

The Living CHURCH

January 5, 1958

25 cents



**THE JOURNEY
OF THE MAGI**

By Sassetta

A New Approach

to the Lay Vocation . . . See p. 14

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Another Modern "Pilgrim"

I have inserted Maria Cole's [Nat "King" Cole's wife] wonderful letter [L.C., November 24th] in my copy of Dean Pike's *Modern Canterbury Pilgrims*. It most certainly belongs there!

EDMUND COLLINS

Allentown, Pa.

The Anglican View?

The article by the Rev. Philip Steinmetz [L. C., November 3d], raises many questions in my mind. I was brought up in the Congregational Church as that is the family religion in our family. At the age of 21 I found a more complete form of Christianity within the Episcopal Church. I now belong to St. Paul's parish in Muskegon.

In this article about the "married" Ashfield Churches it mentions the services that are conducted in both parishes. My first question is "who" celebrates the Holy Communion Service in the Congregational Church? Since there is no other pastor mentioned it must be assumed that the service is celebrated by the Rev. Steinmetz unless some layman in the Congregational Church is allowed to, or if by chance they might

have a visiting minister of the Congregational Church that might travel from a nearby town those four different times of the year. Now then if this is so, is it possible for an Anglican priest to celebrate a sacrament or rite in a non-episcopal church without being disloyal to his ordination vow? Not to mention the switching of pulpits which I understood to be forbidden by canon law between two such groups. Doesn't this "marriage" promote the idea that one church is as good as another? If so, is this the Anglican viewpoint?

DON E. BENTON

Muskegon, Mich.

► Canon 49 does allow bishops to permit Christian men who are not ministers of this Church to make addresses in the Church on special occasions. — EDITOR.

Principle of Nullity

In THE LIVING CHURCH of December 8th, there was a news item giving the answers of Bishop Harte of Pennsylvania to some of the questions of his clergy regarding the marriage canon. One of his answers was quite a shock to me. In answer to one question, he said, in part, "Some bishops base their decisions on the principle of nullity and some on the principle of divorce. The confusion is caused. . . the fact that the bishops base their decisions on two essentially different principles."

I have always thought the principle of nullity was all that was left since the one divorce grounds (adultery) was stricken from the canon. All of the petitions I have ever

presented to the three dioceses under whom I have served in my 25-year ministry were based on this principle, and I believe the bishops in question have been guided by this principle, but now of course I do not know. The bishop's decision is final but the parish priest cannot escape his part in the moral responsibility of the decision, because in most cases, he is the one who makes the investigation and presents the evidence. I would never have presented any petition if I had thought that anything other than nullity would be the guiding principle. Therefore I feel that every parish and mission priest in the Church has the right to know upon what principle his bishop makes his decision.

(REV.) WILLIS R. DOYLE

Westfield, Pa.

Churches and Hamburgers

Concerning the cover photo of the new church in Elm Grove, Wis., [L. C., December 15th]:

It is, I believe, the primary purpose of art to emphasize beauty and not to accentuate ugliness. This church, if a competition to picture the ugliest churches in America were held, would without a doubt receive first prize. Trinity Church in Gonzales, Calif., would be second, and the new Air force Academy in Colorado would be third.

It wouldn't be a bad idea to show up this stuff in its true parallel by creating stables, restaurants, and roadside clubs to resemble beautiful churches.

I am sure that if I were driving along the

Continued on page 6

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CONTENTS

ARTICLES

Lay Vocation — A New Approach	David Chellappa	14
"Strayed Like Lost Sheep"	Waldron L. Coon	16

DEPARTMENTS

Letters	2	News	8
Talks with Teachers	4	People and Places	18
Diary of a Vestryman	5	Editorials	20
Man Power	6	Books	22

Things To Come

January

5. Second Sunday after Christmas
6. The Epiphany
10. Annual Meeting, Episcopal Pacifist Fellowship, Washington, D. C., to 11th.
12. First Sunday after Epiphany
18. Week of Prayer for Christian Unity (World Council of Churches), to 25th
19. Second Sunday after Epiphany
25. Conversion of St. Paul
26. Third Sunday after Epiphany

February

2. Septuagesima

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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

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

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

If Winter Comes

On this first Sunday of the new year, when the darkest day of the year is past, and there will be more light every day, we do begin to look ahead to spring. We suddenly realize that nearly half of the teaching year has slipped away. Fully 16 or more precious Sundays have gone since you started in September. Does your notebook give a good account of them? Has your observer's notebook begun to show character clues, and lines of procedure?

Perhaps you have accomplished more than you think, in spite of some feeling of guilt at some lessons poorly prepared, and frustration over some sessions that seemed, at the time, a waste of effort. These Sundays are past; the rest of the year is ours. And what remains is the *teachingest* time of all. You have the indoor weather, no Christmas distractions, some vital seasons in the Church year, and you have the momentum of your class, which by now has become some sort of a group, with a character and drive of its own.

This year the days until summer, by the Church calendar, are particularly grouped for effective teaching. A little study reveals the following convenient blocks of Sundays:

The Well-tuned Calendar

We can omit Easter and Whitsunday, since each has its special observance, and, although there should surely be a class session on each, we need not count them for sessions in our course. Until the end of June there are then, 19 working Sundays, which fall into three blocks.

Block A — January 5th, 12th, 19th, 26th, and February 2d, 9th, 16th. These seven Sundays come before Lent, and they form a natural unity.

Block B — February 23d, and March 2d, 9th, 16th, 23d, 30th. These are the six Sundays in Lent.

Easter is April 6th; and then comes — *Block C* — April 13th, 20th, 27th, and May 4th, 11th, 18th. Six Sundays.

Whitsunday is May 25th.

There they are. What will you do with these days? With the new ways of teaching we are able to tie several sessions together into a teaching campaign. No matter what printed texts your parish has chosen, all modern courses take account, in some manner, of the *unit method*. This means, in its simplest form, that we aim to cover one compact theme for a series of lessons. The theme is rounded out, a project developed that is worth doing,

and it is summarized on a closing Sunday. Then a new topic is started, or a new corner is turned in the year's emphasis. Such a fresh start is pleasing to both pupils and teachers.

Looking at the three blocks above, you may begin to realize a grand strategy for this spring semester, a rousing finish to the year's efforts. First, the time before Lent can have some single, new subject. Examine your text afresh. See if some group of lessons lends itself to a single area. Perhaps, in consultation with your rector, it may be wise to depart from the strict plan of your text, and tackle a subject related, or that your pupils seem to need. Suggestion: Some parishes now use Epiphany and pre-Lent for mission study, and insert here the annual topic that relates to the missionary offering. One advantage of this is that it leaves Lent free for an intensive study of our Lord's ministry and passion (see below). The whole school need not study missions. A single class may devote itself to the annual theme, ahead of the rest of the school. In any case, select your area, and begin to plan stages of rounding it out, with a definite terminal before Lent.

The Complete Gospel

The second block allows for a thorough emphasis on a single devotional theme. Or, the usual missionary topic. (This year we have Japan and Salina.) Yet here, in Lent, remains an opportunity and a need not sufficiently realized. It has been said that about one third of the events in the Gospels take place, by our calendar, in Holy Week or shortly after.

The bulk of the materials, as well as the intensity of the subject, suggests that we plan (for a change) to spend all of Lent preparing for Good Friday and Easter — at least in the older classes. In most parishes, year after year Easter comes and goes and the children have had little thorough teaching in the details. For example, the events of the long evening in the Upper Room would make material for several sessions.

After Easter make a real break, and carry through another complete theme or concern. These are valuable Sundays, yet we too often waste them in routine lesson procedures, and spinning thin the earlier topics. Plan now a solid unit before Whitsunday. These spring Sundays call for activity, not mere talk, and a large project may be attempted.

The best of the school year is before you. Make up your revised calendar now.

The Slate and the Opposition

(Fiction)

By Bill Andrews

January 4, 1958

Thursday night the vestry met to review the results of the Every Member Canvass, prepare a final budget for the annual meeting of the parish, and settle on a slate of candidates for the vestry vacancies created by our rotation system.

Two men go off the vestry — McClain and Devon. Neither of the wardens' terms expire. My interim appointment does expire, but, since I've served only a few months, I'm eligible for re-election.

The nominating committee (consisting of the retiring vestrymen and Luke Johnson, whose resignation because of illness created the vacancy I'm filling) presented the names of John Lacey, Bill Harding, and me.

John and Bill are representative of the old guard of the parish. Both are former vestrymen, men of wealth and position, conservative in money matters, with no children still in Church school.

I did some fast and silent calculating. Devon is of the same stamp as the new nominees. McLain holds something like a middle-of-the-road position. So, if the slate as proposed goes through, the vestry will be a shade more conservative than it is at present.

I looked up to see Don Mason staring at me, a question in his eyes. Don backed me more solidly than any other vestryman on the idea of a drive to get new school rooms built promptly. It was now obvious that he didn't like the slate and wanted my opinion on whether anything could be done about it.

I turned to Fr. Jones and said, "Mr. Chairman, I'm on the slate and this gives me a chance to say something I've felt for a long time. I don't think the vestry should be a self-perpetuating body. Isn't there some way we could open up elections to the whole parish?"

There were several answers: the parish meeting doesn't know the people well enough to make a good choice; we have to know whether a man will accept election; the vestry tries to nominate candidates representative of different viewpoints in the parish; balloting takes too much time; people who are defeated might feel hurt; and, anyway, the vestry's nomination doesn't control, since anybody can be nominated from the floor.

Then Don Mason spoke up, "But they don't nominate. Everybody is used to having the vestry do their thinking for them. I say we ought to try the experiment of not nominating anybody and make the people do it. That way we'd get a more representative body."

A chill descended on the meeting, and it was obvious that some of the brethren took his remarks as criticism. Then McGee suggested as an alternative that we nominate two complete slates. We finally voted on McGee's proposal and it lost by a vote of 10 to 4. Then, by the same vote, the report of the nominating committee was accepted.

That left it up to us of the minority to decide on future tactics. I talked it over with the senior warden, and he declined to commit himself. Still, it was obvious that he would prefer a quiet annual meeting, and that he hoped we wouldn't start anything.

This afternoon we held an informal get-together of rebels at my house. I think all of us wanted to present an opposition slate, but on the other hand we saw the danger that the whole issue of the new classrooms might get lost in a contest of personalities. We discussed alternative ways and means of raising the central issue apart from the vestry election, but we saw at once that a resolution on the subject would encounter an economy talk from other vestrymen, and that the congregation probably would accept their opinion, since ours would call for financial sacrifice.

It was McGee who brought us to decision. "Look," he said, "we're all talking about defeating the vestry majority. Maybe we could defeat them, maybe not. But is that the Christian way? Wouldn't it be better to try to work on them and bring them around. It might take longer — but it might get what is needed without leaving scars."

That produced a new argument — Mason feels that most of the majority group are intransigent conservatives who won't do anything. One of the others in our group argued to the contrary, that they were mostly open-minded men who could be convinced.

Suddenly a memory flashed across my mind — a three-part memory. First there was Harry Hunting sitting in a December vestry meeting voting "No" on every con-



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structive proposal he felt the rector favored, his dislike of Fr. Jones coloring every judgment he had to make.

And the second memory was of Harry dropping to his knees beside the bed of his critically injured son to receive from Fr. Jones his Christmas Communion.

The third part of the memory was Harry at Thursday's meeting of the vestry, still voting with the conservative majority against us, but on another issue speaking favorably of a new project the rector wants to launch in Lent.

"I think Mac's right," I said. "Let's go along this time and not stir up a fight. But let's start working on some of the brethren and see if we can bring them around to see the needs of the parish. I'll volunteer to work on Harry Hunting."

And that is where we left the matter.

