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October 13, 1957

25 cents



**How
to Procure
a Letter
of Transfer
from One
Parish
to Another**

See Page 15

At left: Some 30 Episcopal and Methodist Clergy march in a procession at a service in historic Old North Church, Boston, marking the 250th anniversary of the birth of Charles Wesley. Rev. H. P. Kellett, Old North Church vicar, leads, followed by Bishop Lawrence, Suffragan Bishop of Massachusetts, Methodist Bishop Lord of Boston, and Bishop Stokes of Massachusetts.

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The Living CHURCH

Volume 135 Established 1878 Number 15

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

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 3818 Chestnut St., Philadelphia 4

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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: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 10 cents a year additional; foreign postage, \$1.00 a year additional.

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Things To Come

October

- 12. Seventeenth Sunday after Trinity
- 18. St. Luke
- 20. Eighteenth Sunday after Trinity
- 26. Rally for young people, sponsored by Servants of Christ the King. St. Paul's, Norwalk, Conn., 3 p.m.
- 27. Nineteenth Sunday after Trinity
- 28. St. Simon and St. Jude

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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.

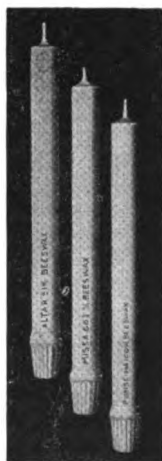
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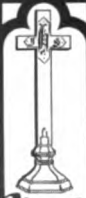
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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Using Public School Skills

I thought it would be a good idea to have my sixth grade class make a poster about the building campaign in our parish," said a teacher. "So I started to explain how we could do it. But I found out that they had often done that at school, and needed little guidance."

This is a resource for teaching procedures that very few Church teachers know about or use. Our children are all involved in a thorough teaching program, five days in the week, where the best methods are used by trained teachers. We have only to adapt the activities with which our pupils are already familiar, and we will find that they will carry them on with our Christian education program quite readily. Moreover, this would not only enrich our teaching, but would help our pupils integrate their secular with their religious knowledge.

Some Church teachers fail in this in the worst way: they ask children to do things which they have not yet learned at school. This is especially true when children under fifth grade are asked to do reading and writing. Some of our younger pupils have advanced well in these skills, it is true, but on the whole this age is so slow or awkward in reading and writing that the performance is painful. As a result, the teacher may fall back on mere talk and neglect all activity.

What Do They Do at School?

If you will take the time to drop in at any school and spend a few hours visiting and taking notes, you will learn a lot. Nearly all of the devices which you can see in the schools can be used in the Church school. There follows a list of experiences, practices, and skills employed frequently in our public schools. Children of the appropriate ages know these well, and can adapt them readily to the class work at church. The list gives some pupil activities seen in the average public school. After each — where the application is not obvious — suggested application for religious learning is bracketed.

In Grades One through Four — (We should not require much reading or writing, because they are learning these gradually at school.)

1. Draw pictures freehand, to tell story.
2. Interpret pictures.
3. See and explain filmstrips.
4. Find pictures to illustrate ideas.
5. Acting out stories, impromptu.
6. Play games (Bible places, "Who Am I?", "Who said it?").

7. Play games with drill cards of facts (E.g., the 10 Commandments).
8. Make strip movies of pictures drawn.

To this list can be added the many kinds of art work done, such as finger-painting, puppets, scissor work, pasting. All the above can also be used for older pupils in advanced forms, because they have long been familiar with them. In addition, the following more advanced skills are done by older pupils.

Skills of Older Pupils

In Grades Five through Eight (the reading ages).

1. Silent reading and report (Bible or text book).
2. Use dictionary and encyclopedia (Concordance).
3. Use other resources and enrichment books (Parish library).
4. Original writing in class — reports, essays, telegrams, etc. (Letters, prayers, hymns, TV skits, definitions, etc.)
5. Write headlines (Summaries).
6. Carry on quiz programs.
7. Prepare and give imaginary radio broadcasts and TV programs.
8. Make up questions on a subject.
9. Make comparisons and draw conclusions. (Bible characters, things then and now.)

In the High School a wide variety of procedures is used including:

1. Give oral report on reading, research.
2. Carry on a panel discussion or debate.
3. Do special lettering for exhibits, posters.
4. Make lantern slides; make dioramas.
5. Maintain a bulletin board (Clippings on missions, home life, etc.).
6. Make a wall hanging or dossal.
7. Make friezes and murals.
8. Listen to music, identify, sing. (Hymn drill, chants).
9. Choric reading group (Bible selections).
10. Work with others on a committee.
11. Plan special day programs.
12. Map study, make raised maps (of Bible lands, of local community).

With all this variety of familiar practices and skills in the daily experience of our children, surely we can call upon them to make our Church classes much more interesting and vital.

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.

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Receipts Sept. 16th through Sept. 30th — 438

Diary of a Vestryman

By Bill Andrews

There Was War In Heaven

October 10, 1957

Two Sundays back, the rector preached about St. Michael, and the war in Heaven. Tonight we were having war, if not in Heaven, at least in the committee considering the space needs of the Church school. Satan, I gather, was a kind of heavenly vestryman, all wrapped up in his own narrow ideas about how Heaven ought to be run, so I have to assume that there is something Satanic about one or both of the sides of our own vestry controversy.

And how do I know that in such a controversy I'm playing the role of Michael, and not the role of Satan?

Anyhow, Tuesday night the committee appointed by St. Martha's vestry met. Lee Dart, the parish treasurer was there. There were also the senior warden, the rector, McLain (he's a contractor), old Henry Corrington of the Corrington Avenue Corringtons, Lila Jones, who is Church school superintendent, and myself.

Lila had primed me to lead off in presenting the case for building a new wing of the parish house for classrooms. I made it as emphatic as I could, stressing the crowding, the hardship on our teachers, the difficulty of drawing new children to the school under present conditions.

Lee interrupted me after a few minutes, saying, "O.K., we had most of this from you and the rector at the last vestry meeting. But I still want to know where the money's coming from."

Henry Corrington said, "Wouldn't it be a good thing for us to know what is actually involved. Could you give us a rough estimate of cost, McLain?"

Mac asked Lila a couple of questions, did some scratching on the back of a prayer card, and replied, "Understand, this is very rough, based mainly on cubic contents. Say something around \$35,000. Maybe \$25,000, if we cut the thing to bare minimums. But I'm guessing, not bidding the job."

Lila glowed. "See, we can do it very cheaply. I thought it might run \$50,000."

Lee Dart grabbed his head with both hands. "Cheap!" he shouted. "The budget is \$32,000 — and it's like pulling teeth to raise that. Look, when I first became treasurer, we ran this parish and ran it well on \$15,000. Now we throw money around like mad and we're always broke.

I tell you frankly that we can't keep hounding our people for money and have any congregation left."

The rector said very gently, "Lee, I don't recall that we were so well off when we had \$15,000 a year. Also, you became treasurer in 1945, and the cost of everything has gone up since then."

The senior warden put in his opinion, "Couldn't we find some way to increase the giving of the new families, whose kids are in Church school, but who aren't doing their share?"

Lila, forgetting her strategy of using me as her advocate to the men, got mad. "Look, Jesus said to bring the children to



Him. We are doing that pretty well. I'm not going to be superintendent if we have to start charging kids for attending Church school."

Corrington froze into the chilly banker pose his family has worn so well for three generations. "Mrs. Jones, no one is suggesting that children should pay tuition. But it remains a matter of simple equity that families which burden our facilities should pay to expand those facilities. Remember, attendance has tripled in two years, but the church budget is up only 30%. As a simple matter of business procedure. . . ."

Lila, who is a most outspoken gal, barked out, "We're not running a business. We're trying to bring children to Christ."

The row was on, then, hot and heavy. Actually, Lila is a perfectly practical woman with a sense of money values. And Henry and Lee are, I'm sure, dedicated Christians. But for about 10 minutes there was never a kind or considerate word spoken, and Lila and I were cast in the role of wild-eyed, spend-thrift idealists, while Lee and Henry spoke for a cold-blooded, dollar-centered conservatism.

Finally the rector cut the discussion off, saying, "Look. This is the road of division. You are sounding like enemies to each other. We all want the same thing — proper educational facilities and sound financial policy. Let's start reconciling

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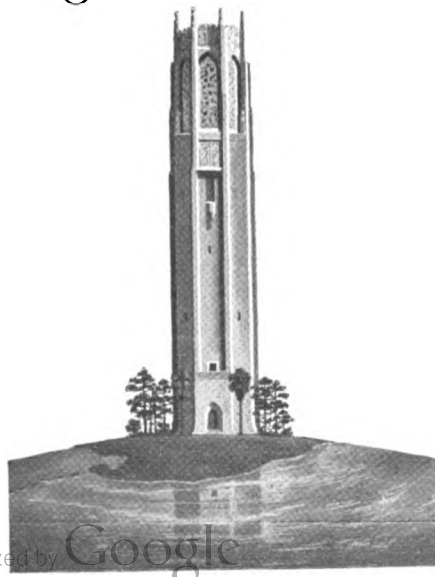
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these viewpoints, not posing them as alternatives."

In response, Lila and Lee both spoke at once, and both said the same thing, "Yes, but. . ." and then stopped, and sat glowering at each other.

I looked across the table at Henry, saw the cold mask soften a bit, saw a little hint of a smile at the corner of the tight mouth. And, remembering many taut and bitter conferences in business, I resorted to the old device which sometimes helps influence others and almost always does in fact modify my own position. I grinned at him.

Henry nodded to the rector and me. "You know," he said, "Grandfather gave half the money to build St. Martha's Church. Dad gave about 20% of the money to build the parish hall. I suppose, in the end, I'll wind up giving about five per cent of the cost of new Church school space. I sort of envy the old gentlemen their grand gestures. But, quite literally, I can't give you 10 or 20 thousand as they could, and I suspect it is better for St. Martha's that I can't. I might be trying to dominate you if I could."

And I said, "You're right, Henry, and the rector's right. So's Lee, mostly, and so's Lila. But suppose we had a drive and raised, say, \$10,000. It might tap some of the new families and get them started giving. Then, we could get the men together and do a lot of the work ourselves. Maybe we could get a start and. . ."

McLain shook his head. "This isn't a matter of building a woodshed or painting the rectory. You'll have half-finished rooms from now till doomsday if you wait for enough volunteer labor to do it."

And Lila said, "What we're proposing is the rock-bottom minimum. That \$10,000 wouldn't catch up with past growth, to say nothing of future expansion."

Lee Dart almost shouted, "You couldn't raise anything like \$10,000."

The rector stopped the discussion. "We're not going to settle this tonight. Lila, will you get together with Mac later on this week and give him your detailed ideas? And Mac, could you give us a little more accurate estimate after you've talked to Lila? Lee, please get together what you can in the way of figures on trends in giving in the parish, and you and I will talk to the Every Member Canvass committee next week. I suggest we all think this one over, and not make a formal report to the vestry until we see the picture more clearly. We'll meet again in two weeks."

And as the group dispersed, the rector asked me to the rectory for coffee. Among the things he said was, "Don't let arguments like this bother you. God does provide — and He even provides that His servants shall sometimes change their minds."

LETTERS

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

Identity Discs Marked R. C.

