

# the Living **CHURCH**

What Does an Angel  
Mean to You? Page 4

September 16, 1956

20 cents



Huge Crowds at Rally  
for Protestant laymen hold  
mass meeting by cross (p. 8).

RNS



# EPISCOPAL CHURCH Fellowship SERIES

The Episcopal Church Fellowship Series provides excellent basic philosophy for Christian Education as well as very fine, usable material, with sound Church teaching, clear and easily understood teachers' guides, and beautifully illustrated books for the children.

### Pre-School

Course N, GOD LOVES ME	
Teacher's Guide .....	\$2.00
Handwork Sheets .....	1.25
"Something to Take Home" Leaflets .....	1.10

### Kindergarten

Course A, OUR HEAVENLY FATHER	
Teacher's Guide .....	\$2.00
Child's Story Book .....	1.50
"Something to Take Home" Packet .....	1.25

### Primary

Course 1, WE TRUST GOD	
Teacher's Guide .....	\$2.00
Child's Story Book .....	1.50
"Something to Take Home" Packet .....	1.25
Handwork Sheets .....	1.25

Course 2, JESUS, OUR FRIEND	
Teacher's Guide .....	\$2.00
Child's Story Book .....	1.50
Handwork Sheets .....	1.25
"Something to Take Home" Packet .....	1.25

Course 3, WE OBEY GOD	
Teacher's Guide .....	\$2.00
Children's Reader .....	1.50
Activity Sheets .....	.55
"Something to Take Home" Packet .....	1.25

### Junior

Course 5, LIVING THE CHRISTIAN YEAR	
Teacher's Guide .....	\$1.50
Pupil's Work Book .....	1.50
"Something to Take Home" Packet .....	1.25
Set Large Pictures (18 Elsie Anna Wood Pictures) .....	4.75

Course 6, PREPARING FOR CONFIRMATION	
Teacher's Guide .....	\$2.00
Pupil's Reader .....	1.60
Worksheets .....	.85

### Junior High

Course 7, THE PRINCE OF LIFE	
Teacher's Guide .....	\$2.00
Pupil's Reader .....	1.95
Worksheets .....	1.10

At Your Dealer or

## MOREHOUSE-GORHAM CO.

Chicago	New York
29 East Madison St.	14 East 41st Street
San Francisco	
261 Golden Gate Avenue	

# the Living CHURCH

Volume 133      Established 1878      Number 12

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

PETER DAY REV. FRANCIS C. LIGHTBOURN NANCY A. LYMAN JEAN DRYSDALE JANET WUTTKEN ELIZABETH McCRACKEN PAUL B. ANDERSON, Th.D. PAUL RUSCH, L.H.D. WARREN J. DEBUS G. W. BURCKHARDT	Editor Assistant Editor Literary Editor Managing Editor Manuscript Editor News Editor  Associate Editors  Business Manager Sales Manager
---	--

## CONTENTS

	<b>ARTICLES</b>	
Messengers of God	Dorothy R. Schneider	4
	<b>DEPARTMENTS</b>	
Man Power	3 Editorials	7
Sorts and Conditions	6 News	8
Books	6 People and Places	13

## Things To Come

### September

16. Sixteenth Sunday after Trinity
17. Citizenship Day
19. Ember Day
21. St. Matthew, Ember Day
22. Ember Day
23. Seventeenth Sunday after Trinity
26. Quarterly meeting of General Board, NCC, Washington, D. C., to 27th.
29. St. Michael and All Angels  
Day of Prayer Around the World, Girls' Friendly Society.
30. Eighteenth Sunday after Trinity. Youth Sunday  
Christian Education Week, Division of Christian Education, NCC, to October 7th.

### October

7. Nineteenth Sunday after Trinity  
World Wide Communion Sunday
14. Twentieth Sunday after Trinity
18. St. Luke
21. Twenty-first Sunday after Trinity
28. St. Simon and St. Jude

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.

## For the Better Building-Up

Layreaders, have you ever wished you had a concise handbook which took up in sequence every section of the Prayer Book offices you are licensed to read? Have you ever wished you had a handbook which told you such things as how to announce lessons taken from the less familiar books of the Old Testament, or how to know what order to read collects on, say, a Black Letter Saint's day which falls on a Sunday in Lent?\*

The other day, I received a packet of material for layreaders from the Church of England, including *Decently and In Order* by Horace Spence, a superb handbook which takes up these detailed questions and many others as well. Despite some sections which deal with areas where British readers are allowed to perform functions our American canons do not permit (like administration of the chalice by specially licensed laymen), this handbook seems to me to be the most useful guide for layreaders I have yet seen.

In it are covered general subjects like the lay ministry, use of the voice, etc., but the book deals chiefly with practical suggestions about reading Morning and Evening Prayer — covering everything from the reader's preparation and "the vestry prayer" right through to the end of the service.

*The Layman's Guide to Pastoral Theology* by Canon L. H. C. Hopkins is the provocative title of a 67-page book which came in the same packet of material. Here again, you will find areas which deal with functions British readers perform which ours as a rule do not (like giving original "sermons," which our canon allows only in rare cases), but this highly readable book with its often amusing style would be a valuable addition to any Churchman's library. For in it are discussed a wide range of subjects like the layman and the parish club, the layman and his Church school teaching, his personal life and devotional life, as well as specific layreader material like "the reader under authority" or "the scope of pastoral theology and its relevance to readers." Even the excellent section on how to prepare a sermon will prove useful if you think yourself likely to be called on at any time to give an address at a corporate communion breakfast or the parish dinner.

Much of the book deals with visiting — calling on the sick and aged, young marrieds, unchurched, etc. Practical points to bear in mind are suggested like these:

*"Do not visit some houses more than others, especially those where you are sure of a welcome. It will only make for jealousy.*

*"The wet day is the best day to visit: you will generally find somebody in.*

*"Do not let people gossip about their neighbours. There are a few saints you can trust, from whom you can get information when you need it. . . ."*

Many of the chapters in this book appeared originally as articles in *The Reader*, "a monthly magazine for the Lay Ministry," the official organ of the Central Readers' Board. This little magazine is well-edited and includes each month not only general articles for layreaders, but also brief studies built around the Collects, Epistles, and Gospels for Sundays in the coming month.

In an earlier column, I wrote about the stiff exam requirements for British layreaders. It has been interesting for me to read also about the different types of layreaders and about the form of declaration readers sign before being licensed in England.

It may be that the National Council will wish to give some thought to establishing a Readers' Board here, loosely patterned after the English Board which has done much to keep British layreading standards high. And maybe the National Council will make a careful study of the more useful books published for British layreaders, with an eye to arranging for their publication in altered form for American readers.

In the Office for the Admission of a Layreader in England, the Bishop reminds each candidate that he has been called to "the high privilege of a ministry for the building up of the Body of Christ. . . . Let us therefore humbly pray that God, the Giver of all good gifts, may grant you also the power to use them in His service."

\*According to Horace Spence in such a case, the first collect would be that of the Sunday, the second of the Saint, the third of Ash Wednesday.



Marble  
Wood  
Painting  
Mosaic  
Stained Glass  
Metal  
Decorating  
Lighting

**RAMBUSCH**  
40 W. 13th ST., NEW YORK 11, N. Y.

**I**t is the end of summer. "O ye Frost and Cold, bless ye the Lord!" Let the fields be joyful, the day of rest is at hand. Let the trees of the wood be slashed with fiery color, let the hills rejoice together. Let the ferns shout aloud in yellow and gold, let them show themselves glad above their mats of moss. The Lord defends them in adversity; He gives them a sign of His victory over death. He covers the fields and roadsides with signs of His power against their enemies.

Bravely stand His symbols of strength, withstanding the frost on tall sturdy stems, their petals like fringes, pale purple and white, flowering promises of protection. Michaelmas daisies. To be gathered in armfuls, brought into the house, placed in a yellow bowl.

Who needs a calendar to know what day it is? Look in the dining room. Michaelmas daisies on the table. It's September 29th.

If there were no other reason for a family to take note of the Feast of St. Michael and All Angels, it would be a reminder to set children straight on the true nature of angels. So much misconception is rampant on every hand that it is no wonder many children grow up with such confused ideas about angels — and as adults they are likely to dismiss them from their minds along with fairies and elves. Books and magazines are full of stories about children on earth who turn into darling cherubic angels in heaven; angels who look like winged glamour girls decorate the stores at Christmas time. "You're an angel," a child is told, as synonymous with, "You're being a good girl," or perhaps, "You're a saint." We can conceivably behave like angels if we are acting as messengers of God, but we can never *be* angels.

