

# the Living CHURCH

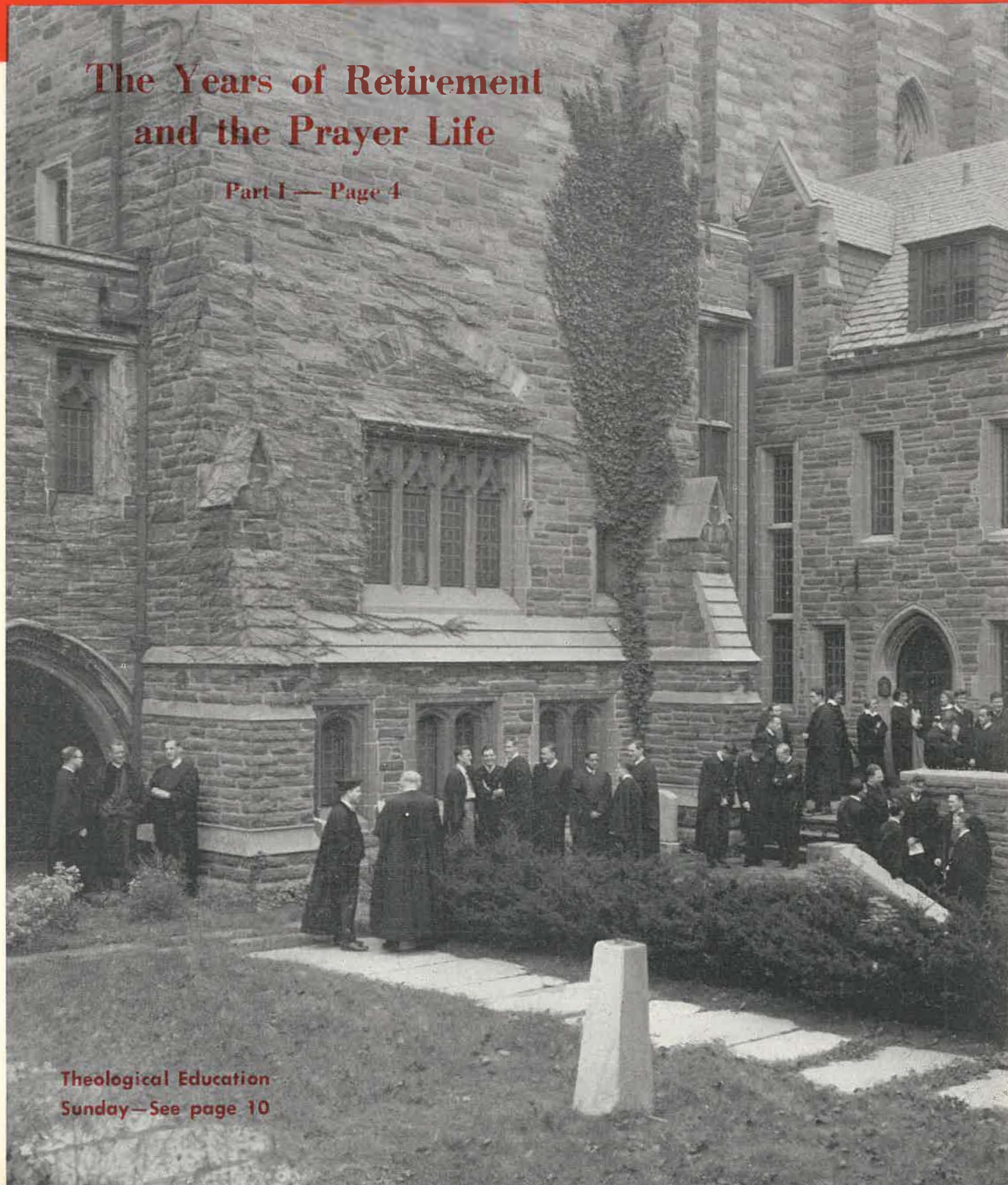
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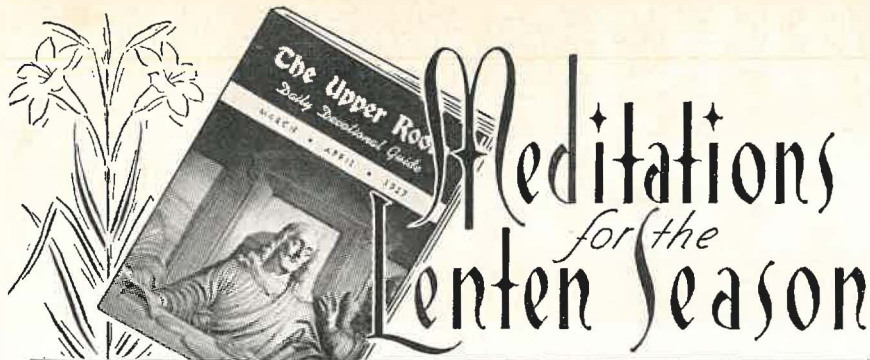
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## The Years of Retirement and the Prayer Life

Part I — Page 4



Theological Education  
Sunday—See page 10



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# the Living CHURCH

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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	Editor Assistant Editor Literary Editor Managing Editor Manuscript Editor News Editor Associate Editors Business Manager
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## Things To Come

- January
- 27. Third Sunday after Epiphany  
Girls' Friendly Society Week, 80th anniversary, GFS, to February 3d.
- February
- 2. The Purification
  - 3. Fourth Sunday after Epiphany
  - 10. Fifth Sunday after Epiphany  
Race Relations Sunday, Department of Racial and Cultural Relations, NCC.  
Annual meeting, Division of Christian Education, NCC, Cincinnati, Ohio, to 16th.
  - 17. Septuagesima
  - 19. Annual meeting, Broadcasting and Film Commission, NCC, New York City, to 21st.
  - 24. Sexagesima
  - 25. St. Matthias
  - 27. Quarterly meeting, General Board, NCC, Williamsburg, Va. to 28th.

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.

# MAN POWER

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



## Those Seminaries of Ours

It is not too difficult to interest the layman in his own secular college or university. It is most difficult to interest him in a theological seminary he never attended. And yet, for our seminaries to operate with proper staff and facilities, they cannot rely on modestly-paid clergy alumni for support, as secular universities can rely for support upon alumni.

It goes without saying that even the most active keyman in your parish is not likely to give much thought to the needs of our theological seminaries. Apart from the once-a-year reminder he gets on Theological Education Sunday, the Churchman is liable to give little or no thought to seminaries and their continuing work of training those priests of tomorrow which our Church sorely needs.

Most of us have been reminded of the facts: that the number of Episcopalians has tripled in the last 50 years, that our clergy shortage becomes increasingly acute each year, that it costs our seminaries often as much as three times what the average student can pay in order to train him, and that 20% of the minimum revenue our seminaries must have this coming year will have to come from what we give to the Theological Education Sunday Offering January 27th.

Out in California these days one hears talk of "vocational giving" to the Church by professional groups. Perhaps this idea could be borrowed as a means of tapping laymen skills for seminary needs as well as attracting greater laymen interest in these schools. Perhaps our seminaries will want to keep in touch with laymen through the year in a more continuous way by means of frequent stories and articles in the Church press, by more on-campus activities to which lay men and women would be invited, or by other programs aimed at stimulating the interest, prayers, and support of these Churchmen. The other day at lunch, a man in our office came up with the suggestion that more parishes be encouraged to sponsor a seminary student. Where this is done, my colleague suggested, why not list his name on the Sunday bulletin the way the Baptist list "our missionary in Kyoko" to remind the parish of its stake in the man?

It is true that few of our laymen take an active interest in our seminaries. It is equally true perhaps that more efforts might be made to change that picture. Exploring new ways of doing so might well be high on the list of seminary resolutions for '57.



DEAN Percy Urban takes part in ground-breaking ceremonies for new library, classroom, and administration building facilities at the Berkeley Divinity School, New Haven, Conn., several weeks ago. In addition to these new facilities at the Divinity School, 102-year-old Berkeley just recently accepted three houses which belonged formerly to Yale University at New Haven.