LETTERS

Continued from page 2

road near Elm Grove and looking for a hamburger joint I would pull up to this church as a matter of habit.

WILLIAM H. DONA

San Francisco, Calif.

Unhealthy Incongruity

When one of my parishioners, a young mother, read Dean Ringland's recent article "The Restoration of Advent" [L. C., December 1st], she asked, "Is the dean a bachelor?" She felt only a man *without* a family could write such an article with the emphasis on the penitence and "going apartness" of Advent.

This woman was in no sense critical of the dean. In fact, she is definitely in sympathy with the dean's desire for penitent preparation for a spiritual Christmas. She recognized (and the dean must, too), however, that such a spiritual preparation for a spiritual Christmas between Thanksgiving Day and Christmas Day is impossible. Poor church attendance during Advent would most certainly support such a conclusion. What an unhealthy incongruity to have Christmas in the schools, the stores, the home, but *not* in the Christian Church.

Would we, if we could, divert joyful, happy people from gift buying for their gift giving during a "restored Advent"? Would we, if we could, remove Christmas carols from schools, offices, stores, and even "during the week meetings" of Christians in their very own parish houses? What would we do with the pre-Christmas Sunday school play in this restored Advent?"

Let's recognize the early Church fathers erred in exploiting the pagan winter holidays by incorporating in them the Birthday of Jesus Christ the Lord. If a spiritual Advent in preparation for a spiritual Christmas is to be "restored" it *must* be completely separated from today's pagan Christmas and be held at some other time.

What takes place between Thanksgiving and Christmas doesn't to the majority of our people seem to be at all non-Christian.

(Rev.) W. HAMILTON AULENBACH
Germantown, Pa.

MAN POWER

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

Tithing

In reading diocesan bulletins from all over the country, we have been conscious of extraordinary emphasis on tithing. "This is as it should be," says one Churchman. "The initial letters of the word *tithing* itself can remind us that 'trusting it to Him is no gamble.'"

In the January issue of *Reader's Digest* an article on the subject by Leland Stowe is scheduled under the title "Tithing — Modern Miracle." The article was first conceived 19 months ago by dynamic young John Chapin, a full-time lay worker in the diocese of Michigan, who helped supply case histories for the story, one of the first stories about the Episcopal Church to run in some time.

"The Lord's Auction"

Men of Calvary Church, Flemington, N. J., regularly hold a corporate communion and breakfast every three weeks. Among the current projects of this men's group, according to layman Lee B. Pinkerton, is "The Lord's Auction." This project, successfully sponsored in the past, calls for the auctioning off (by a professional auctioneer) of "white elephants" contributed by members of the parish.

Berkeley "V.I.P." Leaflet

To stimulate greater interest in Theological Education Sunday and to point up the serious clergy shortage, Berkeley Divinity School, New Haven, Conn., has prepared a special leaflet around the theme "Urgently Needed — a V. I. P., a Vicar in the pulpit of this small mission and others like it across the country."

Prayer Groups

Because of the growing interest in prayer groups, it is interesting to learn of the forthcoming book on this subject by Helen Smith Shoemaker, certainly one of the leaders in the U. S. Some time ago Mrs. Shoemaker wrote a concise 12-page pamphlet, "Prayer Groups — and How to Conduct Them." (Available: Calvary Book Corner, 315 Shady Avenue, Pittsburgh 6, Pa. Single copies — 10 cents.)

From a little research we have done on the subject, here are six "booby traps" chances are you will want to avoid, should you decide to try to have a prayer group in your parish:

- (1) *Failing to get the support of your parish clergy for your effort.*
- (2) *Choosing a leader who will be a "one-man band" and dominate your group.*
- (3) *Failing to see that meetings are regularly held and not crowded out by other commitments.*
- (4) *Bragging and getting people to expect too much.*
- (5) *Not allowing enough time for silence.*
- (6) *Keeping your group an exclusive proposition and not trying to help others get going as well.*

"Ironically enough, the more one gives this prayer group idea away to others," says one layman, "the more there seems to be to your own experience with your own group."

Beacon Light

If you like to keep a small book on your bedside table as a "help" for your devotions, let me recommend *With All Thy Heart*, edited by poetess Leslie Savage Clark (1957, Broadman Press, Nashville, Tenn.) In addition to extraordinarily beautiful brief poems of her own, Mrs. Clark includes a Bible verse and a pertinent prayer by spiritual giants from St. Augustine to George Craig Stewart.

On the text, St. Matthew 4:19, for example, Mrs. Clark writes:

"Whenever I come on kelp-stained nets,
Drying along the sands,
I think of four bronzed fishermen
And my heart understands
How joyfully they laid aside
Their nets by Galilee
To follow one clear Beacon Light
Across eternity."



FLIGHT INTO EGYPT by Jean Charlot

Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for Thou art with me.

Psalm 23

The Living Church

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

January 5, 1958

Prediction: growth

1958 *Annual* Sees Two Million Church Members in Four Years

There is cause "both for rejoicing and for concern" in the summary of statistics presented in the 1958 *Episcopal Church Annual*, which had a publication date of December 31st.

The cause for rejoicing is in the increase in number of baptisms, and the healthy growth continuing in the Church school. Cause for some concern however, is the drop in the number of confirmations reported, especially in the overseas and foreign fields, and the decrease in the numbers of postulants and candidates for the priesthood, as well as in ordinations to the priesthood.

A total of 121,914 baptisms was reported in 1957, an increase of 270 or .22% over those reported in 1956 (reports in 1957 actually cover statistics for the year 1956). However, for the first time in many years, there was a drop in the number of confirmations reported, from 119,228 reported in 1956 to 118,490 reported in 1957, a drop of 738 or .62%.

This drop in confirmations "is not serious enough to affect the total communicant strength greatly, although it is to be noted that the net gain of communicants is only 27,942, as compared with 57,257 the previous year," comments the editorial in the 1958 *Annual*. This increase represents a gain of 1.45%.

Twelve dioceses and missionary districts show decreases in communicants, ranging from .51% up to 48.87%. The *Annual* explains: "In the dioceses and domestic missionary districts these losses are mostly explained by revision of communicant lists, particularly in the larger parishes. . . . Consequently, these changes are for the most part realistic adjustments of communicant lists, rather than actual losses of individuals."

Large Decrease Overseas

However, it is a somewhat different story in the foreign and overseas fields. The big problem in many of these fields is that of getting an accurate survey of communicants. Bishop Voegeli's statement about Haiti, which shows a decrease of 41.61%, illustrates the problem: "In regard to Haiti, the communicant loss is due to two things. One, we have listed

only those we could find in the survey. Quite frankly, we should have had to have a great corps of workers and working for a long period of time to track down each communicant. There is much more moving over the country and mountainsides and a great deal in the cities. . . . The figures we have given are people we found. This does not mean that there may not be many others that were not found."

The net result of the lower figures reported in these foreign fields is, according to the *Annual*, "that our extra-continental and overseas foreign missionary work shows an apparent decrease from 87,641 to 62,036 communicants. Even allowing for the three missing jurisdictions, this is a very small number of communicants for a far-flung overseas missionary enterprise. It is to be hoped that next year accurate figures . . . will show that our missionary enterprise overseas is actually producing more substantial results in numbers of communicants than the current figures indicate."

There has been an increase of 6,378 teachers in the Church schools, which is up 7.23%. There are 3.26% more pupils enrolled, an increase of 24,785. Teachers and staff members in the Church schools total 94,595, and they teach 786,104 pupils. This is nearly double the number of teachers and pupils reported in 1945; the Church has made a great numerical gain in the short span of 12 years. The *Annual* comments editorially, "This augurs well for the future of the Church and leads us to predict that within three or four years the Episcopal Church will

have a communicant strength of more than two million members in Continental United States."

Recruiting for the Clergy

This predicted increase of communicants throws into even more brilliant a light the problem of recruiting men for the clergy. In the summary of statistics, the sharpest decrease was in ordinations of priests, a decline from 408 in the 1956 report to 328 in the 1957 report, a fall of 19.61%. The largest increase in the summary was in the number of layreaders, which went from 10,571 in the 1956 report to 12,088 in the 1957 report, an increase of 1,517 or 14.35%. The total number of clergy has increased 2.29%, or from 7,889 to 8,070. The *Annual* editorial saw the matter of recruiting clergy to serve a growing Church as one that "should receive primary attention from the Church in the next several years."

"Although the total number of clergy has now passed the 8,000 mark, it becomes increasingly difficult to find rectors, vicars, and curates for the 7,290 parishes and organized missions of the Church," the *Annual* editorial continued. "This is partly because of the compulsory retirement at the age of 72, partly because of the many priests in . . . non-parochial activities, and partly because the seminaries — despite the fact that most of them are filled to capacity — are not turning out enough men to meet the need. The statistics show an actual decrease, small but significant, in the numbers of postulants and candidates, and in ordinations to the priesthood. . . . Two things are necessary if the Church is to have a sufficient supply of 'fit men for the ministry.' One is a greater effort, both in the parishes and in schools and colleges, to recruit men for the ministry; the other is the improvement and increase of facilities for training them.

"Our Church can never be stronger than its clergy, and our clergy come from and depend upon the laity. Thus the recruiting and training of the best men the Church can find for its ministry is the responsibility of each one of us."

Total receipts reported in 1957 were \$139,741,450, an increase of \$13,064,034.45 over those reported in 1956; this is a percentage increase of 10.31%

Retired Deaconesses' Needs Are Told; Overseas Appropriations Approved

By JEAN SPEISER

The Very Rev. John C. Leffler, reporting for the Department of Christian Social Relations, said a continuing study was being made of the needs of retired deaconesses (55 cases of real hardship were discovered) and the Department was determined to do something about it. He made this comment at the December National Council meeting [L. C., December 29, 1957]. He also noted that:

✓ The highly successful Youth Seminar for high school students held in New York in December [L. C., December 15th] to study international relations would be repeated in the spring for college students, and a similar seminar would be held for adults sometime before General Convention.

✓ Truth and Freedom exhibits are being given a warm reception at every point, the last in Philadelphia.

A progress report from the Committee on World Relief and Coöperation, appraising the overseas scholarship assistance program, cited these grants: In 10 years, \$275,000 among 197 recipients (the largest number were Anglicans — 123). The Church in Japan, the Church of India, Pakistan, Burma and Ceylon, and the Chung Hua Sheng Kung Hui were helped generously, as were the Church of South India, and the Orthodox churches in Europe and Asia.

"We have tried to be fair," the Committee report said, "in our dealings with Anglican and Orthodox churches around the world. Our Committee help goes usually to those students who are selected by their respective churches to take graduate study in the United States."

Prayer Book Alteration

A resolution from the Overseas Department asked Council to recommend a petition to General Convention for "editions of the Book of Common Prayer appropriate for use in those missionary jurisdictions which comprise sovereign states or nations independent of the United States of America."

It was pointed out that the numerous references to "the President of the United States," to "Independence day," and in "A Prayer for Congress" made the Prayer Book sometimes awkward for use in other countries. The recommendation was approved, as was a subsequent resolution sending the original to the Standing Liturgical Commission asking it to "give consideration to the proposal of the Overseas Department regarding the alterations and additions to the BCP for use in missionary districts and countries independent of the United States."

Additional resolutions of the Overseas Department, read by Bishop Donegan (all

were approved):

✓ Appropriation of \$15,000 to the United Board for Christian Higher Education in Asia for addition to the library building at Chung Chi College, Hong Kong.

✓ Appropriation of \$29,540.15 for continuation of work among Chinese of the Dispersion (\$16,403 marked for Taiwan, where several priests and laymen minister to Chinese refugees).

