

The Living CHURCH

January 17, 1960

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Nuclear blast — churches which remain standing can shelter against fallout [page 16].

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Planning Your Lesson

This week we share a general formula for getting ready to teach a Sunday period in the Church school. Of course, you "get up" your lesson well before each Sunday, but (like most of us) you are in danger of slipping into a groove, doing it without much variety, and depending almost entirely on the editor of your teacher's guide. Worst of all, you may be preparing without thought of making it fit the actual situation of your class.

The spaces in parenthesis are for you to write the estimated number of minutes you hope to spend on each area. The total of the four will be the length of time your parish allows for class period.

Preliminary: Pray. Visualize your little circle. Pray for each one, name by name. Think. Face your problem. How much time will you have? Recall. What happened last Sunday. On recent Sundays? How connect? Difficulties. What unfortunate conditions can you prevent?

Review of theme: Is our present subject going well? Or, has it played out? Are you ready for a new emphasis or area? Get out textbook, check its main plan. Are you developing the assigned course.

Purpose of this lesson: Write it out, in your own words, in one or two sentences. Is it superficial or deep? Take some time for this; there's no use working over the rest until you know what you hope to accomplish. Which of the four general schemes will you use this time? [See below]

Opener — starting moments: What do you plan to happen first (*this* moment is yours, though the children's vitality and interest may run away with the remainder). So, decide to eliminate all extraneous matters, such as roll call, and be ready to start with this. It may be (for example) an open-ended story calling for the children to discuss and decide. Or read a short Bible passage requiring their reaction. Or, have them write "What I am afraid of," "What I want most," "What I like about my home," "How I help (my jobs) in our home," etc. (—min.)

Steps in your teaching: This is your real "lesson plan" — possible steps through which you hope to steer the conversation. E.g., if you have decided on a "lore lesson" (subject matter), decide the *method* for presenting it, as, the telling of a story, a silent reading from Bible or Prayer Book, a drill, a game, etc. Sometimes this plan will be a number of items of "what to do next," sometimes a sequence of *ideas* to be developed. (—min.)

Activity: Something to do, after a definitely ended period of talk. This can be handwork, marching, finger games, acting, even singing. For older pupils it could be silent reading, search, writing, visit to another part of church, role play. But plan something, with an alternative, and have needed materials ready *before* class. (—min.)

Conclusion: Try to leave enough time for this. Last minutes may be for memory drill, planning coming events, reviewing, closing collect. Older pupils may evaluate: "What did we learn?" (—min.)

The Four Ways of Planning a Lesson

(1) *Lore-lesson.* Deal with nothing but information about the Church and our religion (e.g., Bible stories, Church history, lives of saints, colors of seasons, catechism, sacraments.) Be prepared well, and plan to present it in some other way than just a "little talk."

(2) *Concern period.* Deal with nothing but the concerns and going interests and involvements of your pupils. It is well to do this now and then, to be sure that you are in touch with their lives, are meeting the thoughts that are in the front of their minds, are sharing the pressures and feelings which make up their day-to-day living. Even if you touch no Bible or Church theme on such a day, you are preparing for later connection.

(3) *Lore-to-Concern.* Start with some lore, but plan to direct it toward some vital concern of your pupils, some problem of which you are aware. At its weakest, this may be merely to "point the moral," or say "This teaches us that. . ." At its best, some subject matter of Church or Bible takes on meaning for them. (This scheme is the standard, typical one used almost exclusively in the traditional textbooks.)

(4) *Concern-to-resource.* Plan to start by touching or opening some going concern of your pupils. This may be some age-level problem, or known difficulty of this group. The teacher's plan is to steer this need toward some Christian solution — a custom, truth, experience, portion of a service, Bible passage, etc. "Will it help us if we recall the parable of. . . ?" Or, "What does the Lord's prayer say about forgiveness?" The order of your planned procedure will be, first to raise the interest or problem, and then to have steps toward the Christian idea or material. Or, from cases, toward a wording of the generalization.

The Living CHURCH

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THINGS TO COME

January

- 17. Epiphany II
- 20. Tennessee convention, Nashville, to 21st.
- 21. Anglican Society annual meeting, New York, N. Y.
- 24. Epiphany III
- National Girls' Friendly Society week, to 31st
- 25. Conversion of St. Paul
- 27. Virginia convention
- 31. Epiphany IV

February

- 2. The Purification
- 3. North Carolina coadjutor election
- 4. Consecration of the Rev. William G. Wright, Bishop of the district of Nevada, Reno

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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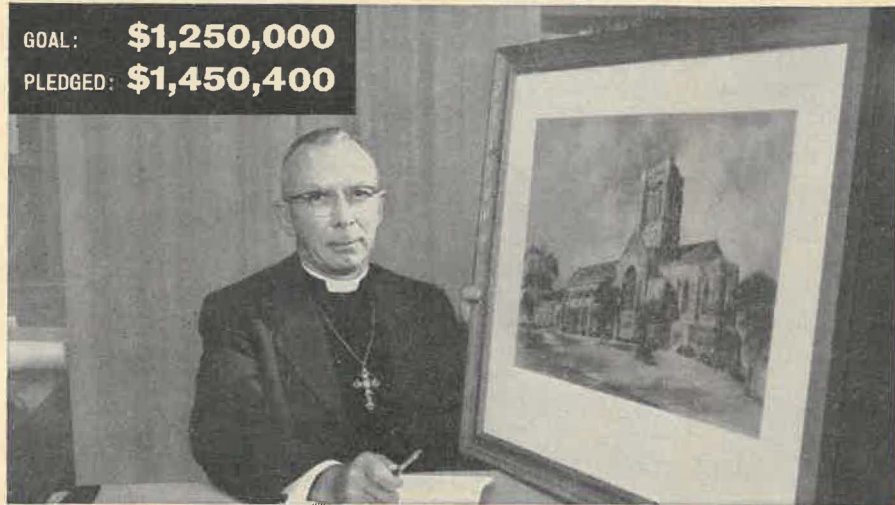
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LETTERS

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. (Most letters are abridged by the editors.)

The Church in China

The dean's denial that "anyone was persecuted for his beliefs" and his statement "I have never seen or heard of anyone being martyred" [L.C., January 3d] are contradicted by reports from all other sources. Legally it could be true, for the official practice has been to announce such punishments as not for religious reasons, but for political offences, such as counterrevolutionary activity, reactionary thinking, sabotage of government policy, etc. We recall Lord Atlee's comment on this, after his return from his trip to China in 1954 (see *Time*, September 20, 1954):

"They told us that freedom of religion was allowed and the only arrests of bishops and priests had been due to their political and not to their religious activities. . . . The men, we saw, I thought, were rather a hand-picked lot and not very impressive, especially the leading personality, who seemed almost as devotedly a Communist adherent as the Dean of Canterbury."

Instead of the denial, we wish there had been some words of recognition and sympathy for the many Christians in China, lay and clergy, Catholic and Protestant, who have suffered disgrace, imprisonment and even death for their convictions, under the Communist regime. Bishop Kimber Den was imprisoned for almost two years, without a charge being preferred against him, and when released, he was shelved by his Church, although still in early manhood.

As to the transfer of Peking's Anglican Cathedral to government use, he did not choose to tell the whole story. As it is generally known in such transfers of property, the government carefully preserves the facade of legality by making the owners, in this case the Bishop or the Cathedral Council, "voluntarily offer" the property as a gift. Also the dean must have known that Bishop Stephen Tsang's Cathedral in Hankow, in Central China, was also "voluntarily offered," and it was turned into a factory and the former dean of the cathedral, had to work in it himself, as a factory hand. He could have acknowledged also that over 90 per cent of the churches in Peking have likewise been closed.

I am troubled by the glib and facile tone of the dean; he appeared more like a government apologist than an ordained minister. It should be remembered that only those whose views are approved by the government could get a visa to travel abroad. We know of only two Anglican clergymen who have enjoyed this privilege: the dean and Bishop K. H. Ting. Bishop Ting also spoke smoothly about Church conditions in Communist China, that everything was going on very well with the Church, in fact better than before the Communists got into power, that they had no difficulty with the government, that he had known of no one being persecuted or martyred for their religion, etc. Many persons in Hong Kong and elsewhere, conversant with the actual conditions, protested vigorously the Bishop's statements, including Dr. Roy G. Ross, General Secretary of the National Coun-

cil of Churches (see *Presbyterian Life*, October 27, 1956). It was Bishop Ting, who in his Chinese report after his return from Hungary following the suppression of the popular anti-Communist revolt, not only justified the suppression, but rejoiced at the restoration of the Kadar government, by quoting the words of Our Lord in the Parable of the Prodigal Son: "Let us make merry for . . . was dead and is alive again."

My real concern is not to find possible inaccuracies or misrepresentations in the dean's interview, or even to question his sincerity, but something deeper and more fundamental for the future of the Christian Church in China: Could the Communists have done such a good job in their ideological propaganda over the nation, so that Church leaders and ordained ministers would without being conscious of it unquestioningly conform to government dicta, even in matters that vitally involve moral and spiritual judgment?

(Rt. Rev.) ANDREW YU-YUE TSU
Retired Bishop of Kunming
(Assistant Bishop of Hong Kong
and South China)

Fort Washington, Pa.

Songs for a Burning

As choirmaster and organist, I would like to ask for some more suggestions of hymns to play while the churches burn [L.C., December 20th].

The only ones I can think of that would be suitable are: "As pants the hart for cooling streams, when heated in the chase," Hymnal No. 450; or "Come Holy Ghost, our souls inspire, and lighten with celestial fire," Hymnal No. 217.

ROBERT R. ZBORAY
Choirmaster and Organist
St. John's Church

York, Pa.

Editor's Note: There is also No. 393, "Faith of our fathers! living still/ In Spite of dungeon, fire and sword." But our real favorite is the last two lines of No. 435, which read, "Speak through the earthquake, wind, and fire,/ O still, small voice of calm."

Wanted — Definition

So many times in the classified advertising of your excellent publication, under Positions Wanted, there appears the following:

"Priest, wants Prayer Book parish."

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editorial in one of your forthcoming issues regarding a Prayer Book parish.

I was under the impression that all Episcopal Churches used the Book of Common Prayer in its entirety — but perhaps a priest who wants a Prayer Book parish is one who only wants to use part of it.

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BOOKS

The Pieces Missing

THE MASTER'S MEN. By William Barclay. Abingdon Press. Pp. 127. \$2.

MEET THE TWELVE. By John H. Baumgaertner. Augsburg Publishing House. Pp. xii, 122. \$2.50.

There is something inherently intriguing about the Twelve Apostles. Our knowledge of them is for the most part elusive and fragmentary; it has to be pieced together from casual notices, incidental comments, and stray hints that were never intended to provide biographical data, still less satisfy the curiosity of Christians of the sputnik age. It is all very much like trying to solve a jigsaw puzzle with most of the pieces missing.

For example: Was Bartholomew, who meets us as a mere name in the apostolic lists of the Synoptic Gospels, the same as Nathaniel, who appears in the Fourth Gospel as something of a personality? A tradition, traceable to the ninth century, says "yes"; modern New Testament scholars are not so sure; but along comes William Barclay, a modern New Testament scholar with a flair for popularization, and, in *The Master's Men*, offers convincing reasons for identifying Bartholomew and Nathaniel — along with much else regarding those "twelve" whom Jesus appointed "that they should be with him, and that he might send them forth to preach. . . ."

John H. Baumgaertner's *Meet the Twelve* is another work on these associates with Jesus in His earthly ministry. This is strictly a homiletical treatment, consisting of sermons preached by Dr. Baumgaertner in his capacity as pastor of Capitol Drive Lutheran Church, Milwaukee, Wis. They are down-to-earth, practical, and inspirational, touching only lightly on critical and historical problems.

Frankly, I found Barclay's *The Master's Men* much the more interesting of the two. Certainly it is the one I would recommend to Episcopalians. With evident

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 emergencies.

January

17. Aberdeen and Orkney, Scotland
18. Accra, West Africa
19. Adelaide, Australia
20. Alabama, U.S.A.
21. Alaska, U.S.A.
22. Albany, U.S.A.
23. Algoma, Canada

January 17, 1960

scholarly basis and written in a readable style, it is just the thing for those who would like to get better acquainted with the Twelve. The clergy will find in it not a few sermon ideas, and all Churchmen will come to know more intimately those first-century Christian leaders who are every year commemorated in the Church's calendar. It would be a good buy for the parish library.

FRANCIS C. LIGHTBOURN

MARY THE MOTHER OF GOD. By L. J. Suenens. Translated from the French by A Nun of Stanbrook Abbey. Hawthorn Books, 1959. Pp. 139. \$2.98. (Volume 44, Twentieth Century Encyclopedia of [Roman] Catholicism.)

Mariology, or the study of the Mother of Jesus in relation to the whole scheme of redemption, is assuming larger and larger proportions in Roman Catholic thinking. Two- and three-volume treatises on the subject line the shelves of learned libraries. There is even a "Mariological Society of America."

As if all of this were not enough, Roman theologians are now proposing to integrate St. Joseph into the soteriological scheme. Indeed, the term "Josephology" has actually appeared in at least one theological journal. (At this rate, Christology, or the study of the person and work of Christ, will presumably take third place.)

Mary the Mother of God, by L. L. Suenens, is a readable presentation, in brief compass, of the outlines of Roman Catholic Mariology. As such, it can be recommended to the Anglican who wishes to know just what Rome teaches on this subject. For Anglicans who have an attack of the Roman fever three or more chapters of *Mariology*, by M. J. Scheeben (2 vols.; English translation by T. L. M. J. Geukers) should bring the temperature back to normal.

FRANCIS C. LIGHTBOURN

Books Received

HILLSIDES OF HEAVEN and Other Poems. By F. Paul McConkey, Pastor Emeritus, First Presbyterian Church, Seattle, Wash. Eerdmans, 1959. Pp. 88, \$2.50.