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# *The Years of Retirement*

**Clergy and laity who have reached retirement age can now undergird all of the other things they have wanted to do with a strong, rich, and persistent life of prayer.**

## **Part I**

*The year 1957 will see many clergy retire from the active ministry, for not only will there be the usual number to do so, but 1957 is the year when compulsory retirement of clergy who reach the age of 72 takes effect, according to the Church's canons. Every year, too, sees many lay persons withdraw from the active occupations in which they have hitherto engaged to a more leisurely form of life. Accordingly, we have asked the Rev. Alan Whittemore, one of the Church's specialists in the life of prayer, to prepare two articles on the place which prayer and meditation should hold in a program for retirement. Part I appears in this week's issue, Part II will appear in next week's.*

**A**mong the varied emotions in our hearts when we retire from active duty is the wish not to allow ourselves to go to seed but rather, God helping us, to make our remaining years the best of our life. When we were burdened in a thousand ways how often we thought wistfully: "What wouldn't I give for systematic piano-practice (or to write or paint or carpenter or do some solid study or whatever)!" All right: the sky's the limit. Here is our chance to do what we have always wanted to do.

The thing that we want most of all is to give ourselves wholly to God. Probably most of the readers of this article know (though the vast majority of humans do not) that the deepest craving of every soul is for loving

union with God. That is why the cry of St. Augustine strikes a chord in all hearts and is quoted more often, perhaps, than anything outside the Bible: "Thou hast made us for Thyself, O God, and our hearts are restless till they rest in Thee!"

Obviously, therefore, we should undergird our other adventures — coöperation in Church and community projects, the leisurely establishment of friendships for which we never before had time, the hobbies, the part-time jobs — we shall undergird them with a strong, rich, generous, and persistent prayer life. Without that, these other, casual activities will be self-centered stunts; artificial, barren, and boring. But, if we seek first the kingdom of God and His righteousness, if we do those other things in, with, and for Him, they will be made real and charged with continual meaning.

Prayer is work. At times it is sweet and satisfactory work. At other times it is costing and tedious beyond words. To spend 15 minutes (or five) in earnest prayer for others is costing. To begin a 10-minute meditation on days when we do not feel like it and to keep at it doggedly till the hand of the clock stands square on the 10-minute mark is tedious. But, like other hard work, prayer pays — for ourselves and for others.

### **Keeping a Rule**

In Part II I shall offer a detailed rule of prayer, with suggestions for adjusting it to individual needs and desires.

Many of us, of course, have been

keeping such a rule for years. Strangely enough (or perhaps not so strangely) the ones who have kept their rule best have been the busiest. When I used to receive the reports from our Order's Oblates I found that young curates just starting in found it difficult to keep the rule because of their multifarious duties and incessant interruptions. Often it was some years before they learned to organize their days and to get in the larger part of their spiritual obligations in the early morning, before the telephone began to ring.

On the other hand, it was the man with the most to do, the rector of the busiest parish, whose report, time after time, was perfect. I do not doubt that the same would be true of the busiest member of our lay associates' groups, or at all events of the man or woman whose work is the most effective. That he accomplishes so much is due to his recognition of the principle which Luther expressed in his, at first sight, astonishing remark: "I am so busy that I find I cannot get all my work done without at least four hours daily of prayer."

But there are those who (simply because, perhaps, they never have been taught), though yearning for a deeper and more regular life of prayer and even recognizing in their heart of hearts that it was essential, just never found the time for it. Frequently they may have recalled the fervor of their earliest aspirations. More than once, perhaps, they have undertaken a substantial rule; and even kept it for a while. But gradually this or that portion slipped away in the face of inces-

# and the Prayer Life

By the Rev. Alan Whittlemore, OHC

sant demands; until at last there was little left but their participation in public devotions. Well, whether you are a priest or a layman, you now can say: "At last I shall have time to pray."

Perhaps the especial reason why you gave up your rule was your difficulty in so-called "meditation." You struggled and twisted and squirmed to "concentrate" but found yourself all the while occupied with the sermons you had to preach, the letters you had

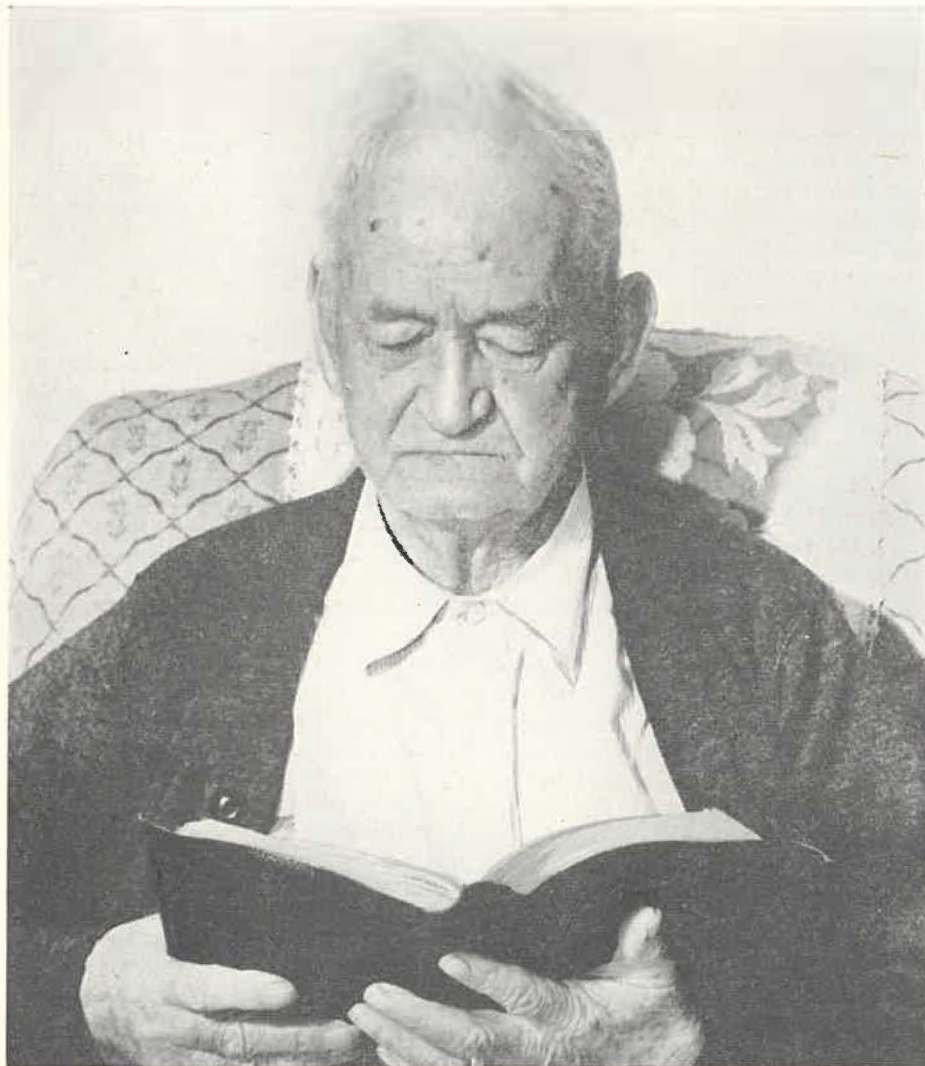
to write, the calls you must make; or, if a layman, the problems at home or in your office, a business conference at lunch, financial pressure. You just could not pin your mind on God and the things of God. Very likely you had read or listened to some rather complicated rules for meditation — such cumbersome matters as "remote preparation," "proximate preparation," "preliminary acts," "composition of place," etc. At all events you had very strenuous notions about what

you ought to be doing. And you seemed to be getting nowhere. At last you decided that you had not the temperament for this methodical kind of prayer. So you gave it up altogether.

Well, there is a definite stage in the prayer life where one or other of the tested methods of meditation is a wholesome exercise. If persisted in for a long time, regardless of wandering thoughts, apparent futility, and the clamorous temptations to quit, and if your daily life and actions between meditations are resolutely brought into conformity with what you believe to be God's will, then, sooner or later, you will be drawn into a higher and much simpler way of prayer, a way which is easier, sweeter, and infinitely more fruitful.