Angels are spiritual beings who praise God and serve Him to our benefit. The word "angel" means "messenger." The Epistle to the Hebrews describes them as "ministering spirits sent forth to serve for the sake of those who are to obtain salvation" (Heb. 1:14). Angels are mighty and powerful, excelling in strength to do the will of God (Ps. 103:20). St. Michael is the angel to dispel forever for children the notion that angels are floating wisps of fluff and down. St. John, in his vision on the Island of Patmos, saw the great battle at the end of time when the great warrior

# Messengers of God

**Angels are not like fairies and elves — they are spiritual beings who praise God and serve Him to our benefit.**

**By Dorothy Roby Schneider**

Michael and his angels will cast out Satan and the kingdom of God will triumph forever, the final victory initiated by our Lord's redemptive mission.

## Day of Judgment

Perhaps we forget that the mission is not yet accomplished, that we are no less engaged in conflict with the devil than was our Lord himself, that the Day of Judgment is yet to come. The devil is no Hallowe'en prankster in a funny red suit with horns and a pointed tail. Are we so foolhardy as to make light of the malicious enemy of God? Is he now any less the "ruler of this world" than he was in the days of the early Christians? (St. John 12:13). Shall we, any less than they, heed the warning of St. Peter: "Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour." (1 Peter 5:8)

The devil is still, as in the days of St. Paul, the "spirit that is now at work in the sons of disobedience" tempting men to follow the desires of body and mind, the passions of their flesh, until they become "children of wrath" (Eph. 2:2). Immediately we think, "Oh, yes, the devil has concentrated on the Russians. He has them in his grasp." Yet when St. Paul spoke of the devil as "the prince of the power of the air," he might very well have been describing his use of a medium admirably suited to his purposes through which he injects murder and violence into the minds of children,

and the use of it is freely opened to him by parents in millions of homes in America.

Oh, we have need of St. Michael and the protection of his fiery sword! Today is "the day of battle against the wickedness and snares of the devil. May God rebuke him we humbly pray; and do thou, Michael, Prince of the heavenly host, by the power of God, thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls."

If ever there were a subject suited to creative expression in children's art, it is angels, pure spirit. Nobody knows what they look like, so who is to say whose is a good picture and whose is a poor one? So established was the belief in angels in the Hebrew religion that there apparently seemed no necessity for explanation about them. Without warning or preparation of any kind an angel simply appeared. Four angels are mentioned by name, Michael and Gabriel in the canonical Old Testament and in the New, and Raphael and Uriel in the (Old Testament) Apocrypha, but no word of description is given.

The war in heaven is probably the best impetus to putting feelings on paper, instead of exact representations which could ever be presented to children. Once we had a Michaelmas Party, and that was the program — that and eating angel cake.

## Color of Angels?

The "party" consisted of only four or five children asked to come after

school. We read the story of the defeat of the dragon, "that old serpent, called the devil, and satan," spread out huge sheets of paper on the kitchen table and counters, provided crayons, pastels, and finger paints, and everybody went to work on his own idea. There were no masterpieces turned out that



afternoon, but it was fun, and everybody learned a little more about angels. I recall one discussion about what color angels should be, most everyone thinking they should be white and one person making his purple. "They can be *any* color," was his defense. "Angels are probably colors we never even heard of."

The total picture of angels, however, is not to be found in a raging battle scene. It is not principally in order to tell children the exciting story of a war in heaven, nor to give them a creative art experience that parents want to acquaint them with the angelic hosts. Most of all we want to bring to a child the knowledge of God's constant protection of him through the vigilance of His angels, when the child is afraid.

There are so many things to get used to in childhood, and the degree and frequency of children's fears vary widely. Yet there are some frightening experiences common to all — the thunderstorms, the roar of a train nearby, a sudden fall, the dark with its imagined creatures. And all of us know that the crying, frantic need in the moment of fear is the comforting embrace of someone strong in whom we trust. It is the physical warmth of the nearness of mother or father which comforts the baby and the small child in his terrors. We hold them in our arms and they are no longer afraid.

Later comes the time when our children will face dangers when we can no longer hold them in our arms. We cannot forever watch over their safety. Knowing that we cannot always be there to guard and comfort them, we give them to God and His angels. And to the child comes a warm, personal sense of being loved and cared for and protected in the knowledge of the pres-

ence of his own guardian angel, who is always beside him, enclosing him under the safety of his wings.

The interpretation of angels in terms of a special guardian angel comes from our Lord's words near the end of today's Gospel. He has called a little child and set him in the midst of His disciples, and said to them, "Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven." Then He warns those who would offend a child. "Take heed that ye despise not one of these little ones; for I say unto you, that their angels do always behold the face of my Father which is in heaven."

In dealing with children's problems it helps if we try to put ourselves in their places, share their feelings. When it comes to fears this is not difficult. We need not even reach back into our own childhood to remember an alarming experience. Night, the darkness, the unknown, continue to hold terrors for us all. We who are grown up still have our fears. Yet we, too, who are mothers and fathers, each of us is one of God's "little ones," weak and imperfect. We, too, can find comfort through trusting in the care of our guardian angels. The same mental pictures which we may use to bring God's peace to us in the night, to erase worries from our minds, can be put into words to bring to our children God's love, which conquers fear.

#### Presence of God

On a night when over excitement, over fatigue, fears either real or imagined, keep sleep from a child's grasp we can help him to feel the presence of God, the wings spread above his bed. "Your angel is with you, his wings hovering over you, softly descending, gently spreading. They cover you from head to foot, closing out the world around you, sheltering you beneath their warmth. Let them enfold you and hold you, keeping you safe from harm, defending you from all dangers. Sleep, while your guardian angel watches over you."

Moments of fright still come to older children, after they have reached one of those mysterious phases of growth when they no longer freely seek the embraces of their mothers and fathers. Perhaps fears come then even more forcibly because children cannot admit them since they are now too "grown up" to be afraid. Great fear can come to an older child during an illness, one which he does not under-

stand, when he does not get better the next day. He cannot be left alone, someone must be there every moment to ward off the danger. Yet so great can be the lost feeling, the dread of the unknown, that even in the presence of mother or father the child is still afraid. He has need of greater comfort than a parent alone can give. And it comes to him when we remind him that God loves him so much that



ST. MICHAEL

He has appointed one of His angels to protect him from harm every moment.

We know then how wise are the ways of God that He makes Himself known to us through His angels, as we watch the peace which steals over a sick child when softly we say to him:

"He who dwells in the shelter of the Most High,  
who abides in the shadow of the Almighty,  
will say to the Lord,  
My refuge and my fortress; my God, in whom  
I trust.  
He will cover you with his feathers,  
and under His wings you will trust.  
You will not fear the terror of the night,  
nor the arrow that flies by day,  
Because you have made the Lord your refuge.  
No evil shall befall you,  
For He will give His angels charge of you  
to guard you in all your ways.  
On their hands they will bear you up,  
lest you dash your foot against a stone."\*

\*Taken from Psalm 91.

# sorts and conditions

# BOOKS

"HOW dreadful is this place!" said Jacob when he woke from his vision of the angels ascending and descending the heavenly ladder. Wonder and awe are the natural response of mankind to a glimpse into the divine dimension.

ATTICS and coal-bins are becoming scarce in today's houses. They used to be the best places in the world to see a brilliant ray of sunlight streaming through a window amid surrounding gloom. There are three requirements for a ray of light — first, of course, the light itself; second, the darkness around it. But the third requirement is also essential — a good supply of fine dust or lint in the air. Light traversing perfectly clean air would be invisible until it splashed upon the wall or floor.

SO, TOO, the divine Light is invisible to us until we see some created thing in its light. All existence, all goodness, all value is merely a reflection of the endless, effortless going forth of God's power. We say, "This chair is real," "this book is good," "this painting is beautiful," because they transmit something that originates in God.

BUT it is easy to regard these large-scale things erroneously as the source of their own lustre. The light that travels to them invisibly makes them visible, and in looking at them we forget about the light. Somehow, light itself is more meaningfully revealed to us in the little motes and specks that dance in the attic or coal-bin. "Look at the sunlight," we say, and as we do so we become aware of a path that leads straight to the sun.

