the first few words, choose straightway to rise again and to continue in the ancient traditional and correct posture of a priest at the altar, i.e., standing.

This violates no rubric, and certainly is not disobedience to ordination vows!

(Rev.) LEON PRESTON HARRIS
Rector, All Saints' Church

San Francisco, Calif.

► Believing that the rubrics were made for man, not man for the rubrics, THE LIVING CHURCH is not greatly concerned about whether the Prayer of Humble Access is said standing or kneeling. But if any priest is interested in strict conformity and urges it upon others, he will make a more convincing case for his position by kneeling throughout the Prayer of Humble Access. — Editor

"Floating Churchman"

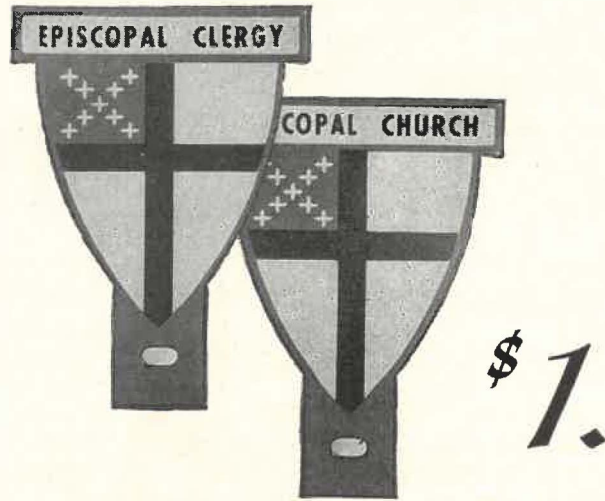
It is hoped that your editorial "Unfinished Business" [L. C., March 4th] will not only invoke increased discussion within the Church, but might inspire action by our Church leaders.

Out of the past 14 years I have spent in the Service, almost half has been at stations which were without Episcopalian chaplains at the time. While our Protestant brethren had weekly services and Roman Catholics had daily services, we either had none or a nearby clergyman

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Significance of the Dead Sea Scrolls

Real explosions in the scholarly world are rare, and it is even more unusual when they matter deeply to laymen. Yet results of just such importance do follow from the discovery of the Dead Sea Scrolls. Undoubtedly the Scrolls raise questions about the early history of Christianity, and just as certainly they will help us reach a deeper understanding of Christian origins.

The documents contain ideas and phrases similar to those of the New Testament, and these obvious similarities have quickly led to sweeping assertions about the origin of Christianity. However, any genuinely scientific theory of origins must consider the differences as well as the similarities. To determine the paternity of a child, one must explain not only where he got his blue eyes but also the source of his red hair.

The differences between these writings and the New Testament are presented in an impressive array in the newly-published *The Dead Sea Scrolls and the Originality of Christ*, by Geoffrey Graystone,* and this work is a valuable addition to study of the problem. Before considering the significance of these Scrolls, a brief description of them seems necessary.

Near the northwest corner of the Dead Sea, in 1947, two Bedouin discovered a cave containing large jars in which ancient scrolls were found. Subsequent investigation disclosed other caves nearby, and archaeologists have shown that they were used by a group whose headquarters were in what is now a large ruin called Khirbet Qumran. Besides a host of manuscript fragments, the major writings thus unearthed are two ancient copies of *Isaiah*, a *Commentary on Habakkuk*, a *Manual of Discipline* revealing



By the Rev. Donald J. Parsons

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the group's ideas and life, a book called *The War of the Sons of Light against the Sons of Darkness*, *Hymns of Thanksgiving*, and a *Book of Lamech* — the last of which has only recently been unrolled.

What do we know about the people who owned these writings? They were Jews, members of a strictly organized

sect, who led here an ascetic and rather monastic existence. Their property was held in common, they were extremely strict in observing the Jewish Law, and their lives were passed in great simplicity, given up to studying the Law and the writings of their group. They saw themselves as the Elect of God, the true remnant of

*Sheed & Ward. \$2.50 [see p. 20].

How old are the much-publicized Dead Sea Scrolls? What light do they throw upon early Christianity? And how new is the data thus unearthed?



The ancient Essene community center — now a large ruin called Khirbet Qumran.

Israel, the holy Community of the New Covenant. They considered the Jerusalem priesthood corrupt and illegitimate. The only correct understanding of Scripture was their own, dependent especially upon interpretations given by a Teacher of Righteousness, who had appeared 20 years after the sect's founding.

One was admitted to the group after two years of instruction and testing. Admission included taking an oath, renouncing all property to the community, vowing obedience and keeping the secrets of the community, and undergoing a special washing or baptism. This ritual washing was repeated annually, and indeed frequent lustrations were important in the group's life. The community was strictly organized into classes, and priests and Levites were prominent. Breaking the rules brought punishment or, in greater matters, excommunication. High moral standards were demanded, and love for other members emphasized.

Excavation of the nearby ruin shows that it was the community center. Of interest is the scriptorium where these scrolls may have been copied. A large

hall, with kitchen and store rooms, reminds us of their common meals, which had something of a religious character. A large tower aided defense, and they had their own pottery. Several cisterns and pools demonstrate the importance of washings and baptisms for the sect. We see, then, a highly organized group of Jews, seriously working at their religion and exhibiting fascinating likenesses to the early Church.

Next we must ask when the sect existed; for it is of great concern only if earlier than Christianity. The strands of evidence converge to show a group emerging in the second century B.C., deserting the Dead Sea site during the reign of Herod the Great (37-4 B.C.), returning early in the first century A.D., and hiding this library in the caves as the Romans advanced into Judea (68 A.D.). The members of this strange sect existed in our Lord's day; they lived near the place where John the Baptist appeared, and their ideas are frequently similar to those of the early Church. No wonder they interest us greatly.

Regarding the significance of the

Dead Sea Scrolls for Christianity, four things can be said:

1. The Dead Sea group is not the parent of Christianity. The description given above clearly shows the similarities which exist. Most of these come from the use by both groups of the Old Testament and the Apocrypha, and from their contacts with first-century Judaism. For example, the ideas of the new covenant, the elect saints of God, the messianic hope, a group meal — all these are just plain Judaism.

Yet the differences must be noted also, as Graystone has so thoroughly demonstrated. The sect is noted for its strict Sabbath observance, its excessive legalism, and its great concern for ritual purity; yet Jesus opposes all these. The sectarians are very ascetic; Jesus was called "a glutton and a winebibber." They love their fellows but must hate outsiders. They are divided into distinct classes, emphasizing one's "order" in the group, and upholding a strict protocol at their meals. Jesus teaches that the greatest one is he who serves most and rebukes his disciples when they squabble about seating at

the Last Supper. The sect members were probably celibates; at least they de-emphasized marriage and kept women and children in an inferior status. Even Paul calls marriage a gift of God and a symbol of the holy union of Christ and his Church. The early Church had some voluntary sharing of property, but with the Dead Sea sect this was compulsory. Early Christianity has neither secret doctrines, nor concern for ecclesiastical calendars, nor the severe doctrine of predestination found among this group. Although they criticize the Jerusalem priesthood as unworthy, the sectarians look for the renewal of the Temple sacrifices, keeping priests and Levites for this longed-for day.

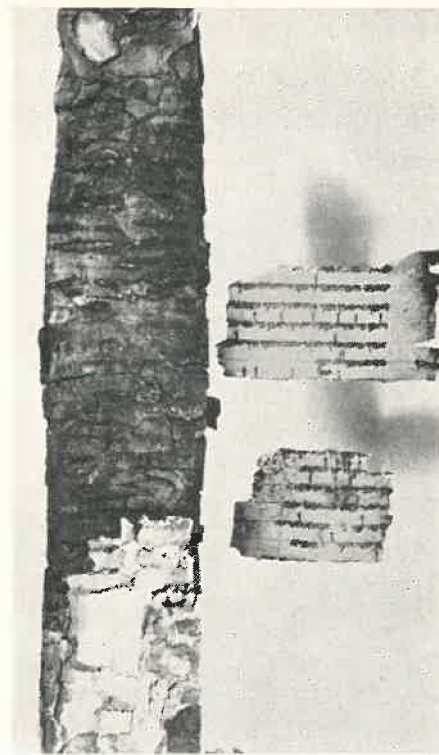
To demonstrate these differences is to show that Christianity is not the offspring of this sect. It also helps us by contrast to see more clearly what we are commanded to practice as Christians.

2. The discoveries show that first-century Judaism was far more alive and much more diverse than many imagine. There was among these people, as among many Jews, an earnest desire to honor God and to save themselves by really trying to keep the Law fully. New Testament scholars have for some time known and taught that the Jewish religion was very much alive in Jesus' time. They have known it was very diverse also.

Attempts have been made to explain Pauline thought as the result of pagan influences, because it differed from official Judaism as known from later writings. However, it has been shown that Jewish thought in Paul's time was richer and more fluid than these later and largely Pharisaic writings suggest. Many of these different ideas in Christianity are akin to thoughts held by the Jews of this group, by the Essenes, by "left-wing" Pharisees, and by the authors of other Jewish books of this era.

These scrolls support the conclusion that the ideas of Paul and John are quite at home in Palestinian soil. They come from first-century Judaism plus the impact of the life, death, and resurrection of Jesus; they are not to be scorned as later and pagan additions to a simple Christianity.

This has already been conclusively demonstrated about Paul; the new data particularly helps prove the same thing about St. John. Christianity's debt to the Jews is immense. Awareness of the amazing richness and va-



RNS
THIS IS the so-called Lamech Scroll — one that was only recently unrolled. The Scroll has four complete pages, each with 34 lines of script. Unrolling was extremely difficult due to its condition.

riety of first-century Judaism makes this even more evident. To recognize this debt is honest and right, and it is also to see more clearly how (from a Christian viewpoint) God prepared the way for the fullness of the Faith. Likewise, this forces us to perceive what is distinctive about Christianity, keeping the basic Gospel truths from being obscured by secondary aspects. What really makes the Church's faith different from this group's belief is Jesus Himself. Let us now consider this.

3. The most exciting thing about the Scrolls is their telling of a Teacher of Righteousness who was most important to the sect. He appeared 20 years after the group started and became the authoritative interpreter of Scripture for them. Some see this Teacher as a preview of Jesus, and we must therefore look closely at him.

He is probably not the expected Messiah and certainly not the *two* Messiahs apparently mentioned in the *Manual*. We know he was persecuted by the Wicked Priest, but it is assuredly not clear, as a few claim, that this amounted to martyrdom. A gap in the manuscript at the vital point makes it impossible to prove who is the man who "suffered in the body of his flesh." This line comes in a section

describing the punishment received by the Wicked Priest, not by the Teacher. The Priest is guilty of "sin committed against the Master of Justice and his supporters."

However, we do not know that this sin was murder, and it is certainly not a solitary and voluntary death. Also, the oath of initiation to the group, given at length, contains no reference to the Teacher nor to his alleged martyrdom. A Christian oath of initiation without reference to Jesus is quite impossible to imagine, and we might remember that the Creeds in Christianity were first used at Baptism, the initiation. The Creeds clearly mention Jesus and his Death.