But that stage of meditation comes early in the prayer life; and consequently, for most people, when they are still fairly young. We do not stop maturing merely because of the premature abandonment of formal prayer. That *we* abandoned meditation does not mean that God has abandoned *us*. In quite other ways, the discipline and development of our soul continues, even if our prayer (in the narrow sense of the word) reaches the lowest minimum. We do not grow so fast as we might otherwise do, but, by God's tender and merciful help, we do grow. So that now, in your mature years, you need not return to the difficult regimen of beginners. This is good news at the start.

After all, you have learned the main things. The vague but fairly steady recognition at the back of your mind that there is a God has crystalized into certainty. The persistent struggle to do, in the main, what is right, in the face of tremendous temptations to the contrary, has strengthened the loyalty of your will. Your sense of your own moral weakness apart from God has become deeper because of your very sins; and your gratitude to Him has



DURING meditation time you may read a bit, pause awhile and reflect on God — then read some more.

RNS

grown as, over and over again, you received His forgiveness.

Moreover, you have become more humble. You no longer expect to set the Thames on fire. Competition, failures, humiliations have ground the realization into your marrow that you are a rather small-calibered person at best. You have learned to accept yourself as you really are; and, incidentally, to be more gentle and understanding toward others. You have known sorrow; and that, ultimately, no other but God (despite your devoted affection and gratitude to your loved ones) can altogether comfort you. So you really have come a long way, have you not? Give glory to God for it. Stop reading for a few moments and, in your own words, in any way that you like, as simply as your children used to speak to you when they were kids, tell God that you love Him, love Him, love Him and thank Him from the bottom of your heart for all He has done for you. Stop now.

### A Blessed Oasis

Suppose, then, that when we refer in Part II to "meditation" we shall mean simply a blessed oasis in the course of each day when you visit with your Heavenly Father, just as you did a moment ago — as the kids used to visit with you in the twilight, while their mother was cooking supper. Tom used to love just to sit in your lap with your arms around him. Sometimes you looked at pictures together or you told him a story or he chattered about his doings during the day. Sometimes he reached his arms around your neck and said, "Daddy, I love you." A lot of the time he just let his head lie against your shoulder and both of you were quiet. You can do that anytime you like with God. You can do it as long as you like right now.

Do you, by any chance, remember how your grandmother used to sit by the fire with the Bible on her lap? She might read a short passage or so, now and again, from some favorite portion; perhaps from the blessed promises of God to His people. She pondered them, realizing that God was with her, addressing those very words of hope and strength and tenderness and comfort to her. During meditation time you may use your Bible (or the *Imitation of Christ* or what you will) in just that same blessed way; read a little, pause as long as you want, to think about God, to listen or speak to Him, then read some more. Though your grandmother

never realized it (and perhaps you have not realized it yourself) that is meditation; and the best kind, too.

### Spiritual Reading

Another important element in the prayer life is "spiritual reading."

It is extraordinary that a generation which plans its physical diet so carefully has little regard for the dietetics of the soul. Only a madman would feed indiscriminately on pebbles and potatoes, meat, rubber-bands, and match-sticks; yet we are almost as silly as that in our indifference to what we read. Some of the fare may be poison; and, for the rest, there often are merely momentary pleasures and a minimum of mental and spiritual sustenance in what we read. A fair amount of amusing and exciting reading is all to the good but a "balanced diet" also will include solid books; and some of these will be biographies of heroic missionaries and other saintly people or books on prayer or the spiritual life in general. A layman can get good tips (or even a careful list) from his rector on what books to read; and the names of Church libraries if one would rather borrow than buy them.\*

One book which everyone should own is the grand old stand-by, *The Practice of the Presence of God*, by Brother Lawrence. How many generations of readers have been inspired by that book to begin (or, even more important, to resume after countless lapses) the frequent remembrance that "God is right here, now; loving me!"

We shall have enough sense at our age not to make a feverish, over-persistent effort. To have the thing on our conscience all the time would spoil that peaceful, loving, joyous relation with our Heavenly Father which He wants us to have. Nor can we include "the practice of the presence of God" in our rule in Part II, because there is only one rule for it; namely, to begin again at this moment. If you have started 100 times in your life — 500 times — to practice the presence of God and each time speedily have forgotten it, that is nothing to worry about. We all have done that. The great thing is that you and I, both, shall begin it again at this moment: "O God, I love you."

\*EDITOR'S NOTE: The Margaret Peabody Lending Library, 101 E. Division St., Fond du Lac, Wis., loans religious books to anyone in the USA, borrower paying only return postage. The General Theological Library, 158 Mt. Vernon St., Boston 8, Mass., lends religious books to clergy and to any layman recommended by a clergyman, borrowers outside of New England paying postage.

# sorts and conditions

ALTHOUGH this issue of THE LIVING CHURCH is a small one, there are several big issues coming up in the near future. The first, February 17th, will be on the Church of the Resurrection, New York, a parish of what used to be called "advanced Churchmanship."

THE OTHERS we have taken up — Trinity, New York; All Saints', Beverly Hills, Calif.; the New Orleans Cathedral; and St. Mark's, San Antonio, Tex. — have balanced off about evenly on the scale of Churchmanship, none of them being a particularly extreme example of their several types. But moderate Churchmanship is not the only kind that can do a great job for Christ and His Church.

THE WEEK after that will be the Lent Book Number, with special articles and many reviews of the new books available for Lenten reading. And a week or two later will come a special report on a Sunday school using the "other" materials — the Episcopal Church Fellowship Series, produced by the Morehouse-Gorham Company. My wife and I have already spent one Sunday at Grace Church, Hinsdale, Ill., gathering data, and will have made a second trip by the time you read this.

MOST of the work on one issue of THE LIVING CHURCH is completed before readers have received the previous week's issue. Thus, there is not as yet much to report on our announcement of last week that an unprecedented campaign for strengthening the circulation of the magazine must be undertaken this year if the Church is to continue to have a prompt, accurate, and complete record of its news, its work, and its thought.

THE PART of the "average reader" (not that L.C. readers are "average" people!) is to secure for us three new subscribers at \$8.50 per year each — or, to put it in one package, \$25 for the three. Tempo is going to have a lot to do with the success of this campaign, so why not take care of that first subscription today?

THIS COLUMN is not going to spend the next six months talking about subscriptions. Just now, however, I think the subject is prominent in the consciousness of a good many LIVING CHURCH readers. The staff and the board will welcome your comments, suggestions, and encouragement, as well as your prayers.

PETER DAY.

# EDITORIALS

## Carolina Catholicism

In the differences of opinion between a group of Charlotte, N. C., laypeople and the bishop about the establishment of an Anglo-Catholic parish (see p. 9), it should not be thought that Catholic principles give weight entirely to one side and not to the other. Other things being equal, it is not the Catholic thing to establish a parish or mission shaped around some special emphasis in Church life, except to the extent that this emphasis represents the needs of the people of a particular area.

The Church of Jesus Christ, living in the community, ought to be a force to unite the community, to bring together the butcher, the baker, the candlestick maker, the laborer and the industrialist, the illiterate and the college professor, in a supernatural fellowship transcending all human lines of distinction.

But if the Church itself divides the community into those who follow one kind of Churchmanship as opposed to another, its witness to this supernatural unity is gravely weakened. It has contributed one more division to the social, economic, and cultural divisions that already exist.

This, alas, is what Christendom does today in virtually every American city and hamlet. There is a church for Lutherans, another for Baptists, another for Methodists, another for Episcopalians (or perhaps one for one kind of Episcopalian and another for another kind), another church for Congregationalists, another for Roman Catholics. The great Catholic idea of a neighborhood, a city, a state, a nation united in dedication to God and loyalty to His Church has receded so far from the forefront of Americans' minds that we boast of our "pluralism" and try to cook up a synthetic "religion of religiousness" to provide the necessary spiritual and ethical undergirding of the secular community.

One of Anglicanism's stubborn ideals — stubbornly unrealistic, perhaps — is its feeling that no matter how many other Churches may exist in the community and no matter how fully Episcopalians may recognize and welcome them, it is up to the Episcopal Church to minister in all possible ways to the total community, to approach community problems and needs in exactly the same spirit as if every member of the community were a member of the Episcopal Church. In the South, where the aristocratic idea of service for service's sake has held on more vitally and personally than in the bustling, self-seeking North, this sense of

the unity of the Church and of the Church's unity with the community has retained much of its vigor. And it is a Catholic concept.

