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April 13, 1958

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Said or Sung

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Page 10



Choir boys — See P. 12

From the Northeast  
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# The Living CHURCH

Volume 136 Established 1878 Number 15

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

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Chicago: Deland, Fla.:  
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Western Seaboard:  
266 S. Alexandria Ave.  
Los Angeles 4, Calif.

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

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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## Things To Come

April

13. First Sunday after Easter
13. Nevada convocation; Oregon convention to 15.
15. Sacramento convention to 16; New Mexico and Southwest Texas to 17.
16. Liberia convocation.
18. South Dakota convention to 20.
20. Second Sunday after Easter
20. Kansas convention to 21; Salina convocation to 21.
22. South Florida convention; South Carolina convention to 23.
23. Spokane convocation.
25. St. Mark
27. Third Sunday after Easter
29. Vermont convention to 30, Newark election.

NEWS. Over 100 correspondents, at least 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.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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

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

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

## LETTERS

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

### A Name

The second half of the Year of our Lord 1958 looks as if it might be pregnant with wise decisions. The "old-fashioned" gives way in a modern world when it ceases to be of value and has become in fact a deterrent to healthy growth.

Our Canadian brethren realized this when "The Church of England in Canada" became "The Anglican Church of Canada." They have set an example when we might well ask why was not the example set here and followed there?

Some day "The Protestant Episcopal Church in the United States of America" will have to drop "Protestant" because it no longer means what it did, and "Episcopal" because the Universal Church knows very well that Episcopacy is one of the essentials and does not have to be singled out from the other essentials.

It might not be wise to emphasize "Anglican" too much, but this Church is "of" this country now more than "in," and the name of the Church might well be called just "The Church of the United States of America (Anglican)," or "The American Church (Anglican)" if S.A. could be included.

(Rev.) D. BERNARD HARRISON

Albany, N. Y.

### From Korea

I have been asked by Dean Francis B. Sayre of Washington, D. C., who was sitting Korea this week, to write this letter to you. He asked me to advise those who have been moved in one way or another by the needs of orphans in Korea and who wish to ascertain how bona fide are the needs which have been brought to their notice.

The two biggest Protestant organizations that are handling most of the voluntary aid to Korean orphans and which have offices in the U.S.A. are The Christian Children's Fund, 108 South 3rd St., Richmond, Va., and World Vision Inc., 1101 W. Colorado Blvd., Los Angeles, Calif. Either of these organizations should be able to help you to check on any specific case. Or the head of your own Church in Korea could make an on the spot inquiry. If you have questions to ask about the adoption of orphans then you had best turn to your local Welfare Agent or to the Children's Bureau of the U.S. Government Welfare Department, Washington, D. C.

The bona fide needs of Korean orphans for adoption in the U.S. and for care and support in Korea are very great indeed. There is a great need for the actual migration of American-Korean orphans and their adoption into American homes. An American immigration law provides for that being done until June 1959. These children of mixed racial parentage are completely ostracized here, socially and culturally. They are the objects of contempt and hostility to local children and to the population in general. They cannot attend school and would have little chance of employment or marriage in later life. Their mothers are often disowned socially and many such children are abandoned by their mothers. The only hope for

the majority of such children is placement outside Korea in good Caucasian or Negro homes.

Korea also has a desperate problem caring for some 50,000 orphans in institutions. Many other children are homeless and are in need of orphanage care. American voluntary aid is imperative to supplement the little the Korean Government can afford to do. A great deal of help is being given by the "sponsorship" method under which a child may be taken into an orphanage if supported by very modest periodical payments by a family in America. A sum of \$10 or \$15 monthly is enough to give a homeless child a home in one of the some 500 orphanages in Korea. The child's photograph and history can be obtained and correspondence between the sponsor and the child maintained.

(Rt. Rev.) JOHN C. S. DALY  
Bishop in Korea

Seoul, Korea

### South India

I regret the paraphrasing of our March 10 press release in your March 23 issue and the distortion resulting from the use of sensational headlines and captions. The release made known facts concerning the Church of South India hitherto unknown in the United States. Our brethren who have preferred to remain within the Anglican Communion were shown as renewing their challenge of CSI jurisdiction and condemning the CSI "policy of coercion infringing fundamental rights guaranteed constitutionally." The press release emphasized two key statements from "continuing Congregationalists" in which their leaders said "people in America and England do not know what a huge fraud is practiced on the illiterate and ignorant masses of South India . . ." and "this much vaunted union has effected no union among the churches during these ten odd years and there is no prospect of its doing so in the near future." One of the really important parts of the press release was the statement by two South India bishops that "many village congregations are yet to be taught that

they are members of the CSI" and "it is too early to be confident of the future of the CSI." The release showed clearly that the CSI is not the peaceful unity it is so generally pictured to be in presenting the matter to American Episcopalians. The continuing Anglicans as well as the continuing Congregationalists and others are, in their own words, fighting for the basic rights of freedom of religion. They are fighting side by side against coercion and oppression by a religious group whose bishops admit that many of its members do not even know what the CSI is. It would have been ungracious for me to offer to help our Anglican brethren and to ignore others who are fighting with them for a common cause.

One of the great principles in the American philosophy of life is that of religious liberty applying to all individuals and groups at all times. Our Church, through its affiliation with the National Council of Churches, officially deplores religious persecution in South and Central America and lends aid through this agency and through the World Council of Churches to various religious groups in keeping with this spirit and tradition. It seems appropriate to extend the same assistance to India.

Further, the March 23 LIVING CHURCH glosses over the report of the celebration of the CSI Liturgy at the Seminary of the Southwest in Austin, Texas. The fact that the seminary library where the service was held is not consecrated as a chapel seems to be an evasive excuse. I am informed that the library is the regular chapel for the seminary and that therefore its use for the CSI Liturgy celebrated by a non-episcopally ordained CSI presbyter had the effect of official sponsorship by the seminary. You failed to report that a number of students walked out of the service, and that the resolutions concerning CSI issued by our Joint Commission on Ecumenical Relations were ripped off the bulletin board prior to the service.

(Rev. Canon) ALBERT J. DUBOIS  
General Secy., American Church Union  
New York City

## The Living Church Relief Fund Audit

Dear Sir:

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1957 were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1957 were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

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## ANGLO-RUSSIAN THEOLOGICAL CONFERENCE

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*Preface by The Archbishop of York*

*Edited by H. M. Waddams*

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# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Desired Results

What do we hope to accomplish in the lives of the children we teach? Teachers may ask this now and then of the single year of their class teaching: What am I expected to accomplish in them that will last? In part, an answer is provided by the year's text assigned each teacher. This is the year's area, selected by the over-all planning of the parish, or the publishers of the printed series. It is (or should be) one step in the on-going, conscious plan that leads from childhood to maturity.

The text gives the year's general assignment, but the teacher must fit it to the particular group assigned to him. He does not "give them the book," but rather lives with the same group of children for some forty weeks — every Sunday at least, and in between now and then.

Yet all the time there must be some great objectives, which will be recognized all through the curriculum — developing through every age level. Teachers see their little group at the end of the year, but parents see them year by year, and, as they come to their final teen years, as the finished product of their whole education. What do parents expect?