✓ Amendment of basic salaries of Overseas missionaries, as listed in the Handbook, allowing for increases of \$100 for both single and married persons during a four-year period (following their first three years of service); \$200 for the next seven years, and \$400 for all service of more than 14 years, to become effective January, 1959.

✓ Appropriation of \$15,000 to the Bishop of Honolulu to be used toward the building of a rectory for the Church of the Holy Apostle, Hilo.

✓ Appropriation of \$22,000 to the Bishop of the Philippines to be used in building a staff dwelling on the grounds of St. Luke's hospital, Manila.

✓ Appropriation of \$40,000 to the Bishop of Borneo for two rectories and a church.

✓ Appropriation of \$25,000 to the Bishop of Hong Kong to be used toward purchase of sites for four new churches in Hong Kong.

✓ An appropriation of \$17,750 to the Bishop of Haiti to help build and equip the College of St. Pierre at Port-au-Prince.

✓ An outright grant of \$500 for married missionaries, \$250 for single missionaries while on furlough in the U.S. to lessen the impact of inflated living expenses during their three-month stay.

Seabury Success

Mr. Robert Fuller, president of Seabury Press, announced the formation of a new department of publicity and public relations, and of a long-range planning committee to appraise the editorial program of the publishing house.

Mr. Fuller said that 3,000 copies of Fr. Myers' book, *Light the Dark Streets* had been sold, and that the Library of Congress had requested permission to print it in Braille. There have been many inquiries from radio and television studios about the possibility of its use.

Two additional books are scheduled that should reach an "outside" audience, namely: *Bigger Than Little Rock*, and *Prison Reform*.

In general, he concluded, the last four months' sales of all Seabury titles have been ahead of a comparable 1956 period.

687 New GFS Branches

The Girls' Friendly Society, said Bishop Sherrill, has made such progress in the last 10 years as to outdistance any other group in the Church. He asked Mrs. Sumner Walters to report on GFS.

There have been 687 new branches organized in the last year, said Mrs. Walters, bringing the total of membership to 20,000, and the number of leaders to 2,000. The movement is spreading in overseas areas as well.

Of the 16 girls participating in the "Summer Opportunities" program, four



RNS Photo

African and European Anglican Church leaders took part in recent celebrations marking the 100th anniversary of the Church Missionary Society's Niger Mission, held in Aboh, Nigeria. Shown on the launch which brought them are, from left: Bishop Dimieari, the Niger Delta, Canon Warran, general secretary of the society, Bishop Patterson of the Niger. The mission was founded in 1857 by the man who later became the first African Anglican bishop, Bishop Crowther, for whom a new mission church will be named.

were in New York, two in Trinity parish. Their volunteer help at St. Augustine's chapel, Fr. Myers reported to the GFS, "encouraged my young people as nothing else that has happened here."

Appropriations

Mr. H. M. Addinsell, treasurer of the National Council, announced these appropriations:

✓ Cost-of-living emergency allowance of 5% during 1958 for all NC staff members exclusive of officers, which will total \$35,000.

✓ \$4,000 in travel expenses to assist the Japanese bishops traveling to the Lambeth Conference next summer.

✓ \$5,000 to the Department of Promotion for two duplicating machines.

✓ \$5,000 to the Church Army.

Appointments

New members of National Council, announced at the December meeting, and their committee appointments, made by Bishop Sherrill, are:

Bishop Barry of Albany, Overseas Department and Leadership Training; Bishop Hallock of Milwaukee, Department of Promotion, Armed Forces Division, Committee on World Relief and Reconstruction and Committee on Ecumenical Relations; Bishop Hines of Texas, Division of Domestic Missions and Division of College Work; Bishop Warnecke of Bethlehem, Department of Christian Social Relations and Division of Urban-Industrial Church Work; and the Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn., Division of Domestic Missions and Church Expansion and the Adult Division.

These additional appointments were announced and/or approved:

Missionaries to Alaska: The Rev. John R. Lodge, Mrs. Clover Jean Ward.

Honolulu: The Rev. Edwin L. Hanchett, the Rev. James S. Nakamura.

Nevada: Miss Jane Falke, Miss Marjory Keane.

Miss Katherine Guice, to be assistant secretary for liaison for Department of Christian Social Relations with the Woman's Auxiliary, effective January 1st.

1957 Expectations Not Yet Met

National Council had received \$4,776,708.27 on its 1957 expectations as of December 1, 1957. This was \$1,062,868.36 less than the total expectations for 1957, which was \$5,839,576.63. Quotas had been met by Brazil, Liberia, the Philippines, Haiti, Northern Michigan, South Dakota, Wyoming, North Texas, Utah, Alaska, and Honolulu, as of December 1, 1957, and Central America, Mexico, New Jersey, and the Dominican Republic had overpaid their quotas by that date.

Overpayments of quotas total \$4,320.63; they are not included in the total balance due.

Church Losing Opportunity In World by Default, Says Management Expert

The Church should have 10 times its 3,000,000 members, and should be getting twice its present income from those 3,000,000, the president of the American Institute of Management, Jackson Martindell told members of National Council at its December meeting [L. C., December 22d].

Speaking at the invitation of the Presiding Bishop, Mr. Martindell, who has made surveys of the Roman Church ("efficient") and the American Baptist Convention (results not revealed), told the "guiding heads of the Protestant Episcopal Church in America" that "yours is the greatest opportunity in the world today. You are losing it by default."

There are many millions of non-church Americans who could be encouraged into our faith, said Mr. Martindell, but we have "lost touch with the masses."

"You have somewhere lost the catholic appeal while gaining your prestige," he continued. In contrast, he noted, "The Roman Church and the English Church may typify Park Avenue in one country, Main Street in another, and the Bowery yet elsewhere. Despite its missionary work, the Episcopal Church in America has but one land."

Implying that the Church has been resting on its laurels for some decades, the speaker recalled its early history in this country, when "members of your faith had advantages in setting the ethical standards of business conduct that have led to the dignity of labor in America; in better private schools that set the pace for education . . . without the narrowing boundaries of Roman Catholic thought nor the social harness of the Church of England."

But "what began in 1607 as your spiritual foundation and in 1789 became your administrative responsibility, flowered best in the early days. Time has upheld your principles, but has not sufficiently broadened either your practices or your accomplishments.

"Your Church must stand for something beyond the bare principles, great as they are. It must recognize and sacrifice for what it defines as Christian needs. You must discard the old-school tie that has been placed around your tradition."

Turning to practical means of dramatizing our Church, Mr. Martindell urged the Church:

✓ To regain the use of our "illustrious white shield and red cross," which has been appropriated by the American Red Cross and a commercial concern as well.

✓ To make wider use of our "great title": *Defender of the Faith*, given Henry VIII by the Pope, and used by every monarch of the British Isles since its posthumous award, says Mr. Martindell,

for outstanding contributions to the Church, and should be incorporated in "a crest a foot in diameter."

✓ In recognition of the spiritual values of art, to acquire outstanding religious art for its own collections and for exhibits; Churchmen could be encouraged to bequeath their privately owned works; appreciation of religious art could be taught in Church schools and featured in church publications.

Implementation of these and many other projects would be possible if the Church spent \$4,000 monthly for 10 years to establish a "research and development" fund, to be supervised by one individual reporting to the presiding bishop and National Council. A program of stipulated goals would, over this period of time, double our membership and our gifts, Mr. Martindell assured the Council.

In a question-and-answer period, Mr. Martindell replied to specific queries about the program he described. Council took no action, but was urged to give it some thought, even though disagreeing with some of the speaker's proposals. It will consider it at the February meeting.

NATO Delegates Attend Cathedral Prayer Service

"In the Name of Our God, we will set up our banners," sang the choir, as high officials of the NATO countries listened in the congregation of the American Pro-Cathedral Church of the Holy Trinity, Sunday, December 15, 1957. The occasion



Keystone Photo

At the Pro-Cathedral service: Dean Riddle, President Eisenhower in front; behind them, American Ambassador Amory Houghton and a secret service man.

was a special interallied inter-faith Service of Intercession for the NATO Conference in Paris, held December 16 through 18, 1957.

President Eisenhower attended the serv-

ice, as did Prime Minister Diefenbaker of Canada, General Norstad of SHAPE, and many other officials of the NATO countries and of SHAPE. Secretary of State Dulles led the responsive reading of Psalm 46, and the Canadian and American ambassadors to NATO read the Lessons.

Prayers for the NATO conference, for the unity and friendship of the nations, and for the peace of the world, were offered.

In his sermon, Dean Riddle of the cathedral told the congregation, numbering about a thousand, that the world's best Christmas present from the NATO conference would be a renewed sense of common purpose and the promise of peace.

As the congregation joined in the words of the final hymn, "Once to every man and nation comes the moment to decide" President Eisenhower was escorted by Dean Riddle to the doors of the cathedral.

Nova Scotia and Newfoundland To Have New Assistant Bishops

Assistant bishops have been named recently in two dioceses in Canada, Nova Scotia and Newfoundland.

The Very Rev. William Davis, rector of the Cathedral Church of All Saints in Halifax, and dean of the diocese of Nova Scotia, was elected bishop coadjutor of the diocese by a two-thirds majority of clerical and lay delegates at a synod held in the cathedral on November 19th. He will be consecrated in the cathedral on February 25th, by the Most Rev. Philip Carrington, Archbishop of Quebec. The bishop-elect has been dean of Nova Scotia since 1952, having served first in his home diocese of Ottawa and later in the diocese of Quebec.

The Rev. Robert L. Seaborn, rector of St. Mary's, Vancouver, B. C., has been appointed assistant bishop of the diocese of Newfoundland. At the request of the synod of the diocese, the appointment was made by the Archbishop of Quebec, in consultation with the bishops of the province.

Dr. Seaborn began his ministry in his home diocese of Toronto, where he served until entering the chaplaincy service of the Canadian army for overseas service. After the war he was dean of Quebec until his appointment in Vancouver. His consecration will probably be in May.

Canon duBois Elected to Head Orthodox-Anglican Fellowship

The Rev. Canon Albert J. duBois, executive director of the American Church Union, was elected National President of the Orthodox-Anglican Fellowship at a meeting held December 18, 1957, at St. Mary's Syrian Antiochian Church, Brooklyn, N. Y.

The Fellowship, instituted in 1934,

exists to provide a means of mutual contact and association for members of the Orthodox and Episcopal Churches in America. Canon duBois succeeds the Rev. W. S. Paul Schneirla of the Syrian Antiochian Church who has served as president for the past several years.



Choirmaster Pew explains about bells to his boys.

Christmas Rung in by Hand Bells at Denver Cathedral

By OLIVE PEABODY

Shortly before Christmas, radio listeners in Denver, Colo., were pleasantly surprised by an unusual rendition of "Silent Night," played on perfectly pitched hand bells. The clear sweet music had come via telephone to radio station KLZ, from the choir room of St. John's Cathedral, and had been taped and rebroadcast for the station's listeners to hear. The teen-age tollers of the bells had had only two practice sessions with St. John's choirmaster and organist, David Pew, who was instrumental in getting the set of bells for the cathedral. He had ordered the bells over a year ago from the Whitechapel Foundry at London, England.

There are 25 bells, from two and one-half to six inches in diameter. They range over two complete octaves. The makers cast them as close as possible to the notes required, but final tuning is achieved by removing metal from the inside on a lathe, until the pitch is perfect. The metal used is an alloy of 77% copper and 23% tin.

Some of the famous bells cast by Whitechapel Foundry are those at Christ Church in Philadelphia (the oldest set in America), the original Liberty Bell, the bells of Big Ben, and all eight bells at Westminster Abbey.

The choirmaster plans to train different age groups to play for special musical programs, and everyone from the nine-year-olds to members of the Woman's Auxiliary are anxiously awaiting their turn.