THE PROBLEM of spiritual perception is not, however, entirely explained by examples from natural things and processes. The Light that Jacob saw, the Light that we see on those occasions in our own life when we say, "Surely the Lord is in this place and I knew it not" — this Light is not merely an object of intellectual curiosity or playful interest. Rather, our response contains an element of dread, of awe. We sense that the value of what we see implies a necessary change in ourselves.

BECOMING aware of God is not like becoming aware of a force of nature. It is more like becoming aware that there is another person in the room. Until that moment we have been the center of importance, of interest, of value. Suddenly we realize that we are not as central as we thought. The presence of another person demands a relationship with that person. Friend? Foe?

Can this person, perhaps, be safely ignored? Can we forget he is a person and use him, say, for a hatrack or a filing cabinet?

JACOB, in Genesis 28, recovered fast from the shock of the divine presence: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. . . ." Helpless, homeless, fleeing from his angry brother through the land of his enemies, awe-struck before the sight of God's majesty, he never took his eye off the main chance.

STILL, Jacob made room for God; he offered Him 10% on any results of their coöperation.

JUST SO do we work out a contract between ourselves and God to reassert our own status in the universe; and sometimes our terms are not as favorable as those offered by Jacob. God appears to be content, however, with very little. He *appears* to be — as a Person, He represents another center in the universe. What He welcomes, what He permits, what He tolerates, what He is preparing to reject — all this we know only by inference or intuition, as we know what is in the mind of a friend or partner.

BUT in relationships between person and person, a bargain or a contract is actually a relatively superficial thing. The Old Covenant of Abraham and Isaac and Jacob had to be replaced by a New Covenant based on the Law of Love. In this new relationship, awe and dread remain. St. Luke speaks again and again of the "great fear" of the joyful primitive Christian community before God. Another word for it is "reverence."

IT IS the awareness that when you are dealing with another person you are entering into an area where the signposts point to his goals, not yours; where his desires, his objectives, his purposes will force you to reassess your desires, your objectives, your purposes. You cannot enter into relationship with another person without losing some of yourself; and how can you be sure that the part you will lose is what you want to lose? Even though you know the man driving the car is a better driver than you are, there are times when you feel like taking the wheel out of his hands.

— PETER DAY.

## 30,000 Clergy

**CROCKFORD'S CLERICAL DIRECTORY 1955-56.** A Reference Book of the Clergy of the Church of England and of Other Churches in Communion with the See of Canterbury. New York: Oxford University Press. Pp. xxxii, 1948, xiv. \$19.20.

**C**rockford's Clerical Directory is the *Who's Who* for all Anglican clergymen in Great Britain and Ireland and in other British places throughout the world. It corresponds, therefore, to *The Clerical Directory* of the Protestant Episcopal Church in the United States of America, formerly known as *Stowe's Clerical Directory*.

Besides the individual clerical biographies — totalling, apparently, some 30,000 — *Crockford's Clerical Directory* lists cathedral establishments, archbishops and bishops, rural deaneries, parishes, etc., of England; similar material for Wales, Scotland, and Ireland; and dioceses, parishes, and mission stations for overseas.



For many years the Prefaces to *Crockford's Clerical Directory* have provided pungent comment upon Church affairs. The Preface to this edition — like its predecessors, strictly anonymous — is in the same general tradition and discusses such matters as episcopal changes and the appointment of bishops, theological colleges, the three traditional schools of churchmanship, the Church and marriage, the treatment by the press of Princess Margaret's private affairs, Dr. Billy Graham and his evangelistic methods, etc., etc.

The anonymous writer of the Preface regards the "South India decisions" as "in many ways an Anglo-Catholic triumph"; he believes that the Modern Churchmen's Union counts for little in the life of the Church today — and that this, moreover, "is largely their own fault, for allowing themselves to convey the impression that they are a body of bitter ancients whose modernism is that of the day before yesterday"; and he thinks that "it is a wasteful and unreasonable use of a bishop's time that he should be asked to drive forty miles (making eighty in all there and back) on a cold winter's evening in order to bless an electric light system."

FRANCIS C. LIGHTBOURN

The Living Church

# EDITORIALS

## Sunday School Begins

About this time of year, some 700,000 children are streaming into the Episcopal Church's doors to start Sunday school. The last published total of Sunday school children, in the 1956 Episcopal Church Annual, is 696,028, a gain of about 2% over the preceding year. This figure, however, represents parish reports for two years ago and every indication is that the number has continued to grow.

There are more than 81,000 teachers ready to serve this vast assembly of children. New and enlarged educational plants are springing up like mushrooms all over the country. All in all, the work of Christian education is about the biggest thing in Church life today.

The parish leadership has chosen materials for the classes. The two leading alternatives are the Seabury series sponsored by the national Department of Christian Education and the Episcopal Church Fellowship Series produced by the Morehouse-Gorham Company. But they do not by any means hold the field exclusively. The decision "what to teach" belongs to the rector of the parish within the standards laid down in Bible, Prayer Book, and canons and with the advice of those he calls upon to help him. Whatever materials are used, they all represent the investment of large amounts of time and thought and money.



What will all this outpouring of Church resources accomplish? Is the new religious seriousness of adults being caught by the children? Will these pupils, ten, or fifteen, or twenty years hence, form that ideal congregation described in the ordination service — brought "unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place among you, either for error in religion, or for viciousness in life"?

Seven hundred thousand saints — that would be a good harvest from this year's Sunday school. Even 699,000 saints would be a pretty good crop. Like

Abraham before the doomed cities of the plain, we might even bargain with God for 20 saints — or 10.

Luckily, those of us who will be teaching Sunday school this fall are not required to be the authors of sanctity in our pupils. This is God's gift, ministered by His grace in His Church. Yet, we have a ministerial role in this dispensation of grace. Like acolytes or ushers, we can help — or hinder.

Certainly there is no substitute for the family Eucharist as the primary exercise in Christian education. There is only one way of learning to worship and that is by worshipping. No matter what Sunday school series is used in the parish, its objectives will be greatly forwarded by placing the main emphasis on Christ's own service.

Secondly, there is no substitute for a clear conviction in the teacher's own mind that sanctity is the goal. Holy persons — God-centered persons — in the Holy Fellowship brought into being by God the Holy



Ghost: that is what this thing is all about. How to convey it to the children, how to provide them with the intellectual helps, ethical standards, spiritual perceptions that they need — this is the question the various Sunday school courses are designed to answer. But the teacher must always remember that he is not teaching a course; he is teaching a group of children. What he is teaching them is the way of holiness, and the textbook is useful when and where it helps to bring these persons to an understanding of this way.

A third basic fact of this ministerial work is that we can expect failure. Unlike the secular world, which is terrified at the very thought of defeat and tries to ward it off by denouncing "defeatism," the Christian knows that the high road to Christian victory is the way of the Cross. This does not mean a fatalistic endurance of troubles and frustrations, but rather a readiness to see in them the very means by which God acts to redeem us.

In bright, freshly plastered classrooms, sitting on new chairs at elegant folding tables, 800,000 Episcopalians, young and old, will meet many an impasse, many a roadblock, many a work of the devil this year. At the end, if we know nothing else, we shall know that only God is able to save souls and raise up saints. Next year, perhaps, we shall resolve to try to avoid getting in His way as often as we did last year.

# Over 300,000 Attend Protestant Rally for Laymen in Germany

**Crowds from East and West Germany converge at mass meeting in Frankfurt to hear talks on Church, politics, and family problems**

*By the Rev. REINHART GUTMANN*

You arrive at the main railroad station of Frankfurt, Germany. You have crisscrossed the Federal Republic on a lecture tour; you have spent a week in Berlin; you have attended two international conferences on social welfare. You have met all kinds of people: groups of social workers at the America House lectures; business men and professional people on trains; young workers with whom you shared a table in a restaurant; government officials in beleaguered West Berlin. You have asked and answered a lot of questions, you have listened to explanations, complaints, stories of suffering and redemption. You have seen scenes of awful destruction and valiant rebuilding. You are tired and not at all in the mood for another conference, more lectures, more people.