Lastly, the members were required to practice the Law and have "faith in the Master of Justice." This faith, however, is faith in his teachings, and salvation comes from keeping the Law as he has interpreted it. Faith in Christ is far more than this and is, for the New Testament, faith in the atonement achieved by the death of Christ.

There is positive value in noting the differences between the Teacher and Jesus as the New Testament presents Him. Jesus is a teacher, but for the Gospels He is more importantly one who voluntarily undergoes death, in obedience to God's will, to bear the sins of mankind. It has long been known that some of the ethical teaching of Jesus can be paralleled, at least in part, by rabbinic sayings, although essential differences remain.

The significant thing for the New Testament is not primarily what Jesus taught but rather what He was and what He did. There was an idea of vicarious suffering in Isaiah, in Judaism, and to some extent in this sect. Yet for Christianity the suffering of Christ is the vital thing, death upon the Cross for the salvation of mankind. To be reminded of the *centrality* of this is a valuable thing. His love for men made Him the "friend of publicans and sinners" rather than the teacher of an ascetic group living apart from the world. That same love led to the Cross, too.

4. Finally, how really new is this data? All agree that these sect members are almost exactly the same as the Damascus Covenanters of whom we have known since 1910. They are closely related to the Essenes, known for centuries. Many of the cult's ideas have been found previously as parts

Continued on page 19



TRINITY CHURCH, New York City, in the background.

RNS

THE BOOM HAS JUST BEGUN

in American religion, but by the time it gets well started it will bring a rush of problems that the Church will have to face

By the Rev. John Heuss

Rector of the Parish of Trinity Church, New York City

The Church in America has never been so well-off. Attendance is at an all-time high. Membership has shown a satisfying increase. People seem eager to learn about the Christian religion. Money is coming in to pay for the local programs, and missionary giving is expanding. The amount of new building projects for Church purposes staggers those of us who spent our early years in the priesthood paying off heavy debts. Even in large cities, new housing projects are bringing life and opportunity back to many churches once considered dead.

It may be that there is no real religious revival in all this, but no one who has been in the ministry for a quarter of a century would care to trade today's Church trends for the

spiritual apathy and financial difficulties of the depression years.

There are those who properly remind us that we must never confuse these improved conditions with the rise of a genuine conversion to Christ in America. I am confident that almost any parish priest knows the difference between those members of his flock who are really converted and those who are not. The great thing about the present is that there are numerous people ready to listen to what the Christian preacher has to say. It wasn't so long ago when only a few listened, and those few listened primarily to those who had unusual gifts in preaching. The situation is always healthier when an audience is looking for the speaker than it is when the

speaker is looking for the audience.

What bothers me is not that there is no real religious conversion going on, but that the opportunity and need to preach the Gospel is going to accelerate so much in the next decades that Church leadership may well be hit with challenges which at present it is unprepared to meet. The boom in American religion has only begun, and the opportunities of the next 20 years are going to be almost unbelievable.

The job of evangelization would be difficult enough if we could comfortably absorb and train the people now coming to us as a result of circumstances which have prevailed for the last 10 years. Yet things are changing so rapidly in America that their

numbers are going to increase greatly, and as they increase, their lives and ours are going to be violently influenced in ways which will load the Church with problems.

To begin with, I believe we are going to remain exceedingly prosperous as a nation. I don't think we have seen the peak of this prosperity by any means as yet. The year 1956 may not be quite the flush year that 1955 was, but I believe that, barring an all-out war, 1960 will be well over last year's figures, and 1970 will make the 50's seem like a low-income decade. There will be ups and downs, of course, but looking ahead for 25 years, I am convinced that the trend will be markedly up. Most of our parishioners are going to have bigger incomes, and some of them will be making money they never dreamed they would be able to make.

What will this mean for the Church? It will mean larger budgets, more money for missions, improved church plants, larger staffs, and better seminary facilities. But it will also bring an avalanche of headaches, the least of which will be administrative.

The great dangers, it seems to me, are two. The Church, which has grown used to being poor, is going to be even better off than it is today. At present, it is standing its prosperity nicely because it still remembers the lean years and hasn't yet become used to its newfound wealth. The test ahead of it will be to see if the piety and missionary zeal of its clergy and parishioners can balance off their new sense of well-being.

Desire for the Material

The second danger is the more probable. If the nation does grow wealthier, its citizens will increasingly indulge their material desires. Already the financial capacity to own things is both the glory and the curse of American life. Wealth is a fine thing if you have the spiritual capacity to live simply and remain humble. Most people do not, and the result is often personal frustration and disillusionment.

A starving peasant in Afghanistan who retains some shred of dignity as a human being is far better off than a uranium tycoon who owns every conceivable gadget but sees no real purpose in living. I am all for the Point Four Program to assist depressed economies abroad, but the Church had better be prepared with a religious



THE REV. JOHN HEUSS: The Church is well-off.

Point Four Program for the spiritually impoverished who are going to be created among its newly rich parishioners.

Back in the early twenties many of the well-off did not believe in God, but they *did* believe in themselves. I doubt if any amount of wealth will create, in the next quarter century, any similar self-confidence. When people do not really believe either in God or themselves, you have the makings of some terrifying pastoral problems. These, I am sure, are going to increase beyond belief in the years ahead of us. The great question, it seems to me, will be, "Can a Church which is giving its primary energies to the administrative problems of growth and expansion create the teachers, pastors, and men of piety it will need to meet the increasing avalanche of human frustration which growing materialism will bring in its wake?"

While we are all growing richer, another new influence is going to create further problems for us. This was pointed out by a layman recently. He had attended a meeting where the speaker said something like this: "Because of new advances in industrial technology, especially in the growth of automation, it will not be long before we will enjoy the 30-hour work week."

The layman was concerned, not because he is against increased leisure, but because he is acutely aware that even now lives are empty of meaning because of the small amount of creative satisfaction that there is in most

work, and because he knows that we have scarcely learned to *endure* the leisure we already have.

There is precious little sense of Christian vocation left in the way most people make their living. As we learn to make machines act like men, we turn men more and more into mere machines. As the same process reduces the need for human work, it will force on lives that are already nearly empty a greatly increased amount of leisure time. If the only answer the next quarter century comes up with is more television, more traffic jams, and more commercialized sports, we are going to be in for something. As wealth often breeds frustration, so automation will breed increased boredom.

Human beings cannot stand either boredom or frustration permanently. Some lives will be broken by it; others will rebel ultimately. If the "rebellion" takes a political turn, Fascism or Communism could result. If it takes a dynamic religious direction, it could remake the world on a Christian pattern. If it is religious, but prefers withdrawal from the world, monasticism will again appear attractive.

Opportunities Ahead

All told, what an opportunity lies ahead for Church leadership with our expanding new wealth and leisure! I foresee great changes in weekday religious programs. Church conference centers will flourish. Retreat houses will be widely needed. The monastic movement may become so appealing that its development will be on a scale which America has never before witnessed.

New ways to use lay people will have to be devised. Lay evangelism will have a fertile field to grow into a powerful movement. Christian education will need to assume new forms.

All of which is another way of saying that the Gospel of Christ will have to be proclaimed in ways which do not yet exist. It is also another way of saying that whether we have an atomic war or not, the Gospel is entered in a stepped-up race with inevitable technological development.

There is no denying the possibility that man may destroy himself by atom warfare. There is a greater likelihood that, unless Christianity can give modern man a sense of eternal purpose and provide him with the disciplines he needs, he will slowly decay because he will have too much material wealth and too much meaningless time.



Christian Marriage

By the Rev. Joseph W. Zneimer
Rector, Trinity Church, Lancaster, N. Y.

**is more than a fifty-fifty
partnership; it is a
covenant made by two
people with God**

There is an old saying that goes something like this: "You can't teach an old dog new tricks," and still another that reminds us that, "You can lead a horse to water, but you can't make him drink."

While there may be an element of truth in both of these sayings, they apply to the animal kingdom and are far removed from any application to the human soul. Yet we use them as an "out" when, because of pride, we do not want to lend our cooperation to some given task.

Perhaps one good example of the application of these sayings comes from our own homes. It starts with married life. The wife wants her husband to accept her theories of what married life should be like and the husband rebels.

The husband has his own ideas; he does not want to give up his freedom entirely, and insists upon his rights to do those things he wants to do, and in the manner in which he is accustomed to doing them.

Obviously, the wife might be the headstrong partner. It makes very little difference which one of the married partners is the aggressor. The fact remains that a continuance of such an attitude breeds contempt and sets up an unfavorable environment in which to rear children.

What has been written thus far should remind us, with telling force, that our forefathers built this great

nation on the theory that the home is the cradle of liberty, justice, love, and understanding. It does not take a genius to determine the source of their theory, for it comes from the teaching of Jesus Christ.

It is time that every married couple reviewed the vows that they took on their wedding day, and better still, that each married couple renewed their wedding vows at least every five years.

What a thrill it would be to have two services each year at which there would be a renewal of marriage vows. The impact on the home would be tremendous. Husbands who now think that the responsibility for the upbringing of children belongs solely to the wife and mother would quickly respond to the privilege of fatherhood. Wives who now think that the husband should share 50% of wifely responsibilities after working all day would place new values on the privilege of homemaking.

Marriage is more than a fifty-fifty partnership; it is a covenant made by two people with their God. If we follow this reasoning, we must come to the conclusion that a home is a place wherein God is the head and sole source of intercession.

One of the first questions asked by marriage counselors and psychiatrists concerns the religious life of the person or persons whom they are seeking to help. It has a great bearing on

the future of people involved emotionally. Those who do not attend church with reasonable regularity are the most difficult patients, while those who have firm religious convictions are more readily able to understand their problem as it is plucked from their subconscious and set before them.

There is one point that most of us overlook when we think of the words in the marriage ceremony that read: "Those whom God hath joined together let no man put asunder." We look around for a third party as the culprit who puts an end to a marriage. Let us look at it this way. Those whom God hath joined together can be just as guilty of "putting asunder" as an outsider. Constant fault-finding, lack of understanding, selfishness, arrogance, pride, and distrust can be that third party. If we will only understand, we shall see that it is the business of Satan to break up homes and marriages. The green-eyed monster is his greatest ally, and only the truest of love can outsmart him and defeat his insidious purpose.

As the great light of research scans the horizon, and its powerful beam brings into focus the home — the cradle of liberty, justice, love, and understanding — scientists have come to the common agreement that in the human soul lies the solution to all social, medical, economic, and political problems.

EDITORIALS

Sigmund Freud —100 Years

Psychiatry, as a means of treating mental and emotional disorders, has for some years enjoyed the respect of informed Christian thought.

Interesting in this connection is a recent article anticipating the 100th anniversary, May 6th, of the birth of Sigmund Freud, father of modern psychiatry. The article, appearing in *Time* magazine of April 23d — whose cover looks rather like an icon of "St. Sigmund" — contains this paragraph:

"It is a measure of psychiatry's maturity as well as its penetration that religion, slowly and within stoutly defined limits, has come to accept and even to cooperate with it. Sigmund Freud, an atheist, found no place in his vision of the riddle of man for the 'mass obsessional neurosis' called religion, except for its occasional help as an opiate to stifle a neurosis. For all his own scruples, he deplored society's religion-based concept of morality, saw the root of modern man's problems in the concept of sin."