Summer Courses in Religion Open to College Faculties

The first session of a Summer School in Theology and Religion for college and university teachers and administrators will be held from June 23d to July 31st, at the Episcopal Theological School, Cambridge, Mass.

Sponsored by the National Council's Division of College Work and the Church Society for College Work, the program will give teachers and administrators a chance to read, study, or write in the fields of theology and religion, under the guidance of a distinguished faculty. Lectures and formal discussions will be held, but the majority of the session time will be given to individual work.

The School's director of studies will be Dr. Thomas P. Govan, Executive Chairman for Faculty Work in the Division of College Work. The faculty will include the Rev. Albert T. Mollegen, professor of New Testament and Christian Ethics at the Episcopal Theological Seminary, Alexandria, Va., and the Rev. Robert N. Rodenmayer, professor of Pastoral Theology at the Church Divinity School of the Pacific; other lecturers and discussion leaders on special topics will be invited.

The enrollment for the first session is limited to 25, and applications must be made by February 1st. Each applicant accepted will be awarded a fellowship by the Church Society for College Work which will cover all expenses of travel, room and board and an additional sum for other expenses.

Application blanks may be obtained from the Division of College Work, 281 Fourth Ave., New York 10, N. Y., or from the Church Society for College Work, 3515 Woodly Road N.W., Washington 16, D. C.

Tradition Upheld in the Cold As Result of Parish Hall Fire

Every Sunday since February 27, 1773, services have been held in historic Christ Church, Alexandria, Va. Such a tradition is not given up easily, and when a \$50,000 fire in the parish house December 7, 1957, left the church without heat, the rector, the Rev. B. B. Comer Lile, announced that the 8 a.m. service would be conducted in the unheated church to preserve the continuity of services there. Later services, however, were scheduled to be held in the auditorium of another building.

The fire destroyed the 103-year-old parish hall and injured four firemen, but the church was undamaged except for smoke-darkened walls. The parish house furnace, which supplied heat to the church, was flooded but was due for speedy repair.

"The parish hall was burned in an \$18,000 fire in May, 1955, but this was three times as bad," said Mr. Lile.

Racism Is America's Vulnerable Point, Forum On Desegregation Is Told

Desegregation is not just a legal problem; it is a moral problem of great magnitude. According to Dr. Earl C. Jackson, principal of Bancroft School in Wilmington, Del., racism is the most glaring gap in our ideological defenses; the most vulnerable point in America.

Dr. Jackson was giving the opening address to representatives of various Church, welfare, school, labor, and civic groups who were attending a conference on desegregation problems held at the Cathedral Church of St. John, Wilmington, Del., on December 10th.

With Dr. Jackson's words in mind, delegates to the conference dug in on some of the basic problems of desegregation. Five separate panel discussions brought out material in these areas:

✓ **Restaurant and Open Policies:** patrons should express disapproval of discriminatory policies and should congratulate the management of establishments which have no racial barriers.

✓ **The Church and Changing Neighborhoods:** members of traditionally white congregations in changing neighborhoods should not run away, but should stay to serve the community. Negroes moving into such neighborhoods should know where they are welcome, and churches that have decided to serve the neighborhood should make this known.

✓ **Changing Neighborhoods:** white residents can circumvent "whispering campaigns" of wholesale Negro occupancy by resisting panic selling and by telling neighbors that incoming Negroes are not trying to depreciate property values.

✓ **Public School Desegregation:** An orderly process of desegregation in Wilmington schools is facilitated by a liberal transfer policy, although an undercurrent

of opposition exists among some parents and pupils, seemingly based on fear of racial amalgamation.

✓ **Employment Opportunities for Negroes:** Inherited hiring practices were blamed by delegates to some extent for lags which exist, but apprenticeship programs and encouragement to acquire seniority are gradually opening up the field. Labor is apparently more willing than management to move ahead in many instances, but management, in order to aid, must have the assurance of productivity, cooperation, and qualified applicants.

At the conclusion of the meeting, the Rev. Donald O. Wilson, vicar of St. Matthew's, Wilmington, and chairman of the interracial committee of the diocese of Delaware, urged that the groups represented hold similar discussions among their own units.

First Chinese Priest Ordained To Serve in Formosa Missions

In sharp contrast to our rather matter-of-fact acceptance of ordinations here in the United States, the *Free China Churchman*, in its Christmas "overseas edition," headlined the ordination of a new priest to serve the Taiwan (Formosa) Episcopal Church. Adding to the importance of this ordination was the fact that the new priest is Chinese, according to the Rev. John R. Caton, priest in Taipei, who serves as editor of the *Churchman*.

"Certainly the most momentous news of the present is that we finally have a Chinese priest. Our new priest is the Rev. Richard S. K. Yoh, formerly a banker in Shanghai and for awhile treasurer of the American Church Mission there," writes Fr. Caton.

Fr. Yoh, who escaped with his wife and daughter from Shanghai in 1952, was ordained deacon in Hong Kong in 1956. Shortly before he arrived in Taiwan, his

other two children escaped Red China and are now in Hong Kong, "finding their lack of knowledge of the English language a handicap but . . . busy adjusting to a life of freedom. . . ." according to Fr. Caton.

Fr. Yoh's ordination in November, in Naha, Okinawa, was notable, in that three languages were used in the service, none of which was Chinese. The Rt. Rev. John N. Okubo, Bishop of North Kanto, Japan, who ordained Fr. Yoh and was celebrant, used Japanese throughout the service. The sermon was preached in English by the Rev. William Hio, of Okinawa. Greek was the other language used, since the members of the Church in Okinawa sing the Kyrie in that language.

All the priests of the Church in Okinawa — four Caucasian and two Japanese — and the priest-in-charge from Taiwan, were present, and the congregation was composed of Okinawans, Americans, Japanese, and Chinese.

Since early September Fr. Yoh had been in Tainan, Taiwan, where he was in charge of Grace Church, Tainan, and All Saints', Kangshan. He will now be priest-in-charge of these missions. When the Yoh family all arrives at Kangshan, a new vicarage will need to be built to care for them.

Long Island Spends Over \$4,900,000 on Building

Fifty-five churches, schools, or buildings in the diocese of Long Island are involved in a building program totaling \$4,933,238.00, the largest in diocesan history, Bishop DeWolfe, of Long Island announced recently.

Seven new churches, six new parish houses, and eight new or renovated rectories have been completed or are being rushed to completion in many places to care for unparalleled growth in Long Island, Bishop DeWolfe said. The costs of the projects are about \$500,000 each for the three largest, the George Mercer Jr. Memorial Building which is to house The School of Theology of the diocese of Long Island in Garden City, the new Nursing Home memorial wing at St. John's Hospital in Brooklyn, and the half-million-dollar campaign at St. Peter's Church, Bay Shore, for a new church. Smaller amounts will be used for new faculty cottages at St. Paul's School in Garden City, the renovation of St. Mary's School in Garden City and the purchase of seven new sites for missions or the acquisition of land and buildings.

Of this grand total, \$1,583,625 has been spent on diocesan schools and projects, \$302,043 for new churches or additions, \$367,450 for new parish houses, \$312,965 for new rectories, \$164,040 for sites purchased and \$2,199,115 in cash and pledges for major renovations and support of church properties.



Bishop Richards (on left), first bishop of the Church's new district of Central America, chats with the Rev. Charles P. Shulhafer and the Ven. Edward Cooper during his recent visit to his new see. The bishop has decided to reside in San Jose, Costa Rica, and will move there shortly.

NEWS BRIEFS

NEWEST CHURCH PAPER: Diocese of Montana launched *The Episcopal Evangel* last month, a seven-column, four-page tabloid to replace its Montana Edition of *Forth*. Diocesan Convention last spring failed to appropriate funds for the publication, but a group of laymen set out to raise the money. Bishop Sterling, rounding out his first year as diocesan, contributed goodly blocks of excellent copy.

TAX BREAK FOR CLERGY: National Council has taken advantage of recent Treasury decision that home expenses (excluding servants and food) of clergy can be deducted from gross income for tax purposes if employer designates this money as a housing allowance. NC has declared \$1,200 of the basic salary of all clergy employed by it as such an allowance, retroactive to 1954. To see if benefits can be obtained in specific cases, clergy or vestry-

men should consult Treasury Decision 6239, filed June 14, 1957.

DAMNATION DAMNED: "Hell is a damnable doctrine," the Rev. Lester Kinsolving of Pasco, Wash., said in a recent sermon, according to press reports. He blamed much of the world's hatred on the doctrine of damnation. His views were promptly countered by the Rev. Charles W. May of nearby Kennewick, who said, "The pulpit should not be used to express personal views when they are contrary to the doctrines of the Church."

COOL, BROTHER, COOL: Jazz films will be presented by St. Matthew's Church, Glendale, Mo., in a series of showings beginning January 4th in the City Hall. The Rev. Alvin Kershaw, jazz-minded priest whose hobby netted him \$32,000 of quiz show money, will interpret and comment on the films, according to Religious News Service.

Unconscious Preferences Rule Choices of Church Colleges

If college students attend a college of other than their own Church, they are likely to choose the Church college they "rate as most similar to their own religion," reports Dr. Milton Rokeach, associate professor of psychology at Michigan State University. Such a selection is made from a "table of preferences" which people have unconsciously built into their heads, he said.

Dr. Rokeach based his findings on a survey of 18 Church-related colleges in Illinois, Indiana, Michigan, and Ohio. The "unconscious table of preferences" was brought out in a study of 600 MSU students, representing six Church preferences. They were asked to list the Church they thought was most similar to their own and to rank the others in order of decreasing similarity.

The rankings were:

- ✓ By Catholics — Episcopal (most similar), Lutheran, Presbyterian, Methodist, Baptist.
- ✓ By Episcopalians — Catholic, Lutheran, Presbyterian, Methodist, Baptist.
- ✓ By Lutherans — Presbyterian, Methodist, Episcopal, Baptist, Catholic.
- ✓ By Presbyterians — Methodist, Baptist, Lutheran, Episcopal, Catholic.
- ✓ By Methodists — Presbyterian, Baptist, Lutheran, Episcopal, Catholic.
- ✓ By Baptists — Methodist, Presbyterian, Lutheran, Episcopal, Catholic.

Dr. Rokeach said ideas of similarity apparently come in large part from the ministers, since the same questions were asked of various clergymen and their rankings of other Churches were the same as those of the students.

The MSU psychologist then made a

study to determine if, in practice, the students follow the table of preferences in selecting a Church school. He found that they do.

As an example: If a Presbyterian does not attend a college operated by his own Church, he is likely to go to a Methodist school since he considers the Methodist beliefs most similar to his own. Baptist would be his next choice, Lutheran next, followed by Episcopal and Catholic.

Dr. Rokeach said other every-day decisions may also be influenced by or based on "the unconscious table of preferences." His research in the field is continuing.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or special emergencies.

January

5. The Episcopal Church in the U.S.A.
6. The Anglican Church of Canada
7. The Church of India, Pakistan, Burma, and Ceylon
8. The Church of England in Australia and Tasmania
9. The Church of the Province of New Zealand
10. The Church of the Province of South Africa
11. The Church of the Province of the West Indies

The temptation of the flesh is the temptation to judge every question and make every decision in terms of one's own comfort and pleasure.

Rev. John M. Krumm

Bishop Gwynne of Sudan Dies at 94; Served North Africa Until He Was 80

By DEWI MORGAN

The death is announced in late 1957, of the Rt. Rev. Llewellyn Henry Gwynne who was perhaps the oldest bishop in the Anglican Communion. Aged 94, he had been a bishop for 49 years.

Bishop Gwynne was a Welshman who began his ministry in Derby where he distinguished himself in many ways, not least as a soccer footballer. He was the only amateur member of the prominent professional Derby County team.