This question was asked at a parents' gathering. A rather broad and vague response was given at first. They didn't know; or they hadn't thought much about it. They all agreed that they wanted their children to grow as good Christians. But how could we define this? What do you mean by it?

### The Finished Product

The group of parents set to work to define what they really meant. A paper-board list grew, was added to gradually, and modified as discussion revealed other values. The demand that our graduate "ought to know certain things" gave away to a listing of the characteristics of a truly "practicing Christian." The list follows. It might be entitled "What I hope my child will be as a result of living in this parish all his childhood."

### I Want My Child To —

1. Have a vital sense of God, and of Christ as a living Person, Companion, and Saviour. No teacher or parent can hope to instill this who lacks it himself. Such vital faith is not to be taught simply by talking about it. It may be the slowly developed result of many guided experiences in church, class, family, camp, and school, in every year.

2. Be a faithful communicant. This is the rich rhythm of the Christian life, the

heartbeat of personal devotion. This is finally the only abiding reason for going to church every Sunday. How can we accomplish this?

3. Know how to pray well, and to be regular and rich in his prayers; to know, as his intelligence grows, how to use thought-prayer (meditation), and to pray for the needs of the world.

4. Know his Bible — not all of it, naturally, but its main themes and vital passages. To be able to make use of it for devotional use and to help others. To know its historical levels, and its place as



the Church's own book. Certainly to know how to find the places in it!

5. Know what "Christian principles" are, and how to apply them habitually in real situations today. In short, to be able (through practice) to make decisions by Christian standards.

6. Love his family, and look forward to founding his own, new family; to feel happy and secure in it, as a responsible and self-sacrificing member.

7. Love his Church, understanding its purposes, origin, and world program, and sharing its life and responsibilities, wherever he may be.

8. Respond to the world's suffering, always sensitive to the needs of others, and feel moved to do something.

### A Curriculum of Experience

Your list may be a little different, but few can deny that these are our desired results. These must be our goal, our aims, in planning our total program. Very well, then, if these are our dreams and desires for our children, how shall we arrange to bring them to pass?

*They must learn through experience. We must arrange, in parish and home, a life-long series of guided experiences which will condition our boys and girls to be mature and practicing Christians.*

The right experience at the right age. Repetition of experiences until they become habits and thought-patterns. This will call for a new approach to curriculum-making. No one aim will be stressed in one lone year, but all will be developed, through all the years. We can do it! We are beginning to do it through the new curriculum.

# BOOKS

## Young Moses

**MOSES, PRINCE OF EGYPT.** By Howard Fast. Crown Publishers, N. Y. Pp. 303. \$3.95.

When Howard Fast was still in love with the Communist dream, his historical novels monotonously repeated the glorification of guerrilla warfare. The Macabean warriors, the American Indian, the Negro during Reconstruction all found their climactic achievement in military action heroically waged against superior and oppressive force.

I approached *Moses* with interest to learn what Fast's disillusionment with Communism had done to his thinking. The change in his viewpoint is considerable.

Moses is portrayed as a sort of all-American (or all-Egyptian) boy, strong, heroic, virile. If his conduct is something less than morally perfect, it is still portrayed as that of the competent aristocrat rising above the decadence of his class.

After nobly baiting Ramses for murdering Moses' foster mother, our hero is sent in dignified exile on a military campaign, and comes back covered with scars and distinction. But — and here perhaps Fast shows his own growth — he comes back also full of deep aversion to slaughter and with a most un-Marxian ability to rise above the temptation to vengeance.

The book ends with the flight to avoid execution for killing a brutal overseer of slaves — a killing which Moses finds detestable in his own eyes. It is, perhaps, in this incident that the new Fast most clearly shows himself. The contrast between the heartsick Moses after the killing and the uncritically joyous gusto with which Fast's Maccabean heroes slaughter scoundrels in *My Glorious Brothers* is striking.

*Moses* poses many problems, answers none. It seems designed to be the first of a series, and this reviewer suspects that not even Howard Fast knows yet just where he is going philosophically.

Religion plays a considerable part in the background of the book — in almost entirely negative terms. The well-known religious cleavage in Egypt is prominent. Hebrew religion of the time is portrayed (probably with reasonable accuracy) as being primitive and hideous.

A subtheme is Moses' effort to rejoin his own people — an effort rebuffed by the Hebrews themselves. In the end, the searching Moses is simply portrayed as the disillusioned man, too proud to adjust to a corrupt society, forced at last into simple flight.

Like the other Fast books, the tale is

told briskly, with a lively shifting between heroics and debauch, introspection and splendid gestures. There are some very powerful scenes.

Fast has learned that there is more to the good life than the slaughter of villains. We will await with real interest the almost inevitable sequels to see if Fast's growth continues.

BILL ANDREWS

### Books Received

**FOR FAITH AND FREEDOM.** The Gifford Lectures, 1955-1957, in the University of Glasgow. By Leonard Hodgson, D.D., Regius Professor of Divinity in the University of Oxford. Vol. II — Christian Theology. Scribners. Pp. vii, 237. \$4.75.

**PROPHETIC PREACHING: A NEW APPROACH.** By Otto J. Baab. Abingdon Press. Pp. 159. \$2.50.

**CHURCH MEMBERSHIP IN THE METHODIST TRADITION.** By Frederick A. Norwood. Abingdon Press. Pp. 141. \$2.50.

**THE PATRIARCH NICEPHOROS OF CONSTANTINOPLE.** Ecclesiastical Policy and Image Worship in the Byzantine Empire. By P. J. Alexander. Oxford University Press. Pp. xii, 287. \$8.

**THE CHRISTIAN YEAR AND LECTIONARY REFORM.** By A. Allan McArthur. SCM Press, Ltd., 56 Bloomsbury St., London. Pp. 159. 25/- (about \$3.50 ordered direct).

**PATHWAYS TO UNDERSTANDING.** Outdoor Adventures in Meditation. By Harold E. Kohm, Pastor of First Congregational Church of Charlevoix, Mich. Illustrated by Forty-five Line Drawings by the Author. Eerdmans. Pp. 196. \$3.

**THE YOUNG PEOPLE OF THE BIBLE.** By Sara Jenkins. Appleton-Century-Crofts. Pp. xii, 210. \$3.95.

**THE EMERGENCE OF LIBERAL CATHOLICISM IN AMERICA.** By Robert D. Cross. Harvard University Press. Pp. ix, 328. \$5.50.

### This is WILLIAM W. REED

Born in Chicago, the Rev. William W. Reed was educated at Ripon College and Nashotah House. He is director of Christian Education at Trinity Church, New York, and the author of a new book entitled

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Miami Beach Hotels: Like a pastel necklace [see page 8].

# The Living Church

April 13, 1958  
First Sunday after Easter

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

## Majority of Consents For Dean Pike's Election

The necessary majority of diocesan standing committees have given consent to the election of the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, as bishop coadjutor of California. Thirty-nine consents had been received through March 31.

Next step is to obtain consents from a majority of bishops having jurisdiction in the United States. Appropriate forms for this process were in the mail on April 1, with a three-month deadline.

