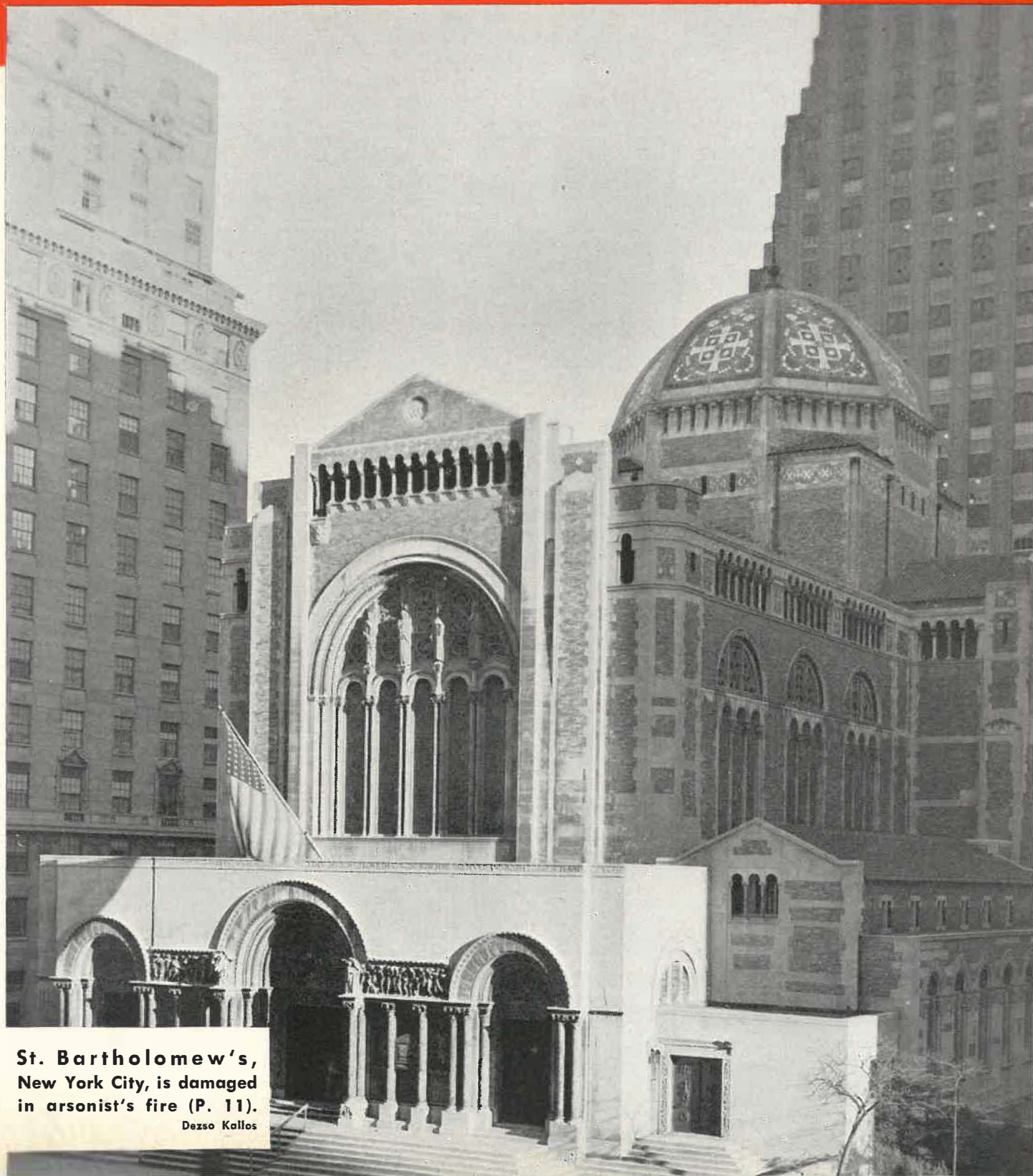


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Theological View of  
Family Service — P. 4

August 19, 1956

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# the Living CHURCH

Volume 133 Established 1878 Number 8

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

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## Things To Come

### August

19. Twelfth Sunday after Trinity  
Institute of World Missions, Joint Commission on Missionary Education, NCC, Chautauqua, N. Y., to 25th.
21. American Christian Ashram, Joint Department of Evangelism, NCC, Kerrville, Texas, to 28th.
24. St. Bartholomew
26. Thirteenth Sunday after Trinity
27. Church music school for organists and choir-masters, General Convention joint commission on Church music, Trinity Church, Columbia, S. C., to 31st.
28. Conference on the Church and Rural Life, Ecumenical Institute, World Council of Churches, Bossey, Switzerland, to September 4th.

### September

2. Fourteenth Sunday after Trinity  
Labor Sunday, Department of the Church and Economic Life, NCC.
3. North American Conference on Christian Unity, World Council of Churches, Oberlin, Ohio college campus, through 10th.
9. Fifteenth Sunday after Trinity
16. Sixteenth Sunday after Trinity
19. Ember Day
21. St. Matthew, Ember Day

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors. DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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

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

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

# 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.*

## Coexistence with Evil

On the cover of *THE LIVING CHURCH* for June 20th, I was amazed to see a photograph of Metropolitan Nikolai, a representative of the Communist dominated Russian Orthodox Church, and Bishop Sherrill laughing together. I read the description of the visit of the Russian clergy, then looked hopefully for the comments on the editorial page. There seemed to be much enthusiasm, "an event of deep spiritual significance" it was called.

I am enclosing a clipping of *U.S. News and World Report*, June 15th, containing a quotation from a speech made in 1952 by Metropolitan Nikolai, in which he charged U. S. Airmen with conducting germ warfare. In another part of the same speech, not quoted in *U.S. News and World Report*, he accuses the Americans of burying their enemies alive and calls them "human monsters." While on this recent trip someone asked the Metropolitan about this speech made in '52. His reply was "It is not worthwhile to bring up what took place four or five years ago." No retraction, no repentance.

Some argue that it is good to have relations with these people for the sake of educating them and ourselves as to the conditions of Christianity in each other's countries. There may be some merit in this, but far greater harm is being done by the impression given that in hobnobbing with these men we are endorsing their position. What is their position? They are taking orders from the Communist government and are not free to speak or act according to their own consciences. Is that being Christian? Not according to St. Peter and St. John who, when the authorities told them not to speak in the name of Jesus, replied: "Whether it be right in the sight of God to hearken unto you more than unto God judge ye. For we cannot but speak the things which we have seen and heard." They went ahead even though it meant imprisonment and martyrdom later. Are not the real Christians in Communist countries for the most part those in prisons and concentration camps?

I fear our Church is compromising with the world and following the general trend of the times to coexist with evil rather than fight it. The attitude of *THE LIVING CHURCH* disappoints some of us greatly.

Incidentally, the head of the Russian Underground located in Germany has stated that this interchange between Communist and American government, military, and Church officials is very bad for the morale of the iron curtain countries and the underground.

ISABEL H. KERR

Arlington, Va.

► As the USSR cautiously relaxes its iron curtain policy, it would be well for Americans to remember that they were opposed to the iron curtain idea in the first place. Christianity and democracy have nothing to fear from a free and open exchange of

*Continued on page 12*

# MAN POWER

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

## LIKE VODKA!

When the Brotherhood of St. Andrew holds its Third Province Conference at Chambersburg, Pa., this month (August 17th to 19th), one of the featured speakers will be Willard A. Pleuthner, New York layreader and vice president of the advertising firm of Batten, Barton, Durstine and Osborn. A member-at-large of the Brotherhood, he is a vice president of its remarkable KEEP operation.

### Author

Mr. Pleuthner is well known in Church circles for his two books, *Building Up Your Congregation* and its larger sequel, *More Power For Your Church*. In these how-to-do-it books, he has brought his advertising training and his gifts as an "idea man" into play to help the Church reach out more effectively to the unchurched. These books are packed with ideas and actual case histories. Even if you find some ideas impractical in your own parish or community, chances are you may find that these same ideas can "trigger" in you ideas which are usable and might not otherwise have occurred to you.

### Accepted with Reservation

If you have heard Mr. Pleuthner in action addressing a parish men's group or have seen him lead a "brainstorm session" in his New York office, no doubt you will agree with me: *like Vodka, he leaves you breathless!* But this description is not intended as criticism. Frankly, as time goes on, one becomes increasingly aware of the great value of his contagious enthusiasm in stirring up laymen to new action in behalf of the Church.