I was very much surprised, in reading THE LIVING CHURCH of the death of Msgr. Knox, that the author left the impression that Knox was very close to the Anglican Church. Actually, Knox said that all of the identity discs in Heaven are marked R. C. This certainly shows that he felt that salvation only comes through the Roman Church, and that we Episcopalians have no hope of a spiritual after-life.

Personally, I feel the very high church Anglican would be more happy in the Roman Church and I do not feel that an article eulogizing Msgr. Knox should leave the false impression that he thought Episcopalians could be saved, because he did not, unless we become Roman Catholics.

Msgr. Knox's position on salvation is more stringent than that officially taken by the Roman Church. Needless to say, I am going to peruse Msgr. Knox's writings in the light of the fact that he has consigned all of us to Hell who do not agree with him.

HUBERT R. HUDSON

Brownsville, Texas

A Difficult Task

I, for one, am in complete sympathy with Mrs. Jane Ruef's provocative piece [L.C., June 30th] regarding the inability of our seminaries to provide opportunities for Episcopal clergy to study for and receive doctor's degrees.

Most of our seminaries — at least since the war — have been rightly preoccupied with the major problem which the Church has faced in this decade — that of providing for the drastic shortage of clergy in the parochial ministry. This has meant in all cases expanding physical facilities to meet the post-war demand for the increased number of young men entering the priesthood. Along with enlarged student bodies came the ever more difficult demand for additional faculty of the highest calibre so that classes could be held down to a manageable size. Priests of the Church cannot be mass produced. Many classes must be kept down to seminar size so that the faculty can deal with the individual questions and problems of the students. In every case, the problem has been met realistically with courage, vision, and faith by those in responsible positions at every level.

The whole Church is indebted to these men, clergy and laymen alike, for what they have done. The most notable accomplishment to my mind, was the founding of the Episcopal Theological Seminary of the Southwest in Austin, Texas, which was established only six years ago under the inspired leadership of Bishop Hines and Dean Gray Bland. Under their guidance, the Church has a new first-rate Theological School in an ever-expanding and vital area of the Church. It is the only Episcopal Seminary to have been founded in this century.

Another indication of increased interest has been the way the whole Church has

sponded to the annual Theological Education Sunday offering. In 1945-46 the Virginia Seminary received \$2,203.29 from this source. Ten years later, the total amounted to 100,000, almost one-third of the Seminary's operating budget.

There are now indications that the Seminaries are large enough to meet the present demand for admissions. The Church has responded generously in the face of one need. I am confident that it will do so again once the appeal is made and the problem known. We at Virginia are not unmindful of the need to provide facilities for advanced study. But again, the same problems plague us: finances and faculty. Our already overburdened faculty cannot be expected to take on the additional load of students studying for advanced degrees. Such education is both expensive and time consuming.

In a utilitarian society such as ours, which seems at times reluctant to respect and support real scholarship, it may prove to be a difficult task. Laypeople can readily understand the general need for adequate training for the parochial ministry, but making them see advanced study as equally vital will be a demanding task involving the best methods of promotional presentation both by the seminaries and those clergy at work in the parishes.

(Rev.) JOHN N. McCORMICK
Assistant to the Dean
Protestant Episcopal Theological Seminary in Virginia

The Old Standards

In reference to the article "What's Wrong with the Traditional Wedding Marches?" and the editorial "Sharps and Flats" [L.C., September 8th], I have a few words to say on the subject, first to Mr. Young.

Maybe 100 years ago the "standard wedding marches" were considered proper, but so was the music of Barnby, Shelley, Woodward, Buck and others, but this music is no longer considered up to present day standards. Why shouldn't we find something better than the old standards?

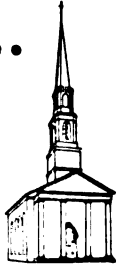
I agree that some fine music set to secular words is now used in the church service with sacred words, but the majority of numbers mentioned have become associated with the sacred text far longer than the secular, and these hymns have become known to us only through this association.

The works mentioned as being written for performance in the concert hall, should read for performance in the church. Bach composed his Mass in B Minor, not for a service of the church but for a presentation in a church, likewise The St. Matthew Passion. Both these works and the ones you mentioned were composed to the Glory of God. When one hears a performance of these works, he cannot help feel the religious sense in which it was composed; it is also a great religious experience to hear a fine rendition of these works. Most certainly this cannot be said of the two theatrical productions mentioned in the article.

In answer to the editorial comment, concerning Canon Law 24; "to suppress all light and unseemly music etc." You agree that rectors should put "I Love You Truly" and "Oh Promise Me" in this class. It is strictly personal opinion that conflicts with yours, but I think these are no more unseemly than the "Standard Wedding Marches."

Arlington, Va. ROBERT R. ZBORAY

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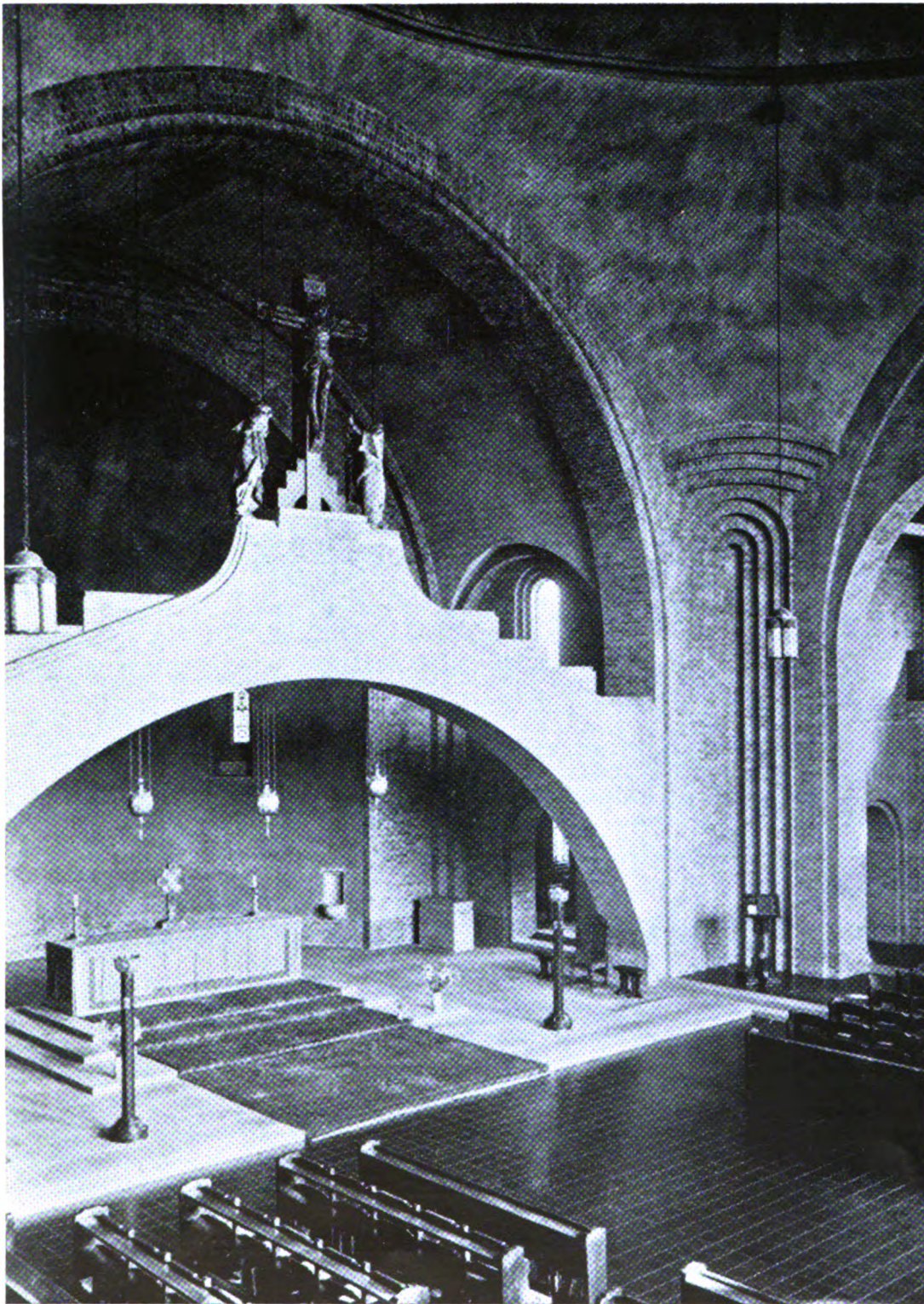
Contest is open to non-Episcopalians too, so tell them about it.



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Kelham College Chapel

The Chapel of Kelham Theological College, Kelham, Newark, England, operated by the Society of the Sacred Mission. The simplicity, strength, and proportions are in keeping with the solemn dignity of the Church's worship, which goes on here daily. The massive rood beam, with its figure of the dying Lord, under which one must pass to reach the altar, seems to suggest the Collect for Easter Even, given below.

From *Church Illustrated*

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. *Amen.*

The Book of Common Prayer

The Living Church

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

October 13, 1957

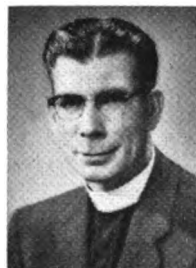
Bishops Elected for Colorado, Western Massachusetts

Two special conventions were held in late September, one in the West, and one in the East, to elect new bishops. In Denver, Colo., the Rev. C. Norman Middleton, rector of St. Paul's Church, Lakewood, Colo., was elected Suffragan Bishop of the diocese of Colorado, and in Springfield, Mass., the diocese of Western Massachusetts elected the Rt. Rev. Robert McConnell Hatch, presently suffragan of Connecticut, to be their bishop.

Fr. Middleton was elected Suffragan of Colorado on the third ballot, at the convention held at St. John's Cathedral on September 27th. He has accepted, and will assist Bishop Minnis in the leadership of the diocese of Colorado.

Born in Calgary, Alberta, Canada, in 1912, Fr. Middleton was graduated at St. John's Seminary, Winnipeg, Canada, in 1936, and was priested in 1937 by the Archbishop of Rupert's Land. He served in Canada, 1936 to 1944, doing rural work in Manitoba, and then going north to do missionary work among the Cree Indians in northern Alberta. In 1944 he

came to Dickinson, N. D., where he was rector of St. John's for three years. He then moved to Michigan, where he was rector of Grace Church, Menominee, un-



FR. MIDDLETON



BISHOP HATCH

til 1952. Since 1952 he has served St. Paul's, Lakewood, Colo. He is past chairman of the diocesan department of missions. Fr. Middleton is married and has two daughters.

In Western Massachusetts, Bishop Hatch was elected on the second ballot at Christ Church Cathedral, Springfield, Mass., on September 25th, and it was

made unanimous. He was on the ballot with 11 other candidates. Bishop Hatch has accepted and will succeed Bishop Lawrence, who will retire on Thanksgiving Day, November 28th.

Bishop Hatch was born in Brooklyn in 1910, and after graduating from Harvard, took his master's degree at Columbia. For one summer he was a copy boy on the New York *Herald Tribune*, and later was a researcher and writer in the magazine field. He received his B.D. from Episcopal Theological School, Cambridge, Mass., in 1939 and was ordained in 1940. After two years as curate of Trinity Church, Boston, he went to Arlington, Mass. as rector of St. John's, in 1941. He was dean of St. John's Cathedral, Wilmington, Del., from 1945 to 1948, and then was rector of St. John's, Waterbury, Conn., until his election as Suffragan Bishop of Connecticut in 1951. He is married and has two children.