THE CULTURAL SIGNIFICANCE OF THE REFORMATION. By Karl Holl. Introduction by Wilhelm Pauck. Translated by Karl and Barbara Hertz and John H. Lichtblau. Meridian Books, 1959. Pp. 191. Paper, \$1.25; Canada, \$1.35. (Living Age Books, LA 25.)

THE PROPHETS OF ISRAEL. By C. Ross Milley, Ph.D. Philosophical Library, 1959. Pp. ix, 143. \$8.75.

THE SUNDAY SERMONS OF THE GREAT FATHERS. Volume One. From the First Sunday of Advent to Quinquagesima. Translated and edited by M. F. Toal, D.D. Regnery, 1958. Pp. xxiii, 436. Deluxe Edition, \$7.50; Hand Edition, \$4.50.

THE SUNDAY SERMONS OF THE GREAT FATHERS. Volume Two. From the first Sunday in Lent to the Sunday After the Ascension. Translated and edited by M. F. Toal, D.D. Regnery, 1958. Pp. xi, 469. Deluxe Edition, \$7.50; Hand Edition, \$4.50.

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Greek Orthodox Baptism

Christian baptism has always found its prototype in that ritual cleansing by water which was administered to his followers by John the Baptist. From the Gospels we learn that our Lord Himself freely accepted baptism at the hands of John. One of these accounts — St. Mark's — of the Baptism of Jesus is read as the Holy Gospel for this Sunday, the second of the Epiphany season (Prayer Book, p. 112).

Our picture shows a Greek Orthodox baptism of Moslem converts, that took place in recent times in Macedonia. The Greek Orthodox baptize by immersion, as did John the Baptist.

When Thou, O Lord, wast baptized in Jordan, the worship of the Trinity was made manifest. The voice of the Father bore witness to Thee, and called Thee His Beloved Son; and the Spirit, in the form of a dove, confirmed the immutability of the words. O Christ our God, who didst appear and illuminate the world; glory to thee.

*The Liturgy of St. Chrysostom**

*The "Dismissal Hymn" for January 6th. Faith Press edition.

The Living Church

Second Sunday after Epiphany
January 17, 1960

For 81 Years:

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

1959 CHURCH STATISTICS

No Cause for Smugness

The 1960 issue of *The Episcopal Church Annual* sees the outlook for the Church in the next decade to be one of "growth and consolidation, with an emphasis on the deepening of the spiritual life of its members rather than simply upon increase in numbers."

Increase in numbers there has been — Church membership (baptized persons) has reached a new high of 3,359,048, with 2,069,167 of these being communicants. This is an increase over the previous year of 2.57% for baptized members and 3.04% for communicants. This compares well with the 1.7% reported increase in the nation's population for the same period, but not so well with the membership gain of all Churches in the country, reported by the *Yearbook of American Churches* to be 5%.

The number of Episcopal clergy has increased even more, 6.69%, with a record 483 men ordained to the diaconate. This brings the number of clergy in the Church to 8,785, but the decrease in the number of postulants noted last year is reflected in a decrease in the number of candidates this year, a decrease of 9.02%, leaving the lowest number of candidates for Orders since 1955. The editorial in the *Annual* points out, "Thus it is still evident . . . that we are likely soon to be faced with a shortage of ordained clergy."

A record number of lay readers is reported. They now number 13,763, an increase of 10.17% over the preceding year. The *Annual* says, "We wish that some competent study might be made of the important role filled by these unordained and unsung lay readers of the Church, who now so greatly outnumber the ordained clergy. This tremendous army of lay readers is a comparatively recent phenomenon. Their ranks have tripled since the close of World War II."

The figures indicate that "growth in Church membership is primarily the result of conversions from other religious bodies and from the unchurched, because baptisms have decreased by 2.67% while confirmations have increased by 2.39%," according to the *Annual*, and ". . . one might question, on the basis of these statistics, whether the Church is really

holding its own in the baptism and confirmation of its own children."

But Church schools continue to grow — the record shows a gain of 4.47% in pupils and 4.13% in officers and teachers.

Total receipts have increased 7.01% to \$162,532,089.18. According to the *Yearbook of American Churches*, this does not put us among the 20 bodies having the highest per capita contributions, and our \$1.20 per member for foreign missions is barely half of the average for all Churches.

The *Annual* says, "Perhaps the result of this very small average contribution to foreign missions is reflected in the comparatively small numbers and increases in our overseas missions, which report a total of 198,062 baptized members as compared with 182,660 the previous year. Much of this apparent gain is actually accounted for by the fact that Central America and Mexico, which did not report their statistics a year ago, have done so this year. The only jurisdiction for which figures are currently unavailable is the Convocation of American Churches in Europe."

RACE RELATIONS

Law Versus Conscience

The Rev. Theodore R. Gibson, rector of Christ Church, Miami, Fla., will face the circuit court of Leon County on February 17th to show cause why he should not be held in contempt of court. The charge arises from Fr. Gibson's refusal to give the membership list of the Miami chapter of the National Association for the Advancement of Colored People, of which he is president, to a committee of the Florida legislature.

Approximately two years ago, Fr. Gibson made his first refusal to turn over the list. The state supreme court ruled later that, though he need not turn over the list to the committee, he must produce the list and testify at a committee hearing on the information it contains. The U.S. Supreme Court refused to hear an appeal of the case.

On November 4, 1959, Fr. Gibson again appeared before the legislative committee without the records. He and the Rev. Edward T. Graham, a Baptist minister, were then subjects of court action and will both be defendants in the February court session.

Bishop Louttit of South Florida told *THE LIVING CHURCH* that Fr. Gibson had not discussed the case with him.

The Very Rev. Frank A. Titus, dean of the Miami deanery, said, "If Fr. Gibson is indicted by a local court, there is no doubt that the matter will be appealed to higher courts."

Mr. Henry G. Simonite, vice-chancellor of the diocese, told *THE LIVING CHURCH*'s correspondent, "It is not a matter for the Church. The Church is involved in no way, and Fr. Gibson is acting on his own behalf in his NAACP activities."

The Rev. John B. Morris of Atlanta, Ga., one of the organizers of the new Episcopal Society for Cultural and Racial Unity (see page 20) and the man expected to be named its executive secretary, made the following comment: "Speaking without any direct knowledge of the case and as an individual, not an authorized spokesman for the society, I see the case, as reported, in the light of the General Convention resolution on civil disobedience in South Africa.* This case is a possible instance where the Church must, as a supportive family, stand by its members who find that Christian conscience is in disagreement with civil law. Clearly, much of the civil law in the south today is contrary to Christian conscience."

URBAN WORK

Leadership Requested

Bishop Armstrong, suffragan of Pennsylvania, the deans of eight cathedrals, and 19 other clergy met in Chicago, January 4th and 5th, to confer on the "Church and the City." Out of the conference came a statement addressed to the Presiding Bishop and the National Council, and to the bishops of the dioceses.

Referring to metropolitan areas as "the greatest missionary potential confronting the Church," the statement says, "The sprawling metropolitan complex can become a wasteland of spiritual bankruptcy. Let us face the crisis."

The statement goes on to say, "Every-

*Fr. Morris probably refers to this portion of the resolution adopted at Miami Beach in 1958: "We encourage the Church of the Province of South Africa in its resistance to the attempts of the Government of the Union of South Africa to enforce *apartheid* in the life of the Church." *Journal*, p. 327.

one who is familiar with the life and administration of our Church at the diocesan level knows the following to be true:

"(1) Our bishops are burdened with so many responsibilities that they often are not free to give particular problems the time and thought which those problems demand;

"(2) Our experienced and able parochial leaders — both clerical and lay — who are willing to volunteer their services for diocesan tasks are likewise overburdened;

"(3) The complexity and magnitude of the problems facing the Church in our ever-growing urban and industrial society are shattering. Nevertheless, the actual mission moves forward at the diocesan level.

"In the light of these facts, competent and adequate leadership at the national level is an urgent need.

"The complexity of the urban-industrial scene defies creative analysis unless people well-informed in the disciplines involved make their contributions. . . . It would be naïve at the best and folly at the worst to expect one or even two national staff officers to carry this program forward. Therefore we call upon our National Council to assess carefully the demands of the task. . . . We make the plea that adequate multiple staff be provided at this time of reorganization and recruitment in the Division of Urban-Industrial Work" [of National Council].

The statement went on to call upon the bishops of the dioceses to establish commissions or divisions concerned with "the needed missionary thrust in the inner-city," and to relate this work to the over-all diocesan policies.

Finally the statement called for recruitment of intelligent and concerned laity, saying "the ministry of the laity is nowhere more necessary to overcome and forestall 'jungle morality' and to express the ways of Christian love."

(More news of the conference next week)

ANTI-SEMITISM

A Grim Ghost Walks

Beginning in Germany, a recent wave of anti-Semitic acts has reached the U.S. Speaking of the actions in the U.S., the Presiding Bishop said, "It should come as no surprise that anti-Semitism is still a force to be reckoned with in this country. There is ample evidence of it, quite apart from recent events. This is a wholly evil thing; it is directed ostensibly against Jewish people, but it is a threat to us all. Christians particularly must combat it wherever it shows itself."

In New York, Police Commissioner Stephen P. Kennedy announced that detectives had been stationed at places of worship, after a week-end daubing of swastikas on three synagogues, a building

that once housed a Jewish War Veterans' post, and a public school, and the breaking of windows in synagogues.

On January 7th, in New York, Riverside Church (Interdenominational) and the Cathedral of St. John the Divine were desecrated. Instead of the swastika desecrating synagogues, these churches were marked with the star of David and the slogan, "an eye for an eye."

Religious and political leaders have joined in denouncing those responsible for the rising wave of anti-Semitic action in West Germany, since the Christmas day desecration of a newly-rebuilt synagogue in Cologne.

That action, which two young members of the extreme Rightist German Reichs party have confessed, occasioned an angry public reaction. Demands for a "cleanup" of anti-Semitic elements in the Bonn republic have centered on the nationalist party, and Gerhard Schroeder, federal interior minister, said that the government was in the process of determining whether the German Reichs party was "now totally and finally shown to be unconstitutional and ready for banning."

However, new incidents of vandalism and the desecration of Roman Catholic churches have been disclosed in widely separated parts of West Germany. In Lower Saxony a memorial to victims of World War II in a suburb of Brunswick was defaced, and the slogans, "Death to Jews," and, "Out with the Jews" were painted on the memorial and on near-by benches. The walls of St. Hedwig's Roman Catholic Church in the Ruhr city of Gelsenkirchen were painted with swastikas and a creche at the door of a church in Wuerzburg in Bavaria was demolished. Courthouses, memorials, residences, and city halls in various parts of Germany were smeared with swastikas and "Germany awake" and "Heil Hitler."

Communist propagandists have seized on the incidents, sounding the theme that "reborn Naziism is spreading in West Germany." Western information officials in Vienna said the Communists appeared to be trying to discredit the West German government of Chancellor Adenauer before the mid-May east-west summit conference.

In Bonn, President Heinrich Luebke warned the German people against complacency over the anti-Jewish incidents, saying that the desecration of the Cologne synagogue demanded an "ever greater watchfulness so that we may prevent such abominations which slander the defenseless and blacken the name of Germany." He also chided the German people for "a far-reaching over-estimation of material achievements as opposed to intellectual, spiritual and moral values."

Meanwhile, in London three large swastikas were found scrawled in white paint on the doors of a synagogue in the Notting Hill district. On a wall were painted the

words "Juden raus" — Jews go home. Crude swastikas and the words "Get the Jews" were daubed on the doors of an Anglican church in Battersea, a predominantly working-class district in South London.

Similar incidents have also occurred in Austria, Italy, Greece, and Australia.

TENNESSEE

Flames in the Fog

The Phi Gamma Delta fraternity house at the University of the South was destroyed by fire of undetermined origin here early on the morning of January 5th. The 2½-story sandstone and frame house was valued at \$44,000 and covered by \$35,000 insurance, with an additional \$4,000 insurance on contents.

The alarm was turned in at 2:55 a.m. by student Marion Glyn Tomlin of Madison, Tenn., who resided in the building. Sewanee students ordinarily use the nine fraternity houses only as club houses; Mr. Tomlin was the only student granted permission to live in a fraternity house this year. Awakened by smoke, which was filling the house, he ran to turn in the alarm. He was able to save some of his clothing, but the house had burst into flames by the time the Sewanee Volunteer Fire Department arrived a few minutes later. No furnishings were saved.

The fire apparently started in the basement, where the house was heated by an oil stove.

Twelve of the 15-member student fire crew and several university personnel fought the blaze, hampered by fog, snow-covered ground, and icy fire plugs.

The fraternity had remodeled and enlarged the house about five years ago. Current chapter membership numbers about 20 actives and 20 pledges.

The fire occurred within hours after Sewanee students returned from Christmas vacations.

A Dream Come True

"All is cleared now. Hayakawa may come to us. Letter follows." So read the cable January 2d, from the Rev. Albert N. Minor in Johnson City, Tenn., to the Rt. Rev. I. H. Nosse in Yokohama, Japan — official notification that one of Bishop Nosse's dreams is to come true. Bishop Nosse took his first close look at an American college when Fr. Minor, Episcopal chaplain at East Tennessee State College, was his host in mid-1958 during the Bishop's pre-General Convention visit to the diocese of Tennessee. Bishop Nosse believes that the witness of well-educated lay people can lead to great growth for the Nippon Seikokai, and he asked Fr. Minor if he might send one of his laymen to Johnson City to study at the college.

Funds are now available for the beginning of the enterprise, through gifts from



Warren E. Tennant

Present at the Bishop of Connecticut's Conference on the Ministry, four from Suffield parish, re-activated after World War II: (from the left) William Atkinson, Hugh Bass, the Rev. Sherrill Scales, Jr. (their rector), and brothers Jay and David Tomkins.

Church groups and individuals throughout Tennessee. Fr. Minor is confident that additional gifts will make possible its completion.

Selected by Bishop Nosse for a maximum of two years study at the college is John Noboru Hayakawa, 35-year-old teacher of English in a village school in the diocese of South Tokyo. His travel expenses are being provided by Bishop Nosse, and he will reside at Canterbury House, adjoining the E.T.S.C. campus. Tennessee Church people will provide for his tuition, books, clothing, and some travel within the United States.