But Mr. Pleuthner has by no means received an enthusiastic, grateful response from all quarters. For example, in his own diocese a number of leaders have seemed distrustful, as they put it, of "that flannel-suited Madison Avenue adman," even when he tried to come up with refreshing new approaches to some of their oldest problems.

### More than "Do-goodism"

The Pleuthner of the books and speeches and brainstorming is not by far the whole story. Not many people know of the way he has quietly gone out of his way to entertain foreigners from the U. N. at his home on holidays like Christmas, often at some sacrifice of family privacy; or of his long continuing practice of visiting those in prison and trying to find jobs for those who get out. Not much is known of the way he saw to it that one incurably ill young man in a cold water flat was fed all one winter with groceries he personally took around to him during interludes in office routine. Not much is known of the way he helped one New England paraplegic. She had invented machinery to help her become independent: a special shower bath, a special stove, etc. Not only did he try to help her patent and sell her ideas, but he successfully arranged with *Look* to do a story on her, so that other paraplegics might be inspired.

If for one will not easily forget the sight of him pushing a borrowed, old Dictaphone machine down the street one day so that a bed-ridden free-lance writer could earn enough to eat. Nor will I forget a talk he once gave during a lunch-hour to members of the Laymen's Movement. He started out by calling himself "a poor pray-er," then proceeded unconsciously to show how inaccurate this self-description really was.

His service to others is not mere "do-goodism." It is an irreducible minimum of what he feels our Lord expects of any of us. Often misunderstood by dignified traditionalists, Willard Pleuthner has a great contribution to make to the Church. In speaking of him, I am happy to think I salute with affection and admiration one of the Church's great laymen.



WILLARD PLEUTHNER

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# 9:15 or thereabouts\*



The Family Service considered  
in its historical, theological, and  
practical aspects

By the Rev. Edward R. Hardy

*Professor of Church History  
Berkeley Divinity School, New Haven, Conn.*

## PART I

A particular occasion of divine worship is coming to be known, with semi-official approval, as the Family Service. Indeed, it is this service which is presupposed in the new Seabury Church school courses. The time would therefore seem ripe for an appraisal of the Family Service from the theological, the historical, and the practical point of view.

There would seem to be two sources of the Family Service as it is now becoming popular. The first is the recognition that not only most of the children who attend Church school on Sunday morning, but also many of their parents and teachers, find it impossible to attend a Church service at any other time, or at least cannot be persuaded to do so. Nineteenth-century Sunday schools were built on the assumption, even then often unrealistic, that they preceded or followed attendance at a formal service. But we now recognize and accept the fact that most of those who take part in the program of a Church school

must have an adequate experience of the liturgical life of the Church at that time, or they will not have it at all. Once one admits that what takes place at 9:15 or 9:30 is a public service, "real church" so to speak, and not simply the opening exercises of the Church school, others who find the hour convenient cannot be excluded. There are still, of course, those who assume that God is praised more officially and acceptably at 8 and 11 a.m. than at any other times.

Not long ago, when taking services in a suburban parish, I was told by the churchwarden that the services were at 8 and 11; and I only learned the whole truth when a member of the altar guild met me with the query, "Shall I set up the credence table for 9:30?" Few of the clergy, however, would think in this way or undertake such a rearguard action in defense of our fairly recent traditions as the church bulletin which announced that attendance at the Church school service did not constitute attendance at church for adults and that the rector hoped that this reminder would be sufficient without the necessity of his taking further measures.

The other source of the Family Service is the idea of the Parish Communion — the contention that a corporate Eucharist in the middle of the morning is a more desirable form of divine worship than the early and late serv-

ices of recent custom. For what it is worth, this has ancient and mediaeval practice behind it. The "third hour," that is the mid-point of the morning, is the common time for the public Eucharist down to the Reformation, as shown by the directions in Latin service books that the High Mass on Sundays and festivals will follow the Office of Terce. In France the parish Mass is commonly celebrated at nine, or ten at the latest, and similar hours are customary for Protestant services on the continent. Divine Service at 11 is an 18th-century development in Great Britain and America.

The establishment of our present routine by the revival of the early Mass, now primarily for communicants, seems to have begun with the 7 o'clock celebration which was Newman's only ritual innovation at St. Mary the Virgin's, Oxford, of which he was vicar from 1827 to 1843. Westminster Abbey began a weekly celebration at 8 in 1847, although for nearly 40 years this was limited to those Sundays on which the Holy Communion was not celebrated after Matins — which, incidentally, was still at 10 as it is today at Oxford and some other English cathedrals.

But admittedly the gathering of communicants at an early hour followed by the larger assembly of worshipers for Morning Prayer or Choral Eucharist at 11 has unhappily divided

\*Part I and Part II of this article were given as the alumni essay at the recent Commencement exercises of the General Theological Seminary. The essay appears in the current issue of the *G.T.S. Bulletin* and is here reproduced by permission.



A PARTICULAR occasion of divine worship is coming to be known as the Family Service. [RNS]

the more intense from the more corporate aspects of our worship, and perhaps produced an invidious distinction between those who make some extra effort to communicate early and those who receive the Sacrament only when it is, so to speak, forced upon them. The deliberate recommendation to the devout to attend an early Mass for communion and a late Mass for worship served various useful purposes in recovering our sense of the fullness of the Eucharist and the importance of a disciplined approach to it.

Theologically, however, the practice curiously divides one's devotional attention at the Eucharist, in which sacrifice and communion should normally go together; and practically it sets up a standard of two Masses on Sunday — something that the Church has never required nor in her wisdom very much approved of. It would be more in accordance with the spirit of antiquity and even of the middle

ages for those who must, for legitimate reasons, attend a Sunday Eucharist at which they will not communicate to be communicated from the Reserved Sacrament at another time. Conversely, I remember some years ago a student's remarking that he was unable to make his Communion with any devotion at a sung celebration. To this I suppose the answer should have been that he ought to have learned how, since the solemn eucharistic assembly of the *ecclesia* is the normal setting for the communion of the Body and Blood of the Lord.

Who first began the revival of a mid-morning Eucharist as a Parish Communion, and not merely as a Children's Mass (at which adults were not expected unless on duty), is an interesting historical question. Sixty years ago John Wordsworth, Bishop of Salisbury, recommended the practice in a somewhat left-handed manner:

"I believe it is worth while to try a

9 o'clock Mattins, with Holy Communion, wherever the morning service is badly attended. This would give rest to weary old limbs, and yet be over soon enough to allow the young people to get their bicycle rides without a sense of Sabbath-breaking."

Percy Dearmer, writing about the same time, observes rather vaguely that "it is very probable that with improved ideas the principal service will tend toward an earlier hour," and notes as approaches to an ideal practice that several parishes had established a sung Eucharist at 9 instead of the two celebrations at 8 and 11.\*

Perhaps the period of the 1920's, when there seemed to be a decline in merely conventional religion, was a time when the need was felt for a richer and more intense assembly of the faithful. At least the Parish Communion as a well-known thing seems to have come to attention in England during those years; and by the courtesy of the present rector I can mention the exact date for the beginning of one of the well-known Parish Communion in this country. On March 1, 1925, the Rev. Wallace Gardner, later Bishop of New Jersey, began the 8:30 choral celebration at St. Paul's Church, Flatbush, which has continued without interruption to the present time.

Convenience is very definitely a minor reason for the Parish Communion, and the same should be true of the Family Service, whatever form it takes. Convenience is not of course to be despised; for, while one admires worshipers who make great efforts to attend Divine Service at hours inconvenient to them, it is normally the duty of the clergy to provide for services at hours at which the greatest number of worshipers can in fact attend.

But the main reason for the Parish Communion is not merely that more people can be present. It is that the family in God thus assembled can "do its Eucharist" more perfectly than by other arrangements, since the offering of the Holy Sacrifice, the proclamation of the Word of God, and the union of men and women with Christ by the reception of Holy Communion, the sharing of the sacramental Body in the fellowship of the mystical Body, are all accomplished together.