No Decision Made by House On Reactor Gift to Japan

Some newspapers in Japan have been reporting that the House of Bishops has decided to give an atomic reactor to the St. Paul's University, Tokyo [L.C., September 29th]. Bishop Block of California, who is travelling in Japan, corrected this impression in an interview with *The Japan Times*.

Bishop Block explained to the *Times* that the final decision on the reactor will not be made until the national convention of the Church in October, 1958. He said that "we all hope this will come true. There is a great deal of interest and sympathy on the part of the House of Bishops for the program."

The bishop said that his visit to Japan had no connection with the plans for the reactor, but was to acquaint himself with the work of the Anglican Church of Japan (Nippon Seikokwai) and meet "my old friends." He was planning to meet the Rt. Rev. Michael H. Yashiro, Bishop of Kobe and Presiding Bishop of Seikokwai, and Dr. Paul Rusch, managing director of Kiyosato Educational Experiment Project (KEEP); he had already met with Dr. Masatoshi Matsushita, president of St. Paul's University in Tokyo. His visits will include a trip to the Far East.

Colorado Election

Ballot:	1		2		3	
	C.	L.	C.	L.	C.	L.
Order:						
Nominees:						
Middleton, C. Norman	31	64	36	82	41	106
Bruce, R. Dudley	14	35	15	37	14	40
Mize, Robert H.	7	28	3	12	2	3
Thayer, Edwin B.	13	43	9	39	11	23
Smith, Eric A.	4	11	4	4	2	3

Western Massachusetts Election

Ballot:	1		2	
	C.	L.	C.	L.
Order:				
Nominees:				
Hatch, Robert M.	29	50	38	84
Blanchard, Roger W.	10	34	14	29
Cadigan, George L.	5	14	1	9
Campbell, Donald J.	2	4	0	3
Crowley, Archie H.	1	6	1	1
Eckel, Malcolm W.	8	11	7	11
Johnston, Samuel S.	1	5	0	0
Madison, James F.	1	4	0	0
Malpas, Jack	2	5	2	1
Morrill, Grant A., Jr.	1	3	0	1
Rex, Percy F.	1	6	0	2
Rodenmayer, Robert N.	3	2	1	1

Dr. Fisher Comments on New Report Concerning Prostitution, Homosexuality

By DEWI MORGAN

Probably the most discussed Report in Britain lately is that issued by the Committee headed by Sir John Wolfenden to examine and advise on the incidence of prostitution and homosexuality. The Archbishop of Canterbury has spoken about it in the current issue of the *Canterbury Diocesan Notes* and in doing so has made some important comments on moral theology in general.

"In a civilized society all crimes are likely to be sins also, but most sins are not and ought not to be treated as crimes. Sin is an offence against God. Its measurements do not vary from age to age, as man's laws do. Whatever, from time to time, the criminal law may say, homosexual offences are sins; the life of a prostitute is a life of sin; the men (many of them regarded by themselves and others as reasonably respectable citizens and certainly not criminals) who add their own sin to the sin of the prostitute are sinners.

"I wish that some who are at present speaking very severely (though not more severely than they deserve) of homosexual offenders would be equally severe toward the men who create prostitutes for their own use.

"A crime is a different matter, a sin against society and social order of such a kind that the law has to take note of it." The government committee suggested that higher fines and even jail sentences be used to rid the streets of the country's large cities of prostitutes. But it said homosexual behavior between consenting persons over 21 should no longer be regarded as a crime. It urged that "consensual acts done in private by adult males" should not be punishable by law.

The Archbishop goes on to ask why there is a realm which is "not the law's business" and says: "Man's ultimate responsibility is to God alone. . . . There is a sacred realm of privacy for every man and woman where he makes his choices and decisions, a realm of his own essential rights and liberties . . . into which the law, generally speaking, must not intrude. This is a principle of the utmost importance for the preservation of human freedom, self-respect, and responsibility. It is a bulwark against the mischiefs created by unwise, tyrannical, or ungodly makers of law and crime.

"But even the wise and well-intentioned makers of law must shrink from invading with the weapons of criminal law this region of private rights and wrongs, moralities and immoralities, since it is so easy to interfere unwisely and to

rob men of their proper freedoms and burdens of conscience and choice.

"The Report says wisely that, in the matters under discussion, the criminal law must confine itself to preserving public order and decency, to protecting the citizen from what is offensive or injurious and to provide safeguards against the exploitation and corruption of others. In accordance with that principle the Report recommends ways by which public order may be protected.

"But while this general principle is certainly right, its practical application cannot be easy. If the law can do anything without undue interference to strengthen the moral stamina of the people, it ought to do it. If there are enough weak, misguided or evil-minded citizens to form, by their mere existence in the life of a nation, a center of active poison of a serious kind, then the law could rightly invade their private lives to restrain them. It is not easy to say whether the community as a whole does need protection from the private immoralities, whether of homosexuals or heterosexuals.

"If there were some clear way by which, without fatal damage to the general principle of the Report, adultery, fornication, and homosexual offences could be effectively restrained by legal penalties, it might well be right to take it. If there be no such clear way (and it is indeed difficult to see one) then the principle must be upheld. For it protects the true dignities and responsibilities of men — and if it leaves moral dangers still to be overcome, it is the part of good men to overcome them by the Spirit of God."

Roman "Legion of Decency" To be Organized Worldwide

The Roman Catholic National Legion of Decency, established in the U.S. in 1938, is providing the pattern for a new international Legion of Decency which Vatican officials expect to be the result of the September 8th Papal encyclical "Miranda Provisus." In this pronouncement, Pope Pius XII instructed bishops everywhere to set up committees to supervise the three mass media, films, radio, and television.

According to Vatican officials, the core of the new international organization will be the Pontifical Commission for Movies, Radio and Television which was formed in 1954 to study problems of the media, especially as they affect faith and morals. "What the Pope is now calling for," one official said, "is the creation of a Legion of

Decency, or its counterpart, in places where so far there has been no such organization. The Pope wants these organizations to work in the closest cooperation for the common good. If they don't operate as a single worldwide unit, they will certainly operate as single national units. In this way, the [Roman Catholic] Church will be able to combat those who want to pervert films, radio and television to these uses."

In commenting on the U.S. Legion, officials said it had exercised "a tremendous influence" on cinema box-offices. They also said other groups have followed its lead, both in the United States and elsewhere. [RSV]

Washington Cathedral Marks Golden Anniversary

A gala anniversary dinner, two special services, and an art exhibit were highlights in the celebration of the Golden Anniversary of Washington Cathedral, Washington, D. C. At the anniversary dinner on September 28th, President Bishop Sherrill spoke, and during the morning service on Sunday, September 29th, the Rt. Rev. Noble C. Powell, Bishop of Maryland, preached on "Our National Life."

The Hon. John L. O'Brien, attorney and lecturer in the field of human relations, also spoke at the anniversary dinner, held in the Mayflower Hotel.

At a special service of thanksgiving at four o'clock Sunday, September 29th, an impressive ceremony presented in the crossing, the transepts, the west portal and before the high altar, interpreted the Cathedral and its meaning to the assembled congregation. This was written especially for the occasion by the Rev. J. W. Suter, member of the Standing Liturgical Commission, and former dean of the Cathedral. The Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, England, preached the anniversary sermon. The 50th anniversary art exhibit, "Religious Graphic Arts," opened on September 10th and will continue through October 25th in the Cathedral Museum.

Honorable Mention Awards Added to Photo Contest

Additional prizes in the Church's 37th annual Church Photo Contest [L.C. September 8th, 29th] have been announced by the Church's Public Relations Division which is sponsoring the contest. The contest, which will run from October 1st to October 31st, is open to people of all Churches.

In addition to a total of \$450 in cash prizes, 10 leather-bound editions of the RSV Bible will be given as Honorable Mention awards in each category (amateur and professional).



RNS Photo

This elaborate barn near Indianapolis, Ind., is being converted into an Episcopal church. It will serve 20 families and will be named the Church of the Nativity. It once housed horses and dogs. Now, when completed, it will seat 200, and have room for a Sunday school, offices, and meeting rooms.

Kansas and Idaho Hold Meetings, Adopt Budgets

Both the diocese of Kansas and the district of Idaho held conventions the week-end of September 27th and 28th. Kansas' special diocesan convention was held in St. Paul's Church, Kansas City, Kan., on September 28th, while the 49th convocation of the missionary district of Idaho was convened on September 27th in Trinity Church, Pocatello.

Financial problems of the diocese were the basic consideration of the Kansas special convention. The recommendation of the Bishop Vail Foundation that a professional fund raising organization be employed, to secure funds to build a new diocesan headquarters and conference center, was unanimously approved. The funds would also be used to expand the missionary program of the diocese. The 1958 budget of \$124,253.50 was unanimously approved.

Delegates to the convention participated in "buzz groups" which discussed stewardship. Conclusions of all 12 groups placed heavy responsibility on the laity for the spiritual and temporal health of the parishes and missions.

The host church, St. Paul's, closed its centennial celebration with the closing of the convention. The parish has now completed an extensive building program, and its present church was dedicated by Bishop Fenner in April.

Bishop Foote of Idaho called his first convocation together in Trinity Church, Pocatello, on September 27th, after having dedicated St. Andrew's Chapel, the Canterbury House located near the campus of Idaho State College in Pocatello. The delegates adopted the largest budget ever proposed in the district: \$46,805.00 which will permit the employment of a fulltime secretary for the bishop, and provide a slight salary allowance for missionaries and their travel as well as making provision for the summer work in student training and assistance.

The Rev. William G. Wright, of National Council's Domestic Missions Division, spoke to the convocation about the changing and increasing population problems. Interpreting it in relation to the Church, he said a church program must continue to be provided in the small communities.

Survey Shows Church Membership to Be Greater Than Reported in Yearbook

Church membership in the United States actually totals 129,300,000 — some 26,000,000 more than records indicate — according to a survey by *Presbyterian Life*, official organ of the Presbyterian Church in the U.S.A.

The 1958 *Yearbook of American Churches* places the membership total at 103,224,954, based on figures supplied by the various denominations and faiths [L.C., September 1st].

However, most Non-Roman bodies included in the *Yearbook* count only those young people and adults who have attained full church membership, all but a small number of these being over 13 years of age. The Roman Catholic Church, the Episcopal Church, and Lutheran bodies report all baptized members regardless of age.

The *Presbyterian Life* survey included all baptized Non-Romans even if they are not counted as "official" members because they are too young or they have not sought "official" church membership.

Counting all baptized persons, the total Non-Roman constituency should be 86,250,000, instead of 60,148,980 as reported in the *Yearbook of American Churches*, the survey said. Figures for Roman Catholics, Jews and other faiths remained the same in the survey as those reported by the *Yearbook*.

"Under the mixed standards which have been used generally to estimate relative religious strength in the U.S.," the

magazine said, "the impression has been given that almost half of the country's population is unchurched. Statistically this is untrue. Only one fourth of the men, women, and children in the U.S. are unaffiliated with some church."

On the basis of research, the magazine pointed out, "It can be said generally that for every two 'official' Protestant Church members there is at least one Church-related person who is not an 'official' member." [RNS]

Church Union Outline Prepared in Canada

There is a "terrible apathy" among many members of the Anglican Church of Canada in regard to union with the United Church of Canada, Bishop Dixon of Montreal told the executive Council of the General Synod recently. "There is even a lack of any sense of sin about this apathy," he added.