Mr. Hayakawa, a graduate of St. Paul's University in Tokyo, will arrive in Tennessee in late summer to study sociology, public health, and other subjects which will enable him to contribute to the development and stabilization of his community when he returns home.

CONNECTICUT

High School and Up

The Bishop of Connecticut's Biennial Conference on the Ministry, held on December 30th at Christ Church Cathedral, Hartford, was attended by 77 men of high school, college, and post-college age in spite of a severe snow storm.

Topics presented by diocesan leaders were: "A Layman looks at the ministry," "Preparation for the ministry," "The work of a clergyman," and "How one becomes a clergyman." Discussion groups considered the reasons why men should enter the ministry and the reasons why some were deterred from seeking Holy Orders. It was discovered that many had not previously considered the ministry because the subject had never been fully presented

to them. They seemed to feel that the Church should strive to present to young men the call of the ministry at least as thoroughly and vigorously as industry approaches students of college age with the opportunities present in their businesses. Other factors were mentioned, but the most striking was the statement (it was made often) that many of the parish clergy had never presented the call of the ministry to the young men of the parish.

A desire frequently expressed was for good descriptive material on the work of the ministry and why men should seek this as their life occupation.

There was much discussion of the meaning of a "call to the ministry," and it appeared that while some men experienced a sudden sense of vocation, others found an increasing sense of Christian purpose in their lives which could only be met by seeking Holy Orders.

For the Retired

Bishop Gray of Connecticut has announced the gift of a second two-apartment home for retired clergymen and their wives, to be erected on the grounds of the Ridge Road Church Home of Hartford. The home is given in memory of the Rev. Stephen Henry Granberry and Mrs. Granberry by their daughter, Mrs. Edgar F. Waterman of Hartford.

Mrs. Waterman has indicated her intention of providing eventually for four more of such homes, all to be designated as the Granberry Memorial Homes.

ORTHODOX

In Fact as in Name

Archbishop Abuna Theophilus of the Ethiopian Orthodox Church, is in the United States to give status to "Ethiopian" churches that have sprung up unofficially among Negro groups. In New York he conducted a service in St. An-

drew's Church for the first North American congregation regularly established by his communion. The congregation of about 300 is meeting there until it can build its own church.

Upon his return to Ethiopia, he said, he will send a priest of the indigenous church to take over leadership of this congregation.

CHURCH AND THE LAW

Wages

In Raleigh, N. C., Attorney General Malcolm Seawell ruled that Church-related and other private colleges are not exempt from paying their employees the 75 cents per hour minimum wage established under a new state law. He previously had ruled that state-owned colleges were exempt from the act. [RNS]

Taxes

Reversing a lower court's decision, the Pennsylvania Supreme Court ruled unanimously that church-owned parking lots are not exempt from real estate taxes. Justice Curtis Bok, who wrote the court's opinion, said he saw no reason to extend Church tax exemption beyond the actual place where services are held. [RNS]

PUBLIC AFFAIRS

To Visit the Prisoner

Clergymen may now receive clinical pastoral training in the federal prison system under terms of an agreement reached by the U. S. Bureau of Prisons and the department of Pastoral Services of the National Council of Churches. The bureau is now making certain chaplains' salary items available to clergymen interested in clinical pastoral training. The individual applicant serves as an employee of the U.S. Bureau of Prisons. The purpose of the program is to interest clergy in chaplaincy services in correctional institutions, in hopes of alleviating the present shortage of such services. An initial such training program is being set up at the U.S. Penitentiary at Lewisburg, Pa.

The selection of men to receive the training is done through the Personnel Committee of the department of Pastoral Services of the NCC, in a procedure similar to the nomination for appointment of regular chaplains to the U.S. prisons. Churchmen who wish to avail themselves of this training and who meet with the approval of the NCC committee will be given ecclesiastical endorsement by the division of Health and Welfare Services of the National Council and the bishops under whose jurisdiction they work. The Church will be involved in the over-all plans and further working out of the program. The Rev. Kenneth E. Nelson,

Executive Secretary of the division of Health and Welfare Services of the National Council, is a member of the department of Pastoral Services of the NCC and of its committee on Institutional Ministry.

At the present, there are about 20 chaplains regularly employed by the U.S. Bureau of Prisons, but none of these is an Episcopalian.

Music and Taxes

A clergyman who is employed as minister of music or religious education is eligible to exclude from federal income tax a housing allowance that is paid him in lieu of a parsonage, the Internal Revenue Service says.

However, those employed in such church positions are not eligible unless they are ordained as ministers of the Gospel, fully authorized to perform all sacerdotal duties customary to their denomination.

These, and other details, are spelled out in official regulations for the first time by the Internal Revenue Service ruling 59-350, published in I. R. Bulletin 1959-43.

Congress in 1954 provided that ministers of religion who receive housing allowances in lieu of parsonage are entitled to exclude the allowance from taxable income. The rental value of a parsonage has for many years been excludable from taxable income.

Among the points explained is that a "minister of religion" must be ordained and be employed in duties associated with a church or church-related institution. A minister of music, even though he have a doctorate in sacred music, does not qualify unless ordained. He must in such event, not only pay tax on his housing allowance, but also on the rental value of any living quarters which are supplied him by the church. [RNS]

Church or Family?

The New York State Council of Churches has called for relaxation of adoption law requirements that, it said, put religious affiliation ahead of love and family in the placement of children. The council was declared to be "vitaly concerned with the religious upbringing of every child," but held that "to deny a child the love and shelter of a family and a home because of religion alone, or an assumed sectarian commitment by those who have already relinquished the child, is fundamentally wrong."

In a statement of legislative principles for 1960 the council also renewed its appeal for revision of the state divorce law. It urged establishment of a special court to deal with such family matters as marriage, adoption, family conflict, and child welfare.

ECUMENICAL

Trials and Economy

A year-long study of key problems in the U.S. economy is being launched by local congregations of member Churches of NCC, with the observance of Church and Economic Life Week, January 17th-23d.

The observance, sponsored annually by the NCC's Department of Church and Economic Life, has as its theme "New Trials for a New Decade," announced the department's chairman, Churchman Charles P. Taft. Purpose of the week is "to develop an active and informed concern by Churchpeople for the application of Christian principles to economic life," Mr. Taft said.

The 1960 economic studies are in five main "problem" areas: peaceful uses of atomic energy, moral aspects of inflation, effects of America's "working women" pattern, relationship of farmers' welfare to labor unions' higher wage demands, and the churches' own business and employment practices. A basic guide and other materials have been prepared by the NCC department. [RNS]

Historians Get Together

American Protestant and Roman Catholic religious historians met jointly in Chicago recently and discussed the Council of Florence (1438-1445) in the light of current talks on Christian unity. Proposed by the American Society of Church History, which is largely Protestant but

Continued on page 21

BRIEFS

AMONG THOSE PRESENT: Soviet Premier Nikita Khrushchev's daughter, Rada, and her husband, Alexei Adjubei, editor of *Izvestia*, Moscow newspaper, attended Midnight Mass on Christmas Eve in Notre Dame Cathedral in Paris. Mr. Adjubei was in Paris to attend a newsmen's conference sponsored by Radio Luxembourg, a French commercial station. [RNS]

FINAL ROUND: A Supreme Court ruling that parish funds of Holy Trinity parish in Brooklyn, N. Y., valued at \$400,000, be turned over to Dr. Herman S. Sidener, legally installed rector, was upheld unanimously by the Appellate Division, affirming a decision of the lower court made last March. The court had declined to release the cash and securities to a faction which supported the Rev. William Howard Melish, the church's ousted supply pastor.

With this latest ruling, Religious News Service suggests, the Melish group has probably lost the final legal round in its long fight to gain control of the church and its assets.

HALF FOR THE CHURCH: Religious giving in 1959 reached an estimated 3.9 billion dollars, compared to 3.6 billion in 1958, according to the American Association of Fund-Raising Counsel. Religious contributions were 51% of the over-all philanthropic giving in both years. [RNS]

GOALS FOR '60: Removal of the drunken driver from the highways and support of efforts to allow the proper dissemination of information on family planning are two goals in the legislative action program for 1960 adopted by the New York State Council of Churches. The principles are set forth in statements distributed to the Council's 24 member Churches and 90 local councils, representing some 2,000,000 non-Roman and Orthodox members, and members of the State Legislature.

In other action, the commission reiterated its support of laws to prohibit racial discrimination and to achieve more adequate protection against obscene literature.

GREETINGS TO CHRISTIANS: President Isaac Ben-Zvi conveyed New Year's greetings to Israel's Christian communities through 16 Roman Catholic, Protestant, and Eastern Orthodox leaders who were formally received at the presidential residence in Jerusalem. He especially welcomed two newcomers to Israel, Bishop Pier Giorgio Chiappero, O.F.M., Latin Rite Patriarchal Vicar in Galilee, and Archimandrite Augustin, head of the Russian Orthodox Mission in Israel. Among the group were Canon H. R. A. Jones, representing Anglican Archbishop Angus C. MacInnes in Jerusalem, and Pastor Magne Solheim, manager of the British and Foreign Bible Society in Jerusalem, who presented the president with the first copy of the first Israeli-produced Christian Hebrew Bible. [RNS]

UNDELIVERED LETTER ANSWERED: A letter addressed "Baby Jesus, Bethlehem" written by nine-year-old Susan Long, daughter of Christ Church, Belleville, N. J. [L.C., December 27th] never got beyond the dead letter office of Newark's general post office, but she has received over 200 replies and more are still coming in. Mayor Ayaul Musallam of Bethlehem, who read a newspaper account of the letter, said he was airmailing a Christmas gift to Susan. Several clergymen wrote praising her for her Christmas spirit. [RNS]

WE COME THIRD: Churches of leading Protestant communions are declining in numbers in the New York metropolitan area, although there has been a slight increase in the number of churches, due to an upswing in undenominational and new religious bodies.

A total of 74 religious groups are listed for the entire area. Of these 14.9% are Baptist, 12.8% are Lutheran, 12.2% are Episcopal. [RNS]

INTERNATIONAL

SOUTH AFRICA

The Tower Must Stand

St. Michael's Mission in the Herschel Reserve in the Cape Province, South Africa, serving an area of 640 square miles and containing nearly 30 outstations where four different languages are spoken, finds the repair of its tottering tower an urgent necessity.

During the times of tribal wars, the parish was a sort of no-man's-land where refugees fled to escape their enemies. In mountainous country, the Mission is built on high ground, and its tower, a rarity in the area, has become a symbol of the power and strength of the Gospel to both Christian and heathen. The whole building is in need of repair, and the tower is in danger of falling down. Bishop Cullen of Grahamstown has said, "Our Africans in this part of the diocese will (rightly or wrongly) interpret the 'falling tower' as symbolical of the failure of the Mission!"

The congregation of St. Michael's depends economically upon the yield of the crops, which in the last season was extremely poor.

Editor's Note: Contributions may be sent through THE LIVING CHURCH RELIEF FUND, 407 East Michigan St., Milwaukee 2, Wis., marked "St. Michael's, South Africa," with checks made payable to THE LIVING CHURCH RELIEF FUND.

JAPAN

The Bishop Will Stay

"I expect to spend the rest of my life in Japan," says the Rt. Rev. Kenneth Abbott Viall, retiring assistant bishop of the diocese of Tokyo of the Nippon Seikokai. Bishop Viall is a member of the Society of Mission Priests of St. John the Evangelist, a monastic order, commonly known as the Cowley Fathers.

Bishop Viall was assigned to Japan in 1935, after serving 10 years at the Church of the Advent in San Francisco. He taught English at St. Paul's University (then St. Paul's Junior College), officiated at services for American Churchpeople at Trinity Church in Aohama, Tokyo, and was adviser to the Brotherhood of St. Andrew. He went to the United States in 1940 and returned to Japan in 1946 as the official representative of the American Church in the Nippon Seikokai, and worked for two years with the bishops and clergy of the Japanese Church on reconstruction.

Bishop Viall was elected assistant bishop of the diocese of Tokyo in 1948 and consecrated in 1949.

Two new buildings of interest to Bishop Viall are being opened in the Tokyo area. One is St. Patrick's Church at Tachikawa. Serving both Japanese and Americans, in

both languages, the church has been meeting in a rented room in the Chamber of Commerce building, under the leadership of Bishop Viall and two assistant priests. The other is the new home of Tokyo members of the S.S.J.E., which is the bishop's official residence as of January 1st.

ENGLAND

Ban and Welcome

A notice for posting on church doors, warning that members of the Church of South India "or any similarly unorthodox body" will be denied Holy Communion within, has been issued by the Annunciation Group, an unofficial organization composed mainly of London clergy. It is named for the London parish where it first met and was organized in 1951.

A statement accompanying the Annunciation Group's notice to CSI members asserted that there is a "threat to Catholic faith and order inherent in schemes for partial or complete intercommunion with other religious bodies which are being considered in the Church of England."

Recently, another Anglican organization named the Conference of Evangelical Churchmen urged more frequent intercommunion between Anglican and non-episcopal Church members to "further the cause of reunion." This organization has said that lack of episcopal ordination does not of itself make any ministry invalid or irregular and stressed that "true reconciliation of the separated Churches . . . can be achieved only by a common subjection" to the authority of the Bible, which it held "superior to all ecclesiastical traditions." [RNS]

IRON CURTAIN FILINGS

The Chosen School

The Polish Communist government has levied income taxes totaling \$146,000 against the Roman Catholic University at Lublin, in spite of protests that the action is illegal. Roman Church sources reported that although Polish universities are not normally required to pay taxes, authorities have assessed the institution for taxes covering its income for the years 1950 to 1954, and have blocked the university's bank account and transferred much of it as a partial tax payment, without officially notifying the university.

Founded in 1918, the university is the only Roman Catholic institution of its kind behind the Iron Curtain. Its present enrollment is slightly over 1,700.