The evidence of the consents of the standing committees takes the form of testimonial, provided by Canon 39, and signed by a majority of the committees:

"We, being a majority of all the members of the Standing Committee of \_\_\_\_\_ and having been duly convened at \_\_\_\_\_, fully sensible how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the Reverend A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we know of no impediment on account of which he ought not to be ordained and consecrated to that Holy Office."

## Common Standard Proposed For Canonical Exams

Common standards in canonical examinations is the aim of a project of the Board of Examining Chaplains of the Eighth (Pacific) Province. Seeking standardization of both procedures and types of examination is described as "something of a courageous effort" by the Rev. Dr. Frederick A. Schilling, "in view of the fact that each jurisdiction is sovereign and examinations given hitherto have ranged over a wide area of requirements in the amount of time allowed the candidate to write, in the quantity of detailed information called for, and in the criteria of judgment regarding the value of the papers."

Dr. Schilling is a professor at Church Divinity School of the Pacific and secretary of the Provincial Board.

The types of canonical examinations proposed by a special committee "are not intended as a duplication of the course examinations nor even the comprehensive examination given by the seminary," says Dr. Schilling. "A certain amount of overlapping is inevitable, but it is felt now that seminary graduation is bona fide evidence of the student's adequate comprehension of the factual materials studied. Is he able to make his knowledge relevant to the situations of lay people? This is the question which canonical examinations on the present theory seek to probe."

Complete sets of suggested examina-

tions based on this point of view are being circulated throughout the province.

At its last meeting the Provincial Board voted to recommend to all jurisdictions that "in no case should any examination be given a candidate until he has completed his full seminary course." The Provincial Board also recommends to General Convention that Canon 29, Section 2, be changed to provide for a supplementary examination preceding ordination to the priesthood to give the candidate the period of his diaconate for a more mature relating of his course studies to practical circumstances.

## NEWS BRIEFS

**TORNADO & GOOD SHEPHERD:** Tornado that roared through Wichita Falls, Texas, on April 2 damaged stained glass window of Good Shepherd Church there. Two other Episcopal churches, All Saints and St. Mary's, were untouched. LIVING CHURCH Dallas correspondent reports there was no injury among communicants.

**OUSTER NOTICE:** A Brooklyn Supreme Court justice has signed an order that the Melishes (the Rev. Dr. J. Howard and the Rev. William H.) must vacate the rectory of Holy Trinity Church by the end of April or face eviction by the sheriff. This is the latest in a long series of legal moves between rival groups, one of which has called the Rev. Dr. Herman S. Sidener as rector, the other of which still considers Mr. William H. Melish as supply priest. Court has recognized Dr. Sidener, but the Melishes continue to occupy the rectory, and the Church itself remains closed. Neither Mr. Melish nor his attorney would comment on the new order, except that the attorney said, "We'll take an appeal."

**NO MEETING ON PB:** Nominating committee for the next Presiding Bishop does not now plan to hold any meetings before its members arrive at Miami Beach for General Convention, according to Bishop Hart of Pennsylvania, the committee's chairman. Instead, Bishop Hart will write this month to members of the committee asking them to name three men whom they think should be nominated. Bishop

Hart said that after this poll-by-mail, a meeting of the committee might appear desirable.

**MONSIGNOR AND MAJOR:** Strong Church delegations attended first two (Atlantic City and Chicago) President's Regional Traffic Safety Conferences. There is strong sentiment among delegates for participation of the Church in this program, but no action program has been developed. Breadth of participation in Conferences by religious groups was symbolized in a Chicago buzz group session in which a LIVING CHURCH editor found himself flanked by a Roman Catholic monsignor and a Salvation Army major.

**SEMINARIANS TO PRISON:** West Coast divinity students (including some from Church Divinity School of the Pacific) are getting training as interns at San Quentin prison. Hope is that the program will prepare men for institutional chaplaincies.

**WORLD COUNCIL BIRTHDAY:** Tenth anniversary of the World Council of Churches will be celebrated at annual meeting of its U.S. member Churches at Buck Hill Falls, Pa., April 16-18.

**MASS CIRCULATION:** More than half a million Church homes regularly receive diocesan magazines, according to a still incomplete survey being conducted by Marion Wiegman, editor of Chicago's *Advance*. The half million figure was passed with reports from only 50 dioceses in, so the total is probably near a million.

## For Convention Living and Meeting, One Roof on Beach



Arrangements have been made in Miami Beach, Fla., for providing both living accommodations for official delegates and room for the bulk of official meetings under one roof.

The Deauville, the newest large hotel on Miami Beach, contains a convention hall, ample to seat separately both the House of Bishops and the House of Deputies. A block of rooms in the hotel has been given priority for official Convention members. Corresponding conditions exist at the Fontainebleau Hotel, which is the living and meeting place for the Woman's Auxiliary Triennial.

The Deauville and Fontainebleau are in a string of hotels, lying like a pastel necklace along the Beach, which have been designated for Convention housing [see cut, page 6]. All, according to L. B. Rock, General Chairman of Convention's Committee on Arrangements "are within easy reach of all Convention activities, and good bus service is available when it is needed."

Some hotels are within 300 feet of the Ocean Beach, and have beach facilities; the remainder are directly on the Beach.

Application blanks are available from Eric L. Applewhite, Chairman Housing Bureau, Episcopal Church Convention, P.O. Box 1511, Miami Beach, Fla.

## Church Workers Conference

The theme of the Church Workers Conference which is to be held October 1-3 preceding General Convention in Miami Beach will be "The Responsibility of the Negro in an Integrated Church and State." The conference will be held in St. Agnes Church, Miami.

The conference expects to submit memorial resolutions to General Convention concerning the Church's lack of integration.

## Korean Parish Tells Bishop Their Quota Is Too Small

Kang-Hwa Island is the front-line parish of the Church of Korea. Within reach of Communist guns, it is the Korean Church's main stronghold.

The Churchpeople on Kang-Hwa are willing to attempt giant strides in faith and determination as evidenced by a recent statement from the Island. Blasé American Churchpeople might well be dumbfounded by the ambition indicated by their Korean counterparts.

The statement, issued by a committee of Kang-Hwa Churchmen, declared that the quota assigned to them by the Bishop in Korea is too small.

The statement gave credence to an

earlier one made by Bishop Daly himself in which he announced that the Korean Church is "now battling through to self-support and independence."

The committee fixed its over-all budget at one million hwan, four times the amount asked by the bishop. They said that their assigned share in the diocesan quota for 1958 would not pay the salary of a village evangelist, much less that of a parish priest.

Self-support, the committee felt, "was not something that we must wait five, 10, or 20 years for, but something that could be reached by the end of next year provided that every Anglican Christian became an ardent evangelist and a generous giver to the Lord's work." They said:

"We Christians of Kang-Hwa . . . are quite determined that our Church will become neither bankrupt nor extinct. We confess that we have failed badly in the past, but this was not through ill-will so much as ignorance about the Church's real needs. . . . We are determined . . . to work for the Kingdom of God with all our energy and to give of our time and goods until we feel a little of the pain that our Saviour suffered for us on the Cross. . . ."