After 10 years' service in England he went to the Sudan in 1899 as a C.M.S. missionary (Church Missionary Society). In 1908 he was consecrated suffragan bishop of Khartoum, then part of the diocese of Jerusalem. He was made the first bishop of the newly formed diocese of Egypt and the Sudan in 1920.

In the meantime he had given distinguished service as a chaplain in World War I and was frequently to be found in the midst of the fighting at the front line. When the war ended it was generally understood that Bishop Gwynne would be appointed Chaplain General of all U.K. armies but he insisted on returning to the Sudan where he gave another quarter of a century's service. The normal time for retirement of British officials in the Sudan was between the ages of 50 and 55. Bishop Gwynne was there until he was 80, and was regularly to be found in every part of his diocese, stretching from Uganda to the Mediterranean.

An indication of the esteem in which he was held is to be found in the fact that when the Royal Air Force prohibited the carrying of any civilians the only exception made was Bishop Gwynne, who continued to hitch-hike to confirmations and on other episcopal duties until he reached his four-score years.

His lifetime spanned some of the most formative years of North African history and his influence in the area was most unique.

Where John Harvard Was Baptized

Members of the Harvard Club in Great Britain joined descendants of John Harvard and the public at Southwark Cathedral recently to celebrate the 350th anniversary of Harvard's baptism in the cathedral (then an ordinary parish church). Harvard was a native of Southwark, which is just across the river Thames from the City of London and he is commemorated in the Cathedral by the Harvard Chapel and a stained glass memorial window.

The sermon on this occasion was preached by the Bishop of Southwark, Dr. Bertram F. Simpson, and the anthem was by the organist of Chicago Cathedral, Leo Sowerby.

Lay Vocation—

A New Approach

By the Rt. Rev. David Chellappa

*Bishop in Madras**

There is nothing new to be said about Lay Vocation; and yet, what has to be said is not old, but comparatively new. The discovery of the layman — as a witness in his own right, and not merely as a “Church helper” — is a comparatively new discovery for the Church, as we shall see presently.

Begin with the Church

In all of the thinking about lay vocation, our starting point must always be the Church. If we think rightly about the Church, we shall think rightly about the laity. What, then, is the Church? We frequently come across such statements as these: “So-and-so is taking (Holy) Orders,” or that “So-and-so is going into the Church,” meaning that so-and-so is entering the ministry — forgetting that layhood is an Order; that it also is holy; and that every baptized infant is already *in* the Church. Or, the question is sometimes asked: “Why does not the Church stop war?” — without realizing that the blame must be divided evenly between the very small body of the clergy, and the much larger body of the laity, who *together* constitute the Church. In all such statements and questions, the naïve underlying assumption is that the Church is the clergy, not the laity; but the Church is the clergy *and* the laity. It would, however, be more

graceful for clergy to speak of “the laity and the clergy” and for laity to speak of “the clergy and the laity.”

Do Not Play Down the Clergy!

Let us, however, beware of belittling the clergy. We dare not play up the laity by playing down the clergy. The clergy *are* important — most important. From the very earliest times, there have been “apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ.” (Ephes. 4:11-12). All honor is due to the Ministerial Office. It is a fact that the Churches which flourish most are precisely the Churches which give most honor to the clerical office. In rescuing the laity, therefore, from their inferior status, let us not descend to mere anti-clericalism, to the habit of “confessing” the sins of the clergy! There is work both for clergy and laity; they need not tread on each other’s toes!

Numerically, however, the clergy are insignificant. There is not even one clergyman on the average, to every thousand laymen. (Without the 999 laymen, to whom could the clergy preach or minister?) It follows, then, that the layman is at least as impor-

tant as the clergyman, in the Church, and in the world. When you consider the potentialities of the laity in the world, they are probably even more important.

A New Discovery

We have said that the discovery of the layman, not merely as a “hanger-on” of the Church, but as an independent witness for God in the world, is something new in ecumenical history. Mr. R. D. Paul has made the interesting discovery that even the Constitution of the Church of South India — a young, united Church, whose Constitution began to be drafted more than 30 years back — does scant justice to the place of the laity. Mr. Paul remarks:

“The provisions in the constitution of the Church of South India are typical of the current attitude to the question of the ministry of the laity. The chapter on the laity begins thus:

“To the whole Church and to every member of it belongs the duty and privilege of spreading the good news of the Kingdom of God and the message of salvation through Jesus Christ. The Church of South India, therefore, welcomes and will, as far as possible, provide for the exercise, by lay persons, both men and women, of such gifts of prophecy, evangelization, teaching, healing, and administration as God bestows on them. In

*Summary of address delivered at the Laymen's Retreat of the Tamilnad Christian Council, in Madras, on September 22, 1956.



RNS Photo

The layman is at least as important as the clergyman is in the Church and in the world.

particular, the laity are called upon to exercise important functions in the Church, as members of its governing bodies, both local and central, and of its disciplinary courts. . . .

"This ministry of the laity may be performed by men and women, who in response to God's call, devote their whole time to it and for whose support the Church must, therefore, in general, make provision. These include both Indian and foreign workers.'

"While recognizing the important part which the laity must play in the work of the Church, the constitution still manifests a certain confusion of thought. The first sentence refers to the duty of every Christian to spread the Good News of the Kingdom of God. The succeeding sentences speak of the performance of this duty, not by every Christian, but by those who are called to exercise their manifold gifts, (ranging from prophecy to administrative ability), within the framework of the Church organization. The second paragraph further narrows the scope of the ministry of the laity to full-time work in the Church, which

can be done by unordained men. The chapter completely leaves out laymen who are not in the full-time service of the Church, or who do not serve the Church in a voluntary capacity in their leisure time, that is, laymen in secular occupations."

Secular Occupation

We shall always need laymen who are paid, and particularly those who are voluntary workers; even more, there is room for the good layman who stays where he is, and works and witnesses where he is. The present lay movement is, therefore, more interested in producing the latter kind of layman — the kind of layman who has neither the inclination nor the time nor the capacity to be a Church worker, but who can and who must, and who is willing to try to be a good Christian, whether as a doctor, or as an official, or as a lawyer, or as an engineer, or as a politician, or as an operative. It may — or may not — be comparatively easy to be a good Christian in "mission service," but the real tension comes — if it is allowed

to come at all — for the Christian in secular occupations, with all their subtly demoralizing influences. The clergyman's rôle today is not merely to preach innocuous sermons to the layman, but to train the layman for such conflicts. For this the clergyman himself must first be trained — or rather re-trained. It is time that clergy and laity alike thought differently about lay vocation — and acted differently. Every layman must be a *high Church* man — that is to say, he must take a high view of his vocation, in the Church and in the world. It is not enough for the layman to cultivate the negative virtues and to be merely respectable; he must strive for the positive graces and learn to be heroic, if necessary.

"Gossip the Gospel"!

Now, lay witness must be of two kinds. In the first place, the Christian layman must be a good workman — honest, efficient, hard-working, conscientious, regular, punctual. He will thus earn respect, and the right to be heard, when he speaks of the Gospel. Secondly, he must lose no chance of "gossiping the Gospel." In Communist countries, the Church is merely allowed to exist, to have its Sunday worship, but very little more. And yet the Church, we are told, not only exists there, but lives.

What is the secret? The person, who keeps religion alive in the Russian Christian home, is the grandmother! The omniscient State cannot come between the grandmother and her charges! What the grandmother can do in the home, the officer in the office, or the worker in the factory, *can* do. We are also familiar with the idea of "cells," of two or three like-minded persons, banded together quietly in a factory. We are aware, too, of priest-workmen who work as workmen, sharing the difficulties and temptations of workmen, and thus endeavoring to win them to Christ, as laymen, rather than as priests.

In these and in a thousand other ways, the layman must realize his vocation a lofty and a large one, much loftier and larger than either he or the clergy had hitherto dreamt possible. As Mr. Paul says: "The only effective evangelistic method for the future in this part of the world is the promulgation of the Gospel by consecrated Christian laymen in their secular occupations."†

†*Student World*, Geneva, No. 3, 1956, pp. 271-274.

“Strayed Like Lost Sheep”

By the Rev. Waldron L. Coon

Vicar, Church of the Advent, N. J.

How big is your parish?” asked one priest of another. “Well,” was the reply, “we report 650 communicants.”

Behind this short exchange lies a state of affairs with which many clergy feel unable to contend — through no fault of their own. The answer implies an accurate statement of communicant strength, although both men know that it is, at best, an approximate figure.

For years it has been the proud boast of our Church that her records approached, if they did not surpass, governmental records in accuracy. This claim to fame is based on canonical commands with respect to the clergy's recording of baptisms, marriages, etc. What we can assume that these Church laws are usually obeyed.

As to our communicant statistics, however, there is much to be desired. Our figures, under prevailing circumstances, can never approach the degree of accuracy they should enjoy. In this we are not too different from other communions. But why should such a condition exist in the Episcopal Church? In the words of an old-time politician, “Let's look at the record.”

General Convention has provided us with a Parochial Report which should make for a uniform method of reporting. The form, however, is in-

adequate in its classifications of possible conditions, and the accompanying instruction sheet is so sketchy that too much is left to the judgment and/or imagination of the clergyman responsible for the report. Even worse has been General Convention's consistent refusal to face up to the question, “What is a communicant in good standing?” Without such a definition the possibility of error is obvious. Accordingly, on these two counts General Convention makes any uniform approach to accurate communicant statistics next to impossible.

A Second Difficulty

Another source of difficulty is negligence among the parish clergy coupled with a lack of diocesan supervision. A new priest may search in vain for the Parish Register of his new parish—his predecessors just never cared about keeping communicant records. This situation is far from unique and the fault is two-fold. Clergy have failed to maintain proper records in their cures, and bishops have neglected their responsibility to inspect the parish records during the annual episcopal visitation. Furthermore, it would appear that the laity are frequently unaware of their responsibility to ask for transfers when they move to a new parish, and Canon 16

Sec. 1 (c) is largely ignored by the clergy.

Reasonable accuracy of communicant statistics calls for a correction of these conditions. The 1958 General Convention could make great strides in this direction by a careful revision of our canons, with special emphasis on the recurring question of what constitutes a communicant in good standing. In addition, this accuracy can be approached by provision of an adequate method of reporting with a complete and clear explanation of each item. There should also be insistence upon full record keeping by the clergy, enforced by regular episcopal inspections.

The present Parochial Report (as to “Communicants”) is a cousin, not a sister, to our national Income Tax form. Theoretically, communicant statistics should be a matter of purely mathematical procedure. Certain items in this section should present no difficulty in interpretation: “Last Reported,” “Added by Confirmation,” “Received,” “Lost by Death” and “Transferred to other Parishes.” This would also include “Added by Transfer,” which, according to the instruction sheet, would also take into consideration “Added Otherwise” (failure of former rector to provide Transfer, etc.).

Sources of Trouble

The instruction sheet says nothing about the items "Added by Restoration" and "Removed by Disciplinary Action." It is to be assumed that these refer to actions reserved to the episcopate.

Where we find trouble is in the "loss" items of "Domicile Unknown" and "In Community but Inactive." No clarification of these items appears in the instruction sheet. Also, nowhere do we find any help as to certain types of cases. For example, what about the communicant who, because "there is no Episcopal Church in our area," affiliates with a denominational congregation? By Church law no transfer may be granted, and we have a "loss," temporary or otherwise. Similarly, what about our communicants who "go over to Rome"? Here, there is no provision for transfer, but there is a "loss." (This matter merits further individual discussion.) Under present conditions it would seem that all four groups could be given one over-all classification, "Inactive."