Polish Roman Catholics in England have expressed the opinion that Cardinal Wyszynski, Primate of Poland, deliberately refrained from preaching a Christmas sermon this year in order not to aggravate Church-State tensions arising from the government's action. [RNS]

RUSSIA

Inside View

Religion is making gains in the Soviet Union and is having an increasing influence on Russian young people, according to a 27-year-old Soviet intelligence agent, Alexander Yurievich Kaznacheyev, whose defection from the Russian embassy, Rangoon, Burma, last September made headlines.

"I used to be an atheist," said Kaznacheyev in an interview with Religious News Service shortly after his arrival in Washington for conferences with State Department officials, "but I no longer believe in the purely scientific explanation of things." Now he calls himself an agnostic.

"Americans say only old people go to church in Russia," he observed. "They are wrong. Being foreign guests, they are ushered to a seat in the Moscow church. About them they see only old women because the elderly women are given the other seats. In the rear, and in other rooms where they cannot be so easily seen, are those who are standing. These are mostly young people and they outnumber those who are seated, but they must leave quickly after the service."

He said that Christian influence is reflected in the repeated statements in Communist party organs urging more atheist indoctrination of Soviet youth. "Why the indoctrination in atheism if belief in religion is dead?" he asked.

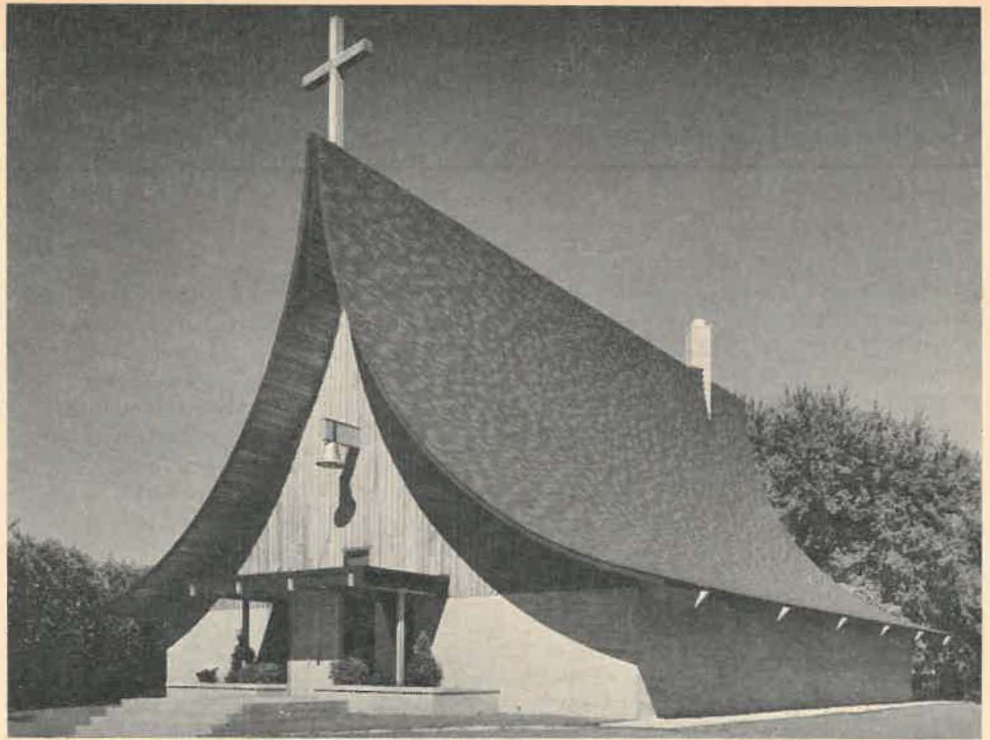
"To go to any church or synagogue is an act against the Communist state because it shows there is at least one aspect of Communist ideology with which the individual does not agree," he noted. "So no matter how pro-government the church is forced to be, its very existence is a symbol of protest against Communist ideology."

"The people understand this," he said. "They understand it is dangerous to be for anything that the Party is against, but still they go to church, and the feeling is so strong the government cannot do anything to stop it, but must compromise and then pretend it is being liberal."

Speaking of the young Communists of Burma and other Asiatic countries, Kaznacheyev said that "they are in a hurry to achieve goals of high production and social justice among their people. They are wrong, for they sell their country out to a group of foreign politicians," he declared, "but their motivation is right and the West makes a grievous mistake if it does not realize that." He suggested that from his point of view in the Soviet embassy, the Christian missionaries and particularly the native pastors, were a hindrance to Communist infiltration.

"Offer to the people a better way to attain their goals and these same people who are now Communists will become friends of democracy," he said.

The sweeping curvilinear design of St. Augustine's Church breaks sharply from the triangular prisms and cubes of many low cost church buildings in recent years. Built of brick, glass, and warm-colored woods, the building cost \$100,000. The carillon bell at the west end of the building is controlled from the sanctuary and is used as a sanctus bell.



Prayerful And Militant

*From sacrifice —
“an honest building”*

St. Augustine's 325 Negro members find the unusual building comfortable and utilitarian. The first floor includes narthex, nave which seats 300, choir loft, sacristy, and priest's study. A basement provides for Church school and other activities, and contains a modern kitchen, rest rooms, storage space, and a heater room.

by the Rev. Wallace L. Wells
Vicar, St. Augustine's Church, Gary, Ind.



Warm colors and soaring curves in a prayerful place. The roof decking is of red cedar, unfinished so that its subtle fragrance adds to the environmental effects of the architecture. The roof seems to float above the buff brick walls and shallow windows. End walls of rough-sawn redwood echo the board and batten of the exterior gables. The polished red oak of the dorsal wall, repeated in the altar rail and chancel furnishings, forms a background for the life-size crucifix.

The new St. Augustine's Church in Gary, Ind., is not just another church of contemporary design. It was conceived by the architect, Churchman Edward Dart, AIA, Chicago, as "the tabernacle, house of Jehovah, or tent of the meeting, for which Moses received instructions at Sinai." He visualized the curving roof as hands, grasping the cross at fingertip. Some of St. Augustine's parishioners also see it as the head of a spear, symbolizing the Church Militant.

St. Augustine's Church was organized by 30 communicants in 1927. It struggled rather feebly until the Benedictine monks of St. Gregory's Priory were assigned to

the church in 1938. They remained until 1946. I am a former communicant of St. Augustine's, and have served as vicar since my graduation from Seabury-Western Theological Seminary in 1951.

The membership of St. Augustine's increased steadily, and outgrew the church that was given by the diocese. It was agreed that a new church was needed, and in 1955 a campaign was conducted by church members, with a goal of \$50,000 to be reached, if possible, in three years. Every family was asked to make a sacrificial pledge to be paid weekly beginning in September of that year. Pledges received amounted to \$44,000. Of this, more

than \$27,000 has been paid, and payments are still coming in. Members raised approximately \$10,000 by money-raising activities and solicitations from friends. The diocese of Northern Indiana has contributed \$7,625 from mission funds in annual grants. A sum of \$20,000 was granted by the United Thank Offering of the women of the Church, and \$5,000 came from the Children's Lenten Offering. The sale of the old church property from \$20,000 brought \$10,000 in cash, with the balance to be paid monthly in 20 years. A bank loan of \$54,000 provided the necessary balance to pay for the property and furnishings and to finance the construction of the building. The bell, furnishings in the nave (with the exception of pews, and the pulpit) are memorials or gifts. The study and kitchen were furnished by the Woman's Auxiliary at a cost of \$3,000.

Although a mission, St. Augustine's has been self-supporting for more than three years, and has received no money from outside sources except for the building program. Its budget for 1959 was \$15,000. In 1960 the budget will increase and the church will have a difficult time meeting its obligations. But the majority of the members of St. Augustine's have accepted the challenge that added responsibilities bring, and are optimistic enough to look forward to parish status in the not too distant future. Their common goal proclaims anew the victory of the reigning Christ.

Construction of the building was begun on June 30, 1958, three years after the campaign to build was initiated. The first services in the new church were held in April, 1959, and it was dedicated by Bishop Mallett of Northern Indiana the following month. The preacher at this service was the Rev. Tollie Caution of the National Council staff.

The contemporary and unique style of the building has elicited much admiration from the neighboring community and surrounding areas. The combination of structural beauty and functional design, with no liturgical requirements overlooked, made the original plans of the architect acceptable to an overwhelming majority of the parishioners. Another architect has called it "an honest building," and a local artist commented, "In the years to come, this will be known as a church of my generation."

That His house "shall be called a house of prayer" seems to have been the motivating inspiration of all that has gone into the construction of the new St. Augustine's. Each line and detail of the interior immediately directs the attention of all who enter to the life-size crucifix over the Indiana limestone altar. An inescapable feeling of enveloping protection and sanctuary welcomes the worshipper to rest here awhile in the presence of Almighty God, to Whose glory and honor this is all dedicated.



Luoma Photo

The Christian mission will be jeopardized if we overlook the fact that planning is important.

Some forgotten facts of parish administration

III: Administration Requires Careful Planning

Last in a series of three

To succeed in part may be to fail completely, says the author

by the Rev. Harold S. Knight
Rector, St. Mark's Church, Mesa, Ariz.

The Devil is a difficult spirit to beat. Just when we think that we have him ready to say, "Uncle," he attacks from another quarter. In the work of parish administration Satan is a wily adversary and a knowledgeable opponent. Indeed, he is wiser in directing us to failure than we are at managing our way to success. In our two preceding articles we have paid our respects to his cleverness. We have considered the temptations to isolate theology and eventually religion from parish management. We have countered the temptation to administrative autocracy that remembers God and forgets his people.

To succeed in part may be to fail completely. The thought is sobering but true. Even if we succeed in facing the two facts discussed in the preceding articles we shall not be assured successful parish administration. We may have a theological perspective that gives meaning and purpose to all the work and ministry of the parish, yet we may be unable to implement this glorious vision. We may have accepted the fact that we must involve the total life of the people in the service of Christ and yet have become frustrated in our attempt to accomplish it. This leads us to a third forgotten fact of parish admin-

istration that if overlooked will jeopardize the Christian mission. It is frequently forgotten for it is so simple that it escapes our attention. This is it: Planning is important.

At this point I can hear most priests objecting strenuously. "But we do plan," they say. "We plan our sermon schedules carefully. We make out our calendars of parish events and encourage our parish groups to do the same. If this isn't planning what is?" It is planning, necessary planning, but it is not the planning that matters most. At best this is only the arrangement of events, significant though they may be, to the demands of a calendar. Complete planning is the conscious direction of parish life to the attainment of Christian goals. These, in turn, should be selected and agreed upon by the organizations of the parish.

The type of planning that counts most involves three things of a parish. First, the parish must evaluate what it has done as honestly as it possibly can. This is more difficult than it seems. We are loath to accept criticism of ourselves and equally loath to criticize the organizations we belong to. Secondly, the parish must set before itself new and attainable goals. These will be revised annually. Thirdly,

all members of the congregation must participate in the process. If people share in selecting their goals they will participate in the effort to achieve them.

A youth group that this writer knows well is a good example of how these three steps can be followed. Each spring the young people schedule two or three meetings to plan their future program. Their first meeting is a careful review of the past year's work, its high spots and low points, its successes and failures. It is amazing to see how fundamental our high school young people can be in this evaluation of their own activities. Of course, their purpose is not to condemn but to measure progress and achievement. This is followed by the second step as goals are determined for the following year. The youth leader and the rector assist in presenting the vision of the larger purpose of the parish. Goals that will be used to reach this larger purpose are suggested by the young people themselves. What can be expected in the way of increased membership? What can be done in this outreach that will be truly evangelistic? This is how it goes as the planning continues for program participation, worship, service projects, missions, and the growing understanding of the Chris-

tian life. When these goals are understood and clearly defined the officers draw up the program in detail and submit it to the group for final adoption.

What this youth group does can be done and should be done by all of the organizations of the parish. Even the vestry should participate in such planning for the life of the parish is more than the sum total of its organizations. The vestry should represent the concern for the total church program. In larger parishes it is usually better for the vestry to participate along with other groups but to have a general planning board to coordinate the effort. Even the budget will represent the planning spirit. Drawing up a parish budget can be a routine matter for a finance committee or it can be a glorious adventure in parish stewardship. What can the parish do to increase the support of the missionary enterprise of the Church? What can the parish do to increase the evangelistic outreach of the parish? What about the Church school? What are its goals for leadership training, curriculum improvement, and the better use of the parish facilities? When such goals are adopted and implemented a parish is not leaving the future to chance. The future is wedded to the present in prayerful planning.

Such a reasonable procedure as parish planning would not seem to present any great difficulties. But there are some rapids in the stream that will make smooth sailing difficult. The Devil is not to be defeated so easily. Obviously, careful planning requires work on the part of many people and a great deal of work on the part of a few leaders. This is to be expected, but anything so important should be warmly welcomed by any parish.

Very well, then, why is it that more parishes are not using planned programs? The Devil's temptations are extremely subtle, and they have to be. It is easy to restrain a man from doing something that he does not want to do. Many of our sins of omission require very little devilish dissuasion; we did not want to do them anyway. To restrain us from doing what we want to do is more difficult, but Satan has his ways.

It always helps the Devil if the priest believes in the old saying: If you want something well done do it yourself. If every priest lives up to this, the Devil will win all his battles. Even if a priest has the time and the genius to draw up plans for the entire parish and all its organizations little will be accomplished. What people do not plan for themselves or understand in terms of their own living they will not work at. Then, too, the Devil can always use the old adage that it is better to leave well enough alone. For the busy priest who must take some responsibility for leading others in parish

Continued on page 23

The parish secretary's job involves

S-t-r-e-t-c-h

And Rebound

by Nancy Watt

The small college standard dictionary in our home defines the word "secretary" as "one who attends to correspondence, keeps records, etc." Any secretary will agree that this "etc." is as elastic as a rubber band. Any parish secretary will feel that the elasticity is more three-dimensional, like a girdle that stretches any way there is to go. And even the most experienced parish secretary must be startled to find that, no matter what ridiculous shape she has been stretched to fit, she can always snap back into her own original form without losing her ability to stretch again into the next.