" . . . We are thankful to all those people in England, many of them, we believe, no richer than ourselves, who for 60 years have given generously that our Korean Church might survive. We are grateful above all to those English priests and bishops who have sacrificed for Korea one of life's richest joys: having a family of one's own. The poorest Korean would never willingly surrender this basic human right and we still cannot fully understand how any man can love God's people so deeply as to leave his homeland and sacrifice the hope of having posterity. We shall however as we study the words of Jesus more diligently come to understand even this greatest manifestation of human love."\*

## Catechism Revision Is Under Way in England

Catechism revision heads the news reported from England by LIVING CHURCH correspondent, the Rev. Dewi Morgan. A commission appointed to revise the catechism in the Book of Common Prayer includes six bishops. Other members so far appointed are all priests but are required to consult with a panel of laymen and women who are "professionally engaged in the teaching of the Christian religion to children and young people." The commission is requested to consider enlarging the scope of the catechism, and modernizing its language. It is also possible that separate catechisms for children and adults will be considered.

### African to be Swedish Bishop

Mr. Morgan also reports that the Swedish Church, which is in communion with

\*The first married priest from the West to work in Korea has recently arrived there with his wife and son. He is the Rev. Archer Torrey, and is also the first American priest to serve the Church in Korea. He has been publicly licensed to officiate by Bishop Daly.

the Church of England, intends, for the first time, to appoint an African as a bishop in South Africa.

### Secession to Rome

The secession to Rome of a prominent English Churchman is a comparatively rare event, notes Mr. Morgan. The announcement that the Rev. Charles Alfred Clemence Hann, D.D., formerly principal of Lichfield Theological College, has been received into the Roman Catholic Church, says Mr. Morgan, is an echo of a controversy last fall over the marriage of the Rev. Laurence Davies to a woman whose former husband is still alive. The marriage was performed by a priest of the Church of England. In giving his reasons for secession to Rome, Mr. Hann said: "To my mind this was an indication that the Church of England is prepared to maintain its characteristic principle and its comprehensiveness even at the cost of sacrificing its professed adherence to catholic faith and practice. There is only one way to fight to the death such betrayal and that is to become exclusively catholic. This was my only course and necessarily involved resignation from a post which demands loyalty to the Anglican tradition of comprehensiveness."

### Church of England Yearbook

The 1958 edition of the *Official Year Book of the Church of England* has just been published by the Church Information Board, London (25/-).

## Shirts and Jobs

Clergy can now save money on shirts because of the Rev. Joseph S. Huske's vision and determination to serve his people in Sherwood. Sherwood, in the Cumberland Mountains of Tennessee was a one industry town. When the lime plant closed some of the more skilled workers left Sherwood for factory towns, but many clung to the mountain homes they loved and to the Episcopal Church.

The Rev. George W. Jones of Epiphany Mission had baptized every person for miles around. When he became ill, Fr. Huske carried on the work.

When the mission could not find enough jobs for all its people, Fr. Huske persuaded a shirt manufacturer to come to Sherwood, provided the mission would build a factory. Fr. Huske sold bonds, his people went to work for the Epiphany Corporation, and the factory went up.

Fr. Huske felt that the clergy should be able to buy first-quality black shirts at factory prices. He had a few made and tested and then offered them to the local clergy, and they sold by the dozen. So a part of the production of shirts has been diverted to clerical shirts in sizes 14 to 18 with either standard or French cuffs for \$3.50 each, or \$3.25 in lots of three or more. The clergy got their shirts, and Sherwood Churchpeople got employment.



# Sewanee Marks Centennial Recalls Strife and Progress

by BARBARA ANN TINNES

The University of the South at Sewanee, Tenn., though currently celebrating its 100th birthday, is much the same as it used to be.

Today Sewanee is bigger, in academic reputation and somewhat in size, and it is richer, both financially and in alumni, many of them business, civic, and Church leaders in their communities.

But its sameness is marked by its tenacity in adhering to the ideals of its founders that the university be national in character, Christian in spirit, superior in instruction, small in size, chivalrous in conduct, and gentlemanly in attire.

Vice Chancellor Edward McCrady hopes "we shall continue to make our goal the cultivation of the highest type of scholar and Christian gentleman."

During its centennial year Sewanee is giving special recognition to great events of its past: there have been Founders' Day, Opening Convocation Day, Cornerstone Day, and Charter Day ceremonies. Centennial climax will be commencement in June, when the university will produce its own spectacular in the form of an outdoor Centennial Pageant.

The 100th year began last Fourth of July with a service on Lookout Mountain near Chattanooga. It was there on Independence Day, 1857, that Sewanee's first board of trustees gathered for the first time. The proposed university lacked a name and a home, but it had a foundation in the vision and ideals of the 20 Episcopal Church bishops, clergy, and laymen there gathered. They were from Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North and South Carolina, Tennessee, and Texas.

The same states represented 100 years ago today account for 18 of Sewanee's 21 owning dioceses, the newcomers being the dioceses of Kentucky, Lexington, and Missouri.

## A Million Feet of Pine

At the board's second meeting in Montgomery, Ala., in November, 1857, The Sewanee Mining Company (later a division of U. S. Steel Corporation) offered 5,000 acres of land, a million feet of pine timber on adjacent lands, free transportation of 20,000 tons of freight on the company railroad, and 2,000 tons of coal. Sewanee, Tenn., was chosen by the trustees on the 17th ballot.

During the War Between the States Sewanee's cornerstone was blown up by Federal troops; money and buildings were gone. Sewanee's first vice chancellor, Charles Todd Quintard, Bishop of Tennessee, took the problem to England, where church congregations and individuals contributed 2,500 English pounds. That was enough to open the university on September 18, 1868, to nine students.



Main University of the South campus. Bigger, richer, academically higher, century-old Sewanee's ideals still prevail: the cultivation of the highest type of scholar and Christian gentleman.

Today's enrollment is the highest ever. Sewanee Military Academy has 265 cadets, the College of Arts and Sciences has over 570 men, and the School of Theology has 80 postulants and candidates. Sewanee's problem has become one of selectivity rather than of filling up.

Recent years have had their share of strife. As segregation problems began mounting in the South, Sewanee found itself called upon to take a stand. In November, 1951, the Fourth Province Synod recommended that existing Southern seminaries help solve the problem of educating Negro clergy.

## Negroes Admitted

No Negro had ever applied at Sewanee, and the trustees in June, 1952, pointed out that the university's constitution had never restricted admission according to race, but they advised "not now." To this the majority of the School of Theology faculty, including the dean and the university chaplain, objected, and they subsequently resigned. When the trustees met again in June, 1953, they instructed those concerned with administration of the seminary "to give all applications for admission thereto sincere and thorough consideration without regard to race." Since then three Negroes have attended the seminary's regular session or summer graduate school.

The years since 1950 have also been bright ones for Sewanee. It has modernized and improved its physical plant. Four new stone dormitories have risen, one including a new dining hall. A million-dollar gymnasium boasting swimming pool, bowling alleys, and a basketball arena seating 1,000 was dedicated last June.

St. Luke's Hall, the School of Theology

plant, has been completely renovated, enlarged, and remodeled.

All Saints' Chapel, considered the most used Episcopal church in the South, is being transformed into a magnificent collegiate Gothic structure.

A nurses' home and children's wing have appeared at Sewanee's Emerald-Hodgson Hospital.