The article goes on to tell how Pope Pius XII, in 1952, took issue on the legitimacy of psychoanalysis with the Bulletin of the Catholic Clergy of Rome. The Bulletin had said: "It is difficult to consider free from mortal sin anyone who uses psychoanalysis as a method of cure or who submits to such a cure." The Pope, according to the *Time* report, took pains to "correct" the Bulletin and to point out that, "with certain stiff reservations . . . psychoanalysis is a legitimate method of treatment."

Though psychoanalysis is not the only possible kind of psychiatry, Freudian principles and concepts provide, *Time* estimates, about 70% of psychiatric training today in spite of the fact that these concepts have had a hard time winning acceptance in Christian circles. Hence the present Pope's words are of rather unusual significance.

For some years psychiatry and religion have been working hand in hand. Protestant and Jewish faiths, as the article in *Time* further points out, have supported joint enterprises in psychiatry and religion, such as the National Academy of Religion and Mental Health. Jesuits, too, take part in seminars at the Menninger Clinic in Topeka, Kans., and Union Theological Seminary will this fall install Psychoanalyst Earl Loomis, Jr., as its first professor of psychiatry.

Nor is it surprising that, with traditional Anglican receptiveness to new developments of thought, the

Episcopal Church has for many years recognized the place of psychiatry as a legitimate branch of medicine and a handmaid of religion. As psychoanalytical schools based on Freud have gradually taken over the field, the Church has not fought the trend, except to maintain its insistence on the Faith to which it bears its own expert testimony. Our seminaries work in close conjunction with psychiatrists, who are able not only to assist students who may stand in need of psychiatric counseling and treatment, but also to give lectures on what the clergy should know of psychiatry. Aspirants for the Church's ministry are required by canon law to have "physical, mental, and nervous" examinations, as are also candidates for the episcopate. And among top-ranking psychiatrists are to be found devoted Churchmen.

Yet one still hears snide remarks, made by the ignorant and unthinking, against psychiatry as a useless luxury, indulged in only by persons of leisure and wealth who, if they were not quite so pampered by their wealth and their leisure, could find cure for their neurotic condition through the disciplined practice of religion. One still hears psychiatry pitted against the confessional, as though any of the ills for which people seek psychiatric treatment would at once vanish if the same people could be brought to avail themselves of this means of grace. One still hears the thesis maintained that neurosis is caused by sin, and therefore can be adequately treated by penance, counsel, and absolution.

Unquestionably the practice of religion is a most important factor in mental and emotional health. We believe that many, if not most, psychiatrists would agree. But to admit the reality of the help afforded by religion to a disturbed mind is one thing; to say that there is no place for psychiatry is quite another. However important religion may be in this area — and we would underscore its importance — there are nevertheless factors in mental illness that respond only to psychiatric treatment. Not to use this means of cure, where competent diagnosis indicates it, is to despise a form of therapy that God has given us.

The answer is not an either/or. It is not psychiatry or religion. It is both — psychiatry and religion. Both disciplines need to work together for the same end, which is the restoration of the whole man. This was expressed with true psychosomatic insight as long ago as the time of St. Paul, who prayed that the Thessalonians' "whole spirit (*pneuma*) and soul (*psychē*) and body (*sōma*) be preserved blameless unto the coming of our Lord Jesus Christ."

Neurosis may be caused by sin, though the sin in this case is just as likely to be that of someone else as it is of the person afflicted. A broken leg may likewise be caused by sin, but it will not heal itself merely as a result of repentance from sin. Neither will mental and emotional illness always respond to religious therapy alone.

Fr. Huddleston's Visit to U.S. Upsets Predictions

Former School Head Says Church Is "Sleeping" While Changes Are Made in Society

By JEAN SPEISER

Officials of the South African government predicted in February that the Rev. Trevor Huddleston, Anglican priest who, during his 12 years of residence there, fought continuously their *apartheid* (White supremacy) policy, would not be allowed to enter the United States this spring, much less be permitted to speak.

Fr. Huddleston upset their calculations considerably by making a total of 40 addresses during a six-week visit (his first) to this country, March 1st to April 12th. He appeared also on half a dozen television programs, and visited the sorest trouble-spots in the South, where he talked both with passionate pro-segregationists and leaders of the NAACP (National Association for the Advancement of Colored People).

Many times he heard "echoes of South Africa" in Mississippi and Alabama, but he likens the progress of integration in this country to "a flood tide" beyond any power to stop or even restrain.

Fr. Huddleston, a member of the Anglican Community of the Resurrection, was in charge of several mission schools in Johannesburg, and superintendent of the secondary school, St. Peter's. In April, 1955 the South African government passed the Bantu Education Act, which would have brought the Church schools under state control. Rather than accept this, Fr. Huddleston closed the schools.

In November his Order called him to England, to be re-assigned as novice-master at its headquarters in Mirfield, Yorkshire. It was en route to his new assignment that the priest came to the U.S., at the invitation of Kent School, Kent, Conn., which last year offered one of Fr. Huddleston's students at St. Peter's School, Johannesburg, a scholarship to Kent. The South African government would not allow the boy, a Negro, to accept.

After delivering the key address at Kent's fiftieth anniversary dinner, Fr. Huddleston made a series of talks in New York City, Washington, and Chicago, and, at the beginning of Holy Week, set forth on his tour of the South.

Minutes after his arrival in Birmingham he was exposed to the full violence of pro-segregation sentiment as expressed by Judge Hugh Locke, a Protestant Sunday School teacher, who quoted Deuteronomy VII:3 (wherein the Israelites are warned not to intermarry with strangers in the new land) as authority for opposing integration.

"He said the South was a sovereign state," related Fr. Huddleston. "I then



THE REV. TREVOR HUDDLESTON tells The Living Church correspondent Jean Speiser that "we need instruments and music" for his jazz band in South Africa. What kind of music? Why, jazz, of course.

asked him what of the Supreme Court decision."

"Politics," he replied, "just politics." "This sounded very much like South Africa to me," said Fr. Huddleston, "but with a difference. Although your Southern segregationist is determined to carry on his last-ditch fight, he knows that is exactly what it is — a losing one. On the other hand, the Negro in this country, though he is distressed, is confident."

In Tuscaloosa, where Autherine Lucy's futile efforts to enter the University of Alabama almost cost her life, a faculty member told Fr. Huddleston that University authorities had been completely unprepared for the fury unleashed by the student body. They further believed that a lynching had been avoided by the barest margin.

Fr. Huddleston's guide in Tuscaloosa was the Rev. R. Emmet Gribbin, Jr., Episcopal Church chaplain who is credited with contributing largely to keeping the campus under relative control, and thus saving Miss Lucy's life.

At nearby Negro colleges, Tuskegee and Talladega, Fr. Huddleston observed that physical equipment far surpassed anything in South Africa, where the "Separate Amenities" Act provided for "separate but not necessarily equal" facilities.

"Even so," he commented, "it is not possible to believe at the same time in equal opportunity and separate facilities. You can scarcely describe 'separate but equal' as anything better than a right step in the wrong direction."

In Montgomery, Ala., where the Rev.

Martin Luther King, young Baptist minister, worked with Negro citizens in a boycott of city buses, Fr. Huddleston found him sincere and ingenuous, "not demagogic nor prepared to use demagoguery. He has launched his fight on a Christian level, and he intends to keep it so."

The Anglican priest accuses the Church generally of "sleeping on" while vast and important changes are taking place in human society. He says the "official pronouncements" of bishops are good, but he indicts the whole Church for its "fears and hesitation," and the people for "cowardice in their beliefs and practice."

"Churchpeople must keep themselves jolly well informed of what is going on, and bring the whole weight of Christian conscience to bear. Segregation and integration are not local or political questions; they are moral, and they are worldwide." He noted that the Church in the South "has many vital and brave priests," but that the Church as a whole "has not been vociferous enough."

Fr. Huddleston himself could scarcely be accused of not articulating. "I fight with the only weapons I have," he declares, "my head and heart; my tongue and my pen."

For fighting with his pen, he recently summoned the wrath, *in absentia*, of South African Prime Minister Johannes G. Strijdom, who, from across the ocean, thundered at Fr. Huddleston and an Anglican colleague, the Rev. Michael Scott, for "trying to slander the White man in South Africa and to incite not only the



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outside world but also the non-Whites in South Africa against his regime."

This attack was set off by the publication in South Africa of Fr. Huddleston's book, *Naught for Your Comfort* (title from G. K. Chesterton's "Ballad of the White Horse") a slashing attack on the racial policy of the South African government, which indicts its treatment of the country's 9,000,000 Negroes as "immoral."

The book, which was saved from extinction only because the manuscript had been sent off to England 24 hours before the government raided his quarters and seized all his papers, is known as Fr. Huddleston's "Trojan Horse." It was returned later to South Africa for publication there, by reason of which (printed inside the country), it could not be banned from the stands. It is being printed also in England and the United States.

The priest's departure from South Africa was packed with all the emotion a human heart can hold. Taking leave of the school children who clung to his cassock, and of elderly women and men who could not hold back their tears; listening to the Huddleston Jazz Band [L. C., April 1st], dressed in spanking new uniforms, as it played music especially written for the occasion, and to the piping voices of the "Trevor Tots" (too young to be in the Band); looking over across the square where the South African Congress had met more than once to denounce him publicly — these were things to remember.

Compounding these tensions were the practical difficulties of being unable to do any of his packing until just before he left, having promised TV's Edward R. Murrow to save that sequence for filming by the crew of his "See It Now" show, together with the Community's farewell. (The sequence was to be included in the second half of Murrow's "Report on Africa," scheduled for April 23d.)

The jazz band, organized by Fr. Huddleston two years ago, provided the final farewell wrench, but "I have got a little committee to try and keep them together," he says hopefully.

Also, he did not neglect to mention the band's need for instruments whenever the subject came up on his travels about the U.S. He was happily rewarded when, during his stay in Chicago, someone got in touch with band leader Louis Armstrong, playing nearby, who immediately contributed a trumpet to be dispatched to Johannesburg.

"You might mention in your story," said Fr. Huddleston guilelessly, "that we need instruments, that is, and music."

What kind of music?

"Why, jazz, of course. Cool or bop."

Educated at Christ Church, Oxford, Fr. Huddleston in 1939 joined the Community of the Resurrection (a monastic community that strives to reproduce as closely as possible the lives of the Apostles), and in 1943 was sent to be priest-in-charge of the mission in Sophiatown, S.A. In 1949 he was made Provincial of the Community. The Negroes there called him *Makhali pile* ("dauntless one").

To charges of "agitating," the priest replied: "A Christian has to."

In England, Fr. Huddleston was to address "some big meetings" before taking up his duties at the Community, and starting to think about another book.

There is no doubt about his feelings at leaving Africa.

"I pray to go back," he said simply.

In his book, he quotes the English poet, Walter de la Mare, "Look thy last on all things lovely every hour," and continues:

"It is that vow of obedience which alone gives a man strength when he most needs it, to die by parting from what he loves. Nothing else could have torn me away

from Africa at this moment. And no other motive but a supernatural one could be sufficient or strong enough to make sense of such a parting.