There are many conditions, both secular and religious, which create a spiritual feeling: standing alone at night on the deck of a ship at sea; being enveloped by the sound of music; kneeling in silent prayer. Certainly it is easy to sense the nearness of God under such conditions. The real fancy trick lies in achieving this spiritual attitude under completely adverse worldly conditions, and sad to say, being a parish secretary is too often aspiritual. Panning for the scattered pure motives and selfless acts in the flowing stream of drivel and trivia which runs through a church office is not one of the duties of the parish secretary. But being close to the man whose interest it is prompts her to try to do this with him, and sometimes, in his absence, for him.

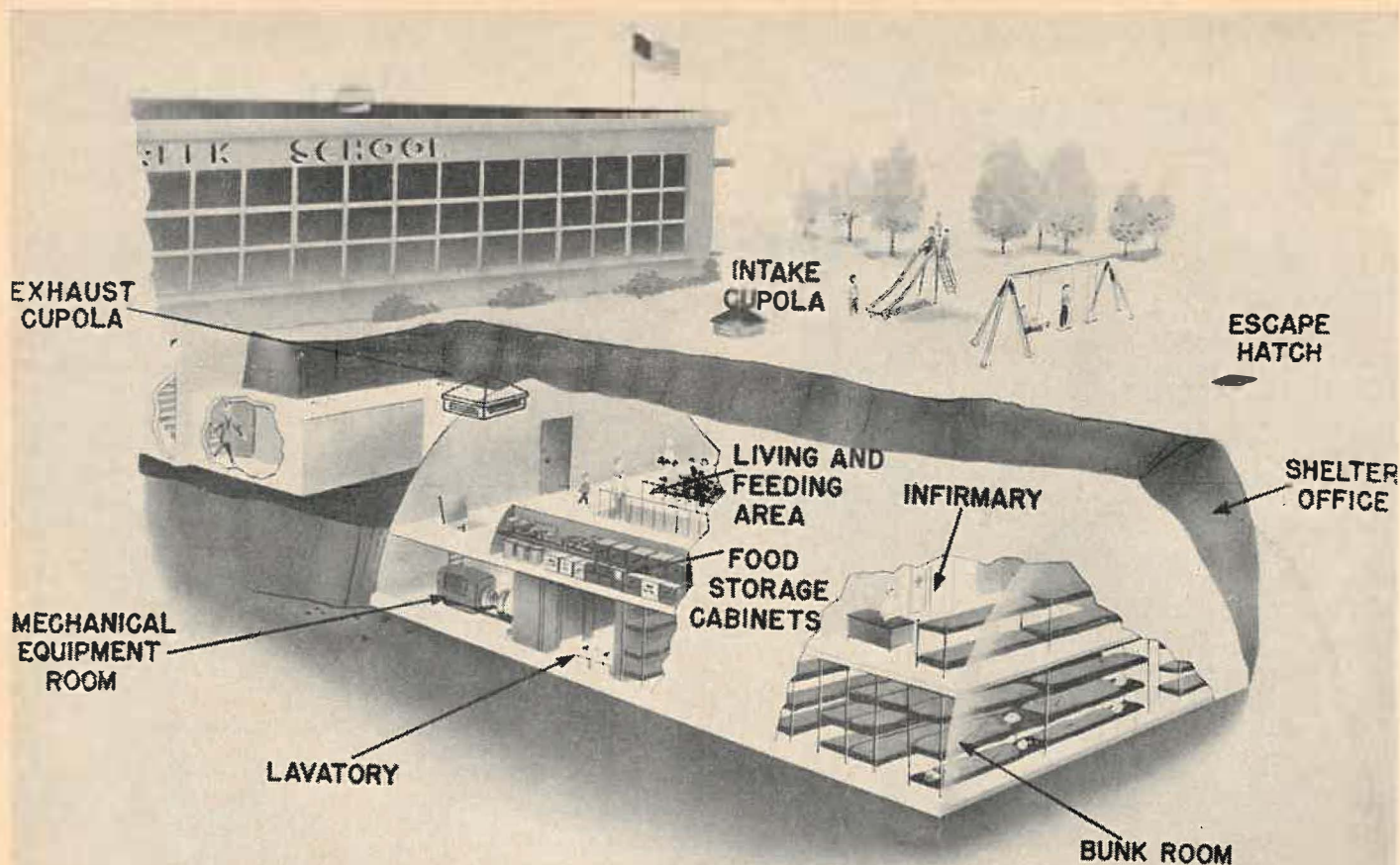
What an infinitely fancier and more complicated trick it must be to maintain spiritual values as a priest. For some-

The author is the wife of David M. Watt, mother of three daughters, and secretary to the Rev. Frederick A. Barnhill, rector of St. Paul's in the Desert, Palm Springs, Calif. She studied at Northwestern University and has done free-lance publicity work.



times the mechanics of a church can temporarily shut out its real purpose. And yet, with a typically vigorous paradox of Christianity, it is often just when one is hopelessly enmeshed in the whirling gears of church administration that the answers appear to objections repeatedly raised by those who claim that a personal, private religion is enough. In an attempt to hold themselves apart from the crowd, all these advocates of an oversimplified relationship with God unknowingly parrot each other's objections. Their anxiousness to be different occupies them so completely with observing themselves that they fail to notice how identical they are. The stale complaints are so familiar to me, because I thought for so long that they were mine alone: "I can be as close to God by looking at a sunset as by going to church every Sunday." "Why do churches have to spend so much time raising money?" "Most people join a church only for the social contacts." "I haven't noticed that joining a church made her any easier to get along with." "They're all hypocrites, anyway."

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GROUP FALLOUT SHELTER For 240 Persons

Federal Civil Defense Photo

This shelter plan used for schools represents the ambitious approach to shelter construction. A church shelter might be a modest alteration of the existing basement.

*The congregation,
clergy, and building
all require preparation for*

NUCLEAR FALLOUT

by Patricia Williams

If and when your community has to face a disaster which produces nuclear fallout, your church should be prepared to meet the emergency. The congregation, clergy, and the building all require preparation.

The clergyman needs to be prepared for the increased number of spiritual duties which will result from the terror accompanying the disaster. His duties will take on new urgency in the face of such danger. Although his primary role is that of a spiritual leader, he must also take the lead in preparing his people to meet physical needs.

With the clergyman as chairman, a disaster committee should be organized in the church. The committee should first

explore ways and means in which to provide for fallout shelter in the church.

Two methods of shielding from fallout are "barrier shielding" and "geometry shielding." Barrier shielding is obtained when a barrier is placed between the individual and the fallout field. Walls, ceilings, and floors are barrier shields. An example of geometry shielding would be that if two buildings had the same height and similar construction, but different areas, the protection from ground contamination would be greater on the first floor in the building with the larger area. And if two buildings are equal in area and similar in construction, but differ in height, protection from contamination would be greater on the first floor of the higher building. Therefore, protection would be great on the first floor of the large, roomy church. A combination of geometry and barrier shieldings result in a "protection factor."

Because most church buildings are constructed of masonry or concrete, they provide better natural shelter than the usual family dwelling. If the church is built of materials other than these, a basement shelter may be built of concrete blocks.

A building used as a shelter must have proper sanitation, ventilation, and provisions. The time for which the shelter might have to be inhabited is hard to predict. Although radioactivity of fallout decays rapidly at first, a small percentage of the fallout may be extremely dangerous. Therefore, it should be kept in mind — when storing provisions — that the shelter might be lived in for 14 days.

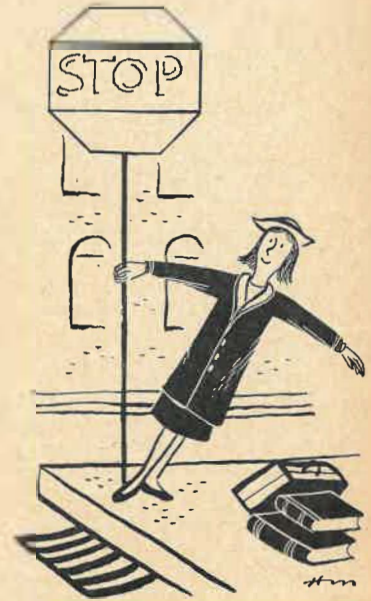
Food may be stored in the church kitchen in readiness. Perishable foods would prove unsatisfactory for long periods of isolation in the shelter because refrigeration and other power may be cut off. Powdered and canned foods prove more satisfactory. Water may be bottled in large containers when a well is not already present on the church grounds. Cooking utensils should be stored in the church kitchen also.

It is necessary that people who seek shelter in the church bring from home many of the things they need for personal use, but there should be stored in the church battery radios with spare batteries, flashlights, electric lanterns, bedding with rubber sheets for the sick, first aid kits, reading and writing materials, household tools, and things which amuse children.

Of course, the primary role of the Church is spiritual — teaching the word of God and administering Sacraments. Yet the Church should be organized to meet disasters in every way possible. To aid in such preparedness, the Office of Civil and Defense Mobilization has prepared much educational material. Booklets are available to you through your local civil defense headquarters or the Office of Civil and Defense Mobilization, Battle Creek, Mich.

So, You're An Advisor!

**Respect and confidence,
parental support, and
familiarity with school
programs are among the
author's basic suggestions**



by Morton O. Nace

**General Secretary, Department of Youth and Laymen's Work
Youth Advisor, Diocese of Connecticut**

Perhaps one of the most difficult parish responsibilities for the clergyman is to secure adult lay advisors for various youth groups. Nothing is more important or vital in a parish than securing consecrated men or women to serve in such a capacity. Generally a youth group succeeds or fails depending upon the advisors.

The purpose of this outline is to give some suggestions to those who are contemplating becoming an advisor, or to those who are already involved and find it difficult to know what they ought or ought not to be doing. We are mainly concerned in helping advisors to young people's fellowship groups.

There are two basic requirements for being a successful advisor. First and foremost, you must have a genuine love for and belief in young people. Second, you must have the time to give not only every Sunday night but some weekdays and nights too! An effective and vital Y.P.F. is not just a Sunday night affair! Obviously an advisor must be one who earnest-

ly believes that the Christian religion is necessary in his or her life. He must be primarily concerned with the Episcopal Church since we are talking about Episcopal young people, with special emphasis upon the Y.P.F., as a real part of the parish and diocesan families.

If you are going to give the time and energy to become an advisor, you will want to be a good one — else, why bother at all? Being an advisor is much more than chaperoning some young people for a few hours on Sunday evening. It is more than doing a favor for the rector because he is unable to attend meetings or is not particularly interested!

Young people are an important part of the life in any parish. As an advisor you are going to share in a ministry for this vital segment of the parish family. What you say, what you do or don't do, how you act, the example you set — all these and

This article is reprinted from a pamphlet published by the Division of Youth, Department of Youth and Laymen's Work, Diocese of Connecticut.

more may affect the lives of God's children. Thus you have a grave responsibility to many individuals, to your parish and to your rector.

Obviously you must be familiar with and know the program of the Y.P.F. (our handbook *Youth Practicing Faith* is an essential for you to adopt and adjust for your needs — but use it, especially the program adopted by the young people). We have no handed-down program or philosophy other than what *Youth* has said *they need and want!* It is essential that this is understood by all, especially by the advisors.

Perhaps these suggestions, gleaned from many years' experience by those who have labored successfully with our Young people and the Y.P.F., will be helpful to you.

(1) Gain the *respect* and *confidence* of those with whom you are to be associated. Without this you are lost.

(2) *Know* and *visit* the parents of your members. Without their support you can do little good.

(3) Become familiar with all the school activities of your members, and attend as many of them as you can. They *must* know you *outside* the parish house and church.

(4) *Know*, *follow* and *coöperate* in the total program of the Y.P.F. on all levels — parish, archdeaconry and diocesan. Don't cheat your members.

(5) Make your leadership *positive* and *firm* without being dictatorial or too authoritative. Youth wants leadership and discipline. You will be lost without it, too!

(6) If at all possible attend all meetings or events. Your absence will create a real vacuum.

(7) Keep up with all officers and committee chairmen. They need follow-through training and guidance.

(8) Meet with your officers every month. Include your rector in these gatherings.

(9) Have a complete understanding with your rector that if you are to assume responsibility then you must be given a free hand and authority. Always, however, share with him your plans and the group's plans. The rector is the final authority. Advisors should not be in conflict with the rector. If so you should resign, for your effectiveness is lost.

(10) Simply use common sense in all your actions, advice and leadership. There are no special techniques in being a successful advisor. Just be a friend and let the young people feel they are needed and wanted. Through you can be demonstrated the concern of the Church for their lives.

These ten suggestions are basic. As you proceed you will find real inspiration and joy as you and the young people participate together in parish life and work. There will be many problems, yes; and at times you might even say, "What's the use?" But be patient and stick to your convictions. Remember you are helping teenagers at a difficult time of their lives discover that the Gospel constantly and continuously speaks to them. If we do not provide such guidance, then we in the Church have indeed failed. The Y.P.F. is designed to help make the "Good News" speak more forcefully and clearly.

TELLING—

Is it less
important now
because it is called
publicity or promotion?

by Alice B. Pope

One of the great mysteries of this and all times is why Christians tend to "compartmentalize" their lives. In one compartment they put their business life, in another their family life, in another community service, and they reserve compartments of varying sizes for their religious lives. All too often, as they go from compartment to compartment, a steel door clangs shut behind them.

When laymen are asked to serve on Church committees they are frequently selected because of some notable talent they have displayed in their secular life (the business compartment). But mystified clergymen have seen many a layman fail to apply honorable techniques which have been successful in his business life to the Church's business. There is no bad intention here. The layman simply fails to see that, for a Christian, life is indeed not compartmentalized and that as Archbishop Temple once observed, "nothing is secular but sin."