Where four years ago was only forest on the northern edge of the university's nearly 10,000-acre domain, there now is man-made Lake O'Donnell, and a paved airstrip and hangar. This year an elaborate water filtration plant has been added.

The Centennial Year has also seen a \$400,000 guest motel and restaurant, Swanee Inn opened for business.

At Sewanee there has been more building in the last decade than during all the preceding 90 years.

There has also been financial progress. In the last three years a million dollars or more have come annually to the university for capital improvements and permanent endowment. Toward operating expenses church support from parishes and missions in Sewanee's 21 owning dioceses has climbed from about \$30,000 in 1950 to over \$170,000 in 1957.

## Academically High

Academically, Sewanee continues to excel. Last spring's Chicago *Tribune* survey placed the University of the South first in the South and eighth in the nation among the ten best men's colleges selected.

Vice Chancellor McCrady comments: "We have been listed in different studies as high as number four, and as low as number 18, but never lower than the top one per cent for the nation. We are one of the strongest and most respected small universities in the nation."

# SUNG OR SAID

By twos and threes the vestrymen left the parish office after the monthly vestry meeting. With “good nights” being exchanged on the darkened street, the rector began to walk the few blocks between the church and the rectory. A car drew up beside him. “Can I give you a lift home?” asked the senior warden, a devoted Christian and an older man. The rector accepted the invitation, and in the car sat beside a young vestryman who was also being driven home.

A change had recently taken place in the worship of the parish: the Lord’s Prayer was being sung not only at the family eucharist but also at the 11 o’clock service (when the senior warden sang in the choir). Now the vestryman was young and perhaps should not have said that he *liked* this change — at least not in the presence of the senior warden who did *not* like it. But he said it, and as the car drew up to the rectory the senior warden said, “I don’t like it, and I never will get used to it, because you say, ‘And now, as our Saviour Christ hath taught us, we are bold to say,’ but then you *sing* ‘Our Father.’”

Well, it was late, and the rector wondered if the subject should be gone into at that time, particularly when he recalled that his senior warden was a faithful layman, a generous, consecrated man he believed willing to face torture and death for his Christian faith. But, late as it was, he could not resist saying (as he remembered the senior warden sang in the choir), “But every Sunday for years I have said ‘Therefore with Angels and Archangels, we laud and magnify thy glorious Name; evermore praising thee, and *saying*,’ and *you sing* ‘Holy, Holy, Holy.’” Now this struck the young vestryman as funny, and he laughed. But the senior warden did not. “That’s different,” he argued. “The Lord’s Prayer is a *prayer*.”

“But, Mr. \_\_\_\_\_,” said the rector, “so is the ‘Holy, Holy, Holy.’ It’s a prayer of adoration. The people kneel to sing it, and we sing ‘Amen’ at the end of it, just as we do for any other prayer. The senior warden turned the key in the ignition at this point, shutting off the motor. “Yes,” he said, “but it’s not the Lord’s Prayer, and when you sing it you’re taking it



“And the Gospel ended, shall be sung or said the Creed.”\*

away from the people.” Now the rector, who for years had listened to the choir singing elaborate choral *Te Deums* and seven-fold Amens, said, “Some people might feel the same way about it when you and the rest of the choir sing the ‘Holy, Holy, Holy,’ or the *Agnus Dei* to the Gounod setting. The plain song setting for the Lord’s Prayer is simple. The people can join in that. And they do join in. They never sing when the choir sings those anthem-type settings arranged for soprano, alto, tenor, and bass.”

“Well,” said the senior warden, “the people I speak to don’t like it and it’s just one more High Church thing that keeps people away.” Now when High Church is dragged into a discussion you might just as well stop talking. It means the person realizes he has no logical or rational ground

on which to stand and therefore makes the emotional “pitch” of High Church to win the argument. So the rector stepped out of the car and bending down spoke through the open window, “Our Church certainly intends that the Lord’s Prayer should be sung, or else it would never have provided musical settings for it in the Hymnal. And it’s no more High Church to sing the Lord’s Prayer than it is to sing any hymn in the hymnal.” The senior warden shrugged his shoulders and made a gesture with his hands that seemed to say “Well, what can you do?,” and the three men said good night, and the car drove off.

Certainly there was no meeting of the minds, and the prejudice which the senior warden had against a full

\*Picture taken at St. Stephen’s, Reno, Nevada.

**"It's no more High Church to sing the Lord's Prayer  
than it is to sing any hymn in the hymnal."**

choral celebration of the Holy Communion had not been dispelled.

There are people who believe that if you *say* something it is Low Church, but that if you *sing* exactly the same words it is High Church. For many years, the late Edward Clowes Chorley was, by action of General Convention, historiographer of the Church. Readers of this article are urged to buy his *Men and Movements in the American Episcopal Church*, which Dr. Chorley wrote after a lifetime of study. Published by Scribners, the book deals engagingly with many facets of Church life. Dr. Chorley recounts, "When, for the first time, in one of the parish churches of New York the choir sang the *Gloria Patri* at the conclusion of the Psalms, a delegation from among the persons present repaired to the bishop in hot wrath, calling on him to arise and interpose his episcopal authority against this 'abominable popish innovation.'" The former rector of Trinity Church in New York, Dr. Dix, wrote, "The first attempt to sing the *Tersanctus* and the *Gloria in excelsis* met with the severest reprehension on the part of the faithful." Dr. Chorley adds this comment, "The only music was the singing of the Psalms in metre. Chanting was unknown and when first introduced was denounced as a popish custom."

Today, Churchpeople are accustomed to hearing *Gloria in excelsis* sung: indeed there are some who act as if (for all practical purposes) that chant which is called the Old Scottish Chant had been ordained by God as the music for *Gloria in excelsis*. And many are distressed if *Nunc dimittis* is sung to any other chant than that four-part one written by Barnby. Others feel the service has not been nicely rounded off unless the choir sings the seven-fold Amen or the "Bell Amen" or at least the short "Dresden Amen" after the Blessing. What earlier generations abhorred as "popish innovations" are now so firmly established as part of our Church life that any priest who changes some of these established musical practices is considered by some to be "Romanizing" the Church.

Thus, the senior warden in question, who all his life had been singing *Gloria in excelsis* to the Old Scottish Chant thinks it is High Church to sing the Lord's Prayer to the traditional plainsong setting. And what will he say when the Creed is sung? Probably what he has said of other things: that we are "aping Rome."

And yet, the English Prayer Book directs, "And the Gospel ended, shall be sung or said the Creed." Note that the preferred usage is that the Creed be *sung*, but permission is granted for it to be *said*. This interpretation is borne out when we consult the very first English Prayer Book which directs, "After the Gospel ended, the priest shall begin, *I believe in one God*. The clerks shall sing the rest." Nothing at all about its being "said."