The same principles apply, though less intensely, to the Family Service, whatever form it may take. The justification for the institution and its

\*Quotations from Percy Dearmer, *The Parson's Handbook*, 10th ed., London, 1921, pp. 204-9.

name is not merely that it provides an occasion at which families can worship together, although there are significant values in that fact by itself. The term itself is a little unhappy, implying or admitting that our other services are individualistic or formal, and perhaps suggestive of the phrase "Family Entrance" which used to be seen on a very different kind of notice-board from the ecclesiastical.

But there is a proper and deeper suggestion in the name. The parish is or should be a family of families, as the Bishop of Johannesburg pointed out at the Anglican Congress at Minneapolis. The true Family Service is one at which the families that make up the parish family gather to engage in their common activity of worship, their Divine Liturgy, as a local manifestation of the great family of God.

From general principles I wish to pass to a series of specific questions. At a great distance I am following in the footsteps of Gabriel Hebert, whose golden work, *Liturgy and Society*, was followed by the volume of essays and details of *The Parish Communion*. Perhaps I might at this point more wisely and modestly simply recommend the restudy of these books. However, there may be some useful observations specifically directed to the American situation in the 1950's which will at least supplement the ideas that Hebert and his collaborators worked out in England in the 1930's.

The first question that confronts us is what service the Family Service is to be. This has now become a practical question in many parishes with the inclusion of a Family Service in some carefully planned form among the prerequisites of our present semi-official program of religious education. The obvious answer is that the question, "Morning Prayer or Holy Communion?" or rather "Parish Eucharist every Sunday or once a month?" has now been transferred or extended from 11 a.m. to 9:15 or thereabouts. Since the Family Service is to be a real sharing in the liturgical life of the Church, and in many places becomes the main gathering of Sunday morning in numbers and significance, it will include the celebration of the Holy Communion with such frequency as priest and people wish to see in the normal corporate worship of the parish. Gone, I trust, are the days of Church school services which

were never eucharistic, and thus carefully trained children in the way in which they were supposedly not to go, sometimes even in parishes where an elaborate Sung Mass had been introduced at 11 o'clock.

A valuable brochure has been issued by Seabury Press which illustrates in detail a number of different schedules and combinations.† I am somewhat distressed by its use of the term "Morning Prayer and Offertory," thus canonizing the careless usage which applies to the reception of offerings on other occasions a term which properly belongs to the Eucharist. However, for reasons about to be mentioned, I am less distressed by that usage in this particular connection than in some others.

I confine myself for the present to two general observations. One is that 9:15 rather than 11 is likely to be in most places the "growing edge" of our worship under present conditions. Consequently, when a parish is going through the desirable experience of realizing the normal centrality of the Eucharist in Christian worship, the 9:15 is the service at which to do so. In other words, it is healthier to have a Parish Mass at 9:15 and Morning Prayer at 11 than the reverse situation. Too often I fear the Sung Mass at 11 was performed in front of the people by the priest rather than offered by priest and people together, and as a liturgical act of the parish did not differ as much as appeared at first sight from 11 o'clock Matins, in which also congregational participation has

†C. William Sydnor, jr., *Family Corporate Worship*, 1955. 25 cents.

sometimes been reduced to a minimum.

My second observation is that when, or where, the Family Service is not the Eucharist it should be given the character of eucharistic worship as much as possible — that is, the solemn commemoration of the mighty work of God and actualization of His power among us, rather than the more informal meditation on divine things which is typical of the daily offices. The attachment of a sermon and the reception of offerings to Morning Prayer is historically a remnant of the Ante-Communion Service (as it proceeded through the Prayer for the Church), which was for several centuries the common substitute for the weekly Parish Communion in Anglican practice, as the Sunday Mass without communions had been in medieval England. We proceed in either case from the proclamation of the Word in appointed lessons to the Church's response to it in hymn and Creed, then to the further exposition of the work of God and stimulation of our response to it in the sermon, then to the acts of self-dedication and offering, after which we may properly offer our intercessions and thanksgivings and be dismissed with the blessing.

Morning Prayer or Ante-Communion thus understood will, I hope, prepare the participants for the regular Sunday Eucharist, and at least will not make three Sundays of miscellaneous devotions clash with the fourth Sunday of eucharistic action as often seems to be the case.

To be continued next week

## BOOKS

### Beautifully Clear

**THE LIFE OF CHRIST AND HIS JOURNEYS.** By James B. Boone. Bible Study Chart Association, 8442 Melrose Ave., Hollywood 46, Calif. Contained in plastic cylinder. \$3.

Going on the assumption that the four gospels are written essentially in chronological order and that the events recorded therein may be successfully "harmonized" into a consecutive series of times and places, James B. Boone has produced a beautifully clear and detailed graphic

representation of the life of Christ, giving the best guess (from the fundamentalist standpoint) as to where each episode occurred and when.

Most biblical scholarship today would not accept the assumption that the evangelists even tried to be chronological, except at a few key points, and would regard the graph as mostly pious fiction. However, for the student who demands a consecutive geographic and chronological narrative, *The Life of Christ and His Journey*, gives one along traditional lines.

PETER DAY

# sorts and conditions

There have been many books designed to help the general reader to understand and appreciate the Bible. Among these, *Reading the Bible: A Guide*, by E. H. Rece and William A. Beardslee, must surely be given a high place.

The book endeavors to give just enough historical and other background material to enable the reader to place the Bible and its several parts in their proper perspective, and thereby to understand them better. In addition, each chapter lists a number of passages to be read from the Bible itself and contains questions on these.

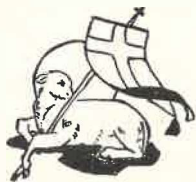
The numerous maps and above all the splendid outline of biblical history at the end combine to make this a most useful volume for the purpose intended.

The unqualified statement (p. 7) that the apocrypha is wanting in the King James Version is surprising in a book of such overall excellence.

FRANCIS C. LIGHTBOURN

**SYMBOLS: SIGNPOSTS OF DEVOTION.** By **Ratha Doyle McGee**. Illustrated by **Bodo José Weber** and **Ernest A. Pickup**. The Upper Room, 1908 Grand Ave., Nashville 5, Tenn. Pp. 96. Paper, 50 cents (\$5 a dozen).

Despite its Protestant viewpoint, which crops out here and there, *Symbols: Signposts of Devotion*, by Ratha Doyle McGee, is a useful and handy popular treatment of the subject. It is generally sound in its explanation of the commonly used Christian symbols, and the illustrations stand out with remarkable clarity.



Unfortunately it is not made clear (p. 69) that the tri-radiant nimbus is only used on representations of Divine Persons. And is the Lamb sitting on the book with seven seals rightly described (p. 44) as the "suffering Lamb"? Rev. 5:1f — as well as the symbol itself — certainly suggest triumph rather than suffering.

FRANCIS C. LIGHTBOURN

## In Brief

**AN INDEX TO IMPORTANT PASSAGES IN THE HOLY BIBLE** also Containing All Selections Found in the Book of Common Prayer. Prepared by the Rev.

THE FEMININE members of my family have pointed out to me that we have a mother duck with ten pre-adolescent ducklings visiting our shore these days. A few weeks ago, I wrote the obituary of one of a brood of ten who had got lost, and the womenfolk think he might have found his way back to his family.

TO ME, this seems like a bit of an anti-climax. History had placed the duckling in his niche, and he was supposed to stay there instead of turning up inconveniently like Enoch Arden. But there you are. Truth is frequently happier than fiction — mindlessly, inartistically happy, I might add.

TRAGEDY will (if we insist on being tragic) claim the duckling some day, in youth or in age. As Ernest Thompson Seton reminds us, "No wild animal dies a natural death." Or as Elinor Wylie put it about someone she loved:

"I shall not sprinkle with dust  
A creature so clearly lunar;  
You will die, but of course you must,  
And better later than sooner."

"BETTER later than sooner." That is one approach to the problem of death. There is another approach, though, set forth by Thomas Babington Macaulay in *Horatius at the Bridge*:

"To every man upon this earth  
Death cometh soon or late;  
And how can man die better  
Than facing fearful odds  
For the ashes of his fathers  
And the temples of his gods?"

HERE you have a neat contrast between a feminine and a masculine view of death, based no doubt on the general division of responsibilities between men and women in our cultural history.