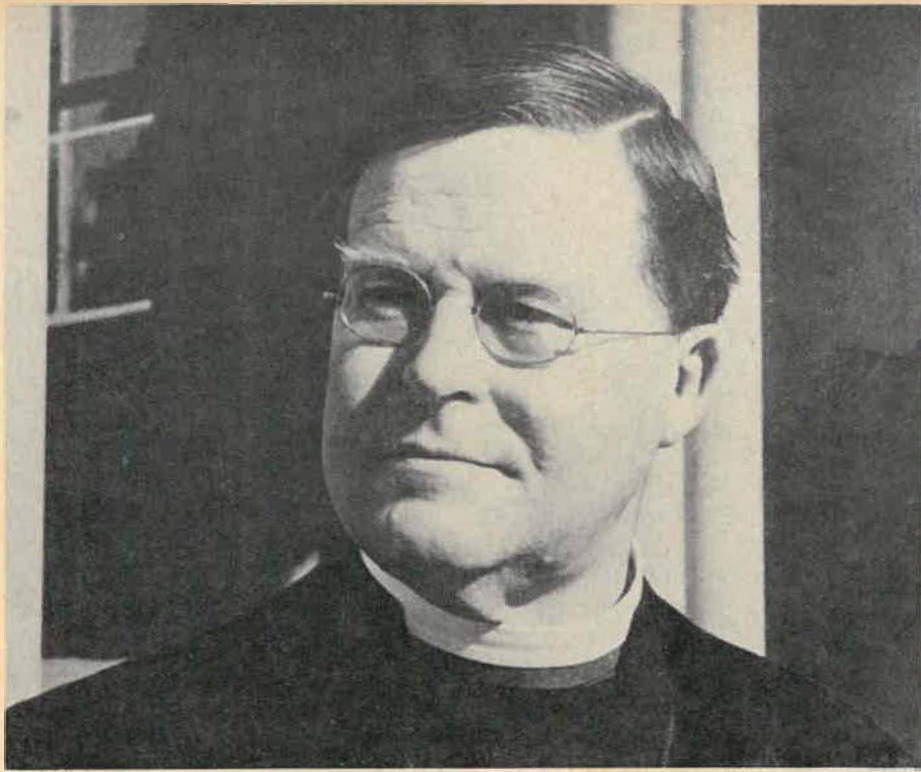
Nowhere is the failure more apparent than in the Church's public relations program, on parish, diocesan and national levels. Promotion has found an uneasy

welcome in the Church and occasionally has not been accepted at all. As one clergyman put it, "The fact is that the techniques and philosophy of promotion have been developed in a secular atmosphere, and the real task facing anyone who dares to try promotion work for the Church is the problem of 'baptizing' these promotional methods so that the Kingdom may be served by them without our (diocesan) family feeling invaded by an alien culture."

How strange that in the modern Church, publicity — the *telling* of the Good News — is nobody's business. In the early days of the Church, it was everybody's business. William Leidt says, "There was an irresistible compulsion to *tell* those things which they had seen and heard."

We have seen and heard things too, but we aren't telling them. Is "telling" any less important because it is now called publicity or promotion?

Alice Pope is publicity director of the Tioga-Tompkins Mission field in the diocese of Central New York, and the author of the publicity manual used in that diocese.



British Information Services

Archbishop Temple: "Nothing is secular but sin."

The intervening centuries have seen us become organization minded while our parishes and our dioceses have become marked by "bigness." Rather than any continuing abandonment of telling, new ways to proclaim the Gospel must now be found which are commensurate with the "bigness" of our problems.

The strange thing is that almost every parish has the skeleton of a good parochial communications program, ordinarily not conceived as such, but nonetheless, in its basic form, already in existence. All that needs doing is for the parish to make regular and systematic use of communications methods it already has and add such others as may seem feasible. The important words here are "regular" and "systematic." No communications program exists where no step-by-step annual planning is undertaken. Publicity houses of cards will surely topple when built on hapless and haphazard methods.

There are about 11 regular channels of communication in most parishes. The first of these exists in all parishes — the rector's sermons. Here is one fellow who hasn't stopped "telling." The question is, is he "telling" in terms of today? Our Lord had a gift of making what He said so relevant that parables He told 2,000 years ago are still meaningful today. Is your rector highly theoretical or is he talking about problems which are very familiar to you, as Our Lord did?

Along with the general abandonment of "telling," teaching in the parish bulletin has gone out of style. In the Church, "nearly everybody reads the parish bulletin" and so this becomes a wonderful

sounding board for the rector, if he will use it.

Every parish should have a newsletter, issued at monthly or bi-monthly intervals. This is the spot for news of the parish from parish organizations, records of baptisms, weddings, deaths, etc., special features relating to the diocesan and national program, teaching, and regular pastoral letters from the rector.

It must be faced that publicity is not a part time hobby for the parish priest — even an in-parish program such as is outlined here. The rector must help formulate and guide the program, of course, but the details ought to be carried out by a parish publicity director. Many parishes include professional journalists in their ranks whose aid might be enlisted. Others will have to depend upon gifted amateurs who are willing to learn something about publicity techniques.

Bulletin boards should be used intelligently. Dusty displays left over from six months ago, "tell" nobody anything. The local parish program ought to be represented here as well as the national. Local photographs are very useful particularly when tied together with typewritten cutlines.

It is an unusual parish organization program chairman who isn't looking for help as he sets up his annual schedule. Speakers from the parish publicity department, with local matters on their minds, should be available for once-a-year appearances at parish organizations. Certainly this is an idea for the stewardship committee.

Every Member Canvass is closely re-

lated to the parish communications program, with stewardship so much talked of in the Church today, and so little understood. A Stewardship Committee should be working with the parish publicity director.

Some direct mail pieces should be used each year. The most obvious of these is Every Member Canvass material such as that distributed by National Council or parish-originated canvass material. Parishes will probably want to consider producing some of their canvass materials themselves since they will know what is tailored to their particular situation.

There is a tract rack in almost every narthex, but what else can be said? Is it conspicuous? Do its contents ever change? Is it ever mentioned in oral or written communication, such as the bulletin? Are its contents chosen with the needs of the parish (so far as these are known) in mind?

It is not unusual for Episcopal parishes to have family-night suppers, but it is out of the ordinary for them to recognize that here is a superior means of in-parish communication. People gathered in that close fellowship are receptive indeed to the Church's teaching.

Lucky the parish which has seen the need of and produced a parish handbook. Parish handbooks have no peers at "telling" newcomers quickly and efficiently about the parish — its history, and organizations. Handbooks should include pictures, tips for newcomers on how to use the Prayer Book, and where possible, some Church teaching. One page should be a tear out which is a request for the rector to call. Many uses will occur for the handbook, such as a gift for canvassers to carry, or a direct mailing piece to the unchurched.

It is impossible to talk about in-parish-communication without coming back to stewardship and the canvass. A major parish communication effort is involved each fall in the canvass calls. This should be acknowledged and planned for all through the year by an increased effort to teach stewardship (beginning in the Church school, perhaps) to everyone and by a particularly well planned attempt to train the canvassers. The canvasser does more than ask for money. He is in the home because of the Church's teaching and it would be most helpful if he and the persons on whom he calls both understood this.

Better days may be coming for promotion in the Church. National Council has recommended that every congregation set aside a significant amount in its budget for promotional expense. Diocesan departments of promotion are beginning to push for better methods of "telling" at all levels. But while we are waiting, it would seem a shame not to make a proper utilization of such good means as already exist.

Perfect or Possible

Militant advocates of racial and cultural unity in the Church have organized a society to advance their cause [see L.C., last week]. They have spoken bluntly, theologically, and prophetically against the evil of prejudice, whether it be on racial, ethnic, or class lines. They have called for an end to all forms of racial discrimination in Church-operated or Church-sponsored institutions. They have united to give mutual support and fellowship to those whose efforts in behalf of racial unity get them into conflict with the world.

That the problems with which this organization is concerned are real and pressing, no one viewing the American scene can doubt. The Church has said one thing in its high-level official pronouncements, but it often says something quite different in the parish. There is prejudice in the Church; there is discrimination; there is segregation. The existence of these things is a scandal — literally a stumbling block to the mission of Christ in the world.

A society dedicated to ending the outward manifestations of racial and ethnic prejudice in the Church has a perfectly respectable mission — and a mission that is certain to arouse enmity in those who still cling with desperation to the illusion that their racial isolationism is somehow virtuous.

Having said all this, we are left with an immediate strategic question. Is the society organized at Raleigh likely to prove to be effective in calling substantial numbers of Churchmen to repentance and to a change in their hearts and deeds?

We don't know the answer to that question. The Raleigh conference brought together a hundred advocates of real Christian unity in the Church. Yet even these enthusiastic supporters of brotherhood had trouble in coming to an agreement.

Essentially, two viewpoints were expressed at Raleigh:

- (1) That the society should be an uncompromising action arm in the war against racial prejudice, enunciating firmly the prophetic cry for Christian perfection;
- (2) That the society should be a strategic group, working seriously and skillfully to give practical effect to the positions taken on racial issues by Church governing bodies.

The difference between these positions is not one of flat opposites, but neither is it insignificant. The emotion generated during the Raleigh debates was an expression of firmly held convictions which differed on an issue of immediacy, significance, and danger.

The whole Christian life is a matter of tension between the perfect and the possible. If every sin,

every denial of Christian love and fellowship were to be taken as an issue upon which the individual Christian and individual parish face God's judgment here and now, who would escape condemnation? Nevertheless, there are times when judgment does descend upon men and societies, and at those times the irrelevant counsels of gradualism and moderation are swept away. There are times when the only possible answer is the perfect answer.

Between those who are demanding perfection in Christian race relations, and those who have the more modest goal of improvement, we have no desire to choose. We believe that both viewpoints have a validity, and we hope that both can be expressed within the framework of a single Church society. If this proves impossible, it may be that two separate organizations are needed. If two organizations do appear, we hope and pray that they can concentrate on attacking the evil which each recognizes rather than on trying to compete with each other.

Some Churchmen profess to see no need for a special organization in the race relations area, since the Church is the true racial unity society *par excellence* — the society in which no lines of color or class can divide.

This is like saying that there should be no missionary organizations, since the Church is a missionary force; it is like saying that there should be no devotional organizations, since the Church is a body of worshippers. Where shortcomings exist (and they do exist in race relations), Churchmen have every right to organize to correct the shortcomings.

We wish the new Episcopal Society for Cultural and Racial Equality well in its efforts. We pray that it may be given wisdom, strength, and courage to confront sin in the Church with the uncompromisable call to oneness in Christ. And we pray, too, that it may lavish a reconciling love upon those Christian brethren who still hate and fear the practical steps that this oneness requires of them.

Family Note

The fact that there is a new relationship between THE LIVING CHURCH and the Church public is very strongly borne in upon us by many indications. One little statistic gleaned from the soon-to-be published *Episcopal Church Annual* is an example. The number of clergy in the Church has gone up by 546 in the last three years; the number of clergy who are LIVING CHURCH subscribers has gone up by 998 in the same period.

In 1960 we hope that we shall be able to extend the magazine's usefulness and service to an even wider group of readers, clerical and lay. The accomplishment of this hope rests in large measure upon the present readers. Tell your friends how much you enjoy THE LIVING CHURCH these days. They may be looking for just this kind of magazine.

sorts and conditions

WE ARE still in the process of getting one of our family Christmas presents into action — a clock of the kind that is built into the wall with nothing but the hands sticking out. The package did not even arrive until after Christmas, and the other evening I began on the carpentry necessary to put it in place.

THIS, of course, required an assemblage of saws, chisels, electric drill, and people to give advice. As I drilled and sawed and chiseled away, alarm mounted over the possibility that I was removing the last necessary support for the ceiling, and mother, Mary, and Michael each took turns looking into the hole in the wall with the aid of a flashlight.

THIS consultation in mid-surgery had been preceded, of course, by an hour or two of discussion over the question where the clock should be put, in the grim realization that once it was up it couldn't be moved. From time to time, my wife pointed out how much cheaper and easier it would have been to get

the usual kind of clock and just hang it up where it was to go.

WELL, now we know where the clock is going to be, but we don't know just when it will be working. At bedtime, there was a fine hole in the wall and the roof had not fallen in, nor even begun to groan and sway. There was a magnificent pile of dust and chips on the floor, and the dining room table was covered with tools.

BUT it was plain that finishing the job would take several hours more. The lady of the house said again, "Just think how much cheaper and easier it would have been to get a regular clock!"

THE HOLE in the wall will have to stay there until next Saturday. Of course, you can regard it just as a hole in the wall, if you want to, but to me it is rich with promise of further complications and ultimate triumph. In fact, the harder it is to do a job of this kind, the more fun it is. Assuming that the roof doesn't come down, I foresee

no really insurmountable difficulties, and assembling the clock, pasting the numbers on the wall, and finishing up with the ability to tell time right in our own dining room all adds up to a Saturday well spent — I hope.

I READ somewhere recently that the leading characteristic of the American outlook is hope, and certainly this is true of the do-it-yourself enthusiast around the house. Hope is one of the theological virtues. As such, it does not really refer to such mundane matters as the confidence of the do-it-yourselfer, but rather to the Christian expectation that history will end gloriously when Christ presents His Church to the Father "without spot or wrinkle or any such thing."

WELL — we already have quite a few spots around our hole in the wall — the result, I claim, of the procession of assistant surgeons peering in and smudging the wall with their hands as they did so. Still, the joy of the job lies in the hope of achievement, and the joy of the finished product lies in the personal investment which produced it. Hope is the virtue that binds today and tomorrow into one joyous whole. PETER DAY

NEWS *Continued from page 10*

includes some Roman Catholic members, the meeting was attended also by members of the American Catholic Historical Association.

Msgr. John Tracy Ellis, secretary of the Roman Catholic organization, said, "Everybody seems to be pleased with [the meeting] so I imagine we'll have more." He said that he thought new study of the council (which was concerned with the reunion of Western Catholicism and Eastern Orthodoxy) might contribute to the emphasis which Pope John XXIII has given to Christian reunion in several addresses and to plans for the forthcoming Ecumenical Council called by the Pontiff.