But we need not press this point of preferred usage (although it is the rule in our own American Prayer Book to introduce a Cantic by such a rubric as, "After which shall be sung or said") because our Prayer Book makes it plain that, "In the directions for the several services in this Book, it is not intended, by the use of any particular word denoting vocal utterance, to prescribe the tone or manner of their recitation." (This note you will find in the short section headed *Concerning the Service of the Church* which is printed after the *Preface*.) Thus, when at the foot of page 83 the Prayer Book rubric reads, "Then shall be said the *Gloria in excelsis*," it is in accord with the general rubric to sing it (even to the Old Scottish Chant). And where the rubric on page 82 directs, "Here may be sung a hymn," it is likewise in accord with the general rubric to say in a speaking voice, "O Lamb of God . . . grant us thy peace."

#### **An Exception**

Those who are not well informed consider something Low Church if it is said, and High Church if it is sung. The only exception to this general rule with which the writer is familiar may be noted in connection with *Ave Maria*. In fact, the bride often asks

her "dearest friend with a perfectly lovely voice" to sing "that beautiful *Ave Maria*." She and her family, who for the purposes of this illustration are staunch, solid Churchmen, would be horrified if their priest should *say* exactly the same words which her "dearest friend" *sang*. But the family wedding party has no objection to hearing "Hail, Mary, full of grace: the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death." Spoken, that would be *High Church*. High Church? Why, you can almost hear the voices saying, "*This is the end. I mean it. The end!*"

Just as it was ridiculous a century ago to say that it was a "popish innovation" to sing *Tersanctus* and *Gloria in excelsis*, so now it is ridiculous to say it is High Church to sing the Lord's Prayer and the Creed. They *should* be sung. And increasingly, as our people are becoming better informed, they *are* being sung.

We in the Episcopal Church are far more accustomed to congregational participation in the singing of the Holy Eucharist than are those who adhere to the Church of Rome. Indeed, leaders of the liturgical movement in the Roman Church are striving to accomplish what is today standard practice within our own Church.

For example, the July, 1956, issue of *Worship*, a Roman Catholic magazine devoted to liturgical reform and congregational participation in the Eucharist, prints an article by a Roman priest with a parish in St. Louis, Mo. The author, Monsignor Hellriegel, writes of what he wishes were done in other Roman Catholic parishes than his own: "The congregation sings all the responses. That can be done immediately. If not, we had better look into our Catholic school system and see what is wrong. After some time the people should be taught parts of the ordinary, *viz.*, *Kyrie*, *Sanctus*, *Agnus Dei*. A little while later the *Gloria*, and finally the *Credo*."

Think of that. What is so common among us as to be unexceptional is that for which Romanists are striving! But let us not care about that. Let us get on with our singing, until we come to the heavenly altar.

"I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne." (Rev. 14: 2, 3)

# AROUND THE CHURCH



Wyoming welcome.\*

**GIANT (4' x 6½')** HIGHWAY SIGNS announcing, "The Episcopal Church welcomes you," are going up in the missionary district of Wyoming in time for the tourist season [see cut]. Made official by the district, the heavy gauge aluminum signs copy the general design and color of National Council signs. Manufacture at the state penitentiary keeps cost down to \$20 a sign. Extra plates for such items as summer service hours make it possible to keep the sign up-to-date.

**SUNDAY SHOPPING** is censured in a letter from Bishop Emrich of Michigan to his clergy. "It is surprising," says the Bishop, "that in our society, with its pressures and over-driven souls, people do not with alarm view the encroachment on Sunday as a further increase to the pressures and destruction of the small remaining peace we have."

**RECONCILING CONFLICTS** between and within the nations is the concern of a Lambeth Conference committee which will have Bishop Hobson of Southern Ohio as vice chairman. Bishop Hobson will be serving under the chairmanship of the Archbishop of Cape Town, Dr. de Blank, outspoken critic of South Africa's race policies. In a dispatch dated the same day, Religious News Service also announced that another South African, one of the Dutch Reformed Church's most forceful proponents of racial segregation, had been awarded a U.S. State Department grant for study in America. Pastor W. A. Landman said he would study the work of American Churches in race rela-

tions as well as in evangelistic and missionary fields. He is chairman of the South African Bureau of Racial Affairs.

**ADULT CHRISTIAN EDUCATION** institutes are scheduled from April through January. Useful to "clergy, professional workers, and competent laypeople who are concerned with adult Christian education needs and programing," the institutes are sponsored by the National Council. Places and dates: April 20-25, Indiana University, Bloomington, Ind.; April 27-May 2, St. Andrew's House, Hood Canal, Wash.; July 20-25, Indiana U.; October 5-10, Indiana U.; November 9-14, Camp Allen, Bay Town, Texas; January 18-23, Bishop McLaren Center, Sycamore, Ill.

**NOMINATIONS FOR BISHOP OF QUINCY** presented by the nominating committee by early April were: the Rev. Frs. Albert A. Chambers, rector of the Church of the Resurrection, New York, N. Y.; William E. Craig, St. Francis Boys' Homes, Salina, Kans.; William O. Hanner, rector of the Church of the Holy Comforter, Kenilworth, Ill.; Francis W. Lickfield, rector of the Church of the Redeemer, Chicago; John M. Young, rector of St. John's, Alton, Ill. The committee recommended that names of all nominees be submitted by April 8, and that nominations made after that date be made from the floor of the electing convention in May.

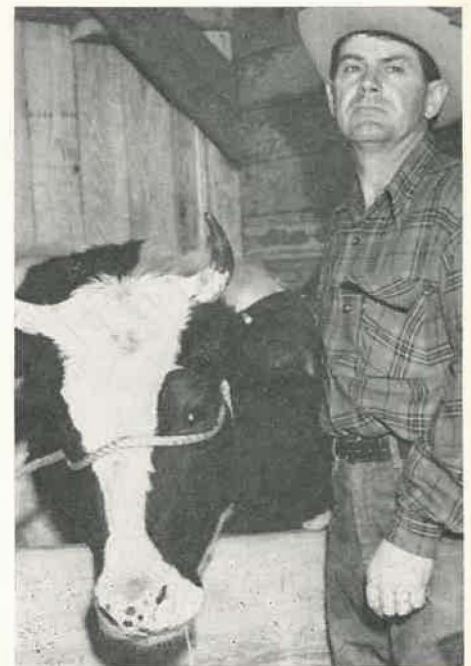
\*The Rev. Bruce H. Cook, rector; with Wilbur Trego, senior warden; and C. Earl Varney and Roger Van Buskirk, vestrymen, of St. Alban's, Worland, Wyo., which originated highway sign idea.

**ALTAR BOYS FROM MAINE** travel to the cover of *THE LIVING CHURCH* this week. The unposed photograph previously appeared on the cover of the *Northeast*, Maine's diocesan magazine. The boys were getting into line in the sacristy of St. Peter's, Rockland.

**THE PRESIDING BISHOP** has announced that he has received a majority of consents to the resignation of the Rt. Rev. Benjamin D. Dagwell, Bishop of Oregon, effective August 24, 1958.

**100 YEARS OF HIGHER LEARNING** are being observed by two Church institutions: the University of the South, Sewanee, Tenn., and Seabury-Western Theological Seminary, Evanston, Ill. While Sewanee is well into its observances [see page 9], Seabury-Western is opening its celebration with the biennial George Craig Stewart lectures in Preaching. The lectures will be delivered April 14 to 17 by the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, and coadjutor-elect of California.