Anglican and United Churchmen have prepared an outline of a union scheme, but it will be given no publicity until it has been studied by a group of Anglican theologians. After that, the scheme will be published unofficially and circulated as widely as possible, said Bishop Dixon. The outline scheme deals with the governing principles of the proposed unified Church, its name and faith, as well as its membership, ministry, courts and worship.

Bishop Gower of New Westminster said, "We have to make this question of reunion a vital one in the lives of our churches. This movement must come from the grass roots as well as from the top." Declaring that the union would "center around the rock of the episcopacy and might founder on it," the bishop said that the Anglican Church must be "clear and honest about this issue, because otherwise talks with other Churches might go on and get nowhere."

Bishop Emrich Says Race Problem Is Outcome of Inner Contradiction

Americans must all suffer together through the present integration situation, Bishop Emrich of Michigan told the 31st synod of the Province of the Midwest in Springfield, Ill. Our present troubles are a "judgment of God" as the "logical outcome of an inner contradiction. We are still being judged. And we will all suffer together when, for example, our enemies pick up the pictures of the Arkansas trouble and ship them to Africa and Asia; we can understand the natural judgment by which we may lose their friendship and incur their enmity. If they move into Communist hands, we will understand at least, we cannot be a first class nation and give a first class impression with second class citizenship for some people. . . ."

The bishop spoke at the service of Evensong in St. Paul's Cathedral, Springfield, Ill., before the delegates to the synod, on September 24th. Later in the meeting, the synod unanimously adopted a resolution calling on its members "to fulfill their Christian obligations in the matter of racial integration." The synod noted that the "attention of the delegates has been drawn to the seeming disregard of Christian principles in the problems arising out of racial segregation."

More than 200 delegates attended the synod, representing churches in Illinois, Indiana, Ohio, Wisconsin, and Michigan.

"One Blood"

In West Virginia, another bishop spoke about integration. "The Church in West Virginia does not discuss integration," Bishop Campbell of that diocese said. "Our altars are for God's people — God 'Who hath made of one blood all nations of people.' This does not mean that all Episcopalians in our diocese are entirely happy with all the secular laws of our state dealing with integration, but it does mean that all our people are trying to live under God's judgment within the fellowship of the Church."

At least five parishes and missions in the diocese are integrated, although the number of Negro members is small. Integrated parishes include Grace Church, Keystone; Christ Church, Point Pleasant; Emmanuel Church, Keyser; All Saints', South Charleston; and Trinity, Huntington.

Dr. S. O. Johnson, head of Lakin State Mental Hospital, is a member of the vestry of Christ Church, Point Pleasant, the first Negro on a previously all-White vestry. He is a long-time member of Christ Church, and is in charge of psychological examinations for Postulants for Holy Order in the diocese.

Peterkin Conference Center, where camps and conferences are held during much of the year, is completely integrated,

with no discrimination, and with the conferences open to everyone.

Mr. Egger Answered

In answer to the pro-segregation sermon given by the Rev. Henry Egger, of St. Peter's, Charlotte, N. C. [L.C., October 6th], eight of the nine Charlotte priests have adopted a resolution supporting racial integration in the public schools. The group affirmed their support of the stand taken by the Church that "unjust social discrimination and segregation are contrary to the mind of Christ and the will of God as plainly recorded in Holy Scripture."

Organization of Anglican Research Foundation Told

A letter to 2,850 bishops and priests of the Episcopal Church recently announced the organization of the Anglican Research Foundation. Its director, Col. Edouard R. L. Doty of Honolulu, T. H., said that the purpose of the foundation was to apply scientific research techniques and concepts to laymen's work. He asked the rectors of all parishes of 200 communicants or more to put the foundation in touch with "the best two laymen in every parish."

In response to an inquiry from THE LIVING CHURCH, Col. Doty explained that the foundation had as yet no officers nor members except himself, but that it was registered under Hawaiian territorial statutes as an unincorporated association of a non-profit nature.

Laymen who accept appointment as "research laymen" are asked to agree to contribute \$1.00 a month for 36 months and to agree to purchase an Operational Outline at \$4.00 a copy. Col. Doty said that no bishops or priests were formal sponsors of the project, although he had expressions of interest from several.

Research laymen must take a triple oath: (1) against Communism and subversion of the U.S. government; (2) of belief in the Holy Scriptures as containing all doctrines required as necessary for salvation through faith in Jesus Christ; and (3) of loyalty to the Creed and the Prayer Book.

Col. Doty said that he had been "an ardent layman and layreader" most of his life and that he had been active in men's organizations in the territory since 1919. He has brought his plans to the attention of the Presiding Bishop and his Committee for Laymen's Work, but has not asked them for an endorsement. However, Bishop Kennedy of Honolulu has reported that the program is not approved by the clergy nor sponsored by the district of Honolulu.

Veterans in Religious Publishing Are Honored

The "good old days" were recalled at the Morehouse-Gorham Company, New York City, recently, when a testimonial dinner was given on September 30th for two veterans of the religious publishing field, Edward J. Schineller and Edgar W. Dodge, employees of the company who have just retired. Gifts were presented to them by the company and employees.

Mr. Schineller, head of the order department, described the "good old days" of the early 1900's, when he began in the book trade as a messenger and stock boy in the bookstore of E. S. Gorham. He worked from 8 to 6 daily, except for "early closing" on Saturday — 5 p.m. His initial pay for this 59-hour week was \$4.00 per week. From messenger boy he moved to shipping clerk, with duties including shovelling snow and firing the boiler. Later he was successively head of the shipping, bookkeeping, and order departments. Upon Mr. Gorham's death in 1934, Mr. Schineller served as one of the directors, and also was treasurer. When the firm was merged, in 1938, with the Morehouse-Gorham Publishing Co., becoming the Morehouse-Gorham Co., Mr. Schineller served as director of the company from 1946 to 1950. He is a life-long member of the Church of St. Mary the Virgin, New York City.

Mr. Dodge is a native of Wisconsin having come into Morehouse-Gorham from the Morehouse side of the "family." He has worked since 1910 for the firm which was successively known as the Young Churchman Co., Morehouse Publishing Co., and Morehouse-Gorham Co. For nine years he edited the *Living Church Annual* and subsequently served as bookkeeper. Since 1929 he has been credit manager, moving from Milwaukee to New York with the Company in 1938. Mr. Dodge has always been active in Church work, both at All Saints' Cathedral in Milwaukee, and subsequently at St. Thomas' Church in Mamaroneck, N. Y. where he now makes his home. He served at the consecration of three Bishops of Milwaukee, Bishops Webb, Ivins, and Hallock, and for a time was president of the diocesan Brotherhood of St. Andrew.

As of October 1st, Leon A. Saenger headed the order department and Miss Rose C. Gosden took over as credit manager of Morehouse-Gorham Co.

ACU CYCLE OF PRAYER

October

13. St. Gregory Priory, Three Rivers, Mich. St. Martin's Chapel, Brooklyn, N. Y.
14. Holy Trinity, Alhambra, Calif.
15. St. Paul's, Washington, D. C.
16. Grace Church, Sheboygan, Wis.; St. John's, Brooksville, Fla.; St. Paul's, Albany, Ga.
17. St. James', West Somerville, Mass.
18. Richmond Chapter A.C.U., Richmond, Va. Holy Trinity, Manistee, Mich.; St. John's Chapel, Brooklyn, N. Y.; St. Luke's, Easton, Mich.; the Rev. Frazer N. Co. Greensboro, N. C.

Polish Communists May Practice Religion

Victory of the Marxist ideology over the "religious world outlook" can be achieved by free discussion, *Nowe Drogi*, Communist monthly magazine in Poland maintains. Seemingly confident of the victory of their outlook, an article in the publication suggested that removal of religious members of the Communist party is not necessary, and told Polish workers that they may practice religion and still be eligible for membership in the United Workers (Communist) Party. The magazine, which is the party's leading theoretical and political monthly, published the article in order to answer the problem as to whether religious believers should be admitted to the party. The article said that while it is impossible to reconcile the Marxist world outlook with the religious outlook, "we must realize that the materialistic world outlook is not an indispensable condition for party membership."

Although the article stressed the fact that members need not necessarily be atheists, it added the proviso that religious members must follow the party's general aim of building socialism now and a Communist society later, and intimated that a religious person might be removed if he did not implement the party's policy.

Stating that one of the party's most important tasks is to educate all members in Marxist ideology, the article said, "We are not for the maintenance forever of the co-existence within our ranks of two different world outlooks."

Historic Log Mission In Chelan, Wash., Is as Sturdy Today as When Erected

With its silver cross gleaming over the local scene, St. Andrew's historic log church, beside beautiful Lake Chelan, is the oldest standing structure in north central Washington. The long building, commonly referred to as the Switzerland of America, is one of the tourist attractions in the Lake Chelan region. Yearly over 1,400 tourists attend its services and visit its structure.

It was built in 1898 during the Spanish American War. The original design was drawn up by the famous architect, Stanford White, while he was on a visit in the area. It was the only church he designed in the entire far West, and he was so amused by the idea of a log church that he donated the plans without charge, and even made a contribution toward the erection of the structure. Authorization for the building of the mission was made by the Rt. Rev. L. H. Wells, pioneer missionary and bishop in the Pacific Northwest. The small structure was constructed entirely from native logs, without benefit of nails, and erected without cost of construction by the citizens of Chelan.

The logs were cut along the shores of the lake and floated by raft down to the site of Chelan, over 46 miles away. There a sawmill was borrowed for a day and the logs shaped for fitting. The job called for a good deal of back-breaking labor by the vestrymen who raised the structure without benefit of live rollers or automatic equipment.

After the logs had been peeled and shaped they were hauled to the site of the church and hoisted into place, one at a time. Around the church a solid fence of logs was placed for protection.

At the time the church was built, Chelan was almost a treeless desert at the foot of Lake Chelan, with a population of less than 300. The few greens and shrubs then growing in the town were watered by bucket daily from the lake.

The mission was without priestly ministrations, save for the circuit riding vicar from Waterville, 46 miles away, who rode horseback weekly along the Columbia River to Chelan. Despite the handicaps and difficulties of maintaining the parish life, the congregation continued and struggled for over 58 years, never closing its door, maintaining services by its laymen and occasional visiting clergy.

Survived Good and Bad Times

The 58-year history of the church has been one of struggles and tenacity. Starting with just a dozen members, the church managed to survive good and bad times; 20 years ago it built the parish hall, originally planned to be erected along with the log structure. Gradually office buildings and stores have grown up around the church property, and today St. Andrew's is nestled amid modern brick buildings, situated at the very entrance to the main street of Chelan. Property purchased for \$10 then is estimated to sell at \$3,000 per foot today. The congregation, in the last three years, has grown to 211 baptized persons and 170 active confirmed communicants.

When the church became self-supporting last year, Bishop Hubbard of Spokane took a strong position concerning the mission and assigned its first full time resident priest, the Rev. Riley R. Johnson, to the rapidly growing and thriving church.

Fr. Johnson also provides pastoral care and Sunday services for St. Luke's mission, Waterville, as well as acting as president of the Lake Chelan Chamber of Commerce.