In theory, we all recognize that the ministry of any parish — new or old — should be a ministry to mankind in general. In fact, nearly every parish has some members who pass one Episcopal church to attend another that has services, or ceremonial, or vestments, or preaching, or singing more to their taste. But there is another fact of Church life today that goes far to reestablish the theory: no matter how a parish is begun, it can thrive over a long period only if it does make its first objective the ministering of the Gospel and sacraments of Christ to a particular neighborhood or community. However far the original founders of a parish may be willing to go to attend services to their liking, their successors ultimately will be those who come to the Church simply because it is there in the community, ministering the Gospel and Sacraments of Christ.

So, if a new parish is founded in Charlotte, it ought to be located not so much in a place convenient for commuting Anglo-Catholics as in a place where there are plenty of adults and children to be brought into the Church's fold. This is important for the life of the Anglo-Catholic parish itself; to be a healthy, a genuine Catholic parish it must be one that has a mission to a neighborhood.

Now, as to the things for which the petitioners seek: Scholars in general realize today that the life of the Church is, and ought to be, centered in the Holy Communion. Pastors realize that in many cases their parishes inherit a cultural lag which prevents taking immediate action to bring the Holy Communion into proper focus as the weekly family service of the Church. Psychiatrists, medical doctors, and most other students of human personality and problems realize that sin is a sickness and that confession and absolution provide wholesome therapy for the spiritually sick. We think that the life of the Episcopal Church in Charlotte could be greatly enriched by the establishment of a parish in which such things as these are taken for granted. At times, such a parish might be an irritant in diocesan life; but at all times it would be a stimulant.

We can understand the difficulties of establishing a mission along these lines as a diocesan project. But it seems to us that the ardent desire of the petitioners to build and support a work of this kind as a self-supporting parish should be met with a friendly welcome. If there is an area of Charlotte that needs an Episcopal church; and if it is feasible for the petitioners to get to it; and if they will tackle the job as one of the bringing of the Church to that area first and meeting the needs of their own families second; then, we think that they will add strength and richness to the life of the diocese of North Carolina, and that soon the diocese will be thanking God for their contribution.

# New Jersey Rector Helps In Refugee Resettlement

**Clergymen ask that Episcopalians remember refugees from other parts of the world waiting for resettlement in the United States**

As Hungarian refugees continue to pour into Camp Kilmer, New Jersey, the Rev. Ralph C. Lasher has been augmenting his duties as rector of the Church of St. John the Evangelist in nearby New Brunswick, by serving as a member of the Church World Service resettlement team at the camp.

Under the CWS method of resettlement, refugees assigned to the agency in Austrian camps are interviewed within a few hours of their arrival at Camp Kilmer by Hungarian-speaking members of the team. At present, refugees are arriving so rapidly that those without friends or relatives to sponsor their resettlement are being assigned to communities in groups, rather than individually. Episcopal churches interested in sponsoring the refugees have been asked to submit their offers jointly, through diocesan resettlement committees, so that groups may be assigned to them.

As clergy coördinator for the Church World Service team, Mr. Lasher's main function is to explain this method of resettlement to clergy of Hungarian-American churches who have been coming directly to Kilmer with pledges of immediate sponsorship and transportation, and to Episcopal clergy and lay people who have been phoning him with resettlement offers. In addition, his advice is sought by members of the CWS team on problems ranging from how to fit 42 refugees into a bus carrying 30 people, to locating a misplaced telephone number. Pastoral gifts also come into play, as the soft-spoken 1953 graduate of General Seminary moves about the one-story cinder block hut which serves as CWS headquarters at Kilmer, asking an interpreter to reassure a bewildered refugee youth or cheering a tired staff member with a joke.

According to Mr. Lasher, about 60 Hungarian refugees have been resettled through the Episcopal Church, although it has been allotted an amount up to 500 by Church World Service, and offers of sponsorship by Episcopalians have been coming in droves. He explains that many of the refugees assigned to Church World Service are being sponsored by relatives and friends in the United States, and therefore the number available for Church sponsorship is smaller.

The Episcopal Church's resettlement of Hungarian refugees is only a small part of its total refugee resettlement program, now in full operation. The National Council has undertaken to resettle 5,000 refugees from Europe and Asia; 3,000 have already been placed. The program

is now at its height, with the 2,000 remaining refugees due to arrive in the United States by March, 1957.

The hope that Episcopalians would "widen their interests" from Hungarian refugees to the Church's total refugee resettlement program was expressed by the Rev. Alexander Jurisson, assistant secretary of the Episcopal Church's committee for world Relief and Church Coöperation. Mr. Jurisson made the statement at the Church World Service reception center for Hungarian refugees at Camp Kilmer, N. J., shortly after his return from four weeks of work among Hungarian refugees abroad as leader of a three-man Church World Service team.

"Episcopalians now interested in the Hungarian problem must not forget other refugees who have been in European camps for the last five or six years," he declared, pointing out that guarantees of housing and employment are now needed for some 800 of those refugees, who will arrive in the United States between now and April for Episcopal Church resettlement.

In Europe, Mr. Jurisson helped to register the 3,000 Hungarian Protestants allotted to Church World Service for American resettlement, as well as some allotted for resettlement in other countries. He observed that living conditions for Hungarian refugees in Austria were

far different than those he had experienced as a displaced person before his arrival here in 1948. Instead of living in great camps, the Hungarian refugees were living in small groups of 30 or 40, located in the schools or other community buildings of small villages. They were free to eat at local inns, with food costs being met by the International Committee for European Migration.

Mr. Jurisson said that most of the refugees were city dwellers, since the Hungarian revolution had occurred in the cities, and that he had not seen "a single farmer" among thousands of refugees. He said that the refugees included many young men, few women, and some "smaller families," and that morale was high. He stated that clothing, especially underwear, was needed, and that it should be sent to Church World Service shipping centers.

Before leaving Europe, Mr. Jurisson spent some time in Hamburg, to insure that all refugees slated for resettlement by the Episcopal Church under the Refugee Relief Act of 1953 would obtain visas before December 31, 1956, when the Act expired. He said that the Church's most productive work of refugee resettlement had been done through group and parish sponsorship, rather than through individuals.

## Consecration of Fr. Dean As Bishop of Cariboo Held

The Rev. Ralph Stanley Dean, D.D., was on January 6th consecrated Bishop of Cariboo, in Christ Church Cathedral, Victoria, B. C. The Archbishop of British Columbia, who was consecrator, was assist-



THE REV. RALPH LASHER aids Hungarian refugee resettlement program at Camp Kilmer, N. J.

Episcopal Church Photo

The Living Church



ed in the laying on of hands by the Bishops of Athabasca, Saskatoon, New Westminster, Calgary, Yukon, Caledonia, Kootenay, and Spokane, together with the Rt. Rev. H. R. Ragg, formerly Bishop of Calgary.

The new bishop, who is 43, becomes the youngest diocesan in the Anglican Church of Canada.

### Bishop Sherrill Is Preacher At Bishop Brady's Installation

Coming from every center of the diocese, a congregation of people that overflowed St. Paul's Cathedral, Fond du Lac, Wis., witnessed on the Feast of the Epiphany afternoon, January 6th, the enthronement of the Rt. Rev. William H. Brady, as fifth Bishop of Fond du Lac. The Very Rev. Edmund M. Ringland, dean of St. Paul's cathedral, officiated.

The sermon was given by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop. Bishop Sherrill stressed in his sermon the need for the Church to be the Church in offering to God the worship that is due, in making real here on earth among its members the reality of the beloved community, and in carrying forth the Gospel of Christ to all men everywhere.

Other bishops present at Bishop Brady's enthronement were Bishops Page of Northern Michigan, Hallock of Milwaukee, Clough of Springfield, Horstick of Eau Claire, and Street, Suffragan of Chicago.

Following the service a reception and buffet supper was held in the Hotel Retlaw.

Bishop Sherrill arrived in Fond du Lac Saturday afternoon. Sunday morning Bishop Sherrill visited the Oneida Indian Mission, at which time Bishop Brady sang the Solemn Mass of the Epiphany and Bishop Sherrill preached. Following the service a breakfast was held.