**TEN HOLSTEIN CATTLE** are on the way to Istanbul, Turkey, where they will provide fresh milk for patients at the Orthodox Church's Balikli Greek Hospital. The nine heifers and one bull sailed from New York accompanied by Arlo W. Cottrell, farm manager and herdsman at Roanridge Farm, Parkville, Mo., center for the Episcopal Church's Town and Country Work. The cattle were donated by farmers and Churches through interchurch Heifer Projects, Inc. Hellenic Lines provided transportation to Turkey, and the Episcopal Church supplied money for feed, special deck stalls, and Mr. Cottrell's transportation.



Gin Briggs  
Mr. Cottrell and cattle sailed for Turkey.

# EDITORIALS

## How's Your Hostility Today?

**T**he controversy in our columns over group dynamics has been sizzling merrily [L.C., February 2 et. seq.], and we expect our readers to provide more contributions, major and minor. The discussion itself seems to us, at this point, to be an expression of a certain kind of group dynamics. All the people who have been holding themselves in until they were "ready to bust" are now letting down their reserve and saying their say.

THE LIVING CHURCH is in favor of group dynamics, together with the automobile, central heating, atomic energy, psychosomatic medicine, and other products of scientific study and research. To be "against" a branch of knowledge seems to us to be a waste of time, if not somewhat disrespectful to the Creator of all that is knowable. On the other hand, this particular branch of knowledge seems to enter a different context in the minds both of some who are dedicated to it and of some who oppose it.

What could be more innocuous than a systematic study of the way people act in groups, followed by programs to train Church personnel how to work with groups? What could be more wholesome than an intelligent application of these findings to the process of Christian education? But those who react against the program do so with that emotional zing that one directs against the noxious and the unwholesome. What's going on here? Why the crusading fervor against Parish Life Conferences and Group Life Laboratories?

"Knowledge" is a word that covers a number of different kinds of things. The ancient Christians fought against the gnostics, who claimed that religion was a matter of a special "*gnosis*" or knowledge obtainable only by experiencing an illumination in secret rites. Christianity insisted that the kind of knowing involved in religion was the same as the kind of knowing involved in everyday living — the application of reason to facts and principles openly stated and available to all.

It is still true today that the Church should oppose the concept that truth can be rightly apprehended only under controlled emotional circumstances. If

group dynamics did claim to be a "*gnosis*," a process of non-rational illumination to be experienced but not communicated, it would have no place in the life of the Church. And some of the ardent partisans of group dynamics may give the impression that they think in these terms.

For this reason, we are rather sympathetic to the desire of so many of our correspondents to knock the halo off the group dynamics movement. We think that it has great and obvious values for the life of every parish. But it has no claim whatever to sacredness, and until it can be shoved around, stood in a corner, criticized, and kicked, it will not have found its place.

Who knows? After the movement has been mistreated and falsely maligned often enough, it may undergo a "resurrection experience." Then, perhaps, it will be more successful in persuading us that a dogmatic religion does not necessarily require dogmatic teachers.

## Pay Up!

**O**ur recent editorial urging churches to cut down on their debt burden has met with challenge from some who feel that it is more important to make the most of the possibilities of service to a wider range of people. There are two sides, of course, to the story, and in a particular situation the decision to go into debt to meet today's needs with tomorrow's dollars may be unavoidable.

On the other hand, all signs point to the likelihood that tomorrow's dollars may be a good deal scarcer than today's; and it may turn out that by mortgaging future dollars congregations are mortgaging their whole future.

One solution for today's dilemma is to go out vigorously after the dollars that are still available today, in spite of all the signs of economic recession. Money can be raised now — why not do it now?

Still another approach to the problem would be a more functional approach to the whole problem of ecclesiastical architecture. Why should a city have five or ten or twenty structures of cathedral proportions? Why not have one cathedral that belongs to everybody and four or nine or nineteen less imposing buildings that can be expanded, sold, or moved, as the neighborhood need indicates? Brick and stone and mortar are really not essential to salvation. In fact, when a new congregation leaves its horribly inadequate little frame building and moves into the new, handsome edifice for which future generations will pay, it usually knows that it is leaving something precious behind.

So we say: Meet the need, but do it efficiently, and pay up your debt while the money is still available.

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# sorts and conditions

THE WORST thing about eternal life is that human beings of the present world are so obviously unfitted for it. Won't the time come when every good thing has been said, every inspiring thought has been thought, every possibility in every direction has been explored — and then what?

FOR CREATURES who live by change, the really terrifying thing about eternity is that change is irrelevant. To move from one thing to the next is no better than standing still. Every finite action can happen five times, ten times or ten times ten million times without using up even the slightest fraction of eternity. Unless there is something you can be content to do unchangingly and endlessly you aren't going to like eternal life.

THIS DOES not mean that all eternities are the same. The mathematicians have ways of distinguishing between different kinds of infinity by the use of "transfinite numbers." Infinity times one billion is no larger than plain infinity, but infinity squared (infinity times infinity) is bigger than plain infinity — twice as big, you might say. And infinity cubed is three times as big, infinity to the fourth power four times as big, and so on. Infinity to the infinity power is infinitely bigger than ordinary infinity.

THESE mysterious incantations are useful in the modern world for calculating how much gravel you need for a curved driveway, or working out the most economical dimensions for a toothpaste tube. The formulas used by the engineers are worked out by deciding just what order of infinity you employ to turn the curved areas into an infinitely large number of rectangles of infinitely small width. The sum of the area of these rectangles is the area of the driveway.

SO, the gift of eternal life that the Church offers cannot be just the promise of an endless prolongation of the kind of life we live here and now. That would not be good news, but — in the long run — bad news. The gift must be one which matches the duration with something worth doing for that duration. It must be an infinity of the right order.

THE ACTIVITY that is adequate for eternity must in turn be an activity for which only eternity is adequate. And the great theologians and teachers of the Church have told us what

it is: the contemplation of God, known as "the beatific vision." Jesus said that the angels of little children always beheld the face of the Father. St. Paul said that we see this vision in a glass darkly now, but face to face in the world to come.

WE SEE, in other words, a reflection of God's glory as in a mirror. We do not see it directly, but rather through its impact upon the world of space and time. To those who have a mystical apprehension of God, a sense of His actual presence and personhood, this metaphor may seem less than adequate. But it is probably true that the mystic is actually no more in the presence of the beatific vision than the man who knows God only through the testimony of nature, the words of Scripture, the mediation of the Sacraments, and the love of his neighbor. All these are finite testimonies to an infinity which will not be revealed to us until we are ready for infinite adoration.

"NO MAN hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him."

PETER DAY.

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

### April

13. Chapel of the Incarnation, New York City; Church of St. Luke the Physician, Gresham, Ore.
14. St. Peter's, Rosedale, N. Y.
15. St. Andrew's, Madison, Wis.; St. Augustine's Church, Metairie, La.
16. St. Christopher's, Hobbs, N. M.; Holy Trinity Church, Hicksville, N. Y.
17. St. Francis', Dallas, Texas
18. St. Clement's, Seattle, Wash.
19. St. Edward's Chapel, Joliet, Ill.