St. Andrew's structure may be old, but its communicants are on the average among the youngest age group in the missionary district of Spokane. Possessing a Y.P.F. that accounts for 13% of the eligible local young people, and having raised its budget by 600% in the last two years, the church looks forward to the future. The building is as solid as the day it was built; \$6,500 of local improvements raised from the mission congregation have insured its structure and stability. Completely self-supporting, growing at a rapid rate, St. Andrew's is as solid a mission as the fir logs that compose its walls.



St. Andrew's historic log church in Chelan, Wash.

What Can I Do?

Faithful, long-time readers are the best supporters THE LIVING CHURCH has. Through the word of mouth recommendation, through the loaned copy of the magazine, through the gift subscription, they have spread the influence of the magazine to their friends and fellow parishioners.

Ever since THE LIVING CHURCH Campaign was launched last summer, we have been receiving letters from such readers, saying in effect,

"That's all very interesting, but what does it have to do with me?" To this we reply that the Campaign's success depends to a large degree on you, the readers who have been keeping informed about the news, the work, and the thought of the Church through our magazine.

But, specifically, what can you do to help? Those of you who have not been asked to take an active role in the Campaign can still be of great help to us. The

map on this page will show you whether your diocese is one of those in which the organized Campaign is taking place. (For financial reasons the Campaign is being conducted in only 40 dioceses.) If the Campaign is being held in your diocese, find out from the diocesan chairman what you can do to cooperate with him. (THE LIVING CHURCH of September 29th listed names and addresses of chairmen.)

Even if no Campaign is being conducted in your diocese, you can further its aim of breaking the barriers of parochialism. While many new subscribers have always come to us through our old readers, our particular interest at this time is in those people who have positions of leadership in the parish. We feel that, while every Churchman can profit by reading THE LIVING CHURCH, for the parish leadership it is a must. Those people who are making the decisions in your parish must be informed about what

is going on in the rest of the Church and do their jobs properly.

Therefore, what we would like you to do, if the Campaign is not being conducted in your diocese, is to find out which of your parish leaders are not subscribers to THE LIVING CHURCH, and to try to make them understand the importance of their reading such a magazine. Here is an initial list of parish leaders: rector or vicar, curate, wardens, vestrymen, parish treasurer, parish clerk, men's club president, vice president, secretary and treasurer; chief acolyte, chief usher, Woman's Auxiliary president, vice president, secretary, and treasurer; director of religious education, superintendent of Sunday school, guild presidents, choirmaster, organist, youth group presidents, parishioners with diocesan offices, convention delegates, Every Member Canvas chairman, parish committee chairmen, and the rector's secretary.

ALABAMA	DALLAS	INDIANAPOLIS	MARYLAND	NEBRASKA	OKLAHOMA	ROCHESTER	VERMONT
ALBANY	EAU CLAIRE	IOWA	MASSACHUSETTS	NEW YORK	PENNSYLVANIA	SACRAMENTO	WASHINGTON
ARKANSAS	ERIE	LONG ISLAND	MICHIGAN	NEWARK	PITTSBURGH	SALINA	WEST MISSOURI
CHICAGO	FOND DU LAC	LOS ANGELES	MILWAUKEE	NORTHERN INDIANA	QUINCY	SPRINGFIELD	WEST VIRGINIA
COLORADO	HARRISBURG	MAINE	MISSOURI	NORTHERN MICHIGAN	RHODE ISLAND	TENNESSEE	WESTERN NEW YORK



KEY: All of the dotted areas indicate dioceses and districts, as listed above, where *The Living Church* Campaign is actively organized.

*The how, the why, and the when of
procuring a communicant's letter of
transfer from one parish to another*

Get That Transfer*

By the Rt. Rev. George Mosley Murray
Suffragan Bishop of Alabama

Have you transferred to the parish or mission where you now worship? If not, Canon 16 of the Episcopal Church calls on you to do so. The responsibility is on the communicant or baptized member to request a letter of transfer, directed to the minister of the congregation to which a transfer is desired. Failure to take this action when you move causes confusion of church records, works a hardship on your former parish, and deprives you of your vote in congregational meetings.

Sometimes questions arise concerning transfers. Here is an effort to answer some of them.

1. I don't know which parish I will settle in. Can't I just get my letter and keep it until I decide?

No. The Episcopal Church looks after her people with pastoral care. The minister of some congregation is always responsible for you. Transfers are always made from one congregation to another specific congregation. So decide which parish will be yours, and then write for your letter of transfer to that parish. If you change later, you can transfer again.

2. Can't my new minister just request my letter for me?

He may, if you ask him, or he may refuse, especially if your transfer is from a nearby parish. In any case, he *courteous* thing, and the thing called for in the canons, is for you to make your own request.

3. But I don't know the address of my former parish, or how to request a transfer.

Your new minister can give you both pieces of information.

4. There is a vacancy in my former parish (or the new one). Whom do I ask for a transfer?

The senior warden.

5. I have just been confirmed, and my name is on the rolls of another Church. Do I need a transfer?

Our Church does not require one, but the courteous thing would be to inform your former minister of your confirmation, so that he may remove your name from his roll.

6. But my family has always belonged to dear old Trinity Parish. I just couldn't have my name removed from that register!

Your name will not be removed if you transfer. A notation of your transfer will be written beside your name, but it remains on a permanent parish record. Moreover, you will carry out your family's tradition of fine Church membership better by doing what the canon requires of you.

7. Should I transfer if I will only be here for six months or a year?

Yes. It only requires five minutes' work to complete your transfer. If you will be in your present congregation for three months or more, it will be worthwhile to transfer by letter.

8. Does this apply to college centers?

No, not for students whose home base remains unchanged, and who are home for holidays and vacations. They *may* transfer, but it would not be practical for them all to do so.

9. How about members of the armed forces?

Yes, if you are near enough to an established congregation to attend. If not, for instance if you are overseas, leave your membership where it was, but keep your rector informed of your address.

10. Do members of the armed forces, overseas but on parish rolls, work a hardship on the parish?

They need not. The parish wants to minister to them and pray for them. But the home parish is requested to pay an assessment in their name and contribute to the Church's Program Fund and Advance Fund in their name. So I always suggest that these absent members send to the home parish a contribution each year, at least equal to the total of these three items per communicants (\$21 a year at the present level), though they may make their other offerings wherever they attend Church.†

*Reprinted with permission from the *Alabama Churchman*.

†The statements in paragraph 10 of this article reflect the situation in the diocese of Alabama. Consult your own rector about the matter as it relates to your own diocese.



*"There was a kind curate of Kew,
Who kept a large cat in a pew,
Where he taught it each week
Alphabetical Greek,
But it never got further than MU."¹*

HOW TO KEEP UP YOUR GREEK

By the Rev. Francis C. Lightbourn
Literary Editor of The Living Church

You may never become curate of Kew, and you would have to be just a little optimistic to try to teach Greek to a cat, but you can teach it to yourself — or at least you can keep up your knowledge of it, *if* you really want to and *if* you follow a few simple suggestions.

The reasons why the clergy should keep up their Greek — and what is said in this article applies also to interested lay persons — may be classified as spiritual, intellectual, and emotional. It has been said that anyone who can read the New Testament in Greek needs no further material for meditation; and, while this statement is perhaps subject to some qualification, by and large it holds true. There

are fine shades of meaning in the Greek of the New Testament that can be appreciated only by one who can read it in that language. The person at home in the New Testament in the original can feed upon these to his spiritual profit.

Because no translation can ever quite reproduce the original, the man or woman who can read the New Testament in Greek is better able to follow scholarly works that treat of New Testament exegesis and theology. He can go back to the text itself and see for himself exactly how the New Testament writers say it.

Finally, it is amazing how much zest this brings to such studies and the spirit in which one enters upon them. You can read all about the engine of a great ocean liner; you can study the most intricate diagrams and carefully drawn pictures; you might even watch the working of the latest turbine on television; but what is all of this to the experience of being on

the liner and actually going down into the engine room to see the thing at work?

Reading the New Testament and other related literature in the Greek is, to the student of Christian origins, something like that. You can see the thing at work. Besides, if you are just out of college or seminary, you probably spent 500 precious hours on the study of Greek — assuming you took Greek in college. Why should you forget this, especially now that you can read what you like and proceed at your own pace?

Probably an "A" student in Greek, just out of college or seminary, could read a chapter of the Greek New Testament in about 15 minutes. Some chapters would, of course, be read in less time than others, depending upon length and degree of difficulty. But supposing one reads a chapter of the New Testament a day, how long will it be before the New Testament is covered? It's a matter of simple

¹The limerick here quoted appeared in an issue of the English *Punch*, in 1924. With the accompanying drawing by G. S. Sherwood, it appears also in the uncopyrighted *Mr. Punch's Limerick Book*, edited by Langford Reed (London: Cobden-Sanderson, 1934), now apparently out of print. The pun in this limerick involves not only the Greek letter *mū*, but also *mū*, the vocative of the Greek word for mouse ("mūs").

arithmetic. There are, in the New Testament, 260 chapters. Therefore, if you read one a day, you will cover the entire New Testament in 260 days, which is between eight and nine months — just about the length of a school year.

The easiest books of the New Testament to read in Greek are the Gospel and Epistles of St. John and Revelation. Fairly easy, also, are the Synoptic Gospels and the earlier chapters of Acts. The later chapters of Acts are somewhat more difficult; but Acts, by reason of its length and its richness and diversity of material, is a wonderful vocabulary builder. St. Paul's Epistles are, on the whole, somewhat more difficult than the Gospels, although there are sections of relative ease. Most difficult of all the New Testament writings are probably Hebrews, I and II Peter, James, and Jude.

In reading Greek — and this, with most of the suggestions of this article, applies to other languages as well — it pays to write down for permanent filing the meanings of words that one has to look up in a lexicon. Personally, I find three-by-five cards (such as can be bought in any Five and Dime store) most useful for this purpose. If, for example, I am reading the Epistle to the Hebrews, I write at the top of one of these cards, "GREEK VOCABULARY: EPISTLE TO THE HEBREWS." Then, under the headings, "Chapter 1," "Chapter 2," etc., I write down all the words I have to look up, in the respective chapters, with at least one of their meanings.

In thus making a permanent record of Greek words, I always write (for a noun) the nominative, then the genitive ending (which shows the declension it belongs to), then the form of the article it takes (masculine, feminine, or neuter), for this shows the gender of the noun (often an important matter in translating), and finally one or more of the meanings of the word. For a verb, I generally write the present indicative. If it is one of the contract verbs, I put down the uncontracted form of the present indicative, as this shows whether it belongs to the -αω, -εω or -οω types. (This is as vital a matter as knowing the type of your blood — if you want to translate accurately.) For adjectives I write the masculine, feminine, and neuter forms (or the masculine-feminine and neuter forms if the adjective has the same form for the masculine and feminine). This information can be found in any lexicon.

When I finish a book of the New Testament or other similar literature, I thus have at my disposal a full set of all the words I have had to look up in the lexicon, with their meanings, etc. This saves a lot of labor if I ever want to read that particular book five or ten years hence.