"This is the end of a chapter, and I thank God I have had the opportunity of living through it. The least I can do is to obey this voice from the darkness in the years that lie ahead. And I am certain that 'all shall be well, and all shall be well (sic), and all manner of thing shall be well' for the Africa I love, the Africa of my heart's desire."

Fr. Huddleston has applied for South African citizenship.

Meanwhile, what lies ahead for his friends in South Africa?

Replied Fr. Huddleston: "If I could be born again today, I should choose to be born a Black African. I am this certain that the continent is about to come into its own, and that the Black race will have a place in it."

Shake-Up Planned For Methodist Magazines; Opposition Is Incurred

Plans for a reorganization of the official publications of the Methodist Church will be presented to that Church's General Conference, which is meeting in Minneapolis. (The General Conference, held every four years, is similar to the Episcopal Church's General Convention.)

The 1952 General Conference called for a "bold new venture" in religious journalism. A committee was appointed, consisting mostly of representatives of successful secular magazines, such as *Reader's Digest* and *Rotarian*. As a result of their suggestions, plans have been announced by the Methodist Publishing House to replace *The Christian Advocate*, official Methodist weekly newsmagazine, with a "family" monthly. According to Religious News Service, the plans have run into opposition from many Methodist editors and other members of that Church.

According to the proposal, the monthly which would take the place of the *Advocate* would be known as *Together*. It would be circulated on the "every home" plan, under which entire congregations would subscribe. Its circulation goal would be one million copies. Some objections are based on the fact that there are other unofficial Methodist monthlies, which would be harmed by the competition of such a monthly. Others object because the Methodist Church would no longer have a weekly newsmagazine, from which members can learn the viewpoints of Church leaders on matters of national interest.

As a part of the planned reorganization, another new Methodist monthly publication, carrying the name of the *Christian Advocate*, would replace the monthly *Pastor*, a magazine for ministers and lay leaders.



Pathé News

LOVED BY THE PEOPLE in South Africa, Fr. Huddleston's departure was packed with emotion.

\$1,100,000 Campaign Goal Set for Newark

One million, one hundred thousand dollars is the goal of the advance fund campaign recently undertaken by the diocese of Newark. A special convention was held April 10th to decide on the campaign, the first major one in Newark since 1927. First approved by the 1954 convention, the campaign was prepared for by a six-month survey of the opportunities for extension and strengthening of Church work in the diocese.

Of the money to be raised, \$880,000 will be allocated to missionary expansion. Grants will be made for building in new areas and strategic urban areas, on a partnership basis. Much of it is planned as a revolving fund. As part of the preparatory survey, a study of population growth in the area since 1879 was made, including the increase of Episcopal Church affiliation and a forecast of future growth. Average population increase was found to be 34.5%, several counties being much greater.

The rest of the money will go for a conference center, expansion of the diocesan home for the aged, and x-ray equipment for Christ Hospital, Jersey City. The campaign will take place June 3d to 10th.

Throughout the convention, held at Trinity Cathedral, Newark, the program was interrupted by jazz music coming in over the amplifying system from a local radio station that operated on the same frequency. Telephone technicians worked unsuccessfully to remove the interference.

"Mission Object" Is Indians For Girls' Friendly Society

This year the "Mission Object" for the Girls' Friendly Society is the Indian Americans, with plans of study and work coinciding with the "mission."

Branches of the Society all over the country are making a study of the Indians and their problems. Among the projects aimed at helping the reservations are scholarships for girls attending St. Mary's School in Springfield, S. D., and special aid to San Juan Indian Mission and Hospital at Farmington, N. M. The girls are also becoming acquainted with the needs of the Indians who are moving into cities.

Impact of some of the girls' work is felt in the twin cities of Minneapolis-St. Paul, Minn., where a United Church Committee for Indian Work, headed by the Rev. David Clark, is aided partially by the GFS. The Clarks have established a home in Minneapolis where Indians may come for help and supplies. The several GFS branches in Minneapolis are among the many groups which donate food to the "Clark Cupboard." The girls also make up boxes of articles for girls, including such things as wallets, soap, combs, toothpaste and toothbrushes, etc.

Economy of Abundance

Study Conference Message Points Out Christian's Difficult Role

By the Rev. JOSEPH WITKOFSKI

"The ultimate objective of this conference is to promote the application of Christian principles on week days. There are elements of the Christian Faith that should be taken into account for every day decisions, even in selling second hand automobiles."

These words of Charles P. Taft, before the opening of the Third National Study Conference on The Church and Economic Life, in Pittsburgh, April 12th to 15th, indicated the basic purpose of the meeting. Actually, the theme of this year's conference was "The Christian Conscience and an Economy of Abundance" [see also p. 7]. In his opening address, Mr. Taft, conference chairman, pointed out that the organized study of the Churches in this area began with the Oxford Conference of 1937. He said:

"In 19 years we have learned a lot about what disturbs laymen who make up the Church, as they go out during the week as church men in the world of work. We are now far more ready in each of our member Churches to serve this need, and to do that intelligently and effectively."

The difficult role of the Christian in modern society was indicated in the message adopted, after four days of severe study, by the nearly 400 leaders in government, industry, labor, agriculture, and education who served as the delegates of their Churches. The message, although not recognized as an official statement of the National Council of Churches, will be forwarded to all its member groups.

In outline, the message from the Conference stated that, although Christian people in the United States are living in an age of abundance, there are perils so real that churchpeople cannot evade the challenges which this new age brings to the Christian conscience. Considering the

scarcity in other parts of the world, the obligations of Christians to do what they can for the relief of suffering is emphasized. As stewards of abundance, owing all to God, they must in simple justice and brotherhood share with those in need.

As a result of study of the present international complications, the Pittsburgh Conference, in its message, called upon all churchpeople to wage peace and to do all in their power to prevent war. Always, Christians must face the full implications of their decision. They must realize that national armament in itself can never bring any permanent peace. A strong defense force can do no more than buy time to wage peace by Christian methods, using every economic, moral, intellectual, and spiritual resource to that end.

If Christianity is to have a strong voice, churchpeople must not isolate themselves in their respective communities. The Conference declared:

"As organization develops in business, labor, agriculture, or among consumers, it becomes the duty of the Christian to regard his participation as a solemn responsibility of his Christian vocation."



PRESENT AT THE Church and Economic Life conference were, from left: Charles Taft, chairman; the Rev. E. C. Blake, National Council of Churches president; and Paul Hoffman, former ECA administrator.

This year's conference, under the auspices of the Department of the Church and Economic Life of the N. C. C., featured more speakers than did previous meetings. It was explained that the great number of lengthy discourses was necessary to understand the ramifications of an economy of abundance.

Among speakers at the Conference was Paul G. Hoffman, former ECA Administrator. Mr. Hoffman holds that the Communist goal of world conquest has not altered with the change in leaders. Whereas Stalin placed great emphasis upon periphery military actions and threats of military action, the new Communistic leaders put their stress upon trade offers and offers of economic aid. To counter this, Mr. Hoffman believes that we must have an all-out effort for peace, and that the sharing of our wealth is no solution. "If, however," he said, "we as a nation and we as a people are willing to accept leadership in an all-out effort to achieve a durable peace, that commitment carries implications which may generate the answers we seek."

The Dutch theologian, Dr. Hendrik Kraemer, spoke on the topic, "The Christian Vocation and Christian Conscience in an Economy of Abundance." He asked if vocation and conscience constitute the role of the Church. We find the meaning of the Christian vocation of the laity, he held, only as we search for answers to questions about the basic nature of the Church and of the Christian faith.

A press conference, which pitted former Secretary of Agriculture Charles F. Brannan against Charles B. Shuman, president of the American Farm Bureau Federation, brought to the surface an issue that could be felt throughout many of the addresses and much of the deliberations of the conference. Should the American Churches commit themselves either to the concepts of a new people's capitalism, or to the recently halted form of socialism which had made itself felt in American life for several decades? Mr. Brannan held that the soil bank plan of the present national Administration is a device to create scarcity, a grave deception, a giving of substitute income to farmers and, therefore, anti-Christian in the context of the Conference. In reply, Mr. Shuman asked whether it is Christian for government to set up incentives to produce surpluses that will be stored and wasted. He felt that Mr. Brannan's known ideas on farm price support appeared to be like taking a little boy with a "tummy" ache back to the orchard and feeding him more green apples.

In the face of conflicting ideas in dealing with the Christian conscience in an economy of abundance expressed during the Conference, the Rev. G. Paul Musselman of National Council's Division of Urban-Industrial Church Work remarked that the sessions revealed that the problem of Christian conscience today is so

overwhelming that people have difficulty in gripping it practically. The Conference in Pittsburgh dealt with the problems of a Christian society. Until now, our thinking generally was spent upon our own individual Churches. Now, together, we are endeavoring to find the Christian compromise for American society. Always, we must remember that the system will never be perfect because people are not perfect.

The Episcopal Church was represented at the Conference with much of its top-notch leadership in the social and economic fields. With Mr. Taft, chairman of the Conference, the delegates and consultants included the Rev. Dr. Almon R. Pepper, the Rev. Dr. M. Moran Weston, Fr. Musselman, and Michael Budzanoski. The Anglican delegation had an international touch with the presence of Archdeacon Geoffrey Sambell of Metropolitan Parish, Melbourne, Australia. Fr. Sambell said that it was very good to find that the Church in America is deeply concerned with the context of man's soul and not just with his soul.

The sessions in Pittsburgh began on Thursday, April 12th, and continued until Sunday evening, April 15th. Throughout the meetings, the frequent references to the Protestant and Orthodox Churches participating in the Conference brought some painful expressions to the faces of some of the Anglican participants. Among the Church's representatives, however, a good deal of comradeship was to be found. On Saturday night, Dr. Pepper presided at an informal dinner for 26 Churchmen who participated in the Conference. On Sunday morning, there was a corporate Holy Communion at Trinity Cathedral with Archdeacon Sambell as celebrant.

Although many delegates, especially of the laity, felt themselves overwhelmed with the magnitude of ideas at the Conference, and although others were disappointed that the Conference did not take stands on current vital issues like the right-to-work laws and the guaranteed annual wage, there were indeed very few who felt that the time and effort spent in Pittsburgh was not worthwhile.

Diocesan Conventions New Mexico and S.W. Texas

April 10th to 12th, Santa Fe, N. M.

The Rt. Rev. James M. Stoney, Bishop of New Mexico and Southwest Texas, announced at the convention that he was turning over the ecclesiastical authority of the diocese to the Rt. Rev. C. J. Kinsolving, III, Coadjutor, immediately. Bishop Stoney's retirement date is set for July 1st. He pledged that "as long as I am capable of doing so, I will be at the call of the diocese and of the new diocesan bishop to help with any task that may be within my power."

Bishop Stoney commented on the fact that the convention was held at the Church of the Holy Faith, Santa Fe, where his first convocation as bishop was held in 1942. A missionary district at that time, New Mexico and Southwest Texas became a diocese under his leadership, in 1952.

Sacramento

April 10th, 11th, Petaluma, Calif.

The convention decided to elect a bishop coadjutor [L. C., April 22d]. St. John's Church, Petaluma, where the convention was held, is celebrating its centennial this year. A new parish hall was completed in time for the meeting.

NEW PARISH: Holy Trinity Church, Willows, Calif.