But we are still in difficulty. Our clergy are told, "No name may be removed from the Parish Register Communicant List except by Transfer to another Episcopal parish or by Death." Honestly, therefore, we may not regard the four groups ("Domicile Unknown," etc.) as "losses," personal opinion to the contrary. Actually, they are listed communicants who are "dead wood," presently inactive, but with a possibility, remote or not, of their becoming re-activated.

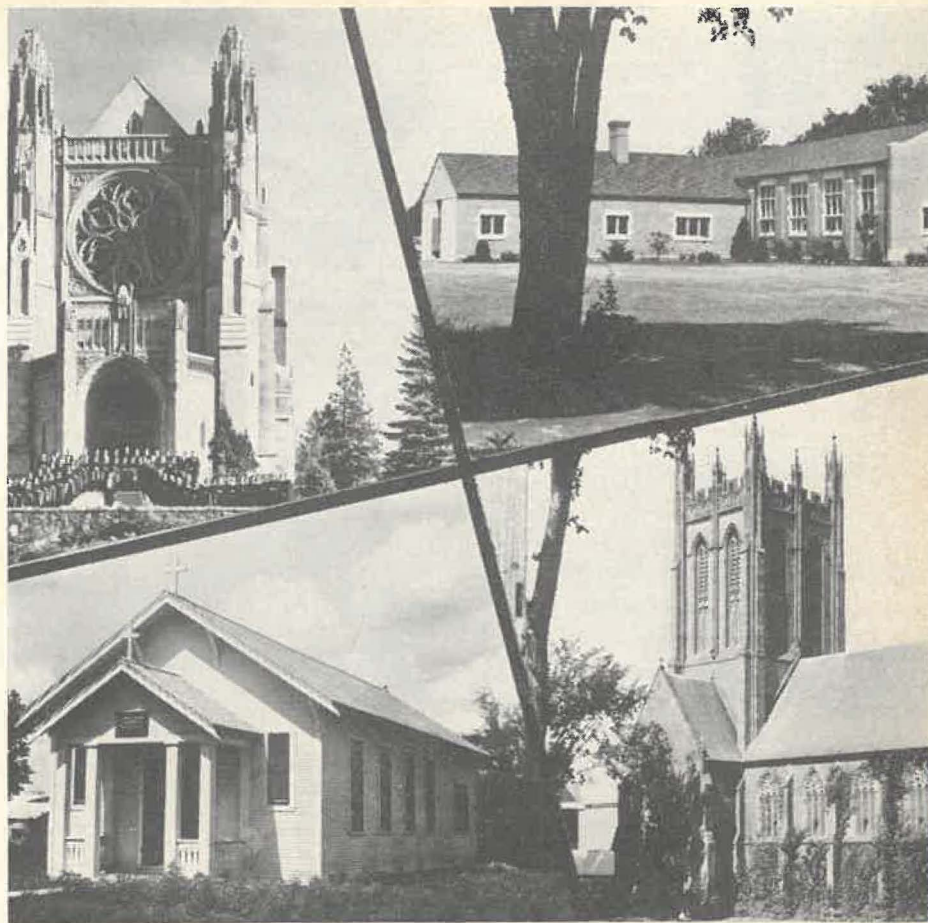
It is no wonder, then, that there are those who feel that our communicant statistics are sadly inaccurate. Like it or not, we are deceiving ourselves unnecessarily.

Since a revision of the Parochial Report has been advocated by the writer, it is only natural that a possible way of revising the form should be suggested.

The "Miscellaneous Information" section at the bottom of page 1, with the date of completion and signature of the clergyman, could just as well appear at the bottom of page 8. This gives us the necessary space on page 1, below the "Church Officials" section, to make our desired revision.

The right hand column of our revised section could then show, in order: "Official Acts," "Congregation," "Services," and "Church Schools." The items under these headings could remain unchanged.

How Big Is Your Parish?



The left hand column could be shown thus:

ACTIVE COMMUNICANTS*	
Last Reported	XXXX
Added by Confirmation	XXXX
Received	XXXX
Added by Transfer	XXXX
Added by Restoration	XXXX
Re-activated	XXXX
Total Additions	XXXX
Lost by Death	XXXX
Transferred to other Parishes...	XXXX
Removed by Disciplinary Action	XXXX
Inactive	XXXX
Total Losses	XXXX
Present Number in Good Stand- ing	XXXX
INACTIVE COMMUNICANTS*	
Last Reported	XXXX
Lost by Death	XXXX
Transferred to other Parishes ..	XXXX
Re-activated	XXXX
Total Removals	XXXX
Additions this year	XXXX
Present Number Inactive	XXXX
Total Communicants Listed	XXXX

(Presently the Parochial Report lists under "Communicants": Last Reported, Added by Confirmation, Received by Transfer, Admitted Otherwise, and Transferred to Other Parishes. There is no provision for "Inactive Communicants" as is suggested by this writer.)

*Those people listed under "active communicants" were those active at the beginning of the year for which the report is made. Those under "inactive" were not active at that time.

In the light of what has been said, little additional comment on this revision should be necessary here. The "Reactivated" items would, of course, be identical, as would the items "Inactive" and "Additions this year" also be identical.

This would seem to give us some degree of control over our record of those "losses" which may or may not be final. The "Inactive Communicants" section will help to keep *all* listed names before the pastor, and a comprehensive picture of the parish's communicant listings before the bishop.

This proposal is no panacea, but it does, I believe, bring us much closer to a realistic and honest picture of our true communicant strength. This becomes increasingly important if, as some believe it will, future representation at General Convention is based proportionately on communicant strength. In any event, something must be done, and soon, about clearing up this problem which frustrates so many of the conscientious clergy.



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PEOPLE and places

Appointments Accepted

The Rev. Harlow P. Donovan, Jr., formerly vicar of St. Paul's Church, Sikeston, Mo., will on February 1st become rector of St. Paul's Church, St. Louis, Mo. Address: 6518 Michigan Ave., St. Louis 11.

The Rev. W. Sumner Ferguson, formerly vicar of St. Stephen's Church, Hobart, Ind., is now rector of the Church of the Messiah, Chicago.

Fr. Ferguson and his wife and children, Kathy, 3, and David, five months, are living in the rectory at 8253 S. Dante, Chicago 19.

The Rev. Frederick C. Hammond, formerly rector of St. Andrew's Church, San Bruno, Calif., will on January 15th become rector of St. John's Parish, San Bernardino, Calif.

The Rev. Mr. Hammond was called to St. John's Parish to fill the rectorship left vacant in October by the sudden death of his brother, the Rev. John Keith Hammond. Two other brothers, W. Reid and D. Murray, are also in the priesthood. Their father, the Rev. Stephen R. Hammond, is a retired priest of the diocese of California.

The Rev. Charles A. Parmiter, Jr., formerly rector of St. Timothy's Church, Apple Valley, Calif., will in March become rector of All Saints' Church, Riverside, Calif.

The Rev. Mr. Parmiter, who is the son of the Rev. Charles Alfred Parmiter, was at one time rector of Iolani School, Honolulu.

The Rev. Gordon S. Price, formerly rector of St. Stephen's Church, Ferguson, Mo., will become rector of Christ Church, Dayton, Ohio, about the middle of April. Address: 20 W. First St.

Resignations

The Rev. Archibald W. Sidders has resigned as rector of the Church of the Good Shepherd, Venice, Calif., after 41 years in the ministry and six years of service at Venice. He hopes to give his time to furthering the work of spiritual healing. Permanent address: 222 Ruth Ave., Venice, Calif.

The Rev. Dr. Henry Clark Smith, rector of All Saints' Parish, Riverside, Calif., since 1925, will retire in March. Dr. Smith, who is also a canon of St. Paul's Cathedral, Los Angeles, helped All Saints' to establish two parochial missions during his rectorship.

Ordinations

Priests

Panama Canal Zone — By Bishop Gooden: The Rev. Allen Maxwell Stuhl, on December 7th; Fr. Stuhl, now assistant at the Cathedral of St. Luke, Ancon, C. Z., will serve in Western Panama.

Fr. Stuhl, a native of Missouri, came to the Canal Zone while serving in the Army and worked as a life guard at Amador Beach. Before leaving the Isthmus, he met his future wife, Miss Ruth Chevalier. As a postulant for holy orders from the missionary district, he attended Episcopal Theological School and was ordained deacon last June.

Deacons

Panama Canal Zone — By Bishop Gooden: Samuel Walden, on November 23d; to be assistant at the Cathedral of St. Luke, Ancon, C. Z.

The Rev. Mr. Walden, a former Methodist minister and native of England, came to the Isthmus in 1954. He served the Methodist Church in Colon and in 1956 became superintendent of the work of the British Methodist Church in the district. At the close of his tour of duty in February, he presented himself to Bishop Gooden of the Panama Canal Zone as a postulant for holy orders in the Episcopal Church.

Diocesan Positions

The Rev. Lowell B. McDowell, formerly vicar of the Church of the Holy Communion, Gardena, Calif., is now serving full time in the newly-created position of executive director of the department of Christian education of the diocese of Los Angeles. He was previously chairman of the adult division of that department.

The Rev. Mr. McDowell will also have charge of the activities of the camp and conference divisions, working with the chairman of the diocesan department of Christian education, the Rev. Samuel R. D'Amico, and with the division chairmen.

we congratulate

The Rev. JOHN H. TOWNSEND, executive secretary of the missionary district of the Panama Canal Zone, who this year completed 10 years of service in the district. He became archdeacon of Colombia in 1947, visiting the scattered congregations of that South American republic; he later took charge of St. Andrew's, Coccolí, C. Z., and entered into the many-sided work of the Canal Zone. He wrote recently: "In the mission field nothing is easy. . . . An ordination is a great event here!"

BISHOP JONES of West Texas, who was named by the Exchange Club of San Antonio, Texas, to receive its 1957 Golden Deeds Award for civic service beyond the call of routine public duty.

Bishop Jones is the first clergyman ever designated for the award. President of the Texas Council of Churches, the bishop is also a trustee of Trinity University, a Presbyterian school in San Antonio. He is credited with inspiring the formation of the local chapter of Alcoholics Anonymous.

The Rev. WILLIAM JAMES WOON on his 25th anniversary as rector of St. Stephen's Church, Port Washington, L. I., N. Y. During this time the membership of the church has increased from 412 communicants to 1,800. Born and educated in England, Dr. Woon was ordained in Nebraska and had his first assignment in Lincoln, from 1927 to 1932. St. Stephen's is his second pastorate.

The Rev. IRWIN C. JOHNSON, rector of St. John's Church, Detroit, Mich., on the 25th anniversary of his ordination to the priesthood. Bishop Emrich of Michigan was guest preacher at the special evening service which preceded a reception at the parish house. Mr. Johnson has spent 24 of his 25 years in the priesthood as rector of St. John's Church.

THE CATHEDRAL CHURCH OF ST. JOHN, WILMINGTON, Del., where services of thanksgiving were held recently commemorating the 100th anniversary of the founding of the church. Beginning with a brief commemorative service on August 25th, honoring the church's founder, Alexis Irenne duPont, held on the Sunday nearest the date when Mr. duPont died 100 years ago, the celebration continued through four Sundays in October with a guest preacher at each service. Bishop Sherrill was to be the guest preacher at the first October service.

ST. LUKE'S HOSPITAL, PONCE, Puerto Rico. The hospital's 50th anniversary was celebrated recently with the entire hospital plant opened to the public for tours of inspection throughout the day. The celebration was climaxed during the afternoon with a service of thanksgiving held in front of the newly remodeled student nurses' residence. This service was combined with the blessing of the new third floor of the residence by Bishop Swift.

The diocese of WESTERN MICHIGAN, which has received a beautiful estate on the shore of Lake Michigan, to be used for a conference center. The center will be known as the Mary M. Bonnell Conference Center, as a memorial to the aunt of the donors. Mr. and Mrs. Walter D. Idema, Grand Rapids, Mich.