Alfred G. Reimers and Mrs. William O. Free. Available from Department of Christian Education, Diocese of Milwaukee, 804 E. Juneau Ave., Milwaukee 2, Wis. Paper, 35 cents; three copies, \$1; 10 or more copies, 30 cents a copy. All prices include postage.

... designed to help Church School teachers and others who know *what* they are looking for when they turn to their Bibles or Prayer Books but don't know exactly *where* to look. In the main part of the index, selections are listed exactly in the order in which they occur in the Bible. . . . In the supplement, selections are listed topically, so that one may quick-

IT IS better to die for a good cause than to live longer and die less significantly. This is not particularly the Christian approach to death — it is the manly approach to death of countless generations, no matter what their stages of religious development.

THE THREE theological virtues of faith, hope, and charity are, in Christian thought, added to the four pre-Christian cardinal virtues of justice, prudence, temperance, and fortitude. But our modern word, "courage," adds a little something to the idea of "fortitude." Fortitude, coming from *fortis*, strong, means inner strength. "Courage" comes from *cor*, the Latin word meaning heart.

THE CHRISTIAN dies heartily, enthusiastically — and not just because he is confident that he is personally going to a good reward. Rather, he is confident that his death plays a part in the universal scheme of things, that this whole fabric shapes up into a thing of endless joy and delight. The pagan's death proves his (the pagan's) superiority to the universe. The Christian's death proves his (the Christian's) love of the universe. His heart is in it.

THUS, even the old pagan virtues are baptized and develop a new meaning in the light of the theological virtues of Faith, Hope, and Love.

THE DUCKLING? Of course I am glad if he survived his ordeal and will live to raise a family of his own. Yet his life is not measured by its length, but by God's infinitely detailed concern, which gives fortitude a meaning not to be measured by its practical consequences.

PETER DAY.

ly find many of the references helpful to the study of a particular subject."

Done on duplicator, but a neat job.

## Books Received

**MARRIAGE IN THE MODERN WORLD.** By Phillip Polatin and Ellen C. Philtine. Lippincott. Pp. 313. \$3.95.

**RED DRAGON OVER CHINA.** By Harold M. Martinson. Augsburg Publishing House. Pp. viii. 328. \$3.50.

**THE CHURCH SERVES KOREA.** By Richard Rutt. Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton St., Westminster, London, S.W. 1. Pp. 52. Paper, 2/- [about 60 cents if ordered through an American publisher; describes Anglican work in Korea, containing a few illustrations].

# EDITORIALS

## Creed and Kerygma

**T**he Creed of the whole Church, worked out by the ecumenical councils of the fourth and fifth centuries, is the one that appears in the Prayer Book with the title, "the Nicene Creed."\* It includes one phrase added later by the Western Church and not used (though not necessarily disbelieved) by the Eastern Church — the phrase "and the Son" (Latin, "*filioque*") in the clause which says the Holy Spirit proceeds from the Father. Otherwise it is *the* Creed of the whole Church, East and West.

This Creed was adopted for the sake of bearing witness to certain theological truths inferred from the facts and events and statements of the Scriptures — truths which were being challenged by other interpreters of the Scriptures. One issue was whether Christ was truly God or whether He was God's Son in the sense that He was the top-ranking angel, so to speak. The other issues were similar in character, and the argument was over which interpretation was the doctrine that had been taught by the apostles and their successors.

The intention of the Councils in adopting the Creed was not primarily to bear witness to the factual content of the Gospel — the Virgin Birth, the Crucifixion, the Resurrection, the Ascension, etc. These things were not at issue in the debate. Yet the Nicene Creed itself was an elaboration of brief statements of Christian teaching used in local churches to convey to new Christians the main facts on which they were called to base their Faith and their Hope — and, it may be added, their Charity, for Christian love, like Christian faith and hope, is intimately related to the good news of what God has done for mankind.

Such a "plain man's creed," with the factual emphasis stronger than the theological, is the Apostles' Creed, which still retains the flavor of a baptismal formulary. Some versions of it are in the form of questions to which the new Christian must give his assent to be admitted to the Church.

In an era when few could read, even among the wealthy and powerful, the Apostles' Creed served as a summary of the most important facts of the New Testament, one which every Christian, literate or not, could be expected to master.

\*As the Prayer Book indicates (in the rubric on page 15 and in Article VII of the 39 Articles), the Apostles' Creed was not composed by the Apostles and the Nicene Creed is not the one adopted by the Council of Nicea. The version we now use is that adopted by the Council of Constantinople, which actually not only adds to the Nicene statement but has so many verbal differences with it that J. N. D. Kelly in his standard work on the subject, *Early Christian Creeds*, regards the two as independent products expressing mostly the same ideas in different language.

The Episcopal Church bears witness to its adherence to these short summaries of the Faith in Article VII of the Thirty-Nine Articles, saying, "The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture."

Today the shoe is on the other foot. The "warrants of Holy Scripture" are not as certain to the modern mind as they were to the confident framers of the Thirty-Nine Articles. Biblical critics, theologians, and ordinary laypeople question this or that Gospel statement, especially if anything of the miraculous is found in it. Today, the Creeds serve a new function. As a crystallization of the Church's tradition, they actually reinforce the Scriptures on the facts and doctrines they set forth. They seem to say, "The Scriptures may be tinkered with, called in question, disbelieved, only so far and no farther. If you go beyond this point you have departed from the age-long witness of the Church."

Observing Protestantism's struggle to discover an integrity that will unite theologians such as Reinhold Niebuhr with evangelists such as Billy Graham (L.C., July 29, 1956), one sees in present-day America just such forces as led to the framing of the Nicene Creed in the first place. What is the Church's doctrinal and factual foundation? What is true? What must we teach to everyone? What affirmations can a Niebuhr demand of a Graham or a Graham of a Niebuhr?

Is the answer of the Fourth Century to these questions good enough for the 20th Century? A Creed written today would probably contain some things that the Fourth-Century Creed omits — the Summary of the Law, for instance. The Church might hammer out and include in its 20th-Century Creed some explicit statement about the Holy Communion and Christ's Sacramental presence in it. A direct word or two about the fallen condition of mankind and the grace of God would not be amiss. The "creeds" or confessions of faith written in that great creed-making period, the 16th Century, run to many pages in their efforts to include all the Christian fundamentals in one document.

Yet the Nicene Creed still stands as a remarkably adequate summary of the indispensables. In 224 words, it takes up and disposes of most of the really vital questions at issue between Niebuhr and Graham — and generally it seems to come down on the side of Graham. It also lays the foundations for a higher theological structure which would meet the needs of orthodox and neo-orthodox alike. It does not put the sociological implications of the Gospel on the level of doctrine necessary for salvation, but it warns both against undermining the facts which lead to the theology and against oversimplifying the theology while accepting the facts.

*Continued on page 15*



## Meeting in Hungary

# Bishop Ting Says Communist Revolution "Good for China"

**Central Committee plans possible visit to Communist China; Discusses danger of continuing nuclear weapons' experiments**

The Chinese Communist Revolution has been a good thing for China and for the Chinese Christian Churches, said Dr. K. H. Ting, Bishop of Chekiang and representative of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China) at the Central Committee meeting of the World Council of Churches at Galyatetoe, Hungary. The bishop said that the Churches in China recognize the "many good things" the Communist regime has accomplished and feel that they have been strengthened by a new independence from Western ties.

In response to a question from Charles P. Taft, Episcopal Mayor of Cincinnati and delegate to the convention, Dr. Ting stated that Young Men's and Young Women's Christian Associations are still operating actively on the China mainland. Bishop Ting went on to say that churches are free to conduct services and Sunday schools, to establish student work in universities, and to print and distribute literature without censorship.

The bishop reported that the rights of Christians in China today are constitutionally guaranteed and that Christians along with representatives of other faiths have had a hand in drafting these guarantees.

When asked whether the Chinese government would permit a delegation from the World Council to visit China and whether such a delegation could see all it wished to see, Bishop Ting replied that he didn't think such a visit was impossible. "Some visitors have left China happy that they had seen everything, and others have felt they had been given a guided tour. It depends on the visitor himself," the bishop said.

### May Visit China

The Central Committee later adopted a resolution favoring a visit to Communist China by a World Council of Churches' delegation "whenever such a visit would be welcome." The resolution said that sending a delegation to China "would increase the goodwill, understanding, and fellowship within the world-wide Christian community represented by the World Council." It expressed the hope that such a deepened fellowship would "aid in the building of a peaceful world of freedom, truth and justice for all peoples."