But, having done all this, one needs to drill on the words. Fortunately, this is something for which odd moments can be utilized. I pull out my vocabulary cards when I'm riding on the bus, when my wife is getting dinner on the table, when I have an appointment with the dentist and have to wait, when I take time off for an afternoon snack. (In this last connection I find that Greek and doughnuts go well together.) Indeed, these word lists have at times been the bane of my wife's existence, for she has found them everywhere when she has cleaned house; and so will yours, who may indeed throw them out if you do not school her in the proper respect for such intellectual paraphernalia.

There are a number of tricks to the trade in this business of vocabulary improvement. It is easier, for example, to learn several related words together than to learn them separately. Thus, when you look up ἀγανακτέω and find that it means "be indignant,"² your eye will probably light upon

²Actually the form here given means "I am indignant" (1st person singular of present indicative). This is the form generally cited in lexicons, though in memorizing meanings it is natural to prefix "to," omitted in this article to conserve space.

ἀγανάκτησις which is the corresponding noun, "indignation." My temptation would be to put this down also, beside the verb — for learning both seems to reinforce each. On the other hand, it is probably true that in this particular case anyone knowing the verb would immediately recognize the noun also.

Still, this general principle is a help. Thus ἀλαλος, ἄφωνος are κωφός are three words all meaning "dumb" (without power of speech); and I think that they stick in my memory a little better because I have made myself think of them together. Of course, St. Luke, St. Paul, and the rest (who, after all, never imagined they were teaching Greek to you and me) cannot be expected to inform us in advance of the synonyms they propose to use; but if, for example, you are reading at Acts 3:15, you will find ἀποκτείνετε (1st aorist of ἀποκτείνω "kill"); then, if you are not bogged down by St. Stephen's speech, you will stumble, midway in this (7:28), upon ἀνείλες (2d aorist of ἀναίρω, which also may be translated "kill"). I suggest that, when you put this down



A well-known parish priest says:

"I commend to the clergy the article by the Rev. Francis C. Lightbourn, 'How To

Keep Up Your Greek.' I cannot urge too strongly the importance of Greek as a preparation for the ministry. Too many candidates for Holy Orders are dispensed from Greek on the theory that there are plenty of good translations of the New Testament. Yet no translation can be entirely adequate in understanding basic matters.

"Younger clergy should so organize their work that they have time for Greek as part of their disciplined study each day.

"If they do this in their younger days they will be able later, when they become rectors of large parishes, at least to read in Greek those passages on which their sermons or addresses are to be based. This latter practice I have found most helpful to myself and to my people."

DON FRANK FENN
Rector,

Church of St. Michael and All Angels
Baltimore, Md.

A seminary professor says:



"I have read the Rev. Francis C. Lightbourn's article, 'How to Keep Up Your Greek,' and find it most interesting and practical in its suggestions. I hope that many will read and heed the sound advice contained therein. Certainly the author's enthusiasm for his subject is infectious, and his article ought to do much good."

BRUCE M. METZGER
Professor of New Testament
Princeton Theological Seminary
Princeton, N. J.

on your list, you recopy beside it the earlier ἀποκτείνω, and drill on both them together.

In this way you can study not only synonyms but antonyms (words of opposite meaning), but it is well to note any fine shades of distinction that the lexicon may point out.

Another way to study words in relation to one another is to analyze a word into its component parts. Thus εὐδία, "fragrance," is formed from the adjective, εὐδής, "fragrant," which in turn is made up of the adverb-prefix εὖ, "well," and ὄζω "smell" (i.e., emit a smell). This kind of "atomic fission" practiced on the words you meet can be a real help to a more powerful vocabulary.

You can invent your own mnemonic devices. Whether they be logical or not is of no consequence as long as they help you to remember the words and their meanings. I noticed that there were at least six verbs in Greek that can be fairly translated "command." They are

διατάσσω, ἐντέλλομαι, ἐπιτάσσω, κελεύω, παραγγέλλω, προστάσσω.

I did a little shuffling of this alphabetical order and wrote them down, thus:

διατάσσω, ἐπιτάσσω, προστάσσω, κελεύω, ἐντέλλομαι, παραγγέλλω.

The initial letters, in this order, spell out DEP, KEP; and I find this a labor-saving device for retaining all six words in my mind. Naturally, this sort of thing can be overdone; but up to a point it is a real help.

Sooner or later, if one practices the Christian virtue of perseverance (for which the Greeks had a word — προσακρότησις), he will cover the

this type of Greek has come to light in the last 75 years or so, in the form of letters, bills, receipts, legal documents, etc. For centuries these had lain buried in the sands of Egypt until discovered in recent times.

The unearthing of this material has thrown new, if not revolutionary, light upon the language of the New Testament, which cannot properly be understood apart from it. For example, ἐπιούσιος (the word rendered "daily" in "Give us this day our daily bread" — see St. Matthew 6:11 and St. Luke 11:3) was for centuries unknown outside of its two occurrences in the New Testament. It has always been the bane of translators. St. Jerome, aiming to be right at least once, rendered it *quotidianus*, "daily," in St. Luke and *supersubstantialis*, "supernatural," in St. Matthew. Came the discovery of the papyri, and the word turned up in "an ancient housekeeping book," meaning "sundries." So, in this case, our common translation "daily" is probably as good as any.

But not always. ἀπέχω, a compound of ἔχω, "have," is, in St. Matthew 6:2, 5, 16, somewhat feebly translated by the King James Version, "have": "Verily I say unto you, They have their reward." But the word turns up in the papyri as a business term for receipted bills: "received payment in full." This gives greater force to our Lord's words, which may be paraphrased thus: "I tell you, they have all the reward they are going to get." Or perhaps, "They have their receipt."

The person wishing to keep up his Greek should, therefore, spend some time on the papyri, for he will then be able to read the Greek of the New

Testament in the light of this vast and varied literature of the same period. About 1935, Edgar J. Goodspeed, who translated the New Testament and the Apocrypha into modern English, put out, with E. C. Colwell, a papyrus reader, with selections from the papyri, notes, and vocabulary. Unfortunately, this is out of print, but, if you can get a copy at second



hand, it will start you on a collection of literature closely related to life — the life of the early Christians and their contemporaries.

Failing Goodspeed, you might get the two volumes of the papyri in the Loeb Classical Library.³ This is a parallel Greek and English edition, and mention of it introduces the general subject of parallel editions. Although I have never been in favor of interlinear translations (either the published kind, or the self-made ones formed by the student's writing in

³ *Greek Papyrus Reader*, with vocabulary. By E. J. Goodspeed and E. C. Colwell. University of Chicago Press, 1935. Pp. 108. \$1.50. Out of print.

See also *Hellenistic Greek Texts*, edited by Allen Wikgren. University of Chicago Press, 1947. Pp. 275. \$4.50. This includes selected papyri, as well as passages from the Apocrypha, Apostolic Fathers, Philo, Josephus, etc., with an excellent vocabulary and notes. This gives within the cover of one relatively inexpensive volume, a fair cross-section of the rest of the literature discussed in this article.

⁴ *Select Papyri (Non-literary)*. Loeb Classical Library. Harvard University Press. Two Volumes. Vol. I: pp. xx, 452. \$3. Vol. II: pp. xxxvii, 602. \$1.



New Testament and will want to branch out into other writings more or less contemporary with it. Even for the sake of the New Testament itself he should do this, for it is now recognized that the language of the New Testament is the *koinē* (or common, everyday, nonliterary) Greek of the Graeco-Roman world. A vast amount of material representative of

Example of a three-by-five card used for vocabulary drill in Greek (see p. 18, col. 1).

GREEK VOCABULARY: ST. MARK'S GOSPEL

Chapter I

τρίβος, -ου, ἡ — beaten track, path
 κύπτω — bow the head, stoop down
 σπαράσσω — tear, rend, mangle;
 convulse
 ἐννυχός, -ον — nightly; ἐννυχία,
 adv., by night
 ἐχόμενος, -η, -ον (partic.) — near, next (place & time).

the meaning of difficult words above them as they appear in the text), I think that there is a real place for parallel editions (i.e., Greek and English on facing pages). For it is possible, with a bookmark or piece of cardboard or paper, to cover up the English translation and take a whack at the Greek. After an honest effort, one can then check himself and see how near right he is.

If he isn't up to this much, he can, after a mere glance at the Greek, give up, say "I'll bite — what is the answer?" and turn to the English. He can then see if this helps a little with the Greek. At least he should be able to see how the Greek shapes itself in the light of the translation.

There is a parallel edition of the Apostolic Fathers in the Loeb Classical Library, in two volumes, the translation being by the late Kirsopp Lake, prominent New Testament scholar.⁵ Anyone who can handle New Testament Greek will find these fairly easy going. Start, if you wish, with II Clement, which is mere child's play. Hermas, the longest, is naïve and repetitious, but its very repetitiousness makes it a good vocabulary builder. I Clement is not too difficult once you get used to it; but don't let that involved sentence right after the salutation (i.e., 1:1) give you cold feet.

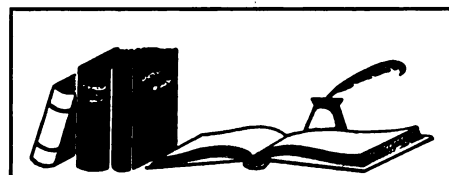
In reading such writings in the original one is always meeting old friends in new dress, or rather, perhaps, in their original costume. For example, one may have all manner of trouble with the Martyrdom of Polycarp (though actually it is fairly easy going), but his heart will light up when these words begin to unravel:

ὀργισθὲν καὶ ἐξ ἔτη δουλεύω αὐτῷ, καὶ οὐδὲν με ἠδικήσεν· καὶ πῶς δύναμαι βλασφημῆσαι τὸν Βασιλέα μου τὸν κτιστὸν με;

For this is that famous reply of the aged bishop to his tormenters when they tried to get him to recant: "For mighty and six years I have been His i.e., Christ's] servant, and He has done me no wrong, and how can I blaspheme my King who saved me?" (9:3).

Then there are the Greek liturgies. A handy parallel edition of the Liturgy of St. John Chrysostom — also useful for attending Greek Orthodox services in America — is one put out

by the Greek Archdiocese of North and South America.⁶ One might begin by reading this and then, if he can obtain at second-hand or borrow from a library John Mason Neale's edition of the Greek liturgies,⁷ he might try reading the first one (making out his own vocabulary, for this is not a parallel edition), then going on to the next. Many of the words will reappear and probably fewer and fewer will have to be looked up.



YOU WILL NEED:

1. **A Greek Testament** (Nestle's text is best,¹ Goodspeed's parallel Greek and English is convenient,² but almost any will do to start with)
2. **A Greek Lexicon** (Arndt-Gingrich is newest and covers not only New Testament but other early Christian literature³; Abbott-Smith is handy in size but limited to New Testament⁴)
3. **A Greek Grammar** (e.g., Davis' "Beginner's"⁵)
4. **Desire (Ἔπιθυμία) and perseverance (Προσκαρτέρησις)**

¹ Available in various styles and sizes from American Bible Society, 450 Park Ave., New York 22, N. Y. Least expensive is \$1.25 post-paid in U.S.A.

² *The Student's New Testament*. The Greek Text and the American Translation. By Edgar J. Goodspeed. University of Chicago Press. \$7.50. [Greek text is Westcott and Hort's translation is Goodspeed's; English and Greek on facing pages.]

³ *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. A translation and adaptation of Walter Bauer's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*. Fourth Revised and Augmented Edition, 1952. By William F. Arndt and F. Wilbur Gingrich. University of Chicago Press, 1957. Pp. xxxvi, 909. \$14.