The "Hauptbahnhof" of Frankfurt is busier than at any time you have seen it on this tour of Germany. Special trains bearing thousands of Kirchentag participants from the Bundesrepublik have just arrived. A special interzonal train is expected with visitors from the "German Democratic Republic" — the Soviet Zone of Germany. Boys and girls in scout uniforms — members of Evangelical Youth Organizations — sort out people, direct them to reception bureaus, give information, help with luggage. You go to the reception bureaus for the "Ecumene" for visitors from foreign countries. You buy a program, 110 pages thick; you buy a leather badge so that you can identify yourself with the throngs who have come to this rally of Protestant layfolk. You step out onto the large square in front of the station. Flags, flags everywhere on standards, on houses, on streetcars; the black, red, and gold of Germany, the white and red of the State of Hessen, and big purple crosses on huge white flags — Christian crosses, not crooked crosses. Somewhere you can hear a group who are singing a sturdy Luther hymn accompanied by a brass band. Wherever you go in Frankfurt you will find them singing and preaching. Crowds and more crowds — this is a real Kirchentag — which disquietingly reminds you of other mass rallies in German history.

## **Theme Taken Seriously**

As one might expect, there are many religious services, meetings, speeches, work groups. As an Anglican you are surprised and pleased to find that almost every Protestant Church displays a sign announcing opportunities for confession. The conference theme, "Be reconciled with God," is not only talked about, it is taken seriously by many in a way not normally associated with Evangelical Christianity.

There is also an elaborate cultural program — concerts, readings, plays. You get

a hint that reconciliation with God is understood not only in an intimate personal sense, but as involving man's cultural and social activities. This impression is borne out by the lectures for which people crowd every available hall on the exhibition grounds. Here are the topics: "Church and Community"; "Family and Education"; "Marriage Problems"; "Nation and Politics"; "Man in Society"; "Woman in Conflict with Man and Machines"; "Village and Country"; "Problems of Urban Living." It is quite obvious that all of life is being subjected to searching, theological analysis. At the same time the treatment of subjects is practical and arises out of serious pre-occupation with the task of the Church to speak meaningfully to people in need. To quote at random: Marital problems are discussed by a pastor and a doctor — they stress the influence of environment, the failure of society to create adequate conditions for successful marriage. In the group which concentrated on urban living, stress was laid on the urgent necessity to rediscover the meaning of "neighbor" and to maintain the concept of "neighborhood."

## **Sense of Belonging**

"What Price Peace?" was discussed at an open forum on the basis of a paper written by the West German Ambassador to Belgrade. This forum attracted crowds from both parts of Germany. Among them sat Otto Nuschke, leader of the East German Christian Democrats and a vice chairman of the government of the German Democratic Republic. Two aspects of this meeting are of special significance: East Germans were able to challenge their own official leader to stand up for his faith not only here in Frankfurt, but after his return home. Secondly, Germans divided by political orientation were able to converse in public because of their common Christian faith. Honesty and brutal frankness laid foundations for bridging the gulf between the two Germanys. Christianity made this possible!

Why had people come to the Kirchentag? This reporter interviewed a cross-section of participants at a rally in Grun-

berg Park designed to facilitate meetings between people who were separated from one another by the political division of Germany. Some had come because they looked for a religious experience: they had prepared themselves carefully by study and prayers. Others wanted to see and hear leaders in whom they had placed their trust. There were those who felt that the Kirchentag gave them a sense of belonging. There were those, especially from the East, for whom this was the only opportunity to reaffirm German unity in the face of imposed division.

What are the values of the Kirchentag? Without a doubt this laymen's movement demonstrates that the German Evangelical Church, both Lutheran and Calvinist, is seriously trying to relate religion to life. The Church will no longer be satisfied with occupying a corner of man's existence. Out of the experience of dictatorship and collapse comes the knowledge that the Church must reconcile individuals and groups, must help people — especially the young — find ideals by which to live, can help create a society which judges its achievements by Christian standards. This takes on special significance when one remembers how irrelevant Church life had become for most Germans and that today Church membership is confined to a small minority. Most Germans have at least temporarily turned to material values for their security.

## **Over 300,000 Attend**

Here is assertion of the vital stake of the Church in political and social life. It is significant that the president of the West German Republic and several members of the Bonn Government came not just for the opening but stayed all week. It is equally significant that the German Democratic Republic of the East sent a vice premier and the president of the National Council or Parliament and that at least 17,000 East Germans were permitted to come to the West. The confessional differences have been causes of division in the past. Perhaps the unity of the future will be achieved through the common unity of Christian commitment which transcends man-made borders.

For the Kirchentag was a mighty demonstration — the desire of most Germans to be reunited. This was stated again and again in Christian terms with emphatic assertion that re-unification is possible only for a free people. It was the theme of a huge closing rally which brought together over 300,000 people to reaffirm their hope for One Germany: "We have won new assurance that we will achieve the longed for unity. Whoever loses courage and patience forgets that God rules. We will not seek to reach our goal by force, and we will never sell our consciences. If we know this, we are free to make every sacrifice for the re-unification of our people!"

One can readily understand this long-



ing. Nevertheless, the observer has an uneasy feeling that for many Germans, reunification is more important than reconciliation.

There are foreign observers who have expressed uneasiness about the whole setting of the event. Its flags, its blaring brass bands, the huge crowds, the uniformed youngsters are reminiscent of the Nuremberg of the Nazi era. Bishop Lillje of Hanover acknowledged such criticism when he addressed English-speaking guests at the American Theater. He maintained that the content matters, not the form. No one doubts his Christian sincerity or that of the other leaders who are firmly rooted in evangelical doctrine and the ecumenical movement. But Germans have followed false leaders in the past who exploited legitimate aspirations for personal ends. One feels — perhaps unfairly — that the beating of the drums at Frankfurt warns of the possibility that in time to come the shape of the Cross might once again be twisted.

The way of reconciliation is long and hard. Those who walk it stand in need of help — divine and human. This points up the symbolic value of American help to this Protestant meeting: the Seventh Army provided tents and cots for the Youth City, fresh drinking water, first-aid personnel; its symphony orchestra gave a concert. The information agency staged an exhibit on American Church life and had a special series of lectures and cultural events at the local America House. Such support demonstrates more than sympathy. It points up the responsibility which all Christians have to walk with Germans on the road to reconciliation. It means commitments to share the democratic experiences of our society with a Germany anxious to fill democratic forms with real meaning. It means acceptance of a nation which feels unloved and rejected. It means the offer of hope now, not hereafter. Reconciliation with God brings reconciliation among peoples — the Kirchentag proclaims from German Christians to all the world their desire and our need to serve the Prince of Peace.

## Blessing of the Fleet Held By Louisiana Bayou Mission

The blessing of the shrimp boats is a common sight in Louisiana bayou country, where most of the residents are of French descent and members of the Roman Catholic Church, but it is unusual to find a blessing of the fleet by the Episcopal Church there.

Yet on the Southernmost tip of South Louisiana, about five miles from the gulf, is a congregation of about 300 English and Anglicans. This colony, whose origins remain a complete mystery, was literally discovered by the Rev. George Tucker, rector of St. Matthew's Church, Houma, in 1903. Houma is about 25 miles north of Theriot.

When Fr. Tucker found them, they were an isolated group on the tiny bayou, who refused to mix at all with the surrounding French Roman Catholics. They conducted Sunday worship services by themselves from the English Book of Common Prayer. All efforts to discover when and where these people came from have failed. It seems that all records, family Bibles, tombstones, etc., were destroyed in the hurricane of 1886. With few exceptions all the adult and younger men are fishermen.

Fr. Tucker organized St. Andrew's mission here and the church has continued to grow from that time. The Rev. James H. Douglas, who is now priest-in-charge of the mission, has performed the Blessing of the Fleet at the beginning of the August shrimp season for the past four years.

This year over 300 parishioners and guests attended the little church, which seats only 150, for the blessing. After the Holy Eucharist Fr. Douglas and his assistants, the Rev. J. Daniel Gilliamk, rector of St. John's Church, Thibodeaux, and seminary student R. J. Dodwell; the choir; and the congregation held a processional from the church to the church's pier, where Fr. Douglas blessed the shrimp boats.

Every year Fr. Douglas presents each boat with some religious object. This year he had ship's flags of the Episcopal Church made and gave the 12 by 18 inch flags to the captain of each boat at the altar, before the procession to the pier. The 28 boats sailing out of the harbor, each flying the flag of the Church, made an impressive sight for the many spectators.

## Bishops Study Group Dynamics At Nashotah House Conference

A group of 23 bishops are acting as guinea pigs during a special two-week laboratory for bishops at Nashotah House, Nashotah, Wis., ending September 18th.

The conference, which is being held under the auspices of the department of Christian Education of National Council, deals with the relationship of group dynamics and Christian theology. The bishops, who act as guinea pigs and students, are exploring what happens when people come together in a group, especially in the life of the Church.