In other action, officials of the World Council of Churches were authorized to consider plans looking toward merger of their agency and the International Missionary Council, according to Religious News Service. The action was taken by the Council's Central Committee in approving a report by Dr. Henry P. Van Dusen of New York, chairman of the WCC-IMC joint committee. Dr. Van Dusen, president of Union Theological

Seminary in New York, said representatives of the two organizations at the Herrenalb, Germany meeting "seemed to favor" their merger into a single world body.

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, told the Central Committee that tests of nuclear weapons should be "discontinued, limited, or controlled under international agreement as promptly as possible." He emphasized that a primary consideration at stake in such experiments is "the health of people and the security of nations."

Dr. Nolde's plea was backed by Dr. Eugene Carson Blake, president of the National Council of Churches. Dr. Blake pointed not only to the effect of radiation but the threat to peace posed by the stockpiling of weapons and the armaments competition.

Dr. Franklin Clark Fry, chairman of the Central Committee and Dr. W. A. Visser 't Hooft, the Council's general secretary, were appointed to confer with representatives of the Moscow Patriarchate on the possibility of participation by the Russian Orthodox Church in the ecumenical movement. The meeting between the World Council and Russian Church representatives will probably take place at Paris next January, it was stated.

### Informal Discussions

Dr. Fry, who had conducted informal discussions on the subject of the Russian Church's participation in the ecumenical movement with Metropolitan Nikolai, told the Central Committee that the Russian prelate favored holding meetings between small delegations from the World Council and the Moscow Patriarchate. Dr. Fry said that the "Russian Church does not refuse to revise its attitude toward the World Council" and that the Russian Church "found its views on peace now in complete accord with those of the World Council."

Dr. Fry announced that the Budapest Communist government has begun a legal process to declare Bishop Lajos Ordass, deposed head of the Lutheran Church in Hungary, innocent of the charges for

which he was sentenced to two years' imprisonment in 1948.

Bishop Ordass, one-time member of the Central Committee, was released in 1950 after serving 20 months of his two-year sentence for alleged illegal foreign currency manipulation. Prior to his release he was deposed.

Dr. Fry said that conversations looking toward the complete legal rehabilitation of Bishop Ordass had taken place between representatives of the Lutheran World Federation and of the Hungarian Council for Church Affairs. Also taking part in the negotiations, he said, had been Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

## Refugee Family from Greece Sponsored by Auxiliary

After five long years of living in Greek refugee barracks, Minardos Kozadinos, his wife, and his son have found a home in the United States, thanks to the help of the Woman's Auxiliary of St. Michael's Church, Grosse Pointe Woods, Mich.

The Kozadinos family came to the United States under the Refugee Resettlement program run by the National Council of Churches. They moved to Detroit under the sponsorship of the women of St. Michael's. Once the women had decided to sponsor the Kozadinos family they really went to work. An apartment was lined up for the family, a job was secured for Mr. Kozadinos from the George Kountoupes Painting Company, arrangements were made with a Greek Orthodox Church for the Kozadinos to worship, and an opening was found at Howe school for their son, Christopher.

"I wanted my boy to grow up as an American, and I wanted to give my family the one great thing Americans enjoy — freedom," said Mr. Kozadinos. "After five years of barracks existence I think they



Hal Root

A HAPPY EVENT for the Kozadinos family is their first washday in America. Christopher, Monardos, and Loukia Kozadinos watch while Mrs. Dorothy Windsor and Mrs. Emilie Keith (center) demonstrate the new washing machine.

deserve that. We are so grateful to the Americans and the Episcopal Church for helping us to come here."

Key workers in the handling of the entry forms, customs regulations, job guarantees and other requirements were Mrs. Dorothy Windsor, Christian Social Relations chairman, and Mrs. Emilie Keith, president of the Woman's Auxiliary.

## NCC Officials Claim Unfair Picture of India Reported

Two executives of the National Council of Churches have claimed that a report on Christian missionary activities issued by an official committee of inquiry in Madhya Pradesh, gave an unfair picture of the situation in India, [L. C., August 5th]. Marlin D. Farnum, chairman, and Dr. Roland W. Scott, secretary, of the Committee on Southern Asia, an agency of the NCC's Division of Foreign Missions, cautioned against passing premature judgment on the basis of the document.

Released after a year of investigation, the Madhya Pradesh committee's report urged the withdrawal of missionaries whose primary object is proselytizing, amendment of the Indian constitution to restrict the right of religious propagation to citizens of India, and the establishment of a United Independent Christian Church operating without outside support.

Mr. Farnum and Dr. Scott pointed out in a joint statement that the committee's terms of reference were confined to the State of Madhya Pradesh and that therefore "it would be quite wrong to see its report as a reflection of 'government attitude' in India, or as indicating an official policy for the nation."

### Questionable Methods

In addition, they said, "the committee's membership, terms of reference, and methods of investigation have from the beginning been questioned by recognized Christian leaders of all Churches. Representations were made to both the States and Union governments by Christian groups," the missionary executives said, "asking that a fair-minded Christian, acceptable to the Churches, be appointed to the committee. This was not done, and the Christian who holds a place on the committee of six is presently a member of no recognized Church or Christian organization."

Commenting on the committee's findings in regard to evangelistic methods, they said that during recent years in India it has been alleged that both missionaries and Indian evangelists have induced conversions by improper means. But, they added, these charges "have been consistently repudiated by Christian organizations."

The missionary executives said "it is

astonishing to learn" that an official committee could reach such a conclusion from any known facts that evangelization appears to be a part of the world policy to revive Christendom for reestablishing Western supremacy.

"This misconception," they said, "as seriously reflects upon the Indian Church as it does upon those Churches in other lands that have repeatedly shown their desire to be free from national and political complications.

[RNS]

## Holy Trinity, Ponce, Honors Archbishop Cranmer at Mass

A solemn procession filed through the streets of Ponce to Holy Trinity Church, the oldest Episcopal Church in Puerto Rico. There a special service was held in commemoration of the death of Thomas Cranmer and other Anglican martyrs. Thomas Cranmer, Archbishop of Canterbury was burned at the stake in Oxford in 1556 for his belief in the reformed religion as practiced in the Church of England.

Participating in the service were parishioners and clergymen from six churches located throughout Puerto Rico. Priests from Yauco, Guánica, Claussels, Lares, and Rancheras attended the service. The Solemn Mass was celebrated by the Rt. Rev. A. Ervine Swift, bishop of Puerto Rico. The sermon was preached by the Rev. Ignacio Morales Nieva, who came to Puerto Rico from the Spanish Reformed Church and is now in charge of All Saints' Church, Vieques.

After the service pamphlets and publications covering the lives of Archbishop Cranmer and Bishops Nicholas Ridley and Hugh Latimer were distributed. In describing the growth of the Church of England the pamphlets emphasized the distinction between the English and German reformations.



SOLEMN PROCESSION leaves Holy Trinity Church, Puerto Rico, after service commemorating the death of Thomas Cranmer and other Anglican martyrs.

## Refugee Now Priest, Plans New Lay Order

A man who has twice felt the iron bands of totalitarian encroachments encircle his country knows the need of the message of Christ.

Such a man is Dr. Frank Uhlir, a member from Moravia of the Czechoslovak Parliament from 1935 until the Nazis overran his country, who is now an Anglican priest in Ottawa, Canada. With the coming of the Nazis Dr. Uhlir escaped to London, through the aid of the Czech underground movement, and joined the exile government which had been set up there.

He returned to Prague upon its liberation in 1945, but shortly after the Communists took over in 1948 he was imprisoned. Late that year he was again rescued by the underground and brought to England. Two years later, Dr. Uhlir emigrated to Canada where he was ordained priest in 1951. He became a professor of sociology at King's College, Halifax, N. S. last fall.



FR. UHLIR

Because of his knowledge of the horrors of being a slave in one's own country, Dr. Uhlir has decided to found an interchurch lay order for the purpose of "training men and women of various nationalities for a widespread apostolic service in their previous native lands which are at present behind the Iron Curtain and which, after their liberation from anti-Christian regimes, will need Christ's message more than anything else."