⁴ *A Manual Greek Lexicon of the New Testament*. By G. Abbott-Smith. Scribners, reprinted 1954. \$7.50.

⁵ *Beginner's Grammar of the Greek New Testament*. By William Hersey Davis. Harpers. \$3. For more advanced work and for reference: *A New Short Grammar of the Greek Testament*, by A. T. Robertson and W. Hersey Davis. Harpers, \$3.

Having done this, when you next read a work on liturgics and find these ancient sources quoted, you can say to yourself with not a little justifiable pride: "Aha, I have read this in the original"; and perhaps you will

⁶ **ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ** — The Divine Liturgy. Greek Archdiocese, 10 E. 79th St., New York 21, N. Y. Pp. 56. Paper, \$1.

⁷ *The Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom, S. Basil . . . and the Formula of the Apostolic Constitutions*. Edited by J. M. Neale, D.D. Second Edition . . . 1868.

find yourself turning again to the original.

If your interest is in canon law, you can find material aplenty for the practice of Greek, a spoonful a day, in the canons of the various Councils, for some of these are only a couple of lines long.⁸

But don't forget the Septuagint (LXX) Version of the Old Testament. This was the Bible used, mostly, by the New Testament writers, who quote from it frequently. A parallel Greek and English edition, without the Apocrypha,⁹ is available, but unfortunately the print of the English is rather small. An up-to-date critical edition with clear, large type is the two-volume one of Rahlfs.¹⁰ At a page a day the Septuagint could be read through in this edition in a little less than six years. There is no parallel English translation, but *The Septuagint Bible*,¹¹ despite the extravagant and unwarranted claims its publishers make for the Septuagint itself, will serve as a crutch for checking one's own translation and at least has the merit of being printed in unusually large and clear type.

There is no dearth of material in Biblical and ecclesiastical Greek (to say nothing of the classical authors) for a lifetime of reading. Given a reasonably good working knowledge of the language at graduation from college or seminary, all that is required for keeping this up is the setting aside of a few moments each day — something surely within the power of anybody who really wants to do it. But what a sense of accomplishment this will bring, as one's ability to translate increases with the years, and he finds himself sailing through whole passages with ease and accuracy.

⁸ A parallel Greek and English edition of these is *Index Canonum, The Greek Text, An English Translation, and a Complete Digest of the Entire Code of Canon Law of the Undivided Primitive Church*. Second Edition, Revised and Enlarged; . . . By John Fulton. Prefatory notice by Philip Schaff. 1883. Out of print. Contains some 200 pages of ancient canons, with parallel Greek and English texts.

⁹ *The Septuagint Version of the Old Testament with an English Translation and with Various Readings and Critical Notes*. Harpers. Pp. 1180 and appendix. \$9. This is the edition originally put out by Samuel Bagster & Sons of London.

¹⁰ *Septuaginta id est vetus testamentum Graece iuxta LXX interpretes editit Alfred Rahlfs*. Available from Stechert-Hafner, Inc., 31 E. 10th St., New York 3, N. Y. \$9.

¹¹ Falcon's Wing Press, Indian Hills, Colo., 1954. \$6.50. This is a new edition of the translation of the Septuagint made by Charles Thomson (b. 1729, d. 1824). Unfortunately it lacks the Apocrypha, but E. J. Goodspeed's scholarly *The Apocrypha: An American Translation*, (University of Chicago Press, \$5) would be best to use for this in any case. [And the Revised Standard Version Apocrypha has just been made available.

⁵ *The Apostolic Fathers*. Loeb Classical Library. With an English Translation by Kirsopp Lake. Harvard University Press. Two Volumes. Vol. I: p. viii, 409. \$3. Vol. II: pp. v, 395. \$3.

EDITORIALS

Advice for the Fortunate

This is written for Churchmen who are blessed with certain advantages in their parish life:

They worship in beautiful church buildings;

They hear good music during the services;

They are ministered to by clergy of superior training and ability;

They can send their children to adequate Church schools; and

The Sacraments are constantly available to them.

It is easy to take such a high standard of Church living for granted. It is easy to think that this well-nigh luxurious standard is our Christian right and privilege.

The fact of the matter is that a very large proportion of the Church lacks one or several of these advantages. Church for many is a tin-roofed shack in a steaming jungle; for many others it is a cold and drafty schoolroom in a hamlet in the Rocky Mountains. The music may be provided by an out-of-tune piano and a handful of untrained voices.

Much of our Church is served, not by erudite and mature priests with eloquence and great pastoral skill, but by layreaders or by ordained clergy of minimal experience. And in many of our churches, it has not yet been found possible to provide regular Christian education for the children.

Finally, because of the clergy shortages, distances, and poverty, many a congregation of our Church is without regular access to the Holy Communion and the other Sacraments.

To those who are fortunate — who do have a high Church standard of living — falls the duty of helping, through prayer, through work, and through financial aid, the work of the Church on all the frontiers. Among these frontiers are the foreign mission fields, the work in our own rural areas, the work in the city slums and industrial districts.

The Prayer Book makes this abundantly clear. We are not told to sit back and simply enjoy what blessings we are given. Our bounden duty is to work, pray, and give for the spread of the Kingdom.

This bounden duty is what is involved every time members of a fortunate congregation are asked to help the work of the Church's wide and varied frontiers.

St. Luke the Reporter

Scripture tells us that Luke was the "Beloved Physician." Tradition has it that he was also an artist. But we have no evidence on his abilities in the fields of either medicine or art.

We do know that Luke was a first rate reporter. Apparently he was an eye-witness to none of the events he described in his Gospel, and only of a few of the events he recorded in Acts.

He had Mark's Gospel in front of him; he had the advantage of a close working relationship with Paul. But he was not satisfied to stop with these sources of information. He apparently tapped a wide range of other early Church memoirs and histories, and then went out to talk to eyewitnesses.

It is at least a reasonable possibility that Luke was the only reporter who ever interviewed the Virgin Mary, and his feature article on the birth of Christ from His mother's point of view is a contribution to both literature and the Faith which has few equals.

In Acts, Luke gives us journalism at very nearly its best. Here, in very condensed form we have the running account of the hectic early years of the Church in the Holy Land, followed by vivid writing on the ministry of St. Paul.

We can well imagine the jolt with which Luke's Acts manuscript struck the Churches in Antioch and Corinth, in the little Galatian towns and the metropolis of Rome. Local churches, battling for survival against persecution and heresy, must have had a new sense of the oneness of the Church as they saw their problems and their histories woven into the whole fabric of the Church as Luke saw it.

Luke is, in a very real sense, the model for the Christian journalist. Tight factual writing combines naturally with outbursts of raw emotion. If the victories are recorded in joy and hope, the controversies and defeats are recorded with equal honesty.

We on *THE LIVING CHURCH* have no illusions that we are, week by week, putting out the equivalent of the inspired Scriptures produced by Luke. Yet we can and do believe that the same Holy Spirit who poured His truth into the words of Luke stands available to us as a Source of inspiration.

And we hope and pray that you, our readers, may gain from these pages something of the excitement which lies in the ever-unfolding story of the Church which Luke began to tell and which we, in humble fashion are trying to continue.

We think you, in your own parish, badly need to know of the work of the Church in other areas, just as the Churches of Galatia, Rome, Antioch, and Corinth needed the broader view which they received from the writing of Luke.

BOOKS

Appetite for Archeology

WHAT ARCHEOLOGY SAYS ABOUT THE BIBLE. By **Albert N. Williams.** Association Press. Pp. 125. Paper, 50 cents.

Recent years have seen significant developments in the field of biblical archeology, with a corresponding spate of tertiary output on the subject. Where an the layman find a brief but authoritative summary of it all — something that might whet his appetite for further reading?

He will find such a summary in Albert N. Williams' *What Archeology says about the Bible* — a handy-size paperback with 25 pages of large print and a brief bibliography at the end. Dr. Williams arranges is material in the order of Hebrew history, showing how archeological finds have at every point illuminated our understanding of the sacred text. His is a readable and reliable treatment (but how can he say — p. 117 — that "the Greek word for covenant is testament?") that can heartily be recommended.

What Archeology says about the Bible is another installment in Association Press' new series, Reflection Books — all of which sell for 50 cents a copy. Other recent titles are: *Sex and the Christian life*, by Seward Hiltner; *What the Christian Hopes for in Society*, by Reinhold Niebuhr; *The Unfolding Drama of the Bible*, by Bernhard W. Anderson; *God and the Day's Work*, by Robert L. Caloun; *The Promise of Prayer*, by John L. Lasteel.

FRANCIS C. LIGHTBOURN

THE WILL AND THE WAY. By **Harry Blamires.** Macmillan. Pp. 128. \$3.

A study of Divine Providence and Vocation," this book intends to indicate the ways in which a man of our time responds to the moving, acting God of Christianity, in a manner appropriate to his personal and cultural circumstances. But 20th-century man does not envisage God of action, who pours Himself into every moment of historical time, and by His own initiative presses against every human thought and motive and act.

The author therefore spends a lot of time discussing the active God whose actions take place at the center of men's lives, and not only in the "abnormal" or "exceptional" events which come occasionally to him by means of accident, agony, affliction, or death. Mr. Blamires makes a very useful diagnosis of man's

apathy about the God who acts through Christ; modern man operates on the basis, not of hostility toward Christianity, but of belief that the Christian God operates on the fringe of his life, involved only in abnormal or exceptional circumstances.

This is why, the author believes with real insight, there is so little communication, positive or negative, between the faith of the Church and the actual operating faith of most men and women of today. He therefore carefully and thoroughly establishes "God's place among us" by whose Incarnation He puts Himself at the very center of our lives: God acts on earth, among and within man; and He acts in self-sacrifice. It is fully "in character" that He so acts, and not by way of exception to meet an exceptional predicament.

Having spent two chapters (half of the book) to show the relation between the activity of God and that of man, in order to discuss within that focus providence and vocation, the author does not achieve the same success with his main topic as he does with the preparation for it. Providence is the "ceaseless intrusion of God into human affairs," and vocation "a prime mode for that intrusion." We are called to be used by God, employing precisely the talents and the material gifts that come from Him.

Accepting our vocation from God, whatever the particular work or job may be, is made possible only through our obedience to Him in the face of our age's prime sin of lawlessness. Through obedience we find not only meaning, but joy as well, a joy which comes from "self-adjustment to the pattern of things purposed by God." But the author does not seem to deal adequately with the tricky problem of providence. Nor does he do justice to vocation to God through the narrow channel of his idea of "corrective obedience."

The book is written in a strong evangelistic tone, occasionally a bit over-indulged, in trying to make the common things in life (like our morning meal) carry the load of an argument somewhat too weighty for them to bear. But it is for the most part a useful work in an area as difficult to discuss as it is important and often neglected. Its main value lies not in the book as a whole, but rather in its frequent and articulate insights about God and His work among men of our time.

SCOTT N. JONES

Books Received

AN INTRODUCTION TO THE APOCRYPHA. By Bruce M. Metzger. Oxford University Press. Pp. ix, 174. \$4.

PRINCIPLES OF CHRISTIAN WORSHIP. By Raymond Abba. Oxford University Press. Pp. xiii, 196. \$2.75.

ARCHAEOLOGY AND THE OLD TESTAMENT. By J. A. Thompson. A Pathway Book. Eerdmans. Pp. 121. \$1.50.