## 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 Communions, missionary societies, or special emergencies.

### April

13. Down and Dromore, Ireland
14. Dublin, and Glendalough, and Kildare, Ireland
15. Dunedin, New Zealand
16. Durham, England
17. East Bengal
18. East Carolina, U.S.A.
19. Eastern Oregon, U.S.A.

# PEOPLE and places

## Appointments Accepted

The Rev. Donald J. Gardner, who formerly served St. John's Church, St. John's Place, Brooklyn, is now rector of St. Barnabas' Church, Ardsley, N. Y., which in February achieved the status of a parish.

The Rev. Noble L. Owings, formerly rector of St. Simon's Church, San Fernando, Calif., will become executive assistant to the Bishop of Los Angeles on May 1.

The Rev. Mr. Owings will succeed the late Canon W. Clinton Billig, who died last May.

The Rev. David E. Seaboldt, formerly on the chaplaincy staff of the Philadelphia City Mission, is now vicar of St. George's Church, Richmond, Philadelphia.

The Rev. Kenneth W. Whitney, formerly canon of St. Michael's Cathedral, Boise, Idaho, is now rector of St. David's Parish, Caldwell, Idaho. Address: 1620 Dearborn St.

## Resignations

The Rev. Melvin Abson has retired as rector of Emmanuel Church, East Syracuse, N. Y. His ministry has been spent entirely in the dioceses of Western New York and Central New York. Address: 70 Jefferson St., Geneva, N. Y.

The Rev. William C. Kilpatrick, who has been in charge of Christ Church, Medway, Mass., has retired from the active ministry. Address: 30 Milford St., West Medway, Mass., with P. O. Box 1.

The Rev. Dr. Richard Greeley Preston, rector of All Saints' Church, Worcester, Mass., will retire

on December 1, when he will have completed his twenty-fifth year as rector.

In announcing his retirement, the Rev. Dr. Preston said: "There is a splendid spirit in All Saints' for which I am deeply thankful. Our staff is one of the most loyal and capable we have ever had. Moreover, we have a fine plant with both church and parish house well equipped for worship and work. Also, we are in excellent financial condition with the budget pledged and the parish debt reduced to only \$5,000.

"The stage would seem to be set for spiritual advance, for opening up new work, developing new parish activities, and doing such planning as will enable us to meet the demands which the future is bound to make on All Saints'. This, I believe, can best be done by a new man with fresh ideas and youthful enthusiasm and with the abundant energy necessary to carry out a well-rounded parish program."

## Ordinations

### Priests

Arkansas—By Bishop Brown: The Rev. Vernon Alfred Gotcher, on March 19; rector, Trinity Church, Van Buren, and Christ Church, Mena.

Southwestern Virginia — By Bishop Marmion: The Rev. John Hursh Teeter, on March 21; in charge, Trinity Church, Rocky Mount, St. Peter's, Callaway, and St. John's, near Ferrum. The Rev. Mr. Teeter, a former newspaper man, has also been managing editor of the diocesan paper since the beginning of the year.

### Deacons

Newark — By Bishop Washburn: Roy J. Hendricks, on March 22; in charge of St. James', Newark, N. J.

Virginia — By Bishop Gibson, Coadjutor: Robert H. Shaw, on March 22; to serve temporarily as assistant at St. George's, Arlington.

## Other Changes

The Rev. R. B. Gribbon, who recently became canon pastor of Trinity Cathedral, Easton, Md.,

writes to say that he will continue to serve as vicar of Old Trinity Church, Church Creek, Md. This is in addition to his work as executive assistant to the Bishop of Easton and his care of St. Andrew's, Hurluck.

Old Trinity is currently being restored to its earliest form through the generosity of a donor. Services are being held every Sunday in the Old Farmhouse which was given as a parish house.

## Deaths

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

The Rev. George A. Green, retired priest of the diocese of New York, died January 24, at Cranberry Lake, N. J.

Mr. Green was born in Oswego, N. Y., in 1871, and attended General Theological Seminary. He was ordained to the priesthood in 1900, and served parishes in Pennsylvania, New York, and New Jersey. From 1919 to 1927, he was a director of the Social Service Department, Seamen's Church Institute, New York City, and in 1927 until his retirement in 1940 he served as chaplain of Sailor's Snug Harbor, Staten Island, New York.

Mr. Green is survived by a son, George A. Green, Jr.

## The Living Church Development Program

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

Previously acknowledged ..... \$6,218.87  
Receipts March 26 through April 1 ..... 1,427.50  
\$7,646.37

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

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VERY ATTRACTIVE, completely furnished cottage on St. Joseph's Island, Ontario, Canada. Available June or August. Please reply to: Mrs. William Ware, 7735 Oak Vista, Houston 17, Texas.

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## POSITIONS OFFERED

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WANTED: Experienced History teacher, college preparatory courses, and some administrative work, by Church boarding and day school. Reply Box M-119, The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST — July, 3 Sundays, Baltimore. Rector and small stipend, Prayer Book Catholic preferred. Reply Box R-114, The Living Church, Milwaukee 2, Wis.

WANTED: Young unmarried priest as assistant in city Catholic parish. Daily Mass and all privileges. Western Use. Excellent living quarters, furnished, and garage. Reply Box P-121, The Living Church, Milwaukee 2, Wis.

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WANTED: Anglo-Catholic parish or mission. Priest, 41 years of age, married, two children. Excellent references furnished on request. Reply Box H-120, The Living Church, Milwaukee 2, Wis.

PRIEST desires to supply during July within 200 miles of New York City. Stipend plus use of rectory for self, wife, and two small children. New Jersey preferred. Reply Box F-115, The Living Church, Milwaukee 2, Wis.

SUPPLY PRIEST available for July. Married. Use of rectory and remuneration in return for Sunday services. New York City area. Reply Box C-117, The Living Church, Milwaukee 2, Wis.

LAYMAN-JOURNALIST desires full-time employment in parish, diocesan promotion, related fields. Married, 2 children. Reply Box C-116, The Living Church, Milwaukee 2, Wis.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

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## THE LIVING CHURCH

# CHURCH DIRECTORY



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1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING** 261 Fell St.  
Rev. Weston H. Gillett, r; Rev. Francis McNaui  
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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

## WASHINGTON, D. C.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga;  
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
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.

**EPIPHANY** 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

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Ave.  
Sun HC 8, Family Service 9:30; 1 S HC 11; others  
MP; HC Tues & HD 7; Thurs HC 10; C by appt

## 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; Wkdays:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate;  
d, deacon; d. r. e., director of religious educa-  
tion; EP, Evening Prayer; Eu, Eucharist; Ev,  
Evensong; ex, except; first Sun, 1S, HC, Holy  
Communion; HD, Holy Days; HH, Holy Hour;  
Instr, Instructions; Int, Intercessions; Lit,  
Liturgy, 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.

## EVANSTON, ILL.

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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

## 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 9:30

## 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

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Rev. Charles E. Bennisson, 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

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J. C. Soutar  
Sun 8, 11, and Daily

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1S, 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**  
122th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 10:30;  
Wed & Saints' Days 9; Thurs 12:10; Organ Recitals  
Wed & Fri 12:10; El<sup>3</sup> 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 & 5:30; HD HC 7:30 & 12

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

**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

**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 (1S) 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. Uyek, 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