Headquarters for the new order, which will be known as the Confraternity of St. Wenceslas, will be a 50-acre farmsite in the Gatineau Hills at West Templeton, Quebec.

Listed as sponsors of the confraternity are Bishop Bloy of Los Angeles, Bishop Campbell of West Virginia, and Bishop Pardue of Pittsburgh. Bishops from the Church of England in Canada who are sponsoring the project are Bishop Clark of Edmonton, Bishop Luxton of Huron, Bishop Reed of Ottawa, and Bishop Waterman of Nova Scotia.

[RNS]

### ACU CYCLE OF PRAYER

#### August

19. Holy Nativity, Los Angeles, Christ Church, Portsmouth, N. H.
20. Good Shepherd, East Chicago, Ind.
22. Convent of St. Anne, Chicago. Hamilton Air Force Base, Hamilton, Calif.
23. St. Francis, Dennysville, Me.
24. St. Bartholomew's, Granite City, Ill., Good Shepherd, Greenwood Lake, N. Y., St. Francis of Assisi, Mindanao, Philippines.
25. Emmanuel, Elmira, N. Y.

# Dr. M. B. Stewart, Theologian, Dies at Sewanee, Tenn., Hospital

By the Rev. FRANCIS C. LIGHTBOURN

In the early 1930's — and presumably also much later — students of the General Theological Seminary, as they headed in the direction of the refectory or emerged from Eigenbrodt Hall, were accustomed to a pleasantly familiar sight: a figure, somewhat sunburned, with a healthy stock of white hair, would be seen in black clerical shirt and clerical collar, pattering around the flower beds that lined the front of Eigenbrodt, now on his knees digging in the earth, now standing erect to take a breath, now engaging in conversation with a passing student or faculty member.

This was the Rev. Marshall Bowyer Stewart, D.D., professor of dogmatic and moral theology — affectionately known as "Stewie."

At other times "Stewie" would be met walking along 23d Street with his small son — just a toddler when this editor entered GTS — and experiences of domesticity would liven the dogmatics lectures. Students would be reminded, for example, that divine grace is not so much like the beckoning to a child with the finger please to come here, but more like the firm command, "Come here!" accompanied by an overpowering sweep of the arm which Dr. Stewart would proceed to demonstrate.

After teaching at one time or another an estimated 20% of all living clergy of the Church, Dr. Stewart died July 28th at the Emerald-Hodgson Hospital in Sewanee, Tenn. In good health this summer, he had suffered a spell of dizziness early that afternoon and died that night. He had been acting professor of theology at the University of the South, Sewanee, since 1953. Born in Galveston, Tex., in 1880, he would have been 76 September 4th.

Dr. Stewart received his B.A. and M.A. degrees from Trinity College, Hartford, Conn., in 1902 and 1907, respectively, and his B.D. degree from the General Theological Seminary in 1906. He held honorary degrees from Trinity College, GTS, Nashotah House, and Sewanee.

After serving briefly a parish in Maryland, Dr. Stewart began teaching in 1907 and continued through the school year just concluded. His instructorships and professorships were at GTS (1907-1909 and 1929-1951), Western Theological Seminary (1909-1913), Nashotah House (1914-1928), and the University of the South (1951-1956). For many summers he taught at the Sewanee Summer Training School, and more recently at Sewanee's Graduate School of Theology.

Dr. Stewart was the author of three books: *The Work of the Church in the South During the Period of Reconstruc-*

*tion, God and Reality, and In Other Words.*

Dr. Stewart met his wife, the former Katherine Keen of New Orleans, at Sewanee. They were married in 1928. He sent his son to Sewanee, and both of his daughters married Sewanee alumni. In 1955 he celebrated the 50th anniversary of his ordination to the priesthood in the home he built on the campus five years ago. He was an ardent musician, and at General was often the celebrant at the Sung Eucharist.

He is survived by his wife, three children, and four grandchildren. His son, Dr. John Charles Stewart, is research physicist with General Electric at Schenectady, New York; one daughter, Mrs. John DeL. Karsten, lives in Forrest City, Ark., where her husband is rector of the Church of the Good Shepherd. The other daughter, Mrs. Rogers Harris, lives in Sewanee where her husband is a theological student. Dr. Stewart's sister, Mrs. Theodore Denslow, lives in Washington, D. C.

## Lightning-Struck Church Rebuilds at Sikeston, Mo.

St. Paul's Church, Sikeston, Mo., hopes to be back on its own ground by November, after destruction of its church building by lightning in June. Fire started by the lightning gutted the interior of the Georgian style building, completed only

four years ago, with damage estimated at \$30,000. The loss was nearly covered by insurance, and the difference was more than made up by offerings taken up throughout the diocese.

The church, however, under its first resident clergyman, the Rev. Harlow P. Donovan, has discovered a need for additional space for Church school and parish activities. A decision was made to go beyond restoration and build additional facilities.

## Famous New York Churches Damaged by Arsonist

Fires set by an arsonist damaged seven famous New York City churches August 4th and 5th, but little harm was done. Three Episcopal churches were attacked—St. Bartholomew's, St. Thomas', and the Church of the Incarnation. The others, all Roman Catholic, included St. Patrick's Cathedral.

The worst outbreak was at St. Bartholomew's, at Park Ave. and 51st St., where six fires were found in a chapel by the sexton. Lighter fluid had been poured on the pew cushions. The sexton was able to put out the fires with a hand extinguisher before calling the fire department. At St. Thomas' Church on Fifth Ave., an altar cloth was set afire in the Resurrection chapel.

New York's Fire Commissioner, who interrupted a vacation to organize a search for the arsonist, gave instructions to examine all churches, particularly those in the center of Manhattan, when they closed for the night. An early suspect was proved innocent.



YOUNGSTERS attending vacation Bible school for Indian children at St. Paul's Cathedral, Los Angeles, are baptized by Dean Scovil. Receiving the sacrament is 10-year-old Dale Everett Loupe, a Ute Indian. The sponsors are Frank Owen, organist-choirmaster; and Carolyn Smith, Church school teacher.



## The terrible vengeance of Joseph P. Fyffe

ON A WARM August evening in 1870, a footsore stranger in naval officer's uniform walked into East Haddam, Conn.

His name was Joseph P. Fyffe, and he was revenging himself on the Navy for refusing to advance him travel money to proceed to his new station, San Francisco.

He was trudging cross-country *on foot*. And wiring in daily progress reports well-calculated to give his superiors apoplexy. His sixth, from Albany, N. Y., read:

*"Entered Albany barefooted X Comfortable X Earning my keep as bartender X Local rum far superior that served in Navy X Am sending sample"*

At this, the Navy struck its colors, reversed its time-honored tradition, and began prepaying travel allowances.

Strangely enough, Joe Fyffe actually wound up as a rear admiral. That, of course, was years later; and he has long since passed to his reward. But his outspoken independence is still alive and kicking in today's Americans. That's why our country is a strong, vital nation and why our country's Savings Bonds are one of the finest investments in the world.

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## Bishop Evans Dies In South Africa

By the Rev. A. PIERCE JONES

The Province of South Africa has sustained an unexpected loss in the recent death of the Rt. Rev. Henry St. John Tomlinson Evans, Bishop of St. John's. The Bishop was 51. A native of Wales, he had worked with distinction in several parts of Africa, including Kumassi, in the diocese of Accra. He became Bishop of St. John's in 1951. His death was caused by typhus fever, doubtless acquired through contact with his flock, so he may be regarded as having given his life for his work.

The diocese of St. John's is supported by the Episcopal Church of Scotland, and the European clergy have always been to a great extent Scottish. The Cowley Fathers work in the diocese, and their mission at St. Cuthbert's, Tsolo, is among the glories of the Anglican Communion. The diocese covers the area known as the Transkei, and the vast majority of the inhabitants belong to the Xosa tribes. The majority of the clergy are Africans. The area is poverty-stricken, owing to bad agriculture, soil erosion, and overstocking of pasture. The Bishop of Edinburgh, Dr. Warner, is at present visiting the diocese on behalf of the Scottish Church, and his presence there is doubtless a solace to the bereaved diocese.