### West African Churches Granted Complete Autonomy

Anglican churches in West Africa have been granted complete autonomy by the Church of England and will now constitute a full Provincial Synod with three Houses — Bishops, Clergy and Laity.

The Province of West Africa was inaugurated in 1951. At that time the diocesan bishops of five West African dioceses, holding mission from the See of Canterbury, united to form the Province of West Africa.

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, said at that time that he would retain certain powers over the province until it became a full provincial synod. "Thereafter," he said, "the province will be entirely responsible for its future ordering."

The Most Rev. J. L. C. Horstead, Bishop of Sierra Leone, is Archbishop of West Africa. [RNS]



BISHOP BRADY bestows blessing after his installation. Kneeling (right) is the Presiding Bishop and the Rev. John Bruce; in front are the Rev. F. D. Butler and F. C. St. Clair; (left) the Rev. James Samter.

### North Carolina Laymen to Raise Funds for Parish After Petition for Anglo-Catholic Mission Refused

A group of North Carolina laymen who, since 1955, have been unsuccessfully attempting to obtain missionary funds in the diocese to start an Anglo-Catholic mission in Charlotte now hope to secure sufficient pledges to support a parish. The group hopes to petition for a parish, rather than a mission, early in 1957, according to a report in the *ACU News*.

The first petition for the mission, containing 28 signatures, was rejected by Bishop Penick in May of 1955. A similar petition with 43 signatures was submitted in November, 1955, and was again rejected by the bishop. The petition asked for a new mission which might be "more expressive of a comprehensive form of Anglicanism than is presently found in their area." The petitioners stated that what they desired was "a mission completely loyal to the Prayer Book, but incorporating the full devotional and sacramental life allowed by the same."

In more specific terms the petitioners voiced their requests in another statement dated May 3, 1956. This petition stated that many of the signers of the petition are persons who have moved to Charlotte recently and "are personally disturbed and unhappy that they have been unable to find at least one church out of the eight in Charlotte which would reasonably approximate the type of worship and parish life to which they have been accustomed." The group stated that they desired to establish a mission in which the Book of Common Prayer will be "made the basis for a devout Christian practice, especially with relation to the following matters:

✓ The Eucharist as chief service on Sundays.

- ✓ The Family Eucharist to be celebrated in connection with the Church school.
- ✓ Morning Prayer to be said on Sundays, as a part of one service.
- ✓ Evening Prayer to be instituted and maintained with a congregation of reasonable size.
- ✓ The ministration of hearing confession and pronouncing absolution available to those who need and wish to have it on a regularly scheduled basis without the necessity for special appointment.
- ✓ Special Eucharistic vestments used regularly at the celebration of Holy Communion.

Bishop Penick rejected this petition, as he had the previous ones, on the basis that "the Church in Charlotte and in the diocese of North Carolina will not be served at the present time by the proposed organization of an Anglo-Catholic mission."

In his reply the bishop said, "This decision is rendered in the light of the fact that not one of the petitioners is now being deprived of the ministrations of the Church, to all rights and privileges of which they have and will continue to have free and uninhibited access, including preaching of the Word of God and the administration of the Holy Sacraments by a duly ordained minister, according to the generally accepted liturgical use as authorized by the Book of Common Prayer."

In reply to the last petition the bishop stated that after prolonged and prayerful consideration and after conferring with the bishop coadjutor of the diocese, the standing committee of the diocese, and with the clergy of Charlotte and Mecklenburg county, "no new facts or circumstances have developed since the original petition that would warrant a reversal of my former decision."

In an editorial on the North Carolina

laymen the *ACU News* stated that, "the determination and persistence of this group is inspiring. Their effort is a challenge to the entire Church.

"We feel quite confident that Bishop Penick and his advisors will welcome this group, and their life and witness, when they study carefully the recent statistics published by the Roman Catholic Church with reference to its phenomenal growth in the South during the last year. Appar-

ently, Southerners are longing for the certainty of Catholic teaching and seek the strong support of Catholic worship and of the Sacraments," the editorial said.

It concluded with the remark: "We thank God that the determination of these petitioners is such as to give promise of the necessary support of a parish. We feel confident that such a petition would be welcomed. We pray God for the success of their efforts."

## Girls' Friendly Society Plans 80th Anniversary Celebration

On January 27th a birthday party will start — a birthday party that will last until February 3d and will extend from Liberia to Tokyo, from New York to Mexico City. The party will mark the 80th anniversary of the Girls' Friendly Society of the U.S.A.

The Girls' Friendly Society, a national organization for girls from 7 to 21, was organized in America in 1877, the outgrowth of a similar club, organized in England in 1875. Since then the group has continued to thrive and grow until today it is made up of 1,000 branches in 25 countries. The object of the Society is to bring girls into the redemptive fellowship of the Church, to provide a weekday activity program for girls of the Church school, to help the Church serve all girls of the community, and to train future leaders.

The girls hold regular meetings at which there is a program of worship,

girls this year will be the Philippines and during their campaign they will raise more than \$2,000 for a revolving school fund for the children of Philippine clergy and another \$1,000 for an additional project in that mission field.

GFS has no national dues and the money for their mission project will come from bake sales, Philippine dinners, talent shows, fashion shows, card parties and the like, which will be put on by the girls.

The theme for the girls' 80th anniversary will be "It's Caring That Counts" and their special goals for this year will be to encourage national, diocesan, and branch support for the 80th anniversary, to add another 200 branches to GFS, and to pass the keys to the G-3's, that is, give more responsibility to more youth leaders.

Highlight of the 80th anniversary year will come with the triennial meeting of the GFS National Assembly, to be attended by members and leaders from all over the nation, and the meeting of the GFS World Council, to be attended by several representatives of GFS branches around the world. Both meetings will take place from June 26th to July 1st at Sarah Lawrence College, Bronxville, N. Y. Meetings will cover the general theme of "How Can We Care Enough?" The climax of the National Assembly meeting will be a Thanksgiving Service to be held on June 30th at the New York Cathedral of St. John the Divine, at which Dean Pike will be the main speaker.

As part of the international education program many of the girls have an opportunity to visit abroad. In 1953 the British Girls' Friendly Society officially invited the GFS of the United States to send representatives to England for the Coronation of Queen Elizabeth. This was the only official delegation from the Church in America. So it was an honored group of five girls and a leader who sailed in May. Their itinerary included one day in New York at the GFS headquarters and the United Nations, a three-day visit with the GFS in Ireland, three days with the GFS in Scotland, and three days with the GFS in Wales. In England, the central event

was the Coronation plus visits to Townsend House, British headquarters, and other points surrounding London.

For the older girls (between the ages of 16 and 21) GFS offers summer opportunities to live and work in such varied places as Switzerland, Cuba, Alaska, Indian reservations in South Dakota and New Mexico, and New York City Missions.

In 1956 three girls visited in British homes, participated in the International Conference sponsored by the World Council of the GFS in Switzerland, then returned to Britain for a Welsh Summer School. At the end of their trip the girls wrote to GFS Headquarters in New York: "By the end of the two weeks, our eyes and minds were not only opened to new ideas, but also to our needs and the needs of others in relation to freedom. During the past seven weeks I think I learned more than I could ever learn in a life time. I know I've grown in maturity and understanding. The most important thing I gained was the realization that people in other countries are just the same as you and I."

Two girls working in an Indian mission in San Juan, New Mexico, spent their days feeding new-born babies, working in the kitchen, doing carpenter work on new missions, and teaching Bible school. On their return they summed up their experiences by saying, "I think I will never again grow so much in such a short period of time. I became aware of people and their needs and desires. There was a great opportunity to find ourselves."



Fox Photos, Ltd.

With a London setting, Nan Sarojak of Connecticut, and representatives from Scotland, Ceylon.

study, recreation, and creative activities. Emphasis is placed on international education and a mission object each year provides education and training in mission giving. The mission project for the

### Bishop Sherrill Requests Support for Seminaries

Bishop Sherrill has issued a statement in conjunction with Theological Education Sunday, January 27th, asking for support for theological seminaries. In his report he states:

"The future of the Church depends to the greatest extent upon the quality of the clergy of the Church. This fact points directly, of course, to our seminaries, for in them our clergy are trained. Let us see, therefore, that our seminaries are so equipped in personnel and in facilities, that this vital task may be performed. This appeal, therefore, touches the lives of us all, men, women, and children.