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PEOPLE and places

Appointments Accepted

The Rev. Stuart N. Anderson, formerly assistant at Trinity Church, San Jose, Calif., is now vicar of St. Philip's Church, San Jose. Address: 48 Kirk Ave., San Jose 27.

The Rev. Arthur A. Archer, formerly curate at Grace Church, Utica, N. Y., is now in charge of St. Margaret's Church, Fresh Meadows, N. Y. Address: 64-19 A 186th Lane, Flushing, N. Y.

The Rev. Jack C. Bennett, formerly rector of St. Philip's Church, Circleville, Ohio, is now rector of St. James' Church, Zanesville, Ohio. Address: 441 Putnam Ave.

During the Rev. Mr. Bennett's rectorship of St. Philip's, the communicant members more than doubled in number.

The Rev. G. C. Fohner, formerly locum tenens at St. Luke's Church, Welch, W. Va., is now serving Grace Church, St. Mary's, W. Va., and its field.

The Rev. Herschel O. Halbert, formerly rector of Trinity Church, Easton, Pa., will be director of Christian education for the diocese of Central New York, with address in Syracuse.

The Rev. Albert A. Nelius, formerly assistant rector of St. George's Church, Nashville, Tenn., is now assistant at St. Stephen's Church, Ferguson, Mo., and vicar of St. Barnabas' Mission, Florissant. Address: Box 186, Florissant.

The Rev. William T. Sayers, formerly assistant at the Cathedral of the Incarnation, Garden City, L. I., N. Y., is now rector of St. Thomas' Church, Malverne, N. Y. Address: 55 Wagg Ave.

The Rev. Wayne S. Shipley, formerly curate at St. Paul's Church, Evansville, Ind., is now serving as curate at St. Christopher's Chapel, Trinity Parish, New York.

The Rev. Irwin L. Simon, formerly rector of the Church of St. John the Baptist, Brooklyn, is

now assistant at Trinity Church, Ossining, N. Y. Address: 7 S. Highland Ave.

The Rev. John W. Wells, who was ordained deacon in June, is now in charge of St. David's Church, the Bronx, New York.

The Rev. Frederick B. Wolf, formerly dean of the Cathedral of St. John the Divine, Quincy, Ill., is now an associate secretary in the Division of Leadership Training of the National Council's Department of Christian Education.

Dean Wolf did much to lead and develop the parish life conferences in the diocese of Quincy. He was also active in diocesan and civic affairs. The cathedral, during his three and a half years of service there, undertook a hundred thousand dollar renovation program.

Changes of Address

The Rev. E. L. Aldworth, retired priest of the diocese of Atlanta, formerly addressed in Lake Worth, Fla., may now be addressed at 6232 Filmore St., West Hollywood, Fla.

The Rev. George W. Davison, who recently became assistant priest and director of Christian education at St. Luke's Church, Dallas, Texas, may now be addressed at 5923 Royal Lane, Dallas 30.

The Rev. Hugh W. Dickinson, retired priest of the diocese of Newark, formerly addressed in Millburn, N. J., may now be addressed at 634 Baron De Kalb Rd., Wayne, Pa.

The Rev. John Robertson McMahon, formerly in charge of St. Mark's Church, Roxboro, N. C., and churches at Yanceyville and Milton, is now doing research in historical theology at Oxford and may be addressed: Ripon Hall, Boar's Hill, Oxford, England.

Ordinations

Deacons

Sacramento — By Bishop Porter: Grant S. Carey, on June 29th; vicar, St. John's, Lakeport, Calif.

Other Changes

The diocese of Michigan has changed the name of its department of promotion to "communications department." The department chairman, Mr. Will H. Connelly, said that the members of the department requested the change. The term "promotion" had little meaning to those outside the world of business, they felt.

Deaths

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

The Rev. Thomas Spranger Bradley, priest of the diocese of New York, died suddenly of a heart attack June 27th, in Los Angeles, Calif., while on his way to Glendora, Calif., where he had planned to live. Fr. Bradley had been associate chaplain at St. Luke's Hospital, New York City, until his resignation in April, 1955.

Born in New York City, Fr. Bradley was ordained in 1927. From 1927 until 1934, he was chaplain of Trinity School, New York City; in 1935 he became chaplain of the New York Episcopal City Mission Society, where he served until 1940. He also served as priest-in-charge of St. Elizabeth's Memorial Chapel, Sterlington, N. Y., from 1935 to 1937. He had been associate chaplain at St. Luke's Hospital since 1940.

Fr. Bradley is survived by his sisters, Emma F. and Grace S., Mrs. Herbert Bohn, and his brother, the Rev. F. L. Bradley.

The Rev. Carlton A. Clark, retired priest of the diocese of Kansas, died at his home in Topeka, Kan., on September 12th, after a long illness.

Ordained in 1923, Fr. Clark's first parish was Epiphany Church, Sedan, Kan., where he served for one year. From 1924 to 1927 he was rector

of St. Peter's, Pittsburg, Kan., going from there to Epiphany Church, Independence, where he remained until 1934. From 1934 until his retirement from the active ministry in 1947 due to frail health, he was rector of Trinity Church, Arkansas City, Kan. After retirement he became an honorary canon of Grace Cathedral, Topeka, and served as supply priest in a number of parishes and missions, especially at St. Simon's, Cyrenian Church in Topeka. When his health permitted he assisted in the work of the diocesan office and took services in the Bishop's Chapel at diocesan headquarters.

Fr. Clark is survived by his sister, Mrs. F. W. Schaffert, Lawrence, Kan., and by two nephews.

Fanny Lees Bulkeley, wife of the Rev. William F. Bulkeley, archdeacon of the district of Utah, retired, died on August 25th in St. Luke's Hospital, Salt Lake City, Utah. She was in her eighties.

Mrs. Bulkeley was head of trainee nurses at the hospital, a post she had held for many years. She had also been a deaconess of the Church.

She leaves her husband and a son, William F., Jr.

Katherine Barnhart Hedelund, 70, wife of the Rev. S. J. Hedelund, retired priest of the diocese of Fond du Lac, died August 21st in the Traverse City Hospital, near her home in Midland, Mich.

Born in Nebraska, Mrs. Hedelund attended Brownell Hall, a Church finishing school for girls in Omaha, Neb., before her marriage in 1911. Until 1942 they lived in Minnesota, where Fr. Hedelund served churches in Crookston, Fern Falls, and Moorhead. They moved in 1942 to Wisconsin, where Fr. Hedelund was vicar of St. Mark's, Oconto, and St. Paul's, Suamico. Upon his retirement in 1951, they moved to Midland to make their home. Mrs. Hedelund was a member of St. John's Church in Midland, was in the Midland chapter of the Daughters of the American Revolution and the Magnificat Guild.

She is survived by her husband, two sons, J. William of Midland and Charles A. of Chicago, five grandchildren and one brother.

Miss Ethel M. Robinson, 72, retired missionary, died on July 27th. Since her retirement in 1950, she had been a resident of Amherst, Mass.

Appointed a missionary to Puerto Rico in 1924, Miss Robinson served there as a teacher and housemother at the Colegio San Justo, St. Just for many years, and later served at St. Luke's Hospital and School of Nursing, Ponce.

She is survived by a sister, Mrs. D. A. C. Pinckney.

Alma Farmer Kroll, wife of Clifford Kroll and devoted communicant of the diocese of California, died in Oakland, Calif., on May 31st.

Long residence in China during her younger years caused Mrs. Kroll to become devoted to the Chinese people, and she was the adopted mother and sponsor of what is now the Church of Our Saviour among the Chinese in Oakland. She was one of those who with the help of the National Church and of a generous though small contribution aided in the building of a new plant including parish house and vicarage, valued at about \$175,000. Mrs. Kroll held offices in the Women's Auxiliary and in the Diocesan Council.

She is survived by her husband, a son, William F. Kroll, and two daughters, Mrs. Milton A. Deane and Mrs. Arthur W. Bowman.

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THE SISTER SUPERIOR

Radio and TV

At lunch the other day, I asked the Rev. Dana F. Kennedy, executive secretary of the Radio and Television Division of National Council, what he felt diocesan laymen's groups could do to help extend the Church's impact through broadcast media. Among his suggestions for such diocesan groups:

1. Why not see what can be done in your diocese to see that our Episcopal "Mission in Mid-Century" gets on the air in your area and make a project of promoting when it does?

2. Why not see about arranging for "Another Chance" to be heard on radio stations in your area? Tapes for local radio use are available at \$10 for the whole series of thirteen broadcasts. (For further information, write Rev. D. F. Kennedy, 281 Fourth Avenue, New York City.)

3. Why not present your local radio station with the hymns and anthems recorded specially for radio use and available on long-playing records? These records are usable in innumerable ways. (They may be ordered for \$10 from the Audio-Video Unit of the National Council, 281 Fourth Avenue, New York City.)

4. Why not see that a diocesan radio-TV commission is set up to study what religious shows are currently on the air in your area and what could be done to get others on both radio and TV?

"At the local level," Fr. Kennedy explains, "there are many formats for shows which are both simple and effective. Instead of a broadcast church service without a commentary, a simple devotional program can be most effective. It will be well to see, however, that talks are built around what laymen are interested in, not just what interests the priest himself."

Also suggested: interviews of active laymen and what they are doing; panel discussions where "experts" in a given field speak of the application of their faith to their field of work.

Salute to a Century Plant

Beginning with special observances on September 22d and carrying through weeks of pageants, dinners, etc., to a Centennial Preaching Mission to take place October 13th to 18th, St. Matthew's Cathedral, Dallas, this fall marks its centennial as one of the great cathedral churches of the Southwest.

"Dallas was a tiny village on the banks of the Trinity River when the Rev. George Rottenstein held the first recorded Episcopal service in Dallas on May 25, 1856," says the special centennial bulletin.

"In the face of economic depression, fire, political strife and outlawism, the devoted communicants of St. Matthew's hung together heroically and survived the Civil War years."

It was in 1929 that the congregation moved out to the present site of the cathedral at the corner of Ross and Garrett. In 1954 the laymen undertook the next major expansion program. A new activities building was built and the parish house completely remodeled at a cost of a half million dollars. At present, to mark the centennial, a second major laymen's project has been the extensive further refurbishing of the buildings and grounds.

I am told that the Century Plant surpasses even the bamboo tree as a potential source of most of the necessities of life, but I read the other day "the real Century Plant is very little used except for ornament or as a hedge plant."

If St. Matthew's Cathedral can be called a kind of ecclesiastical Century Plant, I think it must be pointed out that — thanks largely to the pastoral leadership of Dean Gerald G. Moore — this church has not been a mere "ornament" or "hedge plant" on the Dallas scene. As one non-Episcopalian old me in Texas just yesterday, "St. Matthew's is looked to as very much a center of the city's spiritual life — no matter what one's church affiliation may be."

MANPOWER salutes Dean Moore, Layman Frank Scurlock, Mrs. Noble Larson, and all at St. Matthew's as this cathedral church sets sights for a second hundred years of witness in the Southwest.

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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; first Sun, 1S; 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;
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CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30;
(Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3,
4-5, 7:30-8:30



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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP,
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5

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

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
12, Midday Ser 12:30, EP 5:15; 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
(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 & 8
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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

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

PHILADELPHIA, PA.

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

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; Morning
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 11
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-8

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