NEW MISSIONS: Our Merciful Savior, Sacramento, and St. Michael's, Carmichael, Calif.

ELECTIONS. Standing Committee: clerical, Charles Williams, Victor Hatfield, Godfrey Hartzel, Thomas Lewis; lay, Jules Gerhardt, William Shaw, Harry P. Taylor, Norman Van Bebber.

Executive Council: Clerical, Albert Golburn, Gordon Cross; lay, Jules Gerhardt, Vernon Taylor.

Jazz-Loving Parson Resigns Pulpit in Oxford

The Rev. Alvin L. Kershaw, Oxford, Ohio's jazz-loving parson of "\$64,000 Question" fame, has resigned his pulpit effective June 15.

Rector of Holy Trinity Church in Oxford since 1947, Mr. Kershaw gained national attention last fall when he won \$32,000 on the television quiz program. His category was jazz.

In a letter to his parishioners in the southwest Ohio college town, Mr. Kershaw said the "foremost" consideration affecting his decision to resign "is the opportunity next year to study with Dr. Paul Tillich of Harvard, a theologian whose penetrative thought has long had formative influence upon my own lame theological floundering."

Several months ago the University of Mississippi cancelled an invitation to the 35-year-old clergyman to lecture there. Mr. Kershaw had said he would answer any questions, including those dealing with segregation. He also said he had contributed to the National Association for the Advancement of Colored People.

[RNS]

World Council Metropolitan

Ecumenical Patriarch Athenagoras of Istanbul, leading patriarch of Eastern Orthodox Churches, has notified the World Council of Churches that his representative to the council, Bishop James of Melita, has been elevated to the rank of Metropolitan. The action was taken to express the Ecumenical Patriarch's "deep interest" in the Council.

[RNS]

Brotherhood Chapter Glad to Lose Members

A chapter of the Brotherhood of St. Andrew in Walla Walla, Wash., is glad to see its members leave. It is the chapter organized in 1951 in the Washington State Penitentiary, with a charter membership of 18 men. In the past four years, over 60 men have "graduated" from the Brotherhood, and only one is known to have returned to any prison.

The Church's work in the prison was started 10 years ago by the Rev. William Gilbert and continued by his cousin, the Rev. Frank Gilbert. Now the Rev. Harold E. Parrott, rector of St. Paul's Church, Walla Walla, is in charge.

On Easter Sunday, the service of Holy Communion was attended by 47 men of whom 27 were communicants. This service is held once a month, while services of Evening Prayer are conducted each Sunday, with an excellent Brotherhood Choir taking part. In 1955, 10 men were baptized, 10 confirmed, and one received.

Miss Coleman Is Appointed Headmistress of Academy

Miss Catherine Offley Coleman has been appointed Headmistress of Hannah More Academy, Reisterstown, Md., it was announced by the Rt. Rev. Noble C. Powell, bishop of Maryland and member of the Board of Trustees of the Academy.

For two years Miss Coleman was teacher of mathematics, school secretary, and assistant to the dean at St. Katherine's School, Davenport, Iowa. In 1946 she went to St. Anne's School, Charlottesville, Va., to teach Sacred Studies. She became Dean of St. Anne's in 1950, the post she will leave to come to the Academy.

Inter-Church Aid Helps People, Orthodox Church of Greece

On March 25th, THE LIVING CHURCH carried a story released by the World Council of Churches written by Cecil Northcott, describing the refugee operation in Greece. Herein is a second story from the World Council of Churches written by the Rev. Robert Tillman, who recently left the post of administrative secretary of the Division of Inter-Church Aid and Service to Refugees. Mr. Tillman now serves as secretary for Overseas Mission and Evangelism, Canadian Council of Churches.

In villages all over Greece, the Church, as the bearer of the Christian word and the Sacraments, and as the ancestral home of the parish family, is the well-spring of life for every Orthodox community. Out of the ravages of war (1941-45), civil strife (1945-48), earthquakes (1953, 1954, 1955) and continuous economic depression and inflation, one of the first acts when peasants returned to piece together what remained in many a destroyed village was to erect a place of worship.

Three permanent earth-quake proof churches are being erected on the Ionian Isles thanks to Inter-Church Aid gifts from Churches in Europe, America, and the British Dominions. Over in Sofades, in the Thessaly quake area of 1954, one such church was built with funds from the Evangelical Church of Germany. On Cephalonia the 100-bed Lixouri hospital is being completed with a gift from the Church of Sweden. The United Church of Canada contributed a barrack church on Cyprus. From Church World Service in the USA and Churches round the world a stream of clothing, food, tools, and worship materials has come. Included are the precious 3,900 feet of Church World Service water pipes for nine of the villages of Cephalonia.

It is through the 8,000 priests and their bishops that over 18,000 tons (10 million

dollars worth) of food were distributed in Greece in 1955, gifts from the farm surplus of the American people, shipped to Greece thanks to the Churches' contributions which provided the distribution costs.

On the outskirts of Athens, a deaconess training school has arisen where girls are being trained as parish assistants for social service work and religious education in the villages. The St. Barbara Deaconess Training School is the latest institution of the Apostoliki Diakonia, the Home Missions division of the Church of Greece. The Episcopal and Disciples of Christ Churches in the USA were the chief donors toward this project.

At the headquarters of the Apostoliki Diakonia is the immaculately-kept modern printing press purchased with funds provided by the World Council of Churches Ecumenical Church Loan Fund. ICA funds from round the world have also provided paper for this press, from which flows a constant stream of liturgical books, Sunday-school materials, evangelistic literature, and the official Church newspaper "Ekklesia." An edition of 10,000 New Testaments (Textus Receptus) was published recently.

The Church is much concerned about the youth of Greece and provides vocational and technical training centers, scholarships, schools, etc. Besides its own two theological faculties (400 students) in Athens and Salonika, it operates seven seminaries and has over 100,000 pupils in more than 1,000 parochial schools throughout the country. It conducts 15 orphanages, caring for some 2,000 children.

Wherever one goes in Greece there is evidence of how the Church is sharing in the people's burdens. The wars and the catastrophes of the last 10 years have left the eight million Greeks with immense, unsolved problems. The Church itself had 800 churches destroyed and 600 priests killed.

During the guerilla warfare churches in the south collected relief materials for the people in the besieged areas in amounts exceeding all outside aid which was received from Churches abroad during that period. As for church rebuilding, more than two and one-half millions of dollars were collected in Greece during one day in April 1951 for reconstruction of churches!



World Council of Churches Photo

THESE BOYS at the Vouligmeni Orphanage, south of Athens, maintained by the Orthodox Church of Greece, are typical of youngsters orphaned by war for whom the Church has assumed a responsibility.

Rev. J. P. Clements Elected as Second Suffragan Bishop

The Rev. James P. Clements was elected second Suffragan Bishop of Texas at a special diocesan council meeting April 13th in Austin. He did not decide immediately whether or not to accept the election, preferring to find out what his duties as suffragan would be before making up his mind. Besides Bishop Hines, diocesan, the diocese now has one suffragan bishop, Bishop Goddard. Elected suffragan of Minnesota in 1949, Mr. Clements declined, stating, at the time that he felt his best work for the Church lay in the pastoral and preaching ministry.

Mr. Clements' election was made unanimous by acclamation, after he had received enough votes on the second ballot to insure his election. (With 55 clerical and 123 lay votes necessary to elect, he had received 63 and 147.) Of the 20 nominees for bishop,* six withdrew before the first ballot. On the first ballot the Rev. Scott Field Bailey was runner-up, but he then withdrew his name. The Rev. Haskin Little, who received the second highest number of votes on the second ballot (21 and 39), moved the unanimous vote.

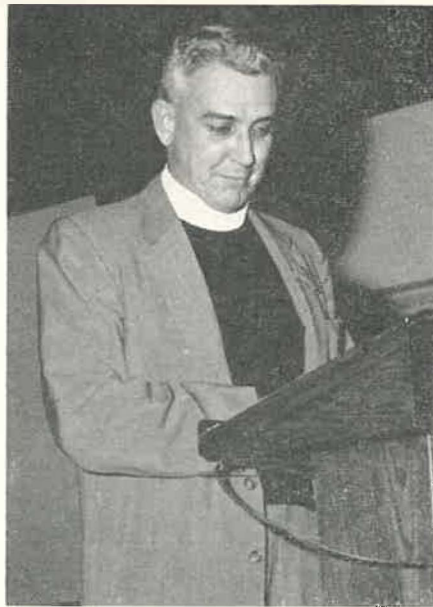
All nominations were from the floor of the council in writing before balloting began. Nominating speeches of seven minutes, with the first second limited to three minutes and any additional speeches limited to one minute, kept the proceedings from dragging out, so that the first ballot was completed before lunch.

Now 44 years old, Mr. Clements was ordained priest in 1940, after his graduation from the Virginia Theological Seminary. In charge of St. George's Church, Texas City, Tex., until 1942, he then became rector of All Saints', Austin. From 1943 to 1946 he served with distinction as a chaplain in the U.S. Naval Reserve. After the war he became rector of Christ Church, Tyler, Tex.

Since 1950 Mr. Clements has been rector of St. Mark's Church, Houston, a parish of 2500 communicants, which has the largest Sunday school in the diocese. He has been active in diocesan affairs, having served as a deputy to General Convention in 1949, on the executive board and the standing committee, as chairman of the board of examining chaplains, and as a member of the board of St. Stephen's School, Austin. He is a fellow of the College of Preachers in Washington.

Speaking to the council after his elec-

*Here is the list of nominees in alphabetical order (those starred withdrew before the voting): the Rev. Messrs. Thomas Bagby, S. F. Bailey, Gray Blandy, Lawrence Brown, James Clements, Skardon D'Aubert, Joseph Dobbins, Orin Helvey, John Heuss, Penrose Hirst, *Arthur Knapp, Edward Lindgren, Haskin Little, James McKeown, C. Kilmer Myers, *George Parrigin, *Thomas Summers, *Charles Sydnor, *Richard Wheatcroft, and *Charles Wyatt-Brown.



Walter Barnes Studio

THE REV. J. P. CLEMENTS: "I am humbly thankful."

tion, Mr. Clements said:

"You have given me another gift. You made me a deacon, then a priest, and now bishop of the Church of God. I am humbly thankful." While this led some delegates to believe he had accepted, he later explained that he wished to take at least two weeks to make up his mind, discussing the matter with Bishop Hines and Bishop Goddard.

Commission Discusses Atomic Reactor for Japan

Members of the Joint Commission on the Peaceful Uses of Atomic Energy met in Oak Ridge, Tenn., recently, to consider the feasibility of presenting an experimental atomic reactor to St. Paul's University in Tokyo, Japan. Officials declined to comment on what decision was reached.

Dr. William G. Pollard, executive director of the Institute of Nuclear Studies in Oak Ridge and an Episcopal priest, presided. The meeting was attended by Dr. Matatoshi Matsushita, president of St. Paul's. The school was founded by the Episcopal Church.

The reactor under consideration is the swimming pool type, similar to the one displayed by the Atomic Energy Commission at the International Conference for the Peaceful Uses of Atomic Energy in Geneva last summer. It draws its name from its cooling system — immersion of the reactor in a tank of water resembling a swimming pool.