"The Third Sunday after Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 27th, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our theological seminaries.

"I commend this great cause to the generous and intelligent support of all our Church people."

## Brig. Gen. Lester Maitland, World War II Aviation Hero, Ordained Episcopal Deacon

Gen. Lester J. Maitland, pioneer army aviator and lay vicar for the past 18 months of St. John's Church, Iron River, in the diocese of Northern Michigan, was ordained a deacon on the fourth Sunday in Advent, December 23, 1956.

Gen. Maitland was ordained by the Rt. Rev. Herman R. Page, Bishop of Northern Michigan. The ordinand was presented by the Rev. Herman Page, vicar of St. Mark's Church, Crystal Falls. The Rev. George Selway, rector of St. Paul's Church, Lansing, under whom Gen. Maitland did his early studies for the ministry, preached the sermon.

Until July 1, 1956, when he began full time work as lay vicar of St. John's, Gen. Maitland, now in his late fifties, divided his time between his work as director of the Department of Aeronautics and Civil Defense director of the state of Michigan and his mission in Iron River. During this period Gen. Maitland flew his own plane between Lansing and Iron River making at least one round trip each week.

Mr. Maitland's distinguished career in aviation began in 1917 when, just out of a Milwaukee high school, he enlisted in the aviation section of the U.S. Signal Corps. In 1923, as a lieutenant in the Air Corps, he piloted his plane at a speed



Bishop Page of Northern Michigan ordains Gen. Maitland as deacon.

Photo by Jack Cozzuol.

of over 244 miles an hour to set a new speed record. In 1927 Lt. Maitland became the first person to fly the 2,400 miles from California to Hawaii. From 1921 to 1925 Lt. Maitland was military aide to the late Gen. William "Billy" Mitchell.

As an Army Air Force major in 1940-41 Mr. Maitland was commanding officer of Clark Field in Manila. Ordered back to the United States after Clark Field fell to the Japanese in 1942, and holding now the rank of lieutenant colonel, Mr. Maitland organized and trained the 386th Bomb Group. When Maitland took this group to Europe as a colonel he participated in 35 missions over enemy territory.

Although he had been considering the ministry for some time Mr. Maitland did not make his decision known until shortly after the government announced the development of the H-bomb. He was Michigan's civil defense director when it was announced that an H-bomb had been developed that would be 2,400 times more powerful than the atomic bomb that destroyed Hiroshima. Two days later, he resigned, commenting that "the time to pray is now." Later, he was appointed director of the Michigan department of aeronautics, but resigned that \$11,000 a year post in July to devote full time to his Church duties.

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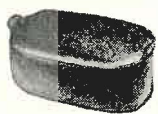
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# BOOKS

## The Test of Faith

**THROUGH TROUBLED WATERS.** By William H. Armstrong. Harpers. Pp. 86. \$2.

What does a father, suddenly bereft of his wife, tell his three small children when they ask, "When will Mommy come back?" How does he cope with the manifold household chores that now must needs lack the woman's touch? And how does his faith in the goodness of God stand the test when a happy marriage is thus abruptly terminated?

Such is the experience that William H. Armstrong, a teacher at Kent School, Kent, Conn., whose wife a few weeks before a recent Christmas died almost without warning, beautifully and poignantly describes in *Through Troubled Waters* — a book that will bring tears to one's eyes, but in its total impact is as fresh and invigorating as the winter's air and the new-fallen snow:

"Back in the house, in the lonely silence and gloom, away from the stars and the night, I must arrange whatever I can to make Christmas a joyous time for Kip, David, and Mary. In our desperation we must stand together upon a lonely plain back two thousand years in history and gaze upon a star, and be frightened as shepherds were frightened, and finally make our quivering voices heard."

FRANCIS C. LIGHTBOURN

## In Brief

**LITURGICAL AND DEVOTIONAL ORDER OF DIVINE SERVICE.** Advent 1956 — Advent 1957. By the Rev. J. G. McCausland, SSJE. Society of St. John the Evangelist, Bracebridge, Ont., Canada. Pp. 120. Paper, 50 cents.

A guide, for the entire year, to the manner of saying Daily Morning and Evening Prayer and the Holy Eucharist. Follows the calendar from the Canadian Draft Prayer Book of 1955, and includes much material from this Book, for the purpose of acquainting Churchpeople with its contents in advance of final authorization. Contrary usages of the American Prayer Book are taken account of. Helps for meditation are provided, in order that people may "pray with the Church."

Contains much of interest to liturgically minded persons, though probably overcrowded, if anything.

F.C.L.

**A SHORT INTRODUCTION TO MORAL THEOLOGY.** By Lindsay Dewar. London: Mowbrays. In America: Morehouse-Gorham. Pp. 48. Paper, 75 cents.

To compress the whole field of moral

theology into the brief compass of 48 pages would result in such superficiality of treatment as to make the attempt virtually useless. Very wisely, therefore, Lindsay Dewar has in *A Short Introduction to Moral Theology* confined himself to three of the most important aspects of the subject: the place of law in the Christian religion, the Christian doctrine of conscience, and Christian casuistry.

Canon Dewar has produced a booklet that should prove useful as an introduction, and perhaps also as a refresher. I found his discussion of tutiorism, probabiliorism and probablism particularly helpful. And his warning against speaking of conscience as the voice of God (it is rather, he says, "a kind of moral or spiritual receiving set" — p. 24) is one which, had it been heeded oftener, would have saved many a soul from the plague of scrupulosity.

F.C.L.

## Periodicals

**HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH.** December, 1956. 5 Paterson St., Brunswick, N. J. \$1.25 the copy; \$4 the year.

The December 1956 issue of *The Historical Magazine* of the Protestant Episcopal Church contains, among other items, "Walking With God," subtitled "A Devotional Miscellany from the Unpublished Personal Papers of Bishop Charles Henry Brent (1862-1929)," edited by Frederick Ward Kates, and an interesting article on Bishop Frederic Dan Huntington, by A. L. Byron-Curtiss, who was ordained both deacon and priest by Bishop Huntington. The article contains many amusing anecdotes about a truly great character who, for all his dislike of Catholic ceremonial, was a sound Churchman in the old fashioned sense of the term.

F.C.L.

## Books Received

**PATHWAYS OF THE INNER LIFE.** An Anthology of Christian Spirituality edited by Georges A. Barrois. Bobbs-Merrill. Pp. 263. \$5.

**THE SAVING PERSON.** By Angus Dun. Harpers. Pp. 127. \$2. [The Harper Book for Lent, 1957.]

**CHRIST AND YOUR JOB.** A Study in Christian Vocation. By Alfred P. Klausler. Concordia Publishing House. Pp. 145. Paper, \$1.50

**MESSAGES FROM THE PARABLES.** By Carl A. Glover. Naperville, Ill.: Alec R. Allenson. Pp. xiv, 172. \$2.25.

**GREAT AMERICANS AT A GLANCE.** Volume IV — Women. Text: Monroe Heath; Art: Robert Blanchard, Howard Heath. Redwood City, Calif.: Pacific Coast Publishers. Pp. 32. Paper, \$1.

**GREAT AMERICAN EVENTS at a Glance.** Volume V — Thirty Great Events of American History. Text: Monroe Heath. Redwood City, Calif.: Pacific Coast Publishers. Pp. 32. Paper, \$1.

**NO JACK IN THE PULPIT.** A Book of Cartoons. By W. Bolte Gibson and Henry C. Beck. Trenton Printing Co., Inc., Trenton, N. J., 1956. Pp. 60. 50 cents; special prices on quantity orders. [By the authors of *Fun in Church, More Fun in Church, Lapses in the Apses.*]

# PEOPLE and places

## Appointments Accepted

The Rev. Marshall N. Bacot, formerly rector of St. Luke's Church, Welch, W. Va., and dean of the southern convocation of the diocese of West Virginia, will on February 1st become rector of St. Mark's Church, St. Alban's, W. Va. Address: 405 B St.