In order to see how individual behavior affects others, the bishops are meeting each day in small discussion groups. Through these meetings the bishops hope to find a more sensitive approach to group relations and to see how their own behavior affects the response of those with whom they work. The program of guided experience is being accompanied by an interpretation of group dynamics theory.

## Russian-Anglican Church Conference Called Success

The Russian Orthodox Church and Church of England have grown closer together as a result of a conference between the two groups, said Dr. Michael Ramsey, Archbishop of York, on his return from Moscow where he had met the leading representatives of the Russian Orthodox Church. "The purpose of our trip was to discuss the extent of doctrinal agreement between the Russian Orthodox and Anglican Churches and set forward mutual knowledge of one another," Dr. Ramsey said.

In summing up the conference Dr. Ramsey called it a success and went on to explain, "The long separation of the two Churches made the exchange of ideas rather slow, but we really did get together. Both sides felt that it was really worth while going forward and going on to explore the unity and doctrine that does exist between us."

The conference, added Dr. Ramsey, turned out to be only a small part of the visit. The delegation attended many serv-



LOUISIANA SHRIMP BOATS are blessed by the Rev. James H. Douglas, priest in charge of St. Andrew's Episcopal mission, which is located on the southern most tip of the French Roman Bayou country.

*She might  
be yours...*



*... with all the good things to make her life a full and happy one ... or she might have been born in the rubble of war's aftermath to an impoverished family. She might lack even the most essential clothing and food for these formative childhood days.*

Thousands of children overseas and in this country need help now while they still have a chance for a healthy childhood.

Any contribution, however small, will mean so much — to homeless young refugees in Finland, West Germany, Korea — to ragged, undernourished children in France, Greece, Italy — needy boys and girls on the Navajo Indian Reservation and in the Southern Appalachian Mountains of the U.S.

Save the Children Federation has spent 25 years bringing help and comfort to children regardless of race or creed. Non-profit, nonpolitical, nonsectarian — the Federation depends solely on voluntary contributions.

**National Sponsors include:** Faith Baldwin, Mrs. Dwight D. Eisenhower, James A. Farley, Herbert Hoover, Rabbi Edgar F. Magnin, Dr. Ralph W. Sockman, Mrs. Spencer Tracy.

**SAVE THE CHILDREN FEDERATION**  
 345 East 46th St., New York 17, N. Y.

I wish to help needy children by giving \$.....

Name .....

Address .....

City..... State.....LC32

Contributions deductible for income tax purposes.



A HEAP OF ASHES is all that remains after fire destroyed St. Paul's Church, Odate, Japan.

ices, including the consecration of a bishop, and Dr. Ramsey addressed the congregation in about a dozen churches, where they had a warm welcome.

An official statement issued by the Church of England Council on Foreign Relations reports that papers were read at the conference in Moscow on a number of important topics: the history of the relations between the Russian Orthodox Church and the Church of England; the nature of the Church; the place of the laity in the Church; the Creeds; the Filioque clause, and its formulations; dogma and opinion; the sacraments; Orthodox practices and Anglican formularies. Discussion took place on most of these subjects.

The sessions were chaired alternately by the Archbishop of York and Bishop Michael of Smolensk, with the exception of the first session which took place under the chairmanship of the Metropolitan Nicolai of Krutitsky.

"During the discussion," continues the statement, "it was found that there was a wide measure of agreement between the delegations on a number of important points. There was also a number of divergencies due to different emphases and customs. There was not much time during the conference to discuss fully all these points of difference, and much work remains to be done before such discussions could be complete.

"Nevertheless the conference members are convinced that their meeting has been of very great value in increasing understanding of one another's points of view."

### **St. Paul's Church, Odate, Razed in City's Third Fire**

For the third time in four years fire has destroyed the central business section of the city of Odate in Akita Prefecture, Japan. Among the buildings razed by the

flames were St. Paul's Church, rectory, and parish house, all of which were reduced to a heap of ashes. Fortunately the actor, the Rev. Nathaniel Sasaki, his wife, and their six children escaped injury.

Besides the church and parish house, the homes of six Episcopal families were destroyed along with the hotels, banks, post office, and police headquarters, in Odate.

Due to the kindness of the Rev. Mr. Yoshimura, the Methodist pastor, a place to stay and a study have been provided for Fr. and Mrs. Sasaki at the Methodist parsonage and church. The Methodist church, which escaped the ravages of the current fire, had been destroyed in one of the previous fires. The six Sasaki children have been given places to stay in the homes of three other families.

Immediate temporary relief came from the diocese of Tohoku, the home diocese of St. Paul's Church, and the National Council of the Nippon Seikokwai, which has appealed for nation-wide assistance in order that the rebuilding of St. Paul's might begin immediately.\* Rebuilding plans are already underway, because it is imperative to re-house the Sasaki family and to hold regular services again. Until the church is rebuilt the reopening of the week-day kindergarten, which is attended by 200 children, cannot take place. At the moment, St. Paul's is a congregation of 45 communicants and 85 baptized members.

During World War II, St. Paul's, under Fr. Sasaki's strong leadership, refused to turn over the church to military authorities for a storehouse. Because of this Fr. Sasaki was denied the right to work and his food ration card was taken from him, but neighbors, Christian and Buddhist alike, saw that he and his brave family had food.

\*Readers of THE LIVING CHURCH who desire to help rebuild St. Paul's Church may send their contributions, designated for THE LIVING CHURCH RELIEF FUND, St. Paul's Church, Odate, to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee 2, Wis.

## New Additions to St. John's College, Auckland, Dedicated

With the dedication of four new building additions to St. John's College, Auckland, New Zealand, a century-old vision has been fulfilled. The vision was that of the Rt. Rev. George Augustus Selwyn, first bishop of New Zealand, who chose the present site of the college in 1844.

The new buildings which were recently dedicated are the cloister wing, the completed and reconstructed Patteson Block and Kinder Library, and the extended common room in the Selwyn Block. The Primate of New Zealand, Archbishop Owen, performed the dedication. The bishop of Auckland, the Rt. Rev. W. J. Simkin, who is the vice president of the college, gave an address of welcome and presented a silver salver to Archbishop Owen to commemorate the event.

In his talk Bishop Simkin said that "today we thank God for what this college has achieved in this land and in the mission field. The buildings dedicated today have become a necessity in view of the larger number of men who, having heard the 'call of God' desire earnestly to prepare themselves and to be prepared to answer that call."

The diocese of Auckland is proceeding with plans to build a new cathedral and has set the date for the laying of the cornerstone for June 13th, 1957, exactly 100 years after the signing of the constitution of the Church of the Province of New Zealand. The Auckland diocese is the remnant of the original diocese of New Zealand with St. Stephen's chapel, where the original constitution was signed, being carefully preserved. The laying of the cornerstone will be an important part of the commemoration of this event.

## Churches to Observe Christian Education Week in October

Christian Education Week will be recognized in thousands of churches across the country during the first week of October. Observed annually by practically all Protestant churches and in every state, it is sponsored by the National Council of Churches. During Christian Education Week, church schools make a concerted drive for new enrollments and strive to get their fall program quickly under way.

With "The Christian Leader and His Spiritual Enrichment" as a 1956 theme, observances this year will focus their attention on the teacher. Current statistics show that slightly more than three million volunteer teachers and officers are working in American church schools.

"In spite of better teaching methods and techniques, better literature and audio-visual materials, and better curriculum, the church school teacher is still the key to this phase of church work," declared the Rev. Dr. Gerald E. Knoff, Christian education head for the NCC.

# Harmony

Unsurpassed in its majestic renderings, the pipe organ enhances the mood of any religious activity.

Assure your church the rich musical heritage it so rightly deserves. Select an *authentic* pipe organ—a Möller! Prices begin as low as \$4250.\*

*\*Prices slightly higher in the West*

For further information write:



M.P. **MÖLLER**

INCORPORATED

RENOWNED FOR PIPE ORGANS SINCE 1875

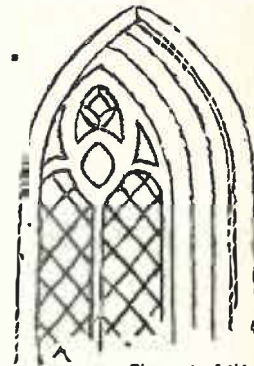
HAGERSTOWN, MARYLAND



## Your stained glass and other valuable articles should be properly insured...

Most stained glass windows are expensive memorials given by the families of departed parishioners. Both sentimental and intrinsic value is involved; therefore, they ought to be covered properly by insurance.