The Joint Commission was formed at the Church's General Convention in Honolulu last September. Members include Bishop Hart of Pennsylvania; Bishop Warnecke of Bethlehem, and the Rev. Canon Charles S. Martin of Washington, D. C.

National Council Releases Films for Television Use

Slated for nationwide release on May 1st, is the first of a new series of films produced for television by National Council. The series consists of 13 black and white 16 mm. sound films, 28½ minutes long. Documentary in nature and filmed on location in various parts of the world, they are being offered at no charge to television stations for use on public service time.

Winners of a total of nine awards from the Cleveland, Boston, Edinburgh, and Columbus Film Festivals, and from the Golden Reel Festival, the films describe the work of the Church abroad, in countries like Haiti, the Philippines, and Japan; in urban-industrial and rural areas of the United States; and among special groups, like American Indians, college students, and construction workers. They vividly illustrate the force and life of the Church in the mid-twentieth century.

All the films are also available for use by parishes. They may be shown on any 16 mm. sound projector. They may be purchased from National Council, or rented at eight dollars apiece.

The 13 films and their subjects are:

Hope of the East, which shows how a priest of the Church in Japan converts an entire family to Christianity. Filmed in Japan.

Vision of Victory, portraying the Church's work in the Philippines through the eyes of a young seminarian returning to minister to his own people.

In Fertile Soil, on the Church's rural work.

Challenge in the Sun, an armchair tour of Church work in the Panama Canal Zone.

Strength of the Hills — Churchwork among Indians in South Dakota.

The Light of the North, a portrayal of the Alaskan Church in action under Bishop Gordon. Winner of the Cleveland Film Festival's Oscar.

Window on the Sky, which features the work with Navajo people at the Good Shepherd Mission in Arizona.

Song of the Pacific, the story of the far-reaching impact of the Church in Honolulu.

Life on Wheels — Church work with America's mobile population. Award winner, Golden Reel Film Festival.

For the Whole Child, on how the Church and medicine combine to minister at Children's Hospital, Cincinnati. Useful for teachers, nurses, or medical groups.

The World Within, on one of the Church's major concerns today.

Heartbeat of Haiti—Christ revealed through a growing Church which brings a new note of hope to the land.

The Time and the Place, on the opportunities of the Church on college campuses.

Correction

Nashotah House's, (Nashotah, Wis.) charges are \$700 for a year, including \$450 for board and room, not a total of \$1150 stated in the Church School number.

[RNS]

Significance of the Dead Sea Scrolls

Continued from page 6

of normal first-century Judaism. Other aspects are seen in other Jewish writings of this era, such as *Jubilees*, *The Testament of the Twelve Patriarchs*, *Enoch*, etc.

This is stated not to dismiss the importance of the Dead Sea scrolls, but rather to help maintain a proper sense of proportion in evaluating them. These ancient ascetics are not a strangely new species; rather they are an interesting and welcome variety of people whom New Testament students have long known in different clothes. For those who have often insisted that understanding the New Testament demands thorough knowledge of first-century Judaism, these new discoveries are most welcome.

As the archaeologists continue their excavations and scholars translate these ancient writings, these people of the Community come almost alive again. It is moving and wonderful. All who try to serve the Lord of Hosts, both Jews and Christians, gladly honor these men of old for their zeal for the truth as they understood it.

Parts of the Old Testament text may now be more accurately read, and certainly the New Testament will be more adequately understood. The similarities to the New Testament will make Christians even more aware of their great debt to the lively and richly diverse Judaism of that crucial age. The differences will highlight more vividly the distinctive parts of the Christian faith and remind us anew of what it is we are challenged to believe.

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MAN POWER

A column for laymen
By Lee H. Bristol, Jr.

"(EPISCOPAL)?" The other day at the office, a friend of mine said, "Have you ever noticed how often the word *Episcopal* is printed in parentheses on Church signs?"

Frankly, I had not. But he is right. We frequently do put the word *Episcopal* in parentheses on signs or in newspaper notices. One would almost think we were somewhat chagrined about our membership in the 40 million people who make up the Anglican Communion.

LIFE MAGAZINE ON CHRISTIANITY. Clerical opinion was divided about the 105-page special December issue of *Life* magazine which was devoted to Christianity. The Rev. Hudnall Harvey of Charleston, W. Va., for example, called its treatment of the Episcopal Church "interesting and fair." But, he added, "My greatest criticism was not of what was said but of what was left unsaid."

Bishop Bayne of Olympia, on the other hand, was vituperative. To his clergy he wrote, "Of all the useless pages I've read recently (and there are many of them, alas) *Life's* 104-105 in the Christianity issue must take the cake."

The Bishop pointed out that the Episcopal Church got short shrift. "We were allowed a hymn or two, a choir, a church building, an unidentified bishop in the M. I. T. chapel, and the Book of Common Prayer." Speaking of Paul Hutchinson's article presenting Church History in capsule-form, the Bishop pointed out that there was very little mention of the Anglican family "except the interesting comparison of Henry VIII with Cardinal Richelieu . . . and the doubtless unintended compliment of swiping Archbishop Laud's prayer for the Church, to wind up with." Here again things Episcopal seemed to be in parentheses!

While I disagree with the Olympian Bishop's contention that the *Life* issue was "useless," I am inclined to agree that it was decidedly disappointing not only because it put the Episcopal Church in parentheses, but also because something more basic was missing — something I heard discussed by fellow commuters on the 7:49 train shortly after the issue appeared. As my fellow commuters agreed, the whole issue seemed to lack heart or the feeling that here in Christianity is a power stronger than Niagara that changes lives.

SPEAKING UP. Have you ever attended a dinner party where the conversation swung around to a criticism of the Church and no one bothered to speak up in defense of it? I can remember several such occasions when Churchmen, hearing their Church criticized, felt it easier to keep still. And it was a little sad, too, because as I remember it most of the destructive criticism came from people not at all familiar with the Church and the local parish program.

There is, of course, a time for us all to take stock of the Church and try to see wherein it falls short of all we feel Our Lord expects. It is our privilege to criticize the Church, but it is our duty to recognize that we are criticizing ourselves when we tear it apart. And when non-churchgoers, for want of constructive conversation, lapse into glib editorializing about what is close to the hearts of Churchmen, it's time we spoke up. A few honest words about what the Episcopal Church means to you, don't forget, can be a greater witness sometimes than a speech given at a parish supper where you might be "convincing the convinced."

To be able to stand up for my Church, I suppose I shall want to consider sitting in on Confirmation classes again, reading to get a bird's eye view of Church history, and getting to know the Prayer Book not to impress others, but to impress myself with what is there. Frankly, as a Churchman, I ought to know enough about my Church — its Faith and practice — to be able to tell others about it, not from a speaker's platform perhaps, but at a dinner party or coffee break when a question is asked. In digging deeper I not only may be able to take things Episcopal out of parentheses but may come closer to our Lord myself as a result.

The Best of Specifics

THE MINISTER BEHIND THE SCENES. By George Hedley. Macmillan. Pp. xii, 147. \$2.50.

What do the clergy do during the week? More specifically, what do they do when they are behind the scenes — when their congregation is not looking and they are not confronting anyone as minister of the Gospel?

George Hedley, himself a minister, wanted to know the answer to this question, for he had been asked to deliver a series of lectures on it, and therefore had to have something more than guesswork to present. So he sent out a questionnaire to a selected number of ministers in California, of various Christian bodies including the Episcopal Church, and on the basis of the replies received he wrote out his lectures, which have since become a book, *The Minister Behind the Scenes*.

In *The Minister Behind the Scenes*, Dr. Hedley considers such topics as studying, collateral reading, preparation for services, recreation, personal finances, and the minister's devotional life. In these areas Dr. Hedley considers not only what seems to be the practice of the bulk of ministers, but offers suggestions as to what he thinks ought to be their practice. For example, he thinks it a pity that 44% of his group surveyed "devote no time at all to the reading of early Christian literature other than the New Testament" (p. 12). Dr. Hedley believes that the early Church Fathers, for example, have much to say to us today.

Dr. Hedley is a Methodist, but he is a Methodist of the definitely liturgical variety. Concerning the saying of Daily Morning and Evening Prayer he has this to say: "I believe I am more than guessing when I suggest that he who tries this for a month will not lightly wish to give it up when the trial period has ended."

On the other hand, Dr. Hedley believes wholeheartedly in the clergy reading murder stories:

"No, the appeal is not the shedding of blood; and the highly improbable blondes of Mickey Spillane are only impeding nuisances to the true murder addict. What this very special genre gives, when it is properly done, is a perfect mathematical puzzle set in a perfectly impossible world; and so it is the best of specifics for putting a keyed-up and weary mind quietly to sleep" (p. 46).

There is much that any minister of the Gospel will find helpful in this winsomely written book. The laity, too, will learn from it how many things there are behind the scenes that the clergy have to do.

FRANCIS C. LIGHTBOURN

A most valuable publication for anyone interested in the Ecumenical Church is the theological and literary quarterly of the European Old Catholics, the *Internationale, Kirchliche Zeitschrift*. Besides articles in German (and occasionally French), it contains surveys of current Church life, with a special interest in the World Council of Churches and the Orthodox Churches, and valuable reviews.

An increase in the American subscription list of the IKZ would help to improve our contacts not only with Old Catholics but with other European Churches. Subscriptions may be sent to Stampfli & Cie., Bern (frs. Sw. 17 — or about \$4). A number of sample copies have been sent to this country, and anyone who would like one is asked to write to the Rev. Edward R. Hardy, Ph.D., 46 Mansfield Street, New Haven, Conn.

ALMON R. PEPPER

In Brief

A YEAR BOOK OF FAIRY TALES. By Christine Chandler. London: Mowbrays. In America: Morehouse-Gorham. Pp. 223. \$2.40.

A collection of fairy tales from Grimm, Anderson, Perrault, etc., arranged for each month in the year. There are no horror stories, and nothing frightening. It would thus be an excellent book for either the timid child or the mother who doesn't want to give a child the more unpleasant kind of fairy tale.

Books Received

THE DEAD SEA SCROLLS AND THE ORIGINALITY OF CHRIST. By Geoffrey Graystone. Pp. 117. \$2.50. [See p. 4.]

POLITICS FOR CHRISTIANS. By William Muehl. Association Press. Pp. 181. \$3.

THE CITADEL OF LEARNING. By James B. Conant. Yale University Press. Pp. vii, 79. \$2.

THE BOOK OF DANIEL. Torch Bible Commentaries. By F. W. Heaton. Macmillan. Pp. 251. \$3.

THE 7 DEADLY SINS. By Billy Graham. Zondervan. Pp. 113. \$2.

THE TRUTH ABOUT CANCER. By Charles S. Cameron, M.D. Prentice-Hall. Pp. xix, 268. \$4.95.

HISTORY OF CHRISTIANITY, 1650-1950. Secularization of the West. By James Hastings Nichols. Ronald Press. Pp. vi, 493. \$5.

THE POPES. The History of How They Are Chosen, Elected, and Crowned. By Zsolt Aradi. Farrar, Straus and Cudahy, 1955. Pp. 192. \$4.