The Rev. William L. Bailey, formerly rector of St. Peter's Church, Westfield, N. Y., and formerly dean of the Chautauqua deanery, is now rector of the Church of the Holy Communion, Buffalo. Address: 770 Humboldt Pkwy., Buffalo 11.

The Rev. Davis L. Barker, formerly associate pastor of Grace Church, Alexandria, Va., is now rector of Christ Church, River Forest, Ill.

The Rev. Brewster Yale Beach, director of Christian education of the diocese of Delaware, is now also canon preceptor of the Cathedral Church of St. John, Wilmington, Del.

The Rev. Elwood C. Boggess, formerly vicar of St. Mark's Church, Mendham, N. J., is now rector. St. Mark's is a newly incorporated parish.

The Rev. Henry H. Breul, who was formerly in charge of St. Andrew's Mission, Devon, Conn., will on February 1st become rector of St. David's Church, Topeka, Kan.

The Rev. Bruce H. Campbell, formerly assistant minister of St. Paul's Church, New Haven, Conn., is now assistant minister of St. John's Church, Saginaw, Mich. Address: 303 Ann St.

The Rev. Francis W. Carr, formerly canon of the Cathedral of St. John the Evangelist, Spokane, Wash., will on February 1st become rector of All Saints' Church, Richland, Wash. Address: 641 Birch St.

The Rev. Thomas H. Carson, Jr., formerly in charge of St. James' Church, Greeneville, Tenn., is now vicar of St. Peter's Church, Chattanooga, Tenn., and is on the staff of St. Paul's, Chattanooga. Office address: 305 W. Seventh St., Chattanooga; residence: 3905 Oakland Terrace, Red Banks, Tenn.

The Rev. Robert C. Cummings, formerly vicar of St. Alban's Church, Edmonds, Wash., is now assistant of St. Philip's in the Hills, Tucson, Ariz. Address: Route 5, Box 50, Tucson.

The Rev. Francis D. Daley, formerly assistant of the Church of the Heavenly Rest, New York, is now assistant of St. Paul's Church, Paterson, N. J.

The Rev. Ernest Cedric de Coteau, formerly priest-companion of the Order of the Holy Cross, Bolahun, Liberia, is now in charge of St. Andrew's Church, Fairmont, W. Va., and All Saints' Church, Fairburg. Address: 317 Hamilton St., Fairmont.

The Rev. John Hausman Dingle, formerly vicar of Trinity Church, Montclair, N. J., is now vicar of St. Augustine's Church, Yonkers, N. Y.

The Rev. Robert B. Doing, Jr., formerly curate of Trinity Church, Roslyn, L. I., N. Y., is now vicar of St. John's Church, Forestville, Conn. Address: 21 Academy St.

Canon Leo Dyson, vicar of St. Alban's Church, Silver Creek, N. Y., and canon missionary in charge of Indian work in the diocese of Western New York, is now also dean of the Chautauqua deanery.

The Rev. Grover C. Fohner, formerly in charge of Christ Church, Ironton, Ohio, will on February 1st become locum tenens of St. Luke's Church, Welch, W. Va. Address: Box 1029.

The Rev. William D. Foley, formerly vicar of St. John's Church, West Los Angeles, Calif., is now assistant rector of St. Augustine's-by-the-Sea, Santa Monica. Address: 552 Las Casas Ave., Pacific Palisades, Calif.

The Rev. Hobart Jude Gary, formerly in charge of St. Francis' Church, Levittown, N. Y., will on February 21st become rector of St. John's Church, Southampton, L. I., N. Y.

Fr. Gary was instrumental in the founding of St. Francis' Church in 1950. The congregation, which has grown rapidly, this year opened a new educational building.

The Rev. James L. Gill, vicar of St. Matthew's Church, Paramus, N. J., is now also working as the representative of the diocese of Newark, undertaking work with the faculty and graduate students of Rutgers University in Newark, the

# PENSIONS for Lay Workers— Benefits for Widows & Orphans

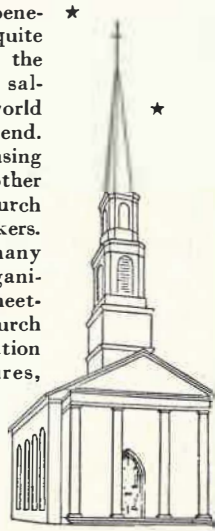
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Newark College of Engineering, and the New Jersey State Teachers College in Newark.

The project is made possible by a special grant from the Church Society for College Work, a cooperating agency of the National Council. The Rev. Mr. Gill will work closely with representatives of the Baptist, Reformed, and Presbyterian churches in the downtown area.

The Rev. Mr. Gill is presently engaged in graduate work at GTS and is studying at the William Alanson White Institute of Psychology, Psychiatry, and Psychoanalysis in New York.

The Rev. Richard G. Johns, formerly vicar of St. Bartholomew's Church, Livermore, Calif., is now rector of Grace Church, St. Helena, Calif. Address: 1649 Kearny, St. Helena.

The Rev. Richard A. Kirchhoffer, Jr., formerly rector of Christ Church, Whitehaven, Tenn., will take up work at St. Mary's Church, Honolulu, T. H.

The change will mean a return to the Far East for the son of the Bishop of Indianapolis; for during the war he saw action in the Philippines, Guadacanal, and Guam. The Kirchhoffers have four children.

The Rev. Jack D. Livingston, formerly vicar of St. John's Church, Colville, Wash., is now curate of St. Paul's Church, Walnut Creek, Calif. Address: 190 Glen Court.

The Rev. Thomas M. Magruder, Jr., formerly vicar of St. Anne's Mission, McDermitt, Nev., is now vicar of Holy Trinity Church, Fallon, Nev. Address: 507 Churchill St.

The Rev. Malcolm E. McClenaghan, formerly canon of Grace and Holy Trinity Cathedral, Kansas City, Mo., will be rector of St. James' Church, Sault Ste. Marie, Mich.

The Rev. Calvin R. Miller, formerly rector of the Church of the Ascension, Mount Sterling, Ky., is now rector of St. Paul's Church, Newport, Ky. Address: 308 Overton St.

The Rev. Harris J. Mowry, Jr., formerly rector of St. John's Church, Worthington, Ohio, will on February 8th become rector of Emmanuel Memorial Church, 104 N. State St., Champaign, Ill. Residence: 914 W. Healey St.

The Rev. L. Lynn Parker, who has been serving St. Mark's-in-the-Valley, Solvang, Calif., is now assistant at St. Mary's Parish, Glendale, Calif. Address: 118 E. Dryden, Glendale 7.

Congratulations are also in order: The Parkers recently announced the birth of their third son, Gordon Albert, on December 4th.

The Rev. Michael P. Regan, formerly assistant at St. Joseph's Church, Queens Village, N. Y., is now rector of the Church of the Good Shepherd, Houlton, Maine. Address: 116 Main St.

The Rev. Norman W. Riebe, formerly curate of the Church of the Holy Faith, Santa Fe, N. M., is now vicar of Holy Trinity Church, Raton, N. M. Address: Box 865, Raton.

The Rev. William L. Russell, formerly in charge of the Church of the Messiah, and of St. Barnabas' Church, Murphy, N. C., and the Church of the Good Shepherd, Hayesville, is now rector of St. John's Church, 419 S. Main St., Marion, N. C.

The Rev. A. Joel Scott, formerly vicar of the Church of the Holy Spirit, Summit Point, W. Va., and Grace Church, Middleway, is now vicar of Grace Church, Ravenswood, W. Va. Address: Grace Church Rectory, Walnut St., Ravenswood.

The Rev. Ernest H. Sirman, who was recently ordained deacon, is now in charge of St. John's Church, Ripley, W. Va. Address: 1499 Ravinia Rd., Charleston, W. Va.

The Rev. Dr. Charles W. F. Smith, professor of New Testament at Episcopal Theological School, Cambridge, Mass., is now serving as acting dean of ETS.

Prof. Smith is taking over the duties of the Rev. Dr. Charles L. Taylor, Jr., who has resigned after more than 30 years' connection with ETS to become executive director of the American Association of Theological Schools, with headquarters in Dayton, Ohio [L. C., October 7th]. A grant from the Sealantic Fund has made possible the setting up of a permanent office for an association, which for 20 years has been a conference body with part-time officers. More than a hundred non-Roman seminaries are associated with the group.