The estate includes 386 feet of improved lake frontage, a large two-story house completely furnished, an outdoor fireplace, a carport, tennis court, and beach.

CHRIST CHURCH, BELLEVILLE, N. J. Bishop Washburn was to lay the cornerstone of the new church building on October 13th, at dedication services for the building, which will seat 300.

Christ parish was formed as part of Trinity parish, of Newark, N. J., now the cathedral, by direct grant of King George II of England on February 10, 1748. It separated from Trinity in 1886.

ST. GREGORY'S CHURCH, MUSKEGON, Mich., whose parish hall was dedicated recently by Bishop McNeil. The parish hall is the first completed unit of an over-all plan which will result in a church building, parish hall and rectory on 4½ acres in suburban Muskegon.

The congregation was organized in 1955, and has worshiped in a rented funeral home and in

public school buildings. The parish of 90 families was admitted to parochial status in January of this year. Its rector is the Rev. Shelbert Harris.

The **CHURCH OF ST. JOHN'S, OLYMPIA, Wash.**, which was dedicated on September 22d. Bishop Bayne was the officiant for the service, which marked the climax of many years of planning for the communicants. Services had been held since 1951 in the parish house auditorium. The Rev. J. Burton Salter is rector.

GRACE CHURCH, in the Parish on Martha's Vineyard, **VINEYARD HAVEN, Mass.**, on completion of the renovated parish house and its dedication recently, which was held on the 75th anniversary of the laying of the church cornerstone.

Renovations included a modernized kitchen, enlarged basement with Church school rooms, and an attractive chapel to be used for children and for week-day services.

The Rev. Thomas H. Lehman is rector, and the Rev. David E. Smith, deacon, assists with parish work. Mr. Smith was to be ordained priest in December.

The **SISTERS OF THE HOLY NATIVITY, PROVIDENCE, R. I.**, on the 75th anniversary of the founding of their order. The history of the order goes back to 1882 when their first home was established in Boston; in 1888 the Community moved to Providence, and in 1905 the group moved as a whole to Fond du Lac, Wis.

Devoted friends and associates soon purchased a house in Providence so that some of the sisters might return to their work there, and their service in Providence has continued unbroken since that time. The Sisterhood now includes a convent in Fond du Lac, the House in Providence, and Houses in New York City, Milwaukee, Wis., Baltimore, Md., Bay Shore, L. I., N. Y., Philadelphia, and Los Angeles.

ST. MICHAEL'S CHURCH, GROSSE POINTE WOODS, Mich., on its 10th anniversary, and on its rapid growth during that period. After holding services for four years in a small temporary building, the congregation completed its church in 1951 and a parish house in 1954, with a total property valued at \$330,000. Today the parish has nearly 1,000 communicants and 511 children in Church school. Started as a mission of Christ Church, Grosse Pointe, the church has been served by the Rev. Edgar H. Yeoman as vicar and rector since 1947. Events of the anniversary celebration were spread over a two week period, including a dance and supper.

GRACE CHURCH IN THE MOUNTAINS, WAYNESVILLE, N. C., which has completed a new church and parish house. The old white clapboard church, with a seating capacity of 100, was too small for a growing parish of 75 families, and Sunday school classes were held in cars or the rector's house.

In the first 10 days of the building fund campaign, \$66,000 in pledges was raised, and the \$105,000 church and parish house are now half paid for, by a congregation of average incomes.

The new church, of modern design, is entered by a ramp extended over a pool. It has a high gabled roof with exposed laminated beams, and a Gothic arch of oak surrounded by stained glass forms the altar wall. The Rev. James Y. Perry, Jr. has been rector of Grace Church since 1954. The church became a parish under the guidance of the previous rector, the Rev. Edgar H. Goodl.

ST. ANDREW'S CHAPEL, POCATELLO, Idaho, the new chapel for Episcopal students at Idaho State College. Churchpeople all over Idaho donated to the \$100,000 structure, which is of modern Gothic design. Besides money, contributions included an old dinner bell, which will be mounted outside the chapel, an organ, and the pews. Local artisans designed and built the altar and a Latin cross.

Engagements

The Rev. Warren E. Haynes, rector of St. Mary's Church, Dyersburg, Tenn., and Miss Paula M. Smith of Pensacola, Fla., will be married in February. They met last summer while the Rev. Mr. Haynes was doing supply work at Christ Church, Pensacola.

Births

The Rev. **FREDERICK V. KETTLE** and Mrs. Kettle, of St. Mary's Church, Beaver Falls, Pa., on the birth of twin sons on November 20th. The twins, who were baptized James Davies and John Thomas, have a brother, Charles, age three.

Deaths

The Rev. **Smith Hilton Orrick, 73**, retired priest of the diocese of Maryland, died on November 30th at the Church Home and Hospital, Baltimore, Md., where he had been a patient for a year.

Fr. Orrick served several charges in Maryland before his ordination as priest in 1908, when he went to St. Peter's, Baltimore, Md., as assistant. From 1912 to 1914 he was rector of Ascension in Westminster, Md., and in 1914 he became rector of St. John's, Hagerstown, Md. where he remained until 1921. From 1921 until his retirement in 1953 he was assistant at St. Paul's, Baltimore.

A daughter, Ellen Powell Orrick, and a brother, Frank C. Orrick, survive him.

The Rev. **Chester Leonard Weems, 42**, rector of Christ Church, Greensburg, Pa., died suddenly in Greensburg on December 2d, of a heart attack.

Mr. Weems served as curate at Christ Church, Macon, Ga., from 1940 till his ordination as priest in 1941. From 1941 until 1944, he was canon of Christ Church Cathedral, St. Louis, Mo., and also served as priest-in-charge of St. Luke's, Valley Park, Mo., and the Church of the Epiphany, Kirkwood, Mo. From 1944 to 1946 Mr. Weems was a Navy chaplain. Upon his release from the Navy, he became priest-in-charge of St. Barnabas, Tarentum, Pa., and Trinity, Freeport, Pa. In 1950 he was called as rector of Christ Church, in Greensburg.

Surviving are his wife, Frances Anderson Weems, and four daughters.

The Rev. **Edwin Bolland Redhead, 82**, retired priest of the diocese of Ohio, died on October 20th at Elyria Memorial Hospital, Elyria, Ohio.

Fr. Redhead was born in Ashtabula, Ohio, and served his entire ministry in the diocese of Ohio. Ordained in 1901, he served as rector of Grace Church, Ravenna, from 1900 to 1904. From 1904 to 1913 he was at St. Stephen's, Steubenville, and from 1913 until his retirement in 1942 he was rector of St. Andrew's, Elyria. He received an honorary doctorate from his alma mater, Kenyon College.

He is survived by his wife, Lelia Condit Redhead.

F. Stanley McCusker, 63, Church organist for many years, died December 2d in New York Hospital, New York City, after a brief illness.

Mr. McCusker began his career as a pianist, and for many years was organist of St. Anne's Church in Annapolis, Md., his birthplace. A veteran of World War I, he was with Thomas Cook & Sons as a travel agent before joining Olin-Avis, Inc., an affiliate of Avis Rent-A-Car System, two years ago.

Surviving are his wife, Anne Ver Planck McCusker, a daughter, Jean, a son, Kingsbery, three sisters, a brother and two grandsons.

Walter Richard Sanders, 71, active Churchman and civic leader, died November 25th at Vanderbilt Hospital, Nashville, Tenn., after a four-month, illness.

Mr. Sanders had been a vestryman of the Church of the Advent in Nashville, and superintendent of the church's Sunday school. He was also active in Boy Scout work and civic activities.

Mr. Sanders leaves his wife, two sons, the Very Rev. W. E. Sanders, dean of St. Mary's Cathedral, Memphis, Tenn., and the Rev. Brice Sanders, rector of St. James, Union City, Tenn., and one daughter, Mrs. John W. Hall of Knoxville, Tenn.

Lucinda Lee Terry, active member of St. John's Church, Roanoke, Va., died in Roanoke on November 8th.

Miss Terry was born when Roanoke was the village of "Big Lick" and watched it grow to a city of 100,000. She was a loyal member of St. John's, and taught in its Sunday school for 50 years. Miss Terry was active in YWCA work, headed the Red Cross Canteen during World War I, and took part in the movement for woman suffrage. She included among her bequests \$3,000 for St. John's Church, and \$11,000 for other Church organizations.

Three nieces and two nephews survive Miss Terry.

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EDITORIALS

Challenge

In 1958, the Episcopal Church confronts great opportunities. She confronts some dangers, too, for every frontier of opportunity is also a frontier of adventure and peril.

Her opportunities arise from a combination of factors — external factors involving deep changes in our national way of life and thought, and internal factors in the life of the Church itself.

We live in a period of serious danger to our national welfare and existence. In recent months, Americans have come to a greatly increased sense of this danger. Accompanying this increase — indeed, largely causing it — has been the humbling discovery that in certain areas of knowledge in which our nation long congratulated itself on its supremacy, it no longer holds (if it ever really held) an unquestioned leadership. Finally, throughout the last decade there have been signs of some rebirth of religious concern among Americans.

Here are three factors, distinct yet intimately related. We have lost the sense of a national security dependent upon our unaided power. We have discovered that we are not, in science, a uniquely wise people. Many have begun, however uncertainly and diffidently, to turn to God for help.

There is spiritual opportunity in this situation. But we would be very foolish to assume that it is opportunity which will automatically advance the work of Christ in this country. If danger, humility, and religious concern can be productive of spiritual advance, they may alternatively produce despair, cynicism, or enthusiasm for religious quacks.

What resources does the Church bring to bear upon the crisis of opportunity presented to her? We believe, deeply and most hopefully, that she brings very great resources indeed — resources greater than she has ever had at her command before.

The Episcopal Church has walked a long and often bitter road. Weak and orphaned of bishops for more than 150 years of colonial life, she came to national and Church independence at her time of greatest weakness, a shattered, discredited shell given by some of her own leaders but little chance for survival.

She did survive, mustered her feeble resources, grew slowly, plunged into limited but significant missionary ventures. Gradually she achieved a position of some strength, prosperity, and prestige in the U.S.

She paid a price for her organizational prosperity. With much exaggeration but some justice she became known as the Church of wealth and influence and social prestige, of high culture and the cold heart.

Always, of course, she was more than that. Priests ranged the prairie and sat at Indian campfires. In Liberian jungles and the uglier jungle of the city slum, the Church's children bore witness to the faith. In the realm of ideas she had her share of rebels as well as her share of Tories.

Something ended in 1929. A crashing economy jarred the Church, bankrupted dioceses, killed bishops, impoverished priests and laymen, wiped out dozens of Church schools. But from this slaughter came some good, and a chastened Church began to find a more solid place for herself in the life of the people.

The catastrophe of depression was followed by the catastrophe of war, and with that war some measure of redirection of our people toward God. It became almost respectable for an American to be an enthusiastic Churchman.

In the dozen years since 1945 our Church has grown rapidly in numbers and has prospered materially. By and large, these have been peaceful years. Grossly inadequate plants have needed expansion and replacement. New churches have had to be built in areas of population growth. The Church has had to rethink its approach to Christian education. It has had to provide a share of leadership for national and world councils of churches. It has been faced with great missionary responsibilities in a time when missionary strategy had required drastic revision.

These things have kept us very busy, and that busyness has been both a blessing and a curse. It has offered outlets for enthusiasm and talents. It has discouraged time-serving and bickering. It has strengthened lay leadership and has given us a clergy group marked by vigor and optimism.

But the same busyness has discouraged reflective thought. It has placed a premium on the administrator, whether he be priest, bishop, or seminary dean, and has put less value on spiritual leadership.