ST. MAXIMUS THE CONFESSOR: The Ascetic Life; The Four Centuries on Charity. Translated and Annotated by Polycarp Sherwood, OSB, STD. Ancient Christian Writers, 21. Westminster Press, 1955. Pp. vii, 284. \$3.25.

provided one Sunday service. At times, however, the proximity of our station has permitted us to attend nearby churches.

For us who are making the military service a career, we must abandon the privilege of engaging in a normal parish life and be content with a "floating Churchman" status. Disconcerting it was when I was unable to prove myself a member of the Church in good standing, which prevented me from being married within the Church. Perhaps we could dub ourselves "second class Episcopalians."

Today the same situation of our military Churchmen continues. Some say that few are the servicemen who desire a full Church life. This is a defeatist attitude which discounts missionary efforts by our chaplains. For our children, the possibility of a Christian education by our Church is small.

Presently I am stationed where no Episcopalian chaplain has been on duty for over a year. However, we have been fortunate in having a diocesan bishop who takes an active interest in the military personnel within his diocese.

The fact that we unite, plead, petition, all with little success, represents a general apathy. The bishops table the question. We consistently fail to fill the chaplains quotas. We cannot recognize the convert potential among servicemen. In all, we compare unfavorably in the ministration to our military.

ARTHUR W. R. SIETTLE
Captain, USAR

Fort Meade, Md.

"Loving the Unlovable"

It is not unusual for a master's disciples to distort the message of their master. This I feel has been done with what might prove to be highly unfortunate consequences by many persons having to do with the new curriculum. How often have we heard the expression "loving the unlovable" or the slogan "keep on loving those unlovable children," and other variants of the same theme bruited about, particularly at training conferences on parochial and diocesan levels! Presumably this is inspired by Reuel Howe's truly noteworthy volume "Man's Need and God's Action." But is that what Dr. Howe says? I think not, but that his contention, rather, is this: "We are *not* capable of loving people according to their needs. This need, then, can be answered effectually only by placing both ourselves and those with whom we deal within the stream of God's redeeming love." Quite a different thing! But in developing this thesis Dr. Howe makes frequent use — unfortunately I think — of the word "un-

lovable." His followers have seized upon this word; hence the cliché.

If this seems an undue concern over mere words, bear in mind that we are dealing with what semanticists would call a "loaded" expression. Like nuclear energy in the hands of the undisciplined, it is capable of widespread devastation.

The expression "loving the unlovable" and its variants not only are infelicitous to say the least on the grounds of word usage, but are objectionable theologically and psychologically.

The expression "loving the unlovable" involves a set contradiction in terms — unless the suffix be interpreted to mean "fit to be" or "worthy of"; in which case the query naturally arises, "Who's to judge?" There is but one rightful Judge.

In vain does one search the New Testament for any such teaching by our Lord Jesus Christ. He does exhort us to "love our enemies," to "bless those who curse us," and to "pray for those who despitefully use us," but not one word about "loving the unlovable." The reason, I think, is not far to seek: to Jesus' mind there was no such thing as an unlovable person! Rather than exhorting our teachers to "love the unlovable," it would be far better to exhort them to "let this mind be in you which was also in Christ Jesus."

As the new teaching materials and new approach get increasingly under way, can we not visualize increasing hordes of Church school teachers descending upon our classrooms with grim determination to "love those unlovable children"? From such an attitude, good Lord, deliver us! Can anyone think of anything better calculated to thwart and sabotage that "reconciling relationship" which the architects of the new curriculum so earnestly desiderate?

(Rev.) ELDON W. BORELL
Curate, St. Paul's

Kansas City, Mo.

Name of the Church

During the recent discussion concerning the proposal before General Convention to change the name of the Church, the argument was more than once advanced that the Episcopal Church is both Catholic and Protestant and that it is, therefore, only right that we should retain the word "Protestant" in the official title of the Church.

We profess our adherence to the Catholic faith and claim to be a group of provinces of the Catholic Church. At the same time we continually refer to the "Catholic fathers and ancient bishops" and especially to the first four general councils as important authorities for the interpretation of scripture and of the faith. Now, what did the term "Catholic Church" mean to those councils, those ancient fathers and doctors? Undoubtedly it meant a visible body governed by bishops and committed to a definite and un-

ambiguous faith. It meant an outward institution to which one could gain membership only through Baptism and Confirmation and in which one could maintain membership only by remaining in communion with and under the discipline of one's bishop. It is precisely this concept of the nature of the Church which is presupposed by the constitutions, canons and hierarchial structure of the Anglican Communion. This Communion regards itself as a group of provinces of the Catholic Church in the sense of the word Catholic held by the ancient "fathers and bishops."

This Catholic Church holds, to be sure, a perfectly definite faith, but there is room within it for a number of different "schools of thought." Now, let us suppose that the word "Protestant" really stands for one of these permissible schools of thought. The real question is whether it would then be right or proper for a group of provinces of the Church to espouse that school of thought or adopt its name.



Can one not imagine the horror of St. Augustine upon hearing of "The Predestinationist Episcopal Church," or what a cry of anguish would go up in heaven if St. Cyprian heard of the organization of a group of provinces into the "Cypriatic Catholic Church"? For no matter how orthodox those schools of thought were, the act would be un-Catholic. This would be so for at least two reasons. The first is that the provinces in question would be turning away from their only real business of simply being the Catholic Church to the contentious business of "standing for" some opinion or "position." This is the essence of the heretical temper. The second is that these provinces would be implying that the rest of the Catholic Church was lacking in that it had an imperfect grasp of the truth. And this is the essence of the schismatical temper. I think it is clear that the Anglican Communion never stood for principles in this sense. Rather it has stood on its ancient canonical and constitutional rights. It merely claims to be a true and living part of the Catholic Church whatever others may claim or be.

Once this point is clearly grasped, it will be seen that it is most unwise to use the name of any theological school, however orthodox or justified the position of that school may be, to denote our group

of provinces of the Church. The word Episcopal is enough. It means Apostolic and that word is in the Creed. We are not of Apollo, nor of Cephas, nor of Paul, but of Christ.

GEORGE V. WALSH

Geneva, N. Y.

Right and Wrong

The point of view described by Katherine Andrews [L. C., March 25th] is frequently stressed in college courses in sociology, and represents in part a lack of clearness in thinking.

It is true that incest, adultery, etc., have been approved by certain cultures. But the point is that they were *approved*. That is, they were recognized as *right*. It is impossible to have the idea of "right" without also having the idea of "wrong." Therefore, those cultures were influenced by a sense of right and wrong.

If, as some sociologists contend, the sense of right and wrong is learned behavior as distinguished from instinctive or unlearned behavior, then the probability is strong that there must have been cultures which did not have a sense of right and wrong as expressed in approved behavior. Yet I doubt very much if history or anthropology can produce even one such instance. A sense of right and wrong has been universal among mankind.

The fact that some ideas of right and wrong are not in line with moral truths as we have come to know them means only, as was pointed out, that men have to grow in moral knowledge as in other knowledge.

The question as to whether there is, as Christians maintain, one absolute standard of morality to which all men must eventually come is bound up with the entire content of Christian thought, and can only be understood intellectually by considerable intensive study. More simply, of course, Christian standards of morality can be proven to be valid by the pragmatic evidence of use.

What the aforesaid sociologists are actually saying is that there cannot be one absolute standard of morality for the reason that many cultures have believed in other standards. They might as well say that there cannot be one absolute standard of correctness in arithmetic because many persons do not reach that standard in working sums. When some people believe that two and two make five, does not that prove that five is as correct an answer as four? If sociologists are to be believed, such reasoning is sound.

An atheist is stuck with this absurdity because he cannot logically accept the Christian standard of absolute moral perfection without postulating a morally perfect God. By denying God he is driven to nonsense.

(Miss) MARGARET KEPHART
Greenwich, Conn.

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Appointments Accepted

The Rev. Vadakkan V. Alexander, formerly curate of St. Philip's Church, New York, is now assistant of the Cathedral of St. John the Divine, New York. Address: 215 W. 183d St., New York 30.

The Rev. John A. Bosman, formerly rector of the Church of St. Thomas in the Fields, Allison Park, Pa., will on May 6th become rector of St. Michael's Church, Houston, Tex. Address: 1613 W. 43d St., Houston 18.

The Rev. Winston F. Crum, now assistant of the Church of St. John the Evangelist, St. Paul, Minn., will become a tutor at Seabury-Western Theological Seminary, Evanston, Ill., in fall.

An alumnus of Seabury-Western, the Rev. Mr. Crum is a former instructor of mathematics at Carleton College, Northfield, Minn.

The Rev. Charles Henry Gross, formerly a retired priest of the diocese of Ohio, is now rector of St. James' Church, Bucyrus, Ohio. Address: 929 Rogers St.

The Rev. Harry Randall Heeney, formerly rector of St. David's Church, Topeka, Kan., will on June 1st become rector of St. James' Church, Wichita, Kan. Address: 3750 E. Douglas, Wichita 8.

The Rev. Henry Johnston, formerly rector of St. Matthew's Church, Richmond, Va., will on August 1st become rector of Holy Trinity Church, Raeford Rd. and Devane St., Fayetteville, N. C.

The Rev. Roger Clinton Jones, assistant of the Church of the Nativity, Baltimore, will on May 15th begin work at the Church of St. Mary the Virgin, Pocomoke City, Md.

The correspondent for the diocese of Easton writes that all places in the diocese are now filled. The diocesan convention will meet May 1st, and he will send us some of the highlights of it.

The Rev. Paul C. Kintzing, 32-year-old chaplain of Northwestern University, Chicago, and former curate of St. Mark's Church, Philadelphia, will become rector of St. John's Church, Lower Merion, Bala-Cynwyd, Pa., in September.

The Rev. Walter V. Reed, formerly rector of St. John's Church, Ashland, Pa., is now rector of St. Luke's Church, Mechanicsburg, Pa. Address: 8 E. Keller St.

The Rev. Harold F. Woolcott, formerly chaplain of Walkkill Prison, Walkkill, N. Y., is now rector of St. Paul's Church, Peabody, Mass. Address: 12, Washington St.

Resignations

The Rev. Melville Brooks Gurley, rector of St. John's Church, Lower Merion, Bala-Cynwyd, Pa., since 1938, will retire in September.

The Rev. John S. Ruef, who has been serving as tutor at Seabury-Western Theological Seminary, Evanston, Ill., will enter the Harvard Divinity School in September for advanced study.

Ordinations

Priests

East Carolina — By Bishop Wright: The Rev. Alexander Livesay, on March 27th, at St. Christopher's Church, Havelock, N. C., where he will be rector; presenter, the Rev. E. G. Brown; preacher, the Rev. C. I. Penick.

Deacons

West Virginia — By Bishop Campbell, on March 17th, at St. John's Church, Charleston (the Rev. Donald Rogan, preaching):

Theodore Powers Hubbell, a former Methodist minister, presented by the Rev. F. F. Bush, Jr.; to work at Follansbee and Colliers.

Lawrence Reppard, presented by the Rev. W. J. Mycoff.

Ernest Howard Sirman, presented by the Rev. L. A. Haskell.

Changes of Address

The Rev. Ernest J. Mason, rector of Holy Trinity Church, Spokane, Wash., will exchange parishes for six months beginning May 1st, with the Rev. G. Frederick Wright, vicar of St. Clement's, Finsbury, London. Address: The Vicarage, King Square, London E.C. 1.

Deaths

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

The Rev. Alfred Arnold, rector of Grace Church, White Plains, N. Y., died of a heart attack April 8th in White Plains, at the age of 62.

Before entering the ministry, Fr. Arnold served with the Army on the Mexican border and in France during World War I, and began a career in automobile sales and advertising. Ordained priest in 1932, he served as assistant at St. Martin's in-the-Fields, Philadelphia, until 1937, when he became rector of Grace Church, White Plains. While there he was also chaplain of New York Hospital, Westchester Division. On the day of his death, he had officiated at three regular Sunday services and a service of Confirmation.

He is survived by his wife, Fannie Ostrom Arnold; a son, the Rev. A. C. Arnold, Jr., who is a chaplain in the Air Force in Rapid City, S. D.; a daughter, Mrs. Thomas L. Howe of Port Washington, L. I., N. Y.; a sister and six grandchildren.

The Rev. Charles Silas Champlin, rector emeritus of St. Paul's Church, Trinity parish, Tivoli-on-Hudson, N. Y., died February 9th at Rhinebeck, N. Y. He was 85 years old.

Fr. Champlin, a native of Otis, Mass., studied at the General Theological Seminary before his ordination in 1903 by Bishop Starkey of Newark.

He served the Church of the Annunciation, Oradell, N. J.; Grace Church, Yantic, Conn.; St. John's Church, Elkhart, Ind.; Holy Trinity Church, Southbridge, Mass.; Grace Church, Baldwinville, N. Y., as well as St. Paul's, Tivoli. After his retirement, he served as supply priest and locum tenens at churches in Barrytown, Red Hook, and

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Upper Red Hook, N. Y. During the years of his ministry he often lectured on his extensive travels.

The Rev. Dr. N. Herbert Caley, rector of St. James' Church, Langhorne, Pa., for the last 12 years, died April 10th at the age of 65.

A native of London, England, Dr. Caley was ordained priest in this country in 1925. The churches he served before going to St. James', all in the diocese of Pennsylvania, were Redeemer, Bryn Mawr, and St. Joseph's Chapel, Gladwyn, Pa., St. Paul's Memorial, Oaks, Pa., and St. Alban's, Roxborough, Philadelphia. He was a former dean of the convocation of Germantown. Once chairman of the music committee of the diocese, he composed many hymns and anthems.

Surviving are his wife, Marion VanLoon Caley; his mother, two brothers, and two sisters.

The Rev. Dr. Miles Lowell Yates, chaplain and professor of Greek at the General Theological Seminary, died April 5th at the age of 66.

A graduate of G.T.S., Dr. Yates was ordained priest in 1915. After serving as rector of Holy Cross Church, Fort Plain, N. Y., he returned to the seminary as a fellow and tutor. From 1918 to 1933 he was rector of Christ Church, Cooperstown, N. Y., and chaplain of the Cooperstown school. For the next six years he was chaplain of Bard College, where he also taught religion and English literature. He has taught at G.T.S. since 1940. In 1954 he received the honorary degree of S.T.D. from the seminary. He was the author of two books, *Our Bounden Duty* and *Believing in God*, and many articles.

Dr. Yates is survived by his wife, Marjorie Marsh Yates, and his father.

The Living Church Development Fund

Previously acknowledged \$1,555.60
Receipts April 10th through April 16th 1,997.50
\$3,553.10

We congratulate

The Very Rev. DAVID K. MONTGOMERY, dean of St. Paul's Cathedral, Springfield, Ill., on the 25th anniversary of his ordination. A solemn evensong is planned for the anniversary date, May 10th, at which many clergy of the diocese of Springfield are expected to be present. Dean Montgomery came to Springfield in 1948.

The Rev. Dr. RANDOLPH RAY on his 33d anniversary as rector of the Church of the Transfiguration, New York City, better known as the Little Church around the Corner. Early in his rectorate Dr. Ray organized the "family of the Little Church around the Corner," with a membership composed of people in all parts of the country and overseas who have been married there, have brought their children there to be baptized, or who are otherwise interested in the church and its traditions.

The CHURCH OF THE RESURRECTION, MIAMI, Fla., which is sponsoring a new mission in the Norwood-Sierra area of Miami. The new church opened April 8th in a shopping center, with a membership of 40 families. The Rev. James W. Rice, assistant at the Church of the Resurrection, is in charge of the new mission. An altar used by the sponsoring church when it began as a mission, only eight years ago, is being used by the new church. The Church of the Resurrection was started in the North Miami City Hall.

ST. MARK'S CHURCH, HUGO, Okla., which invited a Roman Catholic bishop and a number of priests to luncheon in its parish house after the dedication of a Roman Catholic Church. The newly built church has no parish hall, so the Roman Catholic clergy accepted the invitation to a luncheon served by St. Mary's Guild. The incident was publicized nationally by a Roman Catholic press service.

CHRIST CHURCH, DUBLIN, Ga., which had a double celebration March 19th. Bishop Stuart of Georgia dedicated a new parish house that day; it is a two-story brick structure containing a dining room, kitchen, and classrooms. The church

also observed the 30th anniversary of the ordination of the Rev. WILLIAM F. BASSILL, who has been vicar of Christ Church for three years.

ST. PAUL'S CHURCH, ALBANY, Ga., where a new wing of the parish house was dedicated Palm Sunday. A procession was held during the family service, led by the junior choirs and the rector, the Rev. G. R. Madson. The congregation walked through the two-story addition, which will house seven new classrooms, to the parish house proper.

DANIEL NORTHWAY and PHILIP WINSTON, the first Episcopal Church Boy Scouts to receive the God and Country Award in Florida.

ALL SAINTS' CHURCH, ASHMONT, Boston, Mass., on its new censer, recently donated to the parish by the members of St. Vincent's Guild of Acolytes. The censer, which was made especially for the parish in England, is given in memory of the Rev. Arthur Webber P. Wylie, a former rector.

The CHURCH OF THE EPIPHANY, NEWTON-CONOVER, N. C., a new mission in that rapidly-growing area of the diocese of Western North Carolina. The church is a parochial mission of the Church of the Ascension, Hickory, N. C., and is served by its rector, the Rev. Robert B. Campbell. Services are held in a funeral home by Mr. Campbell and a group of layreaders. A Church School and an Inquirer's class have been organized.

Births

The Rev. TREVOR E. G. THOMAS and Mrs. Thomas, of Holy Innocents' Church, West Orange, N. J., on the birth of their second son, Geoffrey Brian, on March 16th.

The Rev. RICHARD R. OVER and Mrs. Over, of Baguio, Mountain Province, P. I., on the birth of their third child and third daughter, Johanna Karen, on February 5th.

The Rev. ROBERT R. SPEARS, JR., vicar of the Chapel of the Intercession, Trinity Parish, New York, and his wife, on the birth of their third child, a son, on March 14th.

CLASSIFIED advertising in The Living Church gets results.

CHURCH FURNISHINGS

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

FOR RENT

LARGE SUMMER COTTAGE, on lake shore, Ste. Joseph's Island. Furnished, electricity, wood, boat. \$100. for August. Reply: Mabel McGregor, Richard's Landing, Ontario, Canada.

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MOREHOUSE-GORHAM COMPANY has an extra special Cleaner and Polish "Kopper-Shield" for Copper, Silver, Brass — Application easy. Results exceptional, Lasting — That New Look Again — Will not injure finest finishes. Only \$1.50 Pint.

GUEST HOUSE FOR WOMEN

ST. ELIZABETH'S HOUSE, Mount Sinai, Long Island, offers the quiet restful atmosphere of a religious house in the country. It is located within the grounds of the Order of Poor Clares, a contemplative community of Sisters in the Episcopal Church. For information address: The Reverend Mother, St. Clare's Convent, Maryhill, Mount Sinai, L. I., N. Y.

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

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

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

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

POSITIONS OFFERED

CASEWORKER with professional training for Church foster home agency, Member CWLA, psychiatric consultation, salary open. St. Mary's Home for Children, 65 East Huron Street, Chicago 11, Illinois.

PRIEST for week-end assistance, St. Paul's Church, 601 Main Street, Peoria, Illinois. Reply to Rector.

POSITIONS WANTED

YOUNG MARRIED PRIEST, Prayer Book Churchman, would like to hear from vestry seeking rector. Reply Box H-314, The Living Church, Milwaukee 2, Wis.

PRIEST AVAILABLE for July supply, Rectory use. Vicinity Chicago or Detroit preferred. Reply Box R-311, The Living Church, Milwaukee 2, Wis.

SEXTON, large Episcopal Church in East, seeks new position. Experienced, capable, dependable. Understands all phases building and church maintenance. Reply Box W-315, The Living Church, Milwaukee 2, Wis.

SUPPLY three consecutive Sundays July, August in Mountain Standard Time Zone. Rectory use. Two children. Reply Box J-312, The Living Church, Milwaukee 2, Wis.

PRIEST: married, two children; special training, broad, adequate salary; rector or assistant. Reply Box B-316, The Living Church, Milwaukee 2, Wis.

PRIEST AVAILABLE July and August — East. Reply Box H-313, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER — retired, experienced, Churchman, available as substitute, short term or summer. Best testimonials. Address: Maestro, P.O. Box 897, Winter Park, Florida.

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

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407 East Michigan Street Milwaukee 2, Wis.

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

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.

Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean

Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.

Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 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; Rev. G. H. Barrow, Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck

HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

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

ST. JOSEPH, MO.

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

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. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

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

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r

Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

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112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 8:30; HC 7:30 (& 10 Wed); Ev 5
Daily Offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r

8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.

Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

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

ST. IGNATIUS' Rev. C. A. Weatherby
87th St. & West End Ave., one block west of B'way

Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

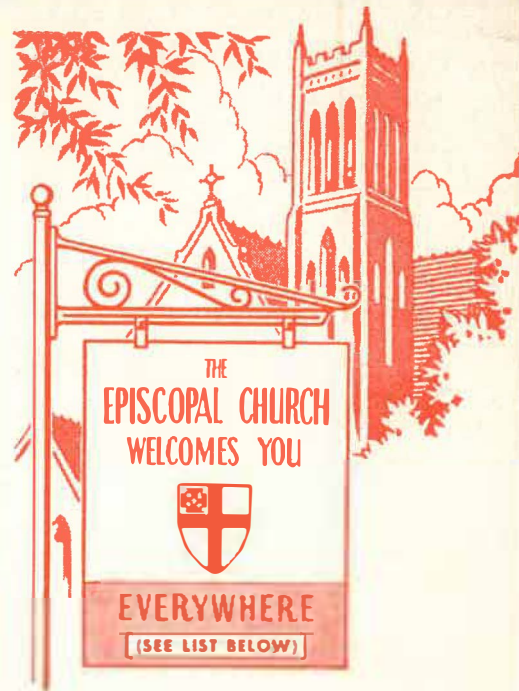
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c

Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10



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

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

TRINITY Broadway & Wall St.

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 8:30, 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 HC 8, 9 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 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 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c

Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 3:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.

Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Avenue
Rev. A. Dixon Rollit, D.D., r; Rev. M. E. Smith, ass't.

Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs
7:30

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.