The Rev. James Soutar, formerly rector of Grace Church, Cuero, Texas, will be canon of Grace and Holy Trinity Cathedral, Kansas City, Mo.

The Rev. Harold S. Strickland, formerly rector of St. Luke's Church, Excelsior Springs, Mo., is now vicar of St. Martin's-in-the-Fields, Edwardsville, Kan.

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The Rev. Richard E. Trask, formerly rector of Trinity Church, Houghton, Mich., is now vicar of St. Mary's Church, Clementon, N. J., and the Church of the Atonement, Laurel Springs. Address: 58 Blackwood Ave., Clementon.

The Rev. English Hopkins Weston, formerly in charge of the Church of the Good Shepherd, York, S. C., is now vicar of St. Luke's Mission, Chattanooga, Tenn., and is city missionary of Chattanooga on the staff of St. Paul's.

### Resignations

The Rev. Morgan Ashley has retired as rector of the Church of the Holy Comforter, Crescent City, Fla. Address: 143 Cordova St., St. Augustine, Fla.

The Rev. B. Franklin Barker has resigned as priest in charge of Grace Church, Ravenswood, and St. John's, Ripley, W. Va., because of illness.

The Rev. Dr. Charles W. Clash, rector of Immanuel Church, Wilmington, Del., retired at the end of December. For a period of 20 years he was president of the standing committee of the diocese, but more recently he devoted his entire time to the work of the parish. Dr. Clash and his wife and daughter will continue to live in Wilmington.

The Rev. John L. Oldham, rector of St. Luke's Church, Jacksonville, Ala., retired on January 1st under the compulsory retirement canon, but will work as locum tenens or supply priest in the future.

The Rev. Dr. S. Roger Tyler resigned as priest in charge of St. John's Church, Huntington, W. Va., as of January 1st. According to the West Virginia correspondent, he had been on retired status for two years, but came out of retirement to build the beautiful new St. John's Church, Huntington, a replica of the famous Williamsburg, Va., church.

The Rev. Anthony G. Van Elden, for the past 16 years vicar of St. Mary's Church, Waynesboro, Pa., has retired because of having reached the age for compulsory retirement. Address: Blue Ridge Summit, Pa.

The Ven. Joseph D. C. Wilson, archdeacon of Baldwin County, Ala., has retired. Fr. Wilson began work in Baldwin County in 1943, the only active priest in an area larger than the state of Rhode Island, serving six missions. Today three men serve the area, one of the missions has become

a parish, and communicant strength has trebled, with several new missions added. The Wilsons will continue to live in Foley, and Fr. Wilson will do supply work.

### Living Church Correspondents

The Rev. Arthur M. Gard, of St. Paul's Church, Warsaw, Ill., is now correspondent for the diocese of Quincy. Address: 129 S. Fourth St.

Mrs. Ed Ogle, former Colorado correspondent, is now correspondent in Rupert's Land. Address: 629 Madison Ave., Calgary, Alta., Canada. (The Rev. Spencer Elliott will also continue work as correspondent in Rupert's Land.)

The Rev. Francis Williams, of St. Andrew's Church, Milwaukee, is now correspondent for the diocese of Milwaukee. Address: 3215 W. Lloyd St.

### Other Changes

Bishop Kellogg of Minnesota has been named to the board of trustees of Carleton College. He will complete the unexpired term of the late Bishop Keeler of Minnesota.

## We congratulate

### Marriages

Mr. JAMES LEE HENRY, who was married on December 29th to Miss ELLEN LOUISE MOREHOUSE, daughter of Mr. and Mrs. Clifford P. Morehouse, Katonah, N. Y. The young couple will make their home at 127 Maple St., Summit, N. J.

### Births

The Rev. FREDERICK A. POPE and Mrs. Pope, of St. George's Church, Dayton, Ohio, on the birth of Margaret Elizabeth on December 28th. She is their fourth child.

The Rev. WARREN H. SAPP, JR. and Mrs. Sapp, on the birth of Andrew Paul, on December 13th. The Rev. Mr. Sapp, formerly deacon at Emmanuel Church, Olathe, Kan., became vicar of the Church of the Ascension, Neodesha, Kan., and of the Church of the Good Shepherd, Fredonia, in January.

## ACU CYCLE OF PRAYER

### January

28. Good Shepherd, Rosemont, Pa.
29. Christ Church, Media, Pa.
30. Christ Church, Ridgewood, N. J.; The Rev. F. vanVliet, Ashville, N. Y.
31. St. Peter's, Phoenixville, Pa.

### February

1. St. Ignatius, New York City; St. Mary's, Pittsburgh.
2. Convent of St. John the Baptist, Mendham, N. J.; St. Mary the Virgin, Chappaqua, N. Y.; Emmanuel, Washington, D. C.

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PRIEST, 20 years experience, desires change, preferably East. Good preacher, pastor. Must have minimum salary \$5,000, car allowance and rectory. Reply Box U-395, The Living Church, Milwaukee 2, Wis.

### RETREATS

CLERGY, House of the Redeemer, 7 E. 95th St., New York City 28, February 11 (P.M.) — 15 (A.M.), conductor, Dom Francis Bacon, OSB. For reservation write The Warden.

TWO RETREATS FOR WOMEN, House of the Holy Nativity, 143 Bayway, Bay Shore, N. Y., February 8 (P.M.) — 11 (A.M.) and February 15 (P.M.) — 18 (A.M.), conductor, Dom Francis Bacon, OSB. For reservation write Sister-in-Charge.

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**LOS ANGELES, CALIF.**

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

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

**SAN FRANCISCO, CALIF.**

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

**WASHINGTON, D. C.**

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

**COCONUT GROVE, MIAMI, FLA.**

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

**CORAL GABLES, FLA.**

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

**FORT LAUDERDALE, FLA.**

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

**ORLANDO, FLA.**

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

**ATLANTA, GA.**

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

**CHICAGO, ILL.**

**CATHEDRAL OF ST. JAMES**  
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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

**EVANSTON, ILL.**

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

**BALTIMORE, MD.**

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.  
Sun 7:30, 9:15, 11 & Daily

**KEY**—Light face type denote 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, Instruc-  
tions; 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  
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**BOSTON, MASS.**

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

**DETROIT, MICH.**

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

**ST. JOSEPH, MO.**

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

**KANSAS CITY, MO.**

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
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**ST. LOUIS, MO.**

**HOLY COMMUNION** 7401 Delmar Blvd.  
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10:30

**OMAHA, NEBR.**

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**BUFFALO, N. Y.**

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

**COOPERSTOWN, N. Y.**

**CHRIST CHURCH** Church and River Street  
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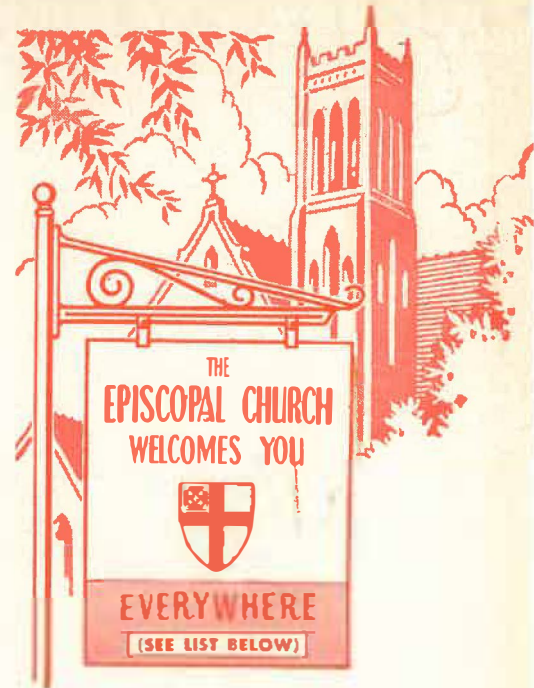
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Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

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

**ST. THOMAS** 5th Ave. & 53rd Street  
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Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC  
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10



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

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

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
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Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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

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

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Healing Service 9:30; C Sat 6

**PHILADELPHIA, PA.**

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

**RICHMOND, VA.**

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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 depart-  
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