After the meeting, the American Society of Church History held a joint session with the American Society for Reformation Research. It attracted a large attendance, including many Roman Catholic priests, for an address on "Reinterpretation of the Council of Trent"* by Dr. Jaroslav Pelikan, Lutheran professor of historical theology and author of the prize-winning book *The Riddle of Roman Catholicism*. He said that modern scholarship by both Protestants and Roman Catholics necessitates a new interpretation of Trent different from the existing positions of both groups, espe-

cially in the controversy over Scripture and tradition. "The Reformers read as Scripture things we now know to be tradition," he said. "The question is up for reinterpretation on both sides."

Work and a Book

Some 3,000 students from more than 100 countries representing virtually every culture in the world grappled with contemporary issues during "frontier forums" at a week-long quadrennial Conference on the Christian World Missions, in Athens, Ohio.

Led by adult experts, the forums dealt with such problems as technological upheaval, racial tensions, new nationalisms, militant non-Christian faiths, responsibility for statesmanship, higher education, Communism, refugees, and modern secularism. Students represented Protestant, Anglican, and Orthodox groups.

Dr. Kermit Eby, labor economist and professor of social science at the University of Chicago, told the students that the Judeo-Christian ethic on work is now "obsolete." The principle that labor is the most creative expression of man's daily life, he asserted, "must be re-examined completely, since the modern world is an automated world." Stressing that he rejected the Communist solution to economic and social problems because it puts

goods and property ahead of human beings, he said, "I take the position that the ultimate natural resource is man, not property."

A Nigerian student leader told the conference that he saw the Bible as helping substantially "to undercut the whole basis" of imperialism in Africa and Asia. Bola Ige, overseas secretary for the conference, termed the Bible "a most explosive document" because of its teachings about man and God. [RNS]

PENNSYLVANIA

Epiphany on Main Street

Commercialism has a proper place in Christmas, the City Line Optimist Club was told by the Rev. Paul C. Kintzing, Jr., of St. John's Church, Bala-Cynwyd, Pa.

Fr. Kintzing said that he took a dim view of sermons which "view with alarm the commercialism of Christmas."

"Christmas, and what it means — the birth of God's son in a material form; the Holy Eucharist, and all real religion is the . . . merger of that which is completely spiritual with that which is material," said Fr. Kintzing.

"The Wise Men, to salute the birth of God Incarnate, brought gifts, dazzling gifts. Thus Christmas is the feast of things, of earth exulted into heaven. So

*The Council of Trent (1545-1563) summed up the principles of the Roman Counter-Reformation to the Protestant Reformation.

AROUND THE CHURCH

I would say, let your stores burst with goods, your aisles with customers, and your trucks with loads of gifts.

"Let there be the pink and purple tie bought by the maiden aunt, and the cheap perfume for Mother, bought in adoring ignorance. Let the wrappings glisten and the ribbons extend for miles. This is the stuff of dreams . . . and if we can only see the things, the fault is in us, not in the things."

GENERAL CONVENTION

Plans Under Way

Concrete plans and preparation for the 60th General Convention of the Church are well under way in the diocese of Michigan. It is reported that some 20,000 people are expected to come to the convention, which will be held in Detroit, September 17-29, 1961.

Already some 3,500 rooms in nine hotels have been reserved, with another 1,000 rooms being held in reserve. The diocesan committee on arrangements has been incorporated, checking accounts have been opened, a seal for the convention has been devised, stationery has been printed, committees appointed.

Detroit's brand-new \$50,000,000 Cobo Hall, one of the largest civic auditoriums in the world, will serve as headquarters for the convention. Cobo Hall is so extensive, with over nine acres of floor space, that all meetings, committee rooms, exhibits, eating and parking facilities will be housed under one roof for the first time in many years.

As host, the diocese of Michigan has budgeted up to \$30,000 for the expense of the convention, to be supplemented by not more than \$25,000 from the National Council.

REFUGEES

The Dean Asks More

The chairman of the United States Committee for Refugees termed "insufficient" the amount pledged by this country to the United Nations for World Refugee Year.

The Very Rev. Francis B. Sayre, Jr., of Washington Cathedral, the chairman, also told a news conference that legislation for admitting more refugees was an absolute requisite to the proper observance of the year, now at mid-point. "Refugee legislation ought to have top priority when Congress reconvenes," he said. Dean Sayre is urging an amendment to the immigration law to admit 20,000 refugees a year indefinitely. He emphasized that the 10 million dollars authorized by Congress for aid to refugees under mutual security funds should be spent during the World Refugee Year. Of this only four million so far has been pledged by the Administration.

The Rev. **Malcolm Boyd**, chaplain to Colorado State University, Fort Collins, Colo., and vicar of St. Paul's House, Fort Collins, has been named cochairman of an international seminar on Propaganda and Communications at the World Teaching Conference. The conference will be held in Strasbourg, France, July 16th-31st under the auspices of the World Student Christian Federation. Approximately 500 young Church leaders from Asia, Africa, North and South America, and Europe will be attending the conference.

The women of the diocese of Colorado will give an autograph party at St. John's Cathedral in Denver on Monday, January 18th, to observe the publication date of Fr. Boyd's new book *Focus: Re-Thinking the Meaning of Our Evangelism*.

Bishops Burrill of Chicago, Lickfield of Quincy, Smith of Iowa, and the Rev. Dudley J. Stroup, rector of Grace Church, Hinsdale, Ill., have been elected to the **Shimer College Board of Trustees**.

Shimer College in Mount Carroll, Ill., established an Episcopal relationship through the endorsements of the bishops of the dioceses of Chicago, Eau Claire, Fond du Lac, Indianapolis, Iowa, Milwaukee, Northern Indiana and Quincy during the summer of 1959 [L.C., December 6th].

Mrs. **Virginia B. Haley**, executive director, American committee for St. Paul's (Friends of Rikkyo) Tokyo, is making a tour of the United States to speak on Japan and St. Paul's. After going to Rio de Janeiro, Brazil, she will travel through Florida, Georgia, Alabama, Louisiana, Texas and the west coast in the first three months of the year.

The Rt. Rev. **Lloyd Rutherford Craig-hill**, who was a missionary in China for 25 years before his election as Bishop of Anking in 1940, and who is now retired, has been appointed a special Secretary by the American Bible Society.

The diocese of **Virginia**, assigned a quota of \$10,360 toward the **Nuclear Reactor gift fund**, pledged \$11,000 and by Christmas had actually sent in \$11,637. More is expected to come in.

Remembering the late Bishop **Henry St. George Tucker**, who, before he was Presiding Bishop, had headed St. Paul's College, Tokyo, had served as Missionary Bishop of Kyoto, and then as Bishop of Virginia, many Virginians earmarked their gifts for the reactor as memorials to him.

A **Conference on the Ministry** will be sponsored by the **Fourth Province** and the **School of Theology of the University of**

the South on the Sewanee campus, February 13th-14th. Single and married students and their wives — primarily juniors, seniors, and graduate students — in any college in the province are eligible to attend.

A new Editor-at-large for *Christian Century* is the Rev. **Charles D. Kean**, vicar of the Church of the Epiphany, Washington. Appointed in December, he was assigned to the writing of a Christmas letter to **Nikita Khrushchev**.

The diocese of **Olympia** has sent a check for **\$1,500** to the diocese of **Kobe** to assist in the rebuilding of typhoon-damaged churches. Kobe is the companion diocese of Olympia.

The **pigeon plague** has become so bad in **St. George's Cathedral in Capetown, S. Africa**, that the Very Rev. **E. L. King** actually rented a rifle and shot several birds inside the building, dismaying some of his parishioners. The birds have created such a disturbance that a Eucharist had to be halted until they were chased away. The dean said he would be grateful to find a **Pied Piper** for hire.

St. Margaret's House, west coast religious training center for women, has announced that a daughter training school has been established in Tlalpan, Mexico, with an opening class of nine. Under the direction of St. Margaret's Alumna Antonieta Hernandez, the *Escuela Normal de Educaci3n Religiosa* is affectionately known by its students as "Little Saint Margaret's."

The family of the late **N. Henry Gellert** of Seattle, Washington has established the "**Gellert Educational Fund**" to assist children of Eastern Oregon clergy with their college education. It will be administered by a committee of clergy appointed by the bishop.

The Very Rev. **Percy L. Urban**, Dean Emeritus of the Berkeley Divinity School, New Haven, Conn., has been appointed Executive Director of the trustees' **Committee on Berkeley's Needs**, according to an announcement made by **Bishop Gray** of Connecticut. Objective of the program is to unify the school's fund-raising and development program.

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FORGOTTEN FACTS

Continued from page 15

planning this is a pleasant soporific. If there are no complaints, the budget (usually minimum) is being met, parish quotas are paid, and the people contented (they may be asleep) why change the pattern? It is always easier to drive in the ruts.

The man who said that it is better to have a goal than a purpose was not as stupid as he sounded. It is far better to have a goal that we can achieve and plan to achieve than to have a purpose so vast and visionary that we are overwhelmed. Of course, the Christian life involves us in the great visions, the vision of the Kingdom of God, the commission to go into all the world and preach the Gospel, the reconciliation of man to man and man to God in redeeming love. This is what we hear from our pulpits, but the Devil doesn't mind. He is among our most appreciative listeners. He starts to worry when a parish undertakes to achieve goals that will lead to the fulfillment of the greater ministry of Christ. A ladder without rungs is no ladder at all and of no help in getting to the roof top. Goals are rungs on the ladder to parish success.

Planning takes time but it is time well spent. It takes time to teach a parish what this planning involves. A priest may find it difficult to begin parish planning in his first year or even in his second year at a new parish. He can be helped, though, if parish leaders learn what they can do and take over. Usually such planning begins in parish groups. Episcopal women's organizations (bless them) often do this planning first. The Church school program is another area of Christian life where planning in depth is likely to pay off in amazing dividends. Yes, this takes time to arrange. The progress of all parish administration may be likened to the moving of a heavy freight car. It takes time to communicate the pressure and push to get it moving. Once it is underway it will keep going.

With this third article we conclude our discussion of the neglected facts of parish administration. Only by facing these three facts carefully can we be assured of success. I would appeal to my fellow priests and parish administrators to discuss these among themselves and think long hard thoughts about them. Some time spent on parish administration at clergy conferences should help. In concluding, let us state these three facts once again. They are: (1) theology is basic to parish administration; (2) parish administration must be democratic; and (3) parish administration must involve a planned program of parish life. If we face these facts the Devil can be cast out of parish management. Where he will go then is his problem. Perhaps he will return to theology where the Church has had more experience in handling him.

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Diary of a Vestryman

Response to a Challenge

(fiction)

by **Bill Andrews**

January 14, 1960. Fr. Carter's report to the annual meeting of the parish tonight was a model of direct exposition. He told us just where the parish stands, just what its opportunities are, and just what blocks stand in the way of seizing these opportunities.

I sensed three types of reactions to his report.

The largest group sat dully, their stomachs full of supper, apparently not affected by what he said. They had come, I suspect, prepared for just another annual report of a rector, and they hadn't bothered to notice that this one was different.

The smallest group — it included most of the vestrymen and active parish workers — heard in the report the echo of all their frustrations and all their hopes for St. Martha's. They — I should say we, for I was one of this group — found the analysis and criticism like a breath of fresh air blowing through a smoke-filled room.

The third group were not homogeneous in their reaction, but they shared one thing — a resentment of the report. Their reactions included Mrs. Blessingham's arched eyebrow at Father's comments about the failure of the parish to reach out to the industrial workers who are now colonizing Oakburg's southwest corner. The reactions also included the stony wrath with which old Jameson greeted Fr. Carter's comment on the state of giving in the parish and the need for tithing. There were others who, I think, had made up their minds to dislike anything the rector said before the meeting began: the Johnstone family, for whose twice-divorced daughter, Sally, Fr. Carter had declined to solemnize a third marriage; Daranga Jennifer Smythe-Schowl, whose gift in memory of her departed husband the rector had declined to place along the walls of the nave (the gift was a set of bad 19-century Stations of the Cross done in pink ceramics); Joe Bordener from the college faculty, who finds the rector's theology hopelessly antiquarian; and so on, through a list of perhaps a dozen people with sore toes of one sort or another.

Some of us from the vestry huddled briefly in the furnace room after the meet-

ing broke up. The senior warden was worried, and McGee was jubilant for exactly the same reason — each saw that the report would lead to a collision between those who want the parish to drag its feet and those who want it to start running after its Lord.

Harry Hunting took a middle ground, saying, "Maybe he could have been more diplomatic. Maybe he should have softened the analysis a little, or waited till next year when he may be better established in the parish. But he didn't soften it, and he didn't wait, so here we go! Father's dead right, and we have to back him up."

All of us agreed, and in the end only the senior warden was still unhappy. He walked back upstairs saying, "I wish he'd waited a year. I won't be senior warden then, and I certainly dread holding this job through a parish fight!"

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.

January

17. St. Andrew's, Denver, Colo.
18. St. Barnabas', Burlington, N. J.
19. St. Michael's, Hugo, Colo.
20. Codrington College, Barbados, B.W.I.; Church of St. Michael and All Angels, Cincinnati, Ohio
21. St. Peter's, Freehold, N. J.; St. Paul's, Shigawake, Quebec, Canada
22. Christ, Rochester, N. Y.; St. James, Port Daniel Centre, Quebec, Canada
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STRETCH AND REBOUND

Continued from page 15

It takes skill and practice to develop a new sense of perspective in the work that the parish requires. In this kind of work, you first only sense what Christ tried to teach: that a right and a wrong, seemingly of equal magnitude, never balance each other. You discover with startling clarity and heightened perception that all the wrongs that have ever been committed since the beginning of creation — "before all worlds" — cannot match in the smallest degree even the tiniest part of one right. With a singing joy you suddenly know, after months of uneasiness over bickering in the Guilds, carelessness in the Altar Society, shirking in the men's club, that all these faults multiplied to infinity cannot cast the faintest shadow over the pleasure even one person may receive from her work for the altar, or from one man's satisfaction in his responsibility to his Church.

It is as though everything has now been permanently arranged into only one perspective: the good at the very foreground of the picture, the bad in the background. In this way, a small dot of right can effectively blot out an enormous mishapen mass of wrong far in the rear. It is hard to conceive of a set of values where the perspective is so different from that we now know, just as we find it difficult to conceive of timelessness. But God, I am sure, must view us from this angle, else how could he accept the multiplicity of errors we commit against the dismally few rights?