### Mr. Cuckow and Fr. Peacock

P. E. Cuckow is resigning as headmaster of St. George's Grammar School, Cape Town, South Africa, and will be replaced by the Rev. Hubert H. E. Peacock. Mr. Cuckow has claimed that his name saves him from ever having a nickname, as it could not be improved upon. The choristers of the cathedral are educated at St. George's which has been enlarged under Mr. Cuckow's direction. Fr. Peacock, who comes to Cape Town from Bedford School in England, was once on the staff of St. John's College, Johannesburg.

### Camp for Choir Boys

A week of training in the music of the liturgy, along with relaxation at Camp Pioneer on Lake Erie, was held for 67 choir boys of the diocese of Western New York during July. The choir camp, first of its kind in the diocese, was under the musical direction of H. Hugh Bancroft, organist and choirmaster of All Saints' Church, Winnipeg, Manitoba.

Two 45 minute training sessions were held each morning, and in the afternoon choirmasters in attendance held discussion periods with Mr. Bancroft. The activities of the week were climaxed by a service of Choral Evensong at St. Paul's Cathedral in Buffalo.

## LETTERS

Continued from page 2

views with people who live under any other political system. As to the Christian Faith of Russian Church leaders, it seems to us that their continuing witness for Christ and the gospel is well within the heroic tradition of Sts. Peter and John, and that their opinions about world issues such as germ warfare were formed on the basis of the one-sided sources of information they have previously had.

If an overseas religious leader has a weirdly distorted idea of American character, it would seem like a good idea to bring him to this country so that he may gain a better opinion of us. —EDITOR.

### The Living Church Development Fund

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

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# PEOPLE and places

## Appointments Accepted

The Rev. John David Bloomer, who was recently ordained deacon, is now vicar of St. James' Church, Mosinee, Wis.

The Rev. Edward F. Caldwell, formerly in charge of St. Paul's Church, Angelica, N. Y., and St. Philip's, Belmont, is now curate of St. Paul's Church, Indianapolis, Ind.

The Rev. Glenn B. Coykendall, formerly vicar of All Saints' Church, West Plains, Mo., is now vicar of St. Paul's Church, Beloit, Kan. Address: 316 N. Mill St.

The Rev. Denton D. Durland, III, formerly curate of St. Luke's Church, Scranton, Pa., will become rector of St. Mark's Church, Penn Yan, N. Y., on September 1st. Address: 109 Chapel St.

The Rev. Arthur B. Geeson, formerly rector of St. Stephen's Church, San Antonio, Tex., will on September 1st become rector of Christ Church, Cape Girardeau, Mo. Address: 401 Washington.

The Rev. Joseph E. James, formerly assistant of Christ Church, Easton, Md., is now rector of Christ Church, Denton, Md.

The Rev. James D. Marrs, formerly in charge of Santee Episcopal Mission, Niobrara, Nebr., is now at the Cheyenne River Indian Mission, Cheyenne Agency, S. D.

The Rev. A. Ronald Merrix, formerly rector of St. James' Church, Macon, Ga., has been associate rector of St. John's Church, Savannah, Ga., since May 1st. Address: 26 W. Charlton St.

The Rev. Arnold E. Mintz, formerly assistant of St. Peter's Church, Albany, N. Y., will on October 1st become rector of Grace Church, Jefferson City, Mo. Address: 1221 Elmerine Ave.

The Rev. Frank MacD. Spindler, formerly rector of St. Bartholomew's Church, Hempstead, Tex., is now curate of Grace and St. Peter's Church, Baltimore. Address: 707 Park Ave.

The Rev. Hugh L. S. Thompson, formerly vicar of St. Columba's Mission, Paaulo, Hawaii, T. H., is now rector of St. John's Church, Wilkinsonville, Mass.

The Rev. Robert M. Watson, Jr., formerly assistant of St. Philip's Church, Durham, N. C., is now in charge of St. Luke's Church, 908 W. Club Blvd., Durham. Residence: 208 Watts St.

The Rev. S. Michael Yasutake, who has been serving as supply priest of the Church of St. Raphael the Archangel, Oak Lawn, Ill., has been chosen by the congregation to be vicar.

The Rev. Mr. Yasutake, a native-born American of Japanese descent, formerly lived in Seattle. For the past three years he has been conducting services and developing the mission at Oak Lawn, which recently broke ground for the first unit of its church plant.

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## Missionaries

The National Council reports the following appointments of missionaries:

The Rev. James Peter Farmer, formerly vicar of the Mission of St. Francis of Assisi, Novato, Calif., is now assigned to Christ Church by the Sea, Cristobal, C. Z.

Mr. William R. Hughes, who has been on leave of absence, has taken up work at St. Mary's School, Sagada, Philippines. Mr. and Mrs. Hughes and their young son flew to Manila in July.

The Rev. Patterson Keller, who was ordained deacon in June, has been assigned to the Church of the Good Shepherd, Huslia, Alaska. He planned to leave for the field in his car from his home in Maryland. (He is the son of the Rev. Christoph Keller.)

The Rev. Milton R. LeRoy and his family returned to Cuba in July after furlough for another term of service at Matanzas.

The Rev. Samuel N. McCain family returned to the district of Honolulu in July, beginning a second term of service at Christ Church, Kilauea, Island of Kauai.

Mr. Charles E. Perry returned to Japan in July for a new term of service at St. Paul's University, Tokyo. While on furlough this past year, Mr. Perry studied at Columbia University.

The Rev. Richard F. Simmonds, who was recently ordained deacon in the diocese of Albany, flew to Alaska recently to begin work at St. Barnabas' Mission, Minto, Alaska.

The Rev. Lee W. Stratman, his wife, and their three sons flew to Alaska in July for their first term of service at St. Mark's Mission, Nenana.

Miss Caroline Templeton flew to Alaska in July to begin work as director of religious education at All Saints' Church, Anchorage.

## Changes of Address

The Rev. Dean R. Edwards, retired priest of the diocese of Newark, formerly addressed in Newark and in Hollywood, Calif., may now be addressed at 12632 Daie Ave., Garden Grove, Calif.

The Rev. Howard Spencer Hane, formerly addressed in New York and Chicago, is now doing graduate work at Harvard and may be addressed at the Monastery of St. Mary and St. John, 980 Memorial Dr., Cambridge 38, Mass.

The Rev. Robert W. Renouf, who recently took charge of All Saints' Church, Managua, Nicaragua, should be addressed: All Saints' Church, Apartado 1207, Managua, Nicaragua, C.A.

The Rev. Howard Charles Rutenbar, who on September 1st will become associate rector for Christian education at Christ Church Cathedral Parish, Houston, will live at 8926 Drake, Houston. The cathedral is at 1117 Texas Ave.

## Depositions

Daniel Shaw Matson, presbyter, was deposed on July 20th by Bishop Kinsolving of Arizona, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

## Ordinations

### Priests

Texas — By Bishop Goddard, Suffragan: The Rev. Joel Cavileer Treadwell, on July 5th, at St. James' Church, McGregor; presenter, the Rev. C. A. Sumners; preacher, the Rev. C. A. Higgins.

### Deacons

Tennessee — By Bishop Barth: Fontaine S. Hill, M.D., to the perpetual diaconate, on July 18th, at the Church of the Holy Communion, Memphis; presenter, the Rev. E. S. Greenwood; preacher, the Rev. W. M. Pennepacker. The 84-year-old ordinand will continue his medical practice and assist at services at the Church of the Holy Communion.

### Laymen

Miss Emma Lou Benignus, who served for two years in the Leadership Training Division of the

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#### CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

National Council's Department of Christian Education, is now associate secretary in the Adult Division.

Mrs. Dorothy Ann Miller, formerly executive secretary of the Chicago diocesan department of Christian education, is now director of Christian education for St. Matthew's Church, 2120 Lincoln St., Evanston, Ill.

## We congratulate

The CHURCH OF THE ASCENSION, NEW YORK CITY, on the purchase of property adjacent to its parish house to meet increasing demands on its services to the parish and the community. The property, which was purchased at a cost of \$72,000, will house parish administrative offices and a meeting hall for Sunday school groups, Boy Scouts, and women's organizations. Rector of the church is the Rev. James W. Kennedy.

ST. MARK'S CHURCH WATERLOO, Iowa on the centennial pageant which was recently held by the youth fellowship of the church. The Rev. E. W. G. Worrall is rector of the church.

ST. MARTIN-IN-THE-FIELDS, GRAND ISLAND, N. Y., which recently donated its former cnaep to the town for a youth recreation center. Two months ago the parish moved into its new \$115,000, award winning contemporary building. The Rev. Richard H. Baker is vicar of the church.