The best protection available is a Fine Arts Policy, which is practically "all risk" in the coverage provided. When so insured, the value of the windows can then be deleted from the fire insurance contract. Often this arrangement also results in a premium saving.



The cost of this insurance is low. Forms will be sent on request if you will supply the following information.

Simply Fill In And Mail

the **CHURCH**  
Fire Insurance Corp.

Affiliated with

THE CHURCH PENSION FUND  
20 Exchange Place • New York 5, N. Y.

SEND COMPLETE DETAILS TO:

CHURCH \_\_\_\_\_

STREET \_\_\_\_\_

TOWN \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_

# MOWBRAYS

Church and Altar  
Ornaments

Embroidery and  
Needlework

Cassocks and Surplices

*At favourable exchange rates*

**A. R. MOWBRAY & CO. LIMITED**  
28 MARGARET ST., LONDON, W.1  
ENGLAND

## HAWAII!



Can you go to Hawaii Jan. 21? Congenial, select escorted tour party for Episcopalians. As low as \$637.09 complete roundtrip from Chicago.

If interested, please address Mr. R. Johnson, care 914 Northern Pacific Railway Building, St. Paul 1, Minn.

Free Hawaiian Folder.

## CHURCH CANDLES

Beeswax  
Candles  
Vesper Lights  
Sanctuary Lights  
and Lamps  
Votive Lights



Write for  
price list and  
illustrated folder  
**WILL & BAUMER  
CANDLE CO., INC.**  
Syracuse, N. Y.

The Pioneer Church Candle Manufacturer of America

## VESTMENTS

Stoles, Dossals, Altar Hangings, Funeral  
Palls, Cassocks, Rabats, Collars, Shirts,  
Chalices, Crosses, Eucharistic Vestments,  
and a full line of all church furnishings.

**AMERICAN CHURCH SUPPLY**  
2602 Belcourt Ave. Nashville 12, Tenn.

## KNEELING HASSOCKS



Oval or oblong style.  
Vinyl leather or velour  
cover — cork or long  
stapled fibre filling.  
Foam rubber top. Free  
samples and prices on  
request.

**BERNARD-  
SMITHLINE CO.**  
23-10 — 38th Ave.  
Long Island City, N.Y.

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen  
1837 Church Vestment Makers 1956  
Over One Hundred Years

**COX SONS & VINING Inc**  
131 EAST 23RD STREET, NEW YORK, N. Y.



## Bishop Orestes, Leader in Fight for Rights of American Carpatho-Russian Church, Celebrates 50th Anniversary

When Orestes P. Chornock was born 73 years ago in a small village nestled in the foothills of the Carpathian mountains, it was little suspected that he someday would be the spiritual leader of over 75,000 Americans of Carpatho-Russian extraction. Yet last Sunday the entire American Carpatho-Russian Orthodox Greek Catholic Diocese joined in the celebration of the 50th anniversary of the ordination to the priesthood of their bishop, the Most Rev. Orestes P. Chornock.

Scene of the central celebration was the half-million dollar Christ the Saviour Cathedral of Johnstown, Pa., where Bishop Orestes celebrated a Pontifical Divine Liturgy.

Fr. Chornock was born in the village of Ortutova, in a part of Austria-Hungary which was later to become Czechoslovakia, the son of the pastor of the village Greek Catholic Church. In August, 1906, he was ordained to the priesthood and spent two years as pastor of the village church in Osturna, Czechoslovakia.

When the Carpatho-Russian people began to emigrate to America in large numbers at the turn of the century, Fr. Chornock followed, and became one of the pioneer priests of the Carpatho-Russian Orthodox Greek Catholic Church in America.

Prior to the 17th century, the Carpatho-Russian people were Orthodox Greek Catholics, affiliated with the Eastern Church. During that 17th century, the people became "Uniate" — that is, united with the Church of Rome. When these people came to America, there arose among them a desire to return to their original faith.

The Roman Church denied people in America the same rights and traditions as they had in Europe. A married priesthood was deemed "a scandal." The hierarchy began to control church property and denied the laity congregational rule, and the right to choose their own pastors. Church calendars were changed.

Because of these attempts at Latinization, Greek Catholic parishes in the vast coal-mining and industrial centers of the nation rose in protest to Rome. Fr. Chornock and his Bridgeport parish were among the first to register complaint.

After repeated pleas for repeal of the Latin decrees of celibacy of the clergy, usurpation of church properties, and Latinization of the Eastern Rite had brought no response from the Roman Catholic Church, these parishes met in Pittsburgh, in 1936, and selected Fr. Chornock as administrator for the establishment of a new diocese.

On November 23, 1937, hundreds of delegates and priests met again in Pittsburgh, and by unanimous vote of the clergy approved by the duly-elected lay delegates, elected Administrator Chornock as

bishop. On September 18, 1938, in the Patriarchal Church of St. George in Constantinople, Turkey, Fr. Chornock was consecrated bishop by the Holy and Sacred Synod of the Ecumenical Patriarchate. After the consecration, the Patriarch Benjamin I canonized the diocese in the name of the Holy Orthodox Catholic Church of Christ with rights of self-government and perpetuation of the Carpatho-Russian customs and traditions. Bishop Orestes returned to his see, and was installed on Thanksgiving Day, 1938, in Bridgeport, Conn. He has ruled the diocese and its 50 parishes since.

## St. Clement's Survey Shows Majority of Church Members

When the congregation decided to conduct a religious survey, some of the members of St. Clement's Church, Buffalo, N. Y., were hesitant about calling on strangers and questioning them about their religion. Any early misgivings were soon dispelled, however, by the friendliness with which they were greeted and by the encouraging results of their survey.

The group of 50 men and women survey takers discovered that out of the 686 people that they talked to only 42 or 6% did not belong to a church. Of that 6%, 27, or 4%, were interested in joining some church. A colorful brochure, listing the services, organizations, and religious instruction offered by St. Clement's was offered, and these people were invited to visit St. Clement's and were given a friendly welcome by the survey takers.

Of the remaining people who were questioned, 361, or 52%, belonged to the Roman Catholic Church. The Lutheran Church had the highest representation among the Protestant Church members with 77 members (10%). About 4.5% or 31 of the people talked to belonged to the Episcopal Church. There were 55 members of the Evangelical and Reformed Church, 28 Presbyterians, 26 Methodists, and 22 Baptists.

Other Churches represented by small numbers included the Evangelical Church, the Missionary Alliance, the Church of Christ, the Orthodox Church, the Christian Science Church, and the Salvation Army.

In summing up the result of the survey, the Rev. William L. Kier, rector of St. Clement's, stated, "The friendliness of the people called upon made a great impression upon the callers. The people in the area were most helpful and there was very little hostility displayed. In contrast one of the callers reported that some 30 years ago he had gone out on a similar survey in somewhat the same area and had been met with a great deal of hostility."

Reprints of  
**"BEACHHEAD ESTABLISHED"**

A report designed to show parents and teachers how the Seabury Series works, what it is, what it isn't, and how to go about teaching it.

Single copy ..... 25¢  
 Ten or more ..... 20¢ each  
 One hundred or more . . . 18¢ each.

(Postage extra unless payment accompanies order.)

**THE LIVING CHURCH**  
 407 E. Michigan Street  
 Milwaukee 2, Wisconsin

**STAINED GLASS  
 NEEDLEWORK  
 ALTAR WARE**

Write to the American Agent of —

**J. WIPPELL & Co. Ltd.**  
 (of Exeter & London, England)

15 PRINCE STREET,  
 PATERSON, 7, N.J.

**ST. JAMES LESSONS**

CONTENTS: Based on the Prayer Book.  
 METHOD: Workbook, 33 lessons, handwork.  
 Nine courses.  
 OBJECTIVE: To teach understanding and practice of the Episcopal faith.  
 PRICES: Pupils' work books, each . . . .90  
 Teachers' manuals I, II, III, each .50  
 Teachers' manuals IV to IX, each .75  
 No samples or books on approval.  
 Payment with orders.