Opportunity for theological evaluation does not come any more often to the parish secretary than to any other member of the parish. Still if she is alive to the swift current through the office and through the church membership as a whole, she cannot help but examine every mundane daily routine in the light of its relation to the Christian faith. The pleasing flavor of her day is in direct ratio to the amount of spiritual feeling which has remained, like sediment, from that current. And she is, in turn, responsible for adding as much as she is able to that spiritual content, while at the same time, continuing her routine duties.

Religion is fun. Faith is fun. The ups and downs of Church life are not much different from those in other fields, with the important exception that everyone concerned is making a sincere effort to produce more ups than downs. Even the situations where harsh words are spoken and tempers flare are frequently the result of irritable fatigue from work done for Christ's Church. Jobs too big, too ambitious, often unnecessary, but undertaken, just the same, for the sake of the Church. To be in a position to evaluate this kind of Christian sincerity is in itself most satisfying.



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The Rev. Paul C. Armstrong, formerly vicar of St. Thomas' Chapel of St. Thomas' Church, New York, is now on the staff of Christ Church, Grosse Pointe, Mich.

The Rev. Chesley V. Daniel, formerly rector of St. Stephen's Church, Catasauqua, Pa., is now executive director of the Church Home for Children at Jonestown, Pa.

The Rev. William J. Gould, formerly rector of the Church of the Mediator, Meridian, Miss., is now rector of St. Columb's Church, Jackson, Miss.

The Rev. Howard B. Kishpaugh, formerly in charge of St. Mary's Church, Bolton, Miss., and St. Alban's, Bovina, is now rector of the Church of the Mediator, Meridian, Miss. Address: 3820 Thirty-Fifth Ave.

The Rev. Isaac F. Mason, who formerly served churches at Geneseo, Preemption, and Osco, Ill., is now rector of St. Luke's Church, Chickasha, Okla. Address: 922 W. Minnesota Ave.

The Rev. Roy O. Ostenson, formerly chaplain of Strong Memorial Hospital and chaplain to Episcopal students at the University of Rochester, Rochester, N. Y., is now vicar of St. Matthew's Church, Warsaw Woods, Mo. Address: 1551 Bennett Ave., St. Louis 22, Mo.

The Rev. John C. R. Peterson, formerly rector of Zion Church, Hudson Falls, N. Y., is now rector of St. Paul's Church, Grand Rapids, Mich. His temporary address until next summer will be 610 Turner St., N. W. The parish will later be relocated in new buildings on the northwest side of the city.

The Rev. Herbert H. Smith, Jr., formerly in charge of St. Jude's Church, Smyrna, Ga., and St. David's, Roswell, is now curate at Christ and St. Luke's Church, 540 Wolney Rd., Norfolk, Va.

The Rev. Theodore L. Weatherly, formerly rector of St. George's Church, Nanticoke, Pa., in charge of the church at Alden, will on February 1 become rector of St. Matthew's Church, Homestead, Pa. Address: 1008 McClure St.

The Rev. Daniel E. Weeks, formerly chaplain to Episcopal Group, ARAMCO, Dhahran, Saudi Arabia, is now vicar of St. Matthew's Church, Mexico, Mo. Address: 1100 Grove St.

Ordinations

Priests

Arizona — By Bishop Kinsolving: On December 20, the Rev. Peter A. Boylan, assistant, St. Philip's in the Hills, Tucson; and the Rev. E. Jack Fowler, assistant to the superintendent, Good Shepherd Mission to the Navajo, Fort Defiance; and the Rev. E. Thomas Leyba, minister in charge of El Buen Samaritano Mission, Phoenix.

Atlanta — By Bishop Claiborne: On December 16, the Rev. Frank Kellogg Allan, rector, St. Mark's, Dalton, Ga.; on December 19, the Rev. Charles A. Taylor, Jr., vicar, St. Matthias', Toccoa, Ga.

Bethlehem — By Bishop Warnecke: On December 19, the Rev. Edward P. Townsend, rector, St. John's, Laceyville, Pa., and St. Peter's, Tunkhannock.

Indianapolis — By Bishop Craine: On December 16, the Rev. James W. Watkins, vicar, St. Matthias', Rushville, Ind.; on December 18, the Rev. Raymond S. Wood, Jr., curate, St. Paul's Church, Columbus, Ind.; and on December 19, the Rev. Richard W. Daniels, curate, St. Paul's, Indianapolis.

Massachusetts — By Bishop Stokes: On December 20, the Rev. Donald M. Dunbar, curate, Trinity Church, Melrose; and the Rev. Robert Sumner Jackson, instructor in the English department at Yale; and the Rev. James W. Kellet, curate, St. Paul's, Brockton, Mass.; and the Rev. Palmer W. Wyde, curate, Trinity Church, Newton. On December 21, the Rev. Ronald P. Prinn, assistant of the Parish on Martha's Vineyard, with address at St. Andrew's Rectory, Edgartown, Mass.

By Bishop W. Appleton Lawrence, retired Bishop of Western Massachusetts, acting for the Bishop

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Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

op of Massachusetts: On December 20, the Rev. Stanley P. Hardy, curate, St. Stephen's Memorial Church, Lynn, Mass. By Bishop Aldrich, retired coadjutor of Michigan, acting for the Bishop of Massachusetts: On December 20, the Rev. Crawford F. Coombes, Jr., assistant, Church of the Redeemer, Chestnut Hill, Mass. By Bishop Louttit of South Florida, acting for the Bishop of Massachusetts: On December 21, the Rev. George H. Cave, Jr., in charge, Church of Our Saviour, Okeechobee, Fla.

Minnesota — By Bishop Kellogg: On December 21, the Rev. Paul L. Berg, in charge of churches at Appleton, Minn., and Benson; the Rev. Robert D. Fenwick, in charge of Grace Church, Montevideo; the Rev. Kelsey C. Batchelder, in charge of churches at Hutchinson and Olivia; the Rev. G. Thomas Friedkin, rector, St. Luke's, Willmar; and the Rev. Robert D. Hudson, in charge of Bishop Whipple Mission, Birch Coulee, and Holy Light Mission, Granite Falls.

By Bishop McNairy, Suffragan: On December 21, the Rev. Richard F. Grein, in charge of churches at Elk River, Hassan, and Becker, Minn.; the Rev. Elmer Henry, Epiphany Church, New Yope; the Rev. Conrad A. Nordquist, Jr., St. Peter's, Warroad; the Rev. Edward L. Sheppard, churches at Chatfield and Rushwood; the Rev. Hugh P. Turton, St. Stephen's, Hoyt Lakes; the Rev. Kenneth S. Umbecker, churches at Hallock and St. Vincent; and the Rev. Rollin B. Norris, assistant, St. Luke's, Minneapolis.

Missouri — By Bishop Cadigan: On December 6, the Rev. James Walker Evans, vicar of churches at St. Clair and Sullivan; on December 15, the Rev. William W. Finlaw, Jr., rector, St. James', Macon, Mo., and vicar of the church at Moberly; on December 16, the Rev. Lee M. Schlothauer, rector of churches at Palmyra, Mo., and Monroe City; and on December 21, the Rev. Richard J. Burns, Jr., vicar of churches at De Soto and Bonne Terre.

Newark — Bishop Stark of Newark and Bishop MacAdie, Suffragan, this year divided the episcopal work of ordination so that each man could be ordained in the parish where he served as curate. At Mountain Lakes, N. J., Bishop Stark asked those present how many of them had never been present at an ordination service and a great majority raised their hands.

By Bishop Stark: On December 16, the Rev. Alexander Choate, curate, Grace Church, Orange, N. J.; on December 17, the Rev. Francis S. Bancroft, III, curate, St. Peter's, Mountain Lakes; on December 18, the Rev. R. Clark Bornfield, curate, St. Paul's, Morris Plains, N. J.; and on

December 19, the Rev. C. Edward Keller, Jr., curate, Christ Church, Bloomfield-Glen Ridge, N. J.

By Bishop MacAdie, Suffragan: On December 16, the Rev. Marshall T. Rice, curate, Christ Church, Hackensack, N. J.; on December 17, the Rev. Wesley H. Smith, curate, Grace Church, Rutherford; and on December 19, the Rev. Fred-Munro Ferguson, curate, St. James', Upper Montclair.

Northwest Texas — By Bishop Quarterman: On December 21, the Rev. Owen J. Dice, vicar of churches at Brownfield, Lamesa, and Levelland.

Panama Canal Zone — By Bishop Gooden: On December 5, the Rev. Terence G. Ford, to be in charge of Spanish work at the Cathedral of St. Luke and in Panama. Address: Box R, Balboa, C. Z.

Pennsylvania — By Bishop Hart: On December 19, the Rev. Richard P. Fowler, curate, Church of Our Saviour, Jenkintown, and the Rev. James C. Blackburn, curate, St. Paul's, Chestnut Hill, Philadelphia. By Bishop Armstrong, Suffragan: On December 19, the Rev. David B. Kenny, vicar, St. Luke's, Eddystone. By Bishop Hatch of Western Massachusetts, acting for the Bishop of Pennsylvania: On December 21, the Rev. Nicholas B. Phelps, assistant, St. John's, Williamstown, Mass.

Quincy — By Bishop Lickfield: On December 21, the Rev. Donald H. Langstraat, curate, Trinity Church, Rock Island, Ill.

South Dakota — By Bishop Gesner: On December 18, the Rev. Ronald G. Hennies, in charge, St. Peter's Church, Fort Pierre, and missionary, Lower Brule and Crow Creek Missions.

Virgin Islands — By Bishop Swift of Puerto Rico, Bishop in charge of Virgin Islands: On December 19, the Rev. David G. Kenworthy, curate, St. John's, Christiansted. The ordinand is a graduate of CDSP.

Changes of Address

The Rev. Kline d'A. Engle, priest of the diocese of Newark, formerly addressed in Clifton Springs, N. Y., may now be addressed at 33 E. Ruth Ave., Apt. 3, Phoenix, Ariz.

The Rev. Gregory A. E. Rowley, formerly addressed at Box 235, Osceola Mills, Pa., may now be addressed at Box 807, Terre Haute, Ind.

Armed Forces

The Rev. Charles L. Wood, rector of Grace Church, Linden, N. J., has been promoted from captain to major. He is wing chaplain for New Jersey Wing, C.A.P.

DEATHS

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

The Rev. Edward C. Bradley, 86, who served as chaplain at Bellevue Hospital, New York City, for 19 years, died in that hospital on December 16th.

Fr. Bradley was born in Lee, Mass., and attended the University of Minnesota, Harvard University, and Butler University. He was ordained in 1905 in Indianapolis and for 15 years was rector of the Church of the Holy Innocents there. He had also served churches in Great Barrington, Pittsfield, and Lee, Mass.

Survivors include three daughters and three grandchildren.

Ruth Nelson Gordon, known to military personnel from all over the United States as the "Mother" of St. Paul's Service Center in Richmond, Va., died December 18th.

Mrs. Gordon was one of the founders of the Service Center in the basement of historic St. Paul's Church opposite Capitol Square, during World War I. She served as captain in Red Cross canteens during the first world war and was always on hand at the Service Center on week ends, particularly during the second world war and the Korean War. The Center was a joint enterprise of all of the Episcopal churches in the area.

Thomas Elisha Gray, warden emeritus of Christ Church, Waukegan, Ill., died December 11th, after a two-year illness. He was 91.

Mr. Gray was the grandson of a Scotch Presbyterian minister. His father was a Methodist lay-preacher, and one of his nephews, the Rev. J. Perry Austin, is a priest in the diocese of Western Michigan. Mr. Gray served on the vestry of Christ Church for more than 30 years and was senior warden for several years during the latter part of that period. With the institution of a revolving vestry he became warden emeritus. He was associated with numerous civic and social organizations in Waukegan and Lake County.

He is survived by three daughters, seven grandchildren, and four great-grandchildren.

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RECTOR: For small, active, debt-free parish. East Coast. Pleasant urban residential community. Reply Box H-369.*

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THE LIVING CHURCH

*In care of The Living Church, Milwaukee 2, Wis.

CHURCH DIRECTORY

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ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

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 & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Dir. of Christian Ed. & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & 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

EVANSTON, ILL.

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

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, 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; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. Osborne Littleford, r; Rev. Frank MacD.
Spindler, c; Rev. E. Maurice Pearce, d
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

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415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C: Sat 4:30-5:30 & 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;
Wkdays: MP 7:45; HC 8 (6 & 10 Wed); EP 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 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
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Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

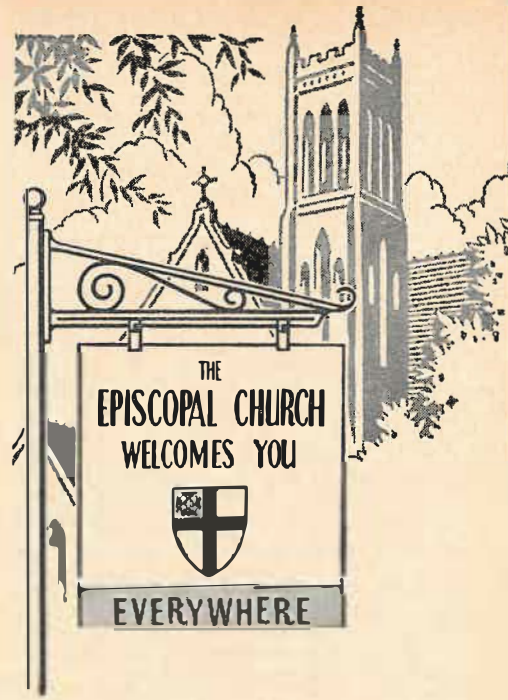
ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); 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, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; 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, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt



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

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; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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, S.T.D., v; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10, (Spanish) 11:15, EP 5; 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

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,
Sat 4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

RICHMOND, VA.

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

SEATTLE, WASH.

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Rev. John B. Lockerby; Rev. James F. Bogardus
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