ST. JOHN'S CHURCH, ELIZABETH, N. J., on the celebration of the 250th anniversary of the founding of the church. A special service of praise and thanksgiving was conducted by the Rev. H. C. Witmarsh, rector, in honor of the occasion.

TRINITY CHURCH, PRINCETON, N. J., which recently received a 70-acre tract of land from Mrs. Moses T. Pyne, a long time member of the parish. The land will be used to build a new school and chapel.

ST. MARY THE VIRGIN CHURCH, CHAP-PAQUA, N. Y., which recently celebrated its golden anniversary with an anniversary service and a festival Eucharist. The Rev. R. G. Stewart is rector of the church, which is modelled after a church built in 1494 in Monken Hadley, England.

ST. STEPHEN'S CHURCH, PHILADELPHIA, Pa., on the celebration of its 80th anniversary. The Rev. JAMES DAWE, rector, received a message of congratulations from Vice President Richard Nixon on the anniversary of the church.

ST. FRANCIS CHURCH, HOLDEN, Mass., on the completion of its new \$63,000 church. Bishop Lawrence of Western Massachusetts had charge of the dedication service. The Rev. Harold B. Boughey is vicar of the five-year-old mission.

ST. PAUL'S CHURCH, CAMDEN, Del., which recently held dedication services for its new vicarage. Bishop Mosley of Delaware dedicated the vicarage which was built on land donated by Benjamin F. Hartman, a long time member of St. Paul's. The vicar of the church is the Rev. Samuel W. Wysong.

## Deaths

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

The Rev. William S. McCoy, retired rector of St. Luke's Church, Fairport, N. Y., died July 1st at the age of 84.

Ordained in 1905 after being graduated from Union Theological Seminary, Mr. McCoy first served as priest-in-charge of Grace Memorial Church in Dundee, N. Y. For several years he was assistant rector of St. Luke's Church in Rochester and then became rector of Holy Cross Church in Plainfield. He served as rector of St. George's Church, Rochester for 18 years and became rector of St. Luke's Church, Fairport, in 1932. He retired in 1955. Mr. McCoy was chaplain of the Monroe

County Home and chaplain of Ancient Craft Lodge, F & AM, and of the Rochester lodge of the Elks. He was a life member of the University Club and an honorary member of the Cornell Club of Rochester. He is survived by one daughter, Mrs. Paul C. Wild; two sons, W. Bayard, and Albert Dod; two sisters, Mrs. Duncan McLeod, and Mrs. Donald MacRestie; a brother, Albert; and two grandchildren.

Mrs. E. V. W. Edwards, wife of the Rev. Edgar Van Wright Edwards, rector of Trinity Church, Renovo, Pa., died at the home of her son, the Rev. Walter E. Edwards, Athens, Ga., on July 9th. She was 70 years old.

The former Lillie Gibbs is survived by her husband, one daughter, a son, and two grandchildren.

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THE LIVING CHURCH

# Editorials

Continued from page 8

Within its framework, the evangelist can evangelize and bring well-instructed converts to the theologian for introduction to the more rarefied vistas of Christian truth. Without such a framework, as Protestant leaders have pointed out, the theologian's gospel does not reach the common man, but can only hope to naturalize in the Church a few of the men of secular good will who already share the theologian's conclusions about society's political and economic needs or the elements of the good life.

When modernism was in full cry some years ago, the Creed was pummeled by the up-to-date theologian and ordinary layman alike for being too narrow and theological, obscuring the wonderful person of Jesus and His simple teachings with sterile, lifeless dogmas. Only gradually has it begun to appear that the theologian misunderstood the plain man's objections to the Creed. The latter found it unsatisfactory, not because it separated him from Christ but because it brought him too close to Christ. What he objected to about religion was not the things that made God and judgment and involvement seem remote and

cloudy, but the things that made God and judgment and involvement uncomfortable near.

The modernistic theologian, struggling for integrity and dedication to the God of truth, found that he was the unwilling ally of secularism; for the modernistic layman of recent generations was usually a secularist at heart — a man who wanted religion de-emphasized.

In the religious renaissance that is stirring today's world, the neo-orthodox theologian has caught on to the tendency of mankind to duck away from confrontation with God and is determined to force such a confrontation. But again he does not seem to realize that for the general run of the laity the precise moment and mode of God's confrontation is in the rugged facts and broadly sketched doctrines of the Creed — "God of God, Light of Light — incarnate by the Holy Ghost of the Virgin Mary — and was crucified — the third day He rose again from the dead — and He shall come again with glory, to judge both the quick and the dead."

Facts and truths are not, of course, proved to be true by their usefulness, nor by the response of the hearer to them. Yet if the purpose of the Incarnation and of the whole divinely

woven pattern of redemption is to bring Christ to men and men to Christ, there is reason to believe that these great statements that strike home to the heart are soundly based upon the actual historical events whereby God revealed Himself in Jesus of Nazareth. The fact that the Church exists is the first testimony to the truth of its message. The impact of this message in its credal outlines upon ordinary men and women is the first evidence that God caused the Incarnation and the Atonement to happen that way. Only thus could the gospel be proclaimed in fact and truth even unto the end of the world; and where it is proclaimed Christ is present as He promised.

The crucial Scriptural events distilled into the Creed are those selected by the pastor, evangelist, theologian, and Church administrator of the past as thoroughly tested as to their truth and supremely important as to their significance. As far as the "kerygma" — the Gospel — may be defined and summarized, they define and summarize it. That is why, the Anglican communion commends the two Creeds to Christendom with the Bible, the apostolic ministry, and the sacraments, as the four-square foundations for a united Church.



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Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;  
C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

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Rev. Francis Kane McNaul, Jr.  
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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'

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Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

## GRACE CATHEDRAL

Nob Hill  
Sun HC 8, 12:15, MP 11 (1S HC), Cho Ev 4; Daily  
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Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub  
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat  
7:45

Continued on page 16

**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.

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Continued from page 15

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**ST. PAUL'S** 2430 K St., N.W.  
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thru Fri) Int 12:10, 5:15 EP

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Wed 6:15 & 10; Also Fri (Requiem) 7:30; MP daily  
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Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7,  
Sat C 5-6, EP 6

## SPRINGFIELD, MASS.

**CHRIST CHURCH CATHEDRAL** 35 Chestnut St.  
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to  
July 1 MP 7, HC 7:10. July and August MP 7;  
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## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
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Masses: Sun 7:30, 10:30; Daily: 6:30

## ST. PAUL, MINN.

**ST. PAUL'S-ON-THE-HILL** Summit & Saratoga  
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H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;  
C Sat 4-5, Sun 9:30-10

## ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c  
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  
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## ST. LOUIS, MO.

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

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c  
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ex Fri 9:30

## BUFFALO, N. Y.

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Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
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10; C Sat 8-8:30

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HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.  
Organ Recitals Fri 12:10. Church open daily for  
prayer.

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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. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th Street  
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &  
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

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

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

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

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



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

**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 5:30

## UTICA, N. Y.

**GRACE** Genesee at Elizabeth Street  
Rev. S. P. Gasek, r; Rev. A. A. Archer, c  
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily Lit 12;  
HC Wed 7, Fri 7:30 & HD

## HAVELOCK, N. C.

**ST. CHRISTOPHER'S** ("Serving the Marines")  
Rev. A. E. Livesay  
Sun 8 HC, 9:15 MP

## MOREHEAD CITY, N. C.

**ST. ANDREW'S on U.S. Highway 70**  
Rev. E. Guthrie Brown, r  
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC 11

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 11, EP 3:00 Mon, Wed, Fri 7; Tues,  
Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat 12-1

## KNOXVILLE, TENN.

**ST. JOHN'S** W. Cumberland at Walnut  
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD 10;  
Open daily.

## SEATTLE, WASH.

**EPIPHANY** 38th Ave. & E. Denny Way  
Rev. E. B. Christie, D.D.  
Sun 8, 11; Wed 7:30, 10

## FOND DU LAC, WIS.

**CATHEDRAL CHURCH OF ST. PAUL**  
Sun 7:15 MP, 7:30 HC, 10:30 HC; Weekdays  
(ex Mon) 7, 7:15, 5; Wed 9