**ST. JAMES LESSONS**

P. O. Box 221, Larchmont, N. Y.

**RELIGIOUS BOOKS OF ALL PUBLISHERS**

**Morehouse-Gorham Co.**

14 E. 41st St. 29 E. Madison St.  
 New York 17, N. Y. Chicago 2, Ill.

**Morehouse-Gorham Co. of California**

261 Golden Gate Ave.  
 San Francisco 2, Calif.



**OSBORNE  
 Designers and Makers of the Finest  
 CHALICES**

Illustrated Book No. LC56C available  
 Bronze Memorial Tablets List—LC56M  
**F. OSBORNE & CO. LTD.**

117 GOWER ST. LONDON W.C. 1 ENGLAND



**Stained Glass Windows**  
 EXPERT CRAFTSMANSHIP  
 FINEST MATERIALS  
 A WINDOW FOR EVERY BUDGET  
 PROMPT DELIVERIES

**R. GEISSLER, INC.**  
 23 08 3RD AVE., LONG ISLAND CITY 1, N. Y.

**PEOPLE  
 and places**

**Appointments Accepted**

The Rev. Alexander Anderson, formerly rector of St. David's Church, Portland, Ore., will on October 1st become rector of Calvary Church, Santa Cruz, Calif.

During the rectorship of the Rev. Mr. Anderson, St. David's Church was relocated and a new parish hall and rectory were built.

The Rev. Frank M. Butler, formerly rector of the Church of the Good Shepherd, Lake Wales, Fla., will on October 1st become rector of the Church of the Redeemer, Sarasota, Fla.

The Rev. Frank V. H. Carthy, formerly rector of Trinity Church, Cranford, N. J., is now rector of All Saints' Church, 1559 Central Ave., Indianapolis 2, Ind., and executive director of the diocesan department of Christian social relations.

The Rev. John Denham, formerly a student at VTS, is now assistant of St. Philip's Church, Durham, N. C. Address: 407 Swift Ave.

The Rev. Arthur R. P. Heyes, retired priest of the diocese of Eau Claire, is now locum tenens of St. James' Church, Sault Ste. Marie, Mich.

The Rev. Norman V. Hollen, formerly a student at GTS, has since June been curate of All Saints' Church, Fort Worth, Tex. Address: 5001 Crestline Rd., Box 9115, Fort Worth 7.

The Rev. Frederick W. Hoyt, formerly a student at VTS, is now in charge of Trinity Church, Mount Airy, N. C. Address: 162 W. Elm St.

The Rev. Moorhouse L. Johnson, formerly assistant of the Church of St. John the Evangelist, Boston, is now at work in the diocese of Maine. Address: Edgewood, Dennysville, Maine.

The Rev. Charles E. Lange, formerly a student at ETS, is now curate of St. John's Church, Williamstown, Mass. Address: 23 Park St.

The Rev. Albert E. Line, formerly rector of the Church of the Advent, Devils Lake, N. D., is now rector of Trinity Parish, Muscatine, Iowa. Address: 1214 Mulberry.

The Rev. Ernest MacEachern, formerly curate of the Church of the Advent, Kenmore, N. Y., is now in charge of Grace Church, Randolph, N. Y. Address: 19 Washington St.

The Rev. Herschel Gordon Miller, formerly rector of St. Ann's Church, Richford, Vt., is now rector of St. Mary's Church, Northfield, Vt. Address: 34 Central St.

The Rev. William B. Murdock, formerly associate secretary in the Leadership Training Division of the National Council's Department of Christian Education, is now rector of Trinity Church, San Jose, Calif. Address: 1826 Emory St., San Jose 26.

The Rev. Thurlow C. Nelson, Jr., formerly seminarian in charge of All Saints' Mission, Wenonah, N. J., is now vicar of St. Matthew's Church, Glendive, Mont. Address: 305 W. Towne St.

The Rev. Alonzo L. Wood, who formerly served St. Matthew's Church, Unadilla, N. Y., is now on the faculty of South Kent School, South Kent, Conn.

The Rev. J. Robert Zimmerman, formerly a student at ETS, is now curate of the Cathedral Church of the Nativity, Bethlehem, Pa. Address: Third and Wyandotte St.

**Resignations**

The Rev. Percy Major Binnington, rector of St. Andrew's Parish, Stamford, Conn., will retire from the active ministry on September 30th. He was voted rector emeritus. Address after October 1st: Indian Head Rd., Riverside, Conn.

The Rev. C. Canterbury Corbin, rector of St. Augustine's Church, Atlantic City, N. J., for more than 28 years, is now rector emeritus. Address: 343 W. 145th St., New York 31, N. Y.

The Rev. Leon P. F. Vauthier, rector of Lingnore Parish, New Market, Md., since 1933, has retired. He is now living in Ridgeville, Md., but receives mail through Mount Airy, Md.

**Changes of Address**

Bishop Sturtevant of Fond du Lac, who has

**Monroe FOLDING BANQUET TABLES**

If you are on the Kitchen Committee of your church or school, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.  
**Monroe Co., 20 Church St., Colfax, Iowa**

**MONEY FOR YOUR TREASURY OVER 1,500,000 SUNFLOWER DISH CLOTHS**  
 Were sold in 1954 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample FREE to Officials.  
**SANGAMON MILLS**  
 Established 1915 Cohoes, N. Y.

**KNEELING HASSOCKS**  
 of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.  
*Samuel Collins*  
 68-12 Yellowstone Blvd.  
 Forest Hills, L. I., New York

**SCHOOLS  
 FOR BOYS**

**CATHEDRAL CHOIR SCHOOL**  
 Established 1901  
 The Cathedral Church of St. John the Divine  
 A boarding school where the curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Choir membership required. Liberal scholarships.  
 Headmaster, Alec Wyton, M. A. (Oxon)  
 Dept. D, Cathedral Heights, N. Y. 25, N. Y.

**NORTHWESTERN MILITARY AND NAVAL ACADEMY**  
 Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Modern facilities, fireproof buildings. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC basic. All sports; sailing. Catalog. 169 South Lake Shore Road Lake Geneva, Wisconsin

**FOR GIRLS**  
**ST. JOHN BAPTIST**  
 School for Girls  
 Under Sisters of St. John Baptist  
 An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.  
 For complete information and catalog address:  
 Box 56, Mendham, New Jersey  
**THE SISTER SUPERIOR**

**COLLEGES**  
**CARLETON COLLEGE**  
*Lawrence M. Gould, D.Sc., President*  
 Carleton is a coeducational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota.  
 Address: Director of Admissions:  
**Carleton College**  
 Northfield Minnesota

been addressed in Canada, may now be addressed at 39 N. Sophia St., Fond du Lac, Wis.

Bishop Watson of Utah has had a change in office address from 55 B St. to 231 E. First South, Salt Lake City 1; his home address has changed from 233 First Ave. to 1349 Third Ave., Salt Lake City 3. The change in office address applies also to the offices of the missionary district of Utah.

The Very Rev. Lloyd E. Gressle, who recently became dean of the Cathedral Church of St. John, Wilmington, Del., has as his home address 2100 Kentmere Parkway, Wilmington. The Gressles are the first family to occupy the new deanery. The former deanery, located at 2020 Tatnal St., is being converted into diocesan offices. The dean's office address is 10 Concord Ave., Wilmington 2.

The Rev. Sidney E. Heath, assistant of Trinity Church, Columbia, S. C., has moved from C 2 Wales Garden Apts. to 114 Woodrow St.

## ACU CYCLE OF PRAYER

### September

16. St. Barnabas' Burlington, N. J.; Epiphany, Chehalis, Wash.
17. Trinity, Independence, Mo.
18. St. Paul's, Grand Rapids, Mich.; Holy Trinity, Valley Stream, N. Y.
19. St. Christopher's, Gladwyne, Pa.; St. George's, Belleville, Ill.
21. St. John's, Shenandoah, Ia.; Our Saviour, Placerville, Calif.
22. Christ Church, New York City.

### The Living Church Development Program

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.

Previously acknowledged	\$9,407.80
Receipts August 22d through	
September 4th	97.50
	\$9,505.30

## Ordinations

### Deacons

**Alabama** — By Bishop Carpenter, on June 29th, at the Church of the Advent, Birmingham (the Rev. DuBose Murphy preaching):

**John Caldwell Fletcher**, son of the Rev. Robert C. Fletcher; he has been assisting at St. Luke's Church, Mountain Brook, Birmingham, during the summer and will study in Germany under a Fulbright scholarship.

**Edward Gideon Holtham**, presented by the Rev. Robert Marlow; to be a tutor at GTS for the next two years.

**John Arthur Pedlar**, presented by the Rev. J. H. Bonner, Jr.; to be vicar of Trinity Church, 1308 Cotton Ave. S.W., Birmingham 11. The Rev. Mr. Pedlar was in the Army for more than 10 years as a regular Army officer before entering the ministry.

By Bishop Carpenter, on July 6th, at Trinity Church, Mobile, Ala. (Bishop Murray, Suffragan, preaching):

**Francis Coleman Inge**, presented by the Rev. F. B. Wakefield; to serve in the Alaskan mission field.

**George Hieronymus Schroeter**, presented by the Rev. Holmes Irving; to be in charge of Epiphany Chapel, Enterprise, Ala.

## Living Church Correspondents

**Mrs. Clarke H. Garnsey**, correspondent for the missionary district of North Texas, has had a change of address from Box 652 to 1520 Bryan St. in Amarillo, Tex.

## We congratulate

**ST. JOHN'S CHURCH, COHOES, N. Y.**, the Rev. John L. Roberts, rector, which recently celebrated its 125th anniversary. A special banquet and meeting was held in honor of the occasion with Michael Budzanoski, member of the executive board of the United Mine Workers of America, as the guest speaker. The Rt. Rev. Frederick L. Barry, Bishop of Albany, was also on hand to help the group celebrate its anniversary.

**ST. BARTHOLOMEW'S CHURCH, GRANITE CITY, ILL.**, on the 50th anniversary of the dedica-

tion of its church. Bishop Clough of Springfield was scheduled to conduct the anniversary service and to confirm a class of new communicants.

The Rev. Francis M. Hamilton, vicar of St. Peter's, Casa Grande, Ariz., and the desert circuit, who has within one year organized two new missions in his circuit. The new missions are St. Matthew's, Chandler, with 86 parishioners and the Epiphany on the Desert, Gila Bend, with 27 parishioners.

## Deaths

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

**Robert H. Larnier**, an active parishioner of St. Bartholomew's Church, Granite City, Ill., died at his home in Granite City on April 19th after a year's illness. He was 88 years old.

Mr. Larnier, a native of England, came to Granite City in 1909 and since then had been an active member of St. Bartholomew's. He was for a time an agent of the steelworkers' union in Pittsburgh. Except for the time in Pittsburgh, he served as a layreader in St. Bartholomew's Church, was a vestryman, and a delegate to numerous diocesan synods. In 1953 he led a movement seeking parish status for St. Bartholomew's. He is survived by his wife, a sister, four children, and several grandchildren and great-grandchildren.

**Lucinda Gamble Williams**, widow of the Rev. John A. Williams, died at the home of her daughter, Mrs. Dorothy Isaac, Tulsa, Okla., on August 26th after a brief illness. She was 81 years old.

Fr. Williams died in 1933 after serving his entire ministry of 42 years as rector of St. Philip's Church, Omaha, Neb. Mrs. Williams remained an active member of St. Philip's parish until two years ago when she went to live with her daughter in Oklahoma. She also lived for a while with another daughter, Mrs. Catherine Walker, in Cleveland, Ohio. Besides her two daughters, Mrs. Williams is survived by a sister, three brothers, and three grandchildren.

# CLASSIFIED

advertising in **The Living Church** gets results.

### AGENTS WANTED

**RUN SPARE-TIME Greeting Card and Gift Shop** at home. Show friends samples of our new 1956 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 53, Ferndale, Mich.

### BOOKS FOR SALE

**BOOKS, USED AND NEW**, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastoralia. Lists Free. Ian Michell, 29 Lower Brook Street, Ipswich, England.

### CHURCH FURNISHINGS

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

### LIBRARIES

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

### LINENS AND VESTMENTS

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

**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

**BOYS' WORKER** in Church Agency. Reply Box F-373, The Living Church, Milwaukee 2, Wis.

**PERSONNEL WANTED** — Promotion Director for small Church School in the far south. Must be a person with definite training and ability and real interest in Christian education. Address: The Rector, All Saints' Episcopal Junior College, Vicksburg, Mississippi.

**PSYCHIATRIC SOCIAL WORKER** for boys' agency. Salary, \$4800-\$5500. Reply Box F-374, The Living Church, Milwaukee 2, Wis.

**PRIEST:** Single, to manage St. Leonard's House, an ex-prisoner rehabilitation center. Qualifications: A prayerful life, ability to cooperate with team. Common sense counselor. Write: The Rev. James G. Jones, 2100 West Warren Blvd., Chicago 12, Illinois.

### POSITIONS WANTED

**ORGANIST-CHOIRMASTER**, 37, single, English trained, R.S.C.M. Prayer Book Churchman. Excellent background, references. Liturgical Music, high standards. Reply Box C-370, The Living Church, Milwaukee 2, Wis.

**PRIEST**, 36, Catholic, celibate, veteran, desires correspondence with view to rectorship or curacy in Middle Atlantic seaboard. Forte as pastor. References exchanged. Reply Box M-372, The Living Church, Milwaukee 2, Wis.

### RETREATS

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

### SCHOLARSHIP

**GENEROUS SCHOLARSHIP** for boy to accompany glee club and serve as school organist. Write the Rev. Frank C. Leeming, St. Peter's School, Peekskill, New York.

### CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

### THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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

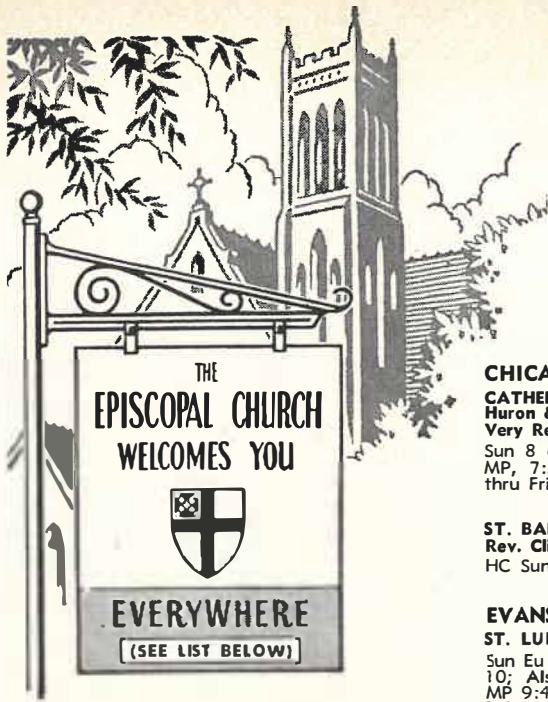
### NOTICE TO SUBSCRIBERS

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

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

### THE LIVING CHURCH

The Living Church



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

**LOS ANGELES, CALIF.**

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

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

**SAN FRANCISCO, CALIF.**

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

**WASHINGTON, D. C.**

**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 & daily; C Sat 5-6, 7-8 &  
by appt

**FORT LAUDERDALE, FLA.**

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

**ORLANDO, FLA.**

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

**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.

**CHICAGO, ILL.**

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

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 8, 10:30; Tues through Sat 8

**EVANSTON, ILL.**

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

**BALTIMORE, MD.**

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.  
Sun 7:30, 9:30, 11 & Daily

**BOSTON, MASS.**

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

**DETROIT, MICH.**

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

**ST. JOSEPH, MO.**

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. 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  
Sun Masses 7:30, 9, 11; Daily as anno

**ST. LOUIS, MO.**

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

**BUFFALO, N. Y.**

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Canon James Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
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  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

**COOPERSTOWN, N. Y.**

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

**NEW YORK, N. Y.**

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

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

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

**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. MARY THE VIRGIN** 139 West 46th Street  
Rev. Grieg Taber, D.D.  
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

**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

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th and 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

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

**Announcing . . .**

# The 1957 Church School Essay Contest

Sponsored by *The Living Church*

**Subject: *If I Were a Missionary – Where Would I Go and What Would I Do?***

The subject may be dealt with on a broad scope, or narrowed down to a particular phase.

**Eligibility:** All undergraduates in Church related primary or secondary schools offering courses for academic credit (not including Sunday Schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this 14th annual contest.

## **PRIZES**

**FIRST PRIZE:** gold medal and **\$100**

**SECOND PRIZE:** silver medal and **\$50**

**THIRD PRIZE:** silver medal and **\$25**

**Regulations:** Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length: 1,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 28, 1957, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee 2, Wis.*, and received not later than March 15, 1957. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 28, 1957, Church School issue of *The Living Church*.