Today there are subtle and very hopeful signs of change. We still have great material projects before us — building, missions, refugee work, urban work, ecumenical movements. But we are getting used to these tasks. They can now be handled without an intense concentration which shuts out other values.

Controversy has undergone a healthy transformation, both in tone and in content. Some decades of the Church's life have been made miserable by rancorous internal conflict over secondary issues. Today we still have plenty of controversy (and in a General Convention year its absence would be a most unhealthy sign). But it is, with a few exceptions, controversy conducted in a brotherly spirit and upon issues of major significance.

The controversy over our relations with the Church of South India is an example. Though an occasional individual may rise in wrath to attempt to read out of the Church those with whom he disagrees, most of the Church people to whom we talk, both proponents and opponents of the report of our delegation to CSI, face the issue as a serious but not divisive one.

It is noteworthy, too, that controversies have arisen on fundamental theological questions, while we see very little serious argument about such once-bitterly-fought issues as liturgical details.

The Church is showing signs of courage and vision. She speaks out strongly on social issues. Her National Council in its last meeting moved in the direction of greatly increased capital expenditures. The same meeting of the National Council looked at the experience of some other Christian bodies in the field of a mass-circulated Church press, and took such a venture for the Episcopal Church under serious consideration.

Faced with great opportunities and great perils, the Church must, and we believe is already beginning to, think in terms of a strong and vigorous advance. She has great resources, human, material, and spiritual. The time has come to muster these resources and throw them onto the table in the great gamble of heroic missionary work, in a powerful campaign of evangelism, in a quieter but equally significant effort to enkindle the hearts of our own people with the fire of prayer and love.

We hope and pray that General Convention next September will call out these resources in a precedent-shattering all-out effort to make our Church a power to serve mankind in love, hope, and joy.

This seems to us to be what really matters in the choice of the next Presiding Bishop. The times demand greatness in Church leadership, and that not in just one or two particulars, but in all-round breadth and depth and vigor.

Dorothy Sayers

The Peter Wimsey of the early Dorothy Sayers who-dunits began as a figure cut of pasteboard, handsome, witty, shallow, a Wodehousian character who happened, quite irrelevantly, to be a master detective.

Something happened to Lord Peter that is not supposed to happen to the artifacts of the action-fiction writer. The cut-out figure took on depth. The impossibly clever aristocrat became a complex person. The time came when he was so profoundly alive that he could suffer agonies of self-doubt as he waited for the execution of the criminal whose entrapment had been the triumph of the preceding book.

Having become complex, he ceased to be. The skilled pen of Dorothy Sayers stopped writing Lord

Peter Wimsey books 20 years ago — her skill was then employed almost entirely in the cause of Christ.

Sharp and impertinent, conscious of the terrible shock of the Incarnation and the scandal of the Cross, Miss Sayers spoke in drama, essay, translation and radio scripts to millions of people in search of faith. The writer of these lines is one of the many to whom she spoke timely and needed truth through the printed word.

On December 18th, Dorothy Sayers died in London, a devout Anglican, a churchwarden of St. Thomas' Church, Regent Street, London.

Lord Peter Wimsey died because his creator was needed for other work: such work as *Creed or Chaos*, *Mind of the Maker*, *Man Born to be King*, and the great translation of the *Divine Comedy*.

That work, too, is done, and the Creator of all creativity has called His daughter home. And we pray that, if there is any need for the writer's skill in the larger life, she may find employment at some heavenly equivalent of a typewriter. And we pray, too, that the more sedate saints around her are not unduly shocked by the smash and bite of the words with which, we suspect, she will describe the fullness of the truth revealed to her.

THE CARAVAN

The camel caravan went by
With slow, disdainful gait;
Beneath a Galilean sky
It would not deign to wait.

From Caesar's mighty Rome it came
Crowding the dusty road,
And beauty, riches, power and fame
In haughty splendor strode

Without a glance upon the street
Where turned a Child from play
To watch the ponderous desert fleet
Swing past Him on its way.

A little Boy, with eager eyes,
A smile upon His mouth;
What would He know of foreign skies,
Or cities, north and south?

He stood among the others there,
One of a childish band;
The sunlight glistened on His hair
And touched with gold each strand.

But all the panoply of power
Unheeding went its way;
Nor dreamed how fleeting was its hour
Before a Child at play!

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BOOKS

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PRAYER BOOK STUDIES: IX — THE CALENDAR. The Standing Liturgical Commission of the Protestant Episcopal Church in the United States of America. Church Pension Fund, 20 Exchange Place, New York 5, N. Y., 1957. Pp. xix, 154. Paper, \$1.30.

The calendar of our present American Prayer Book, with its purely scriptural selection of saints for commemoration, has long cried out for enrichment in the direction of other Anglican calendars containing the names of heroes of the faith drawn from every Christian century, or nearly so.

In *Prayer Book Studies: IX—The Calendar* the Standing Liturgical Commission offers its proposed revision of the calendar of the Book of Common Prayer. The *Study* contains the proposed calendar itself, together with historical material on Anglican calendar revision thus far and on the development of the observance of saints days from the earliest times. Present proposals are discussed and biographical sketches of the suggested "black letter" saints, included. Appendices give comparative tables of Anglican calendars, notes on rejected commemorations, bibliographies, etc.

Thus, quite apart from its immediate purpose, the *Study* brings together in handy form a great deal of useful information on Church history and Christian biography.

No summary could do justice to the Commission's proposals: the *Study* itself must be bought and read. The Commission has, however, provided a most generous selection of black letter commemorations, taken from every century of the Christian era including our own. Thus, in addition to the usual black letter saints of Anglican calendars, are included such names as William Laud, Phillips Brooks, John Keble, William Augustus Muhlenberg, Jackson Kemper, Samuel Isaac

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Among black letter entries from pre-Reformation times are St. Joseph, foster father of our Lord; Alcuin; Ephrem of Edessa; Hilda, Abbess of Whitby; St. Gregory the Illuminator; St. Sergius; St. Willibrord. The last three are expressive of Anglican relations with Armenians, Eastern Orthodox, and Old Catholics. St. Mary Magdalene is restored to July 22d, and August 15th is given over to "Saint Mary the Virgin, Mother of our Lord Jesus Christ," on the principle that the day of her death — as is the case with the other saints — is the appropriate one for her special observance. (The Visitation is also included, but not the Nativity or the Conception of St. Mary.)

The Commission recommends that January 1st be given a new title — "The Holy Name of Our Lord Jesus Christ." In making this proposal "the Commission does not imply that it rejects any religious significance to the fact that our Lord was circumcised," but rather "that this theme should be subsidiary" (p. 41). The Commission would also make June 29th (now St. Peter's Day) the feast of "St. Peter and St. Paul, Apostles, thereby restoring "the time-honored tradition of associating the two chief Apostles together on the same day."

No calendar, proposed or adopted, will suit everybody. But is it too much to ask that, before this or that suggestion of the Liturgical Commission is approved of or frowned upon, Churchpeople study the Commission's recommendations, with the

reasons which they so clearly and carefully give for urging them?

FRANCIS C. LIGHTBOURN

In Brief

THE CELEBRANT AND MINISTERS OF THE EUCHARIST. Studies in Eucharistic Faith and Practice. By **R. C. Mortimer**, D.D., Bishop of Exeter. London: Mowbrays, 1957. New York: Morehouse-Gorham, 1957. Pp. 40. Paper, \$1.15.

THE POETRY OF THE EUCHARIST. Studies in Eucharistic Faith and Practice. By **F. J. E. Raby**, C.B., Litt.D. London: Mowbrays, 1957. New York: Morehouse-Gorham, 1957. Pp. 44. Paper, \$1.15.

The first installments in a new series, "Studies in Eucharistic Faith and Practice," under the general editorship of F. L. Cross, D.D., are *The Celebrant and Ministers of the Eucharist*, by R. C. Mortimer, D.D., Bishop of Exeter, and *The Poetry of the Eucharist*, by F. J. E. Raby, Honorary Fellow of Jesus College, Cambridge.

The former essay traces the rule "that the Minister of the Eucharist shall be a man ordained through the laying on of hands of the Episcopate" back at least to the second century. An interesting section on concelebration gives a probable reason for its restriction in the present Roman Rite to Ordination Masses.

Dr. Raby, in *The Poetry of the Eucha-*

rist, discusses such compositions as the Trisagion and Cherubic Hymn of Eastern liturgies, the medieval Sequences, the eucharistic poetry of St. Thomas Aquinas, John and Charles Wesley's hymns on the Lord's Supper, and eucharistic verse of our own time — like Evelyn Underhill's *Corpus Christi* and P. B. H. Lyon's *Communion*.

If these two brochures are a foretaste of what is to come, the rest of the series will be awaited with eagerness.

FRANCIS C. LIGHTBOURN

A YEAR BOOK OF CUSTOMS. By **Christine Chandler**. With Illustrations by **Tom Godfrey**. London: Mowbrays, 1957. New York: Morehouse-Gorham, 1957. Pp. 188. \$2.40. A number of customs and their origins (e.g., Hot Cross Buns on Good Friday, "Heaving" on Easter Monday, June marriage customs, "St. Luke's Ladies," Fifth of November, etc.) described, several under each month. Contains a number of black and white illustrations and one color plate.

A REARRANGEMENT OF THE PSALTER AND A REVISION OF THE LECTIONARY. By the Rev. **Charles E. Hill**. Second Printing. Presumably available from compiler, at Williamstown, Mass. Pp. 64. Paper. No price quoted. Compiler believes that present lectionary is best yet produced, but that it is capable of improvements. He believes his own revision may be used by those who say the Offices privately, and hopes that it may be authorized for public use.

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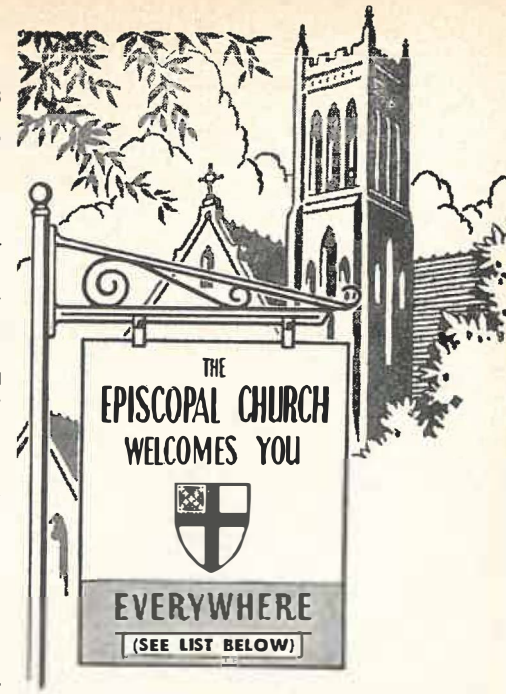
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Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

HIALEAH, FLA.

EPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

MIAMI, FLA.

HOLY CROSS 123 N. E. 36 Street
Rev. Frank L. Titus, r; Rev. Wells Folsom
Sun 7:30, 9, 11, HC 12 & Daily; C Sat 5 & 7

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r; Rev. Russell K. Nakata, c
Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdys: MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

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

The Living Church

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30; 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD. Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol); Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30; Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

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

DETROIT, MICH.

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

KALAMAZOO, MICH.

ST. LUKE'S 247 W. Lovell Street
Rev. Charles E. Bennis, r; Rev. Karl J. Bohmer, c; Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 15; 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

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 (6 & 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, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 15; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11; EP Cho 4; Daily ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:15; 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 8 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30; Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8 ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH

Academy & Barclay Sts.

Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th), 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed, Fri 7; Thurs, Sat 9:30; Fri 12:10; 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; Mass daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V

Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail