

The Living CHURCH

January 24, 1960

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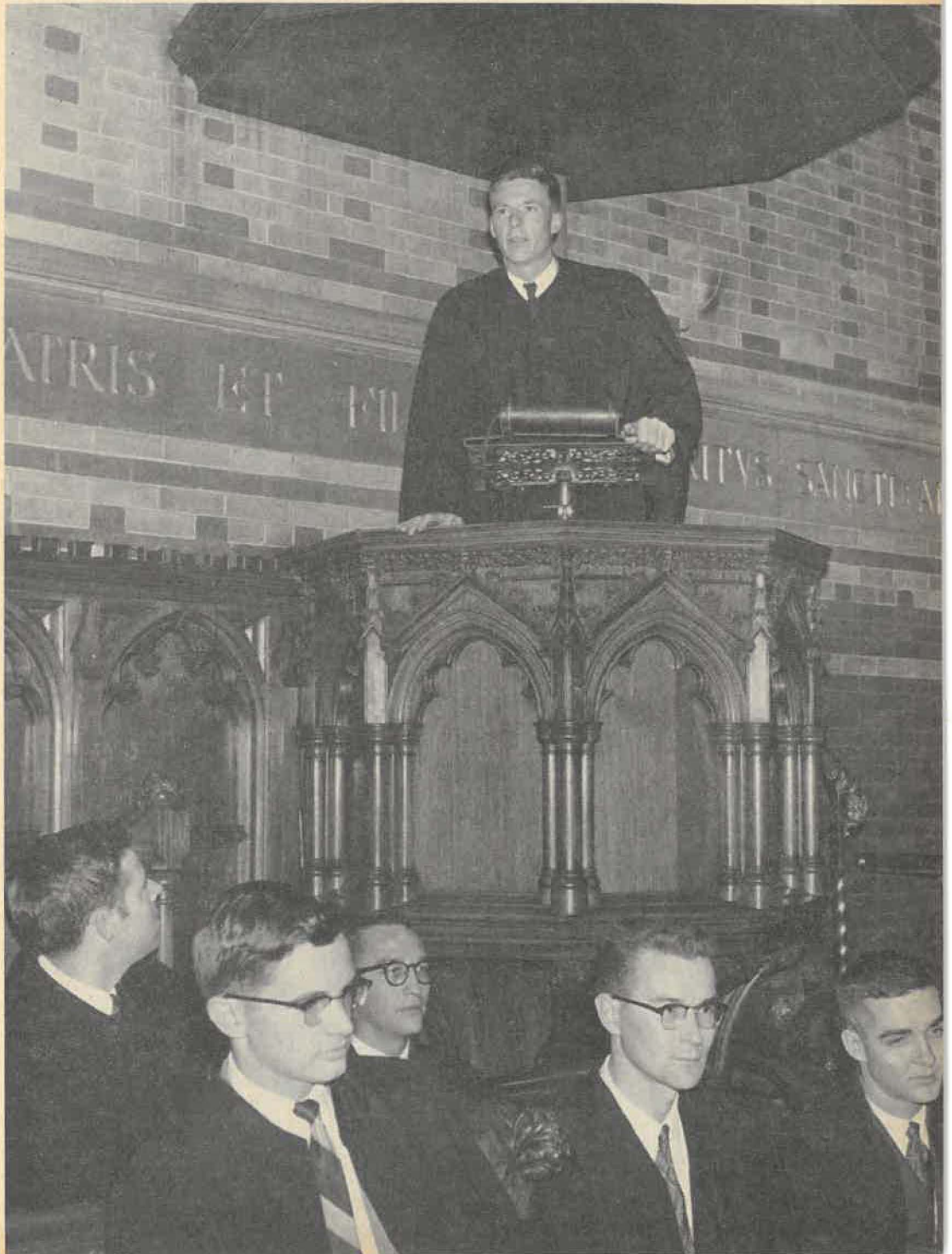
Page 14:

A Priest's Heart Attack

Page 12:

Not for the Budget but for the Giver

"... and how shall they preach, except they be sent?" [Romans 10:15]: A student at the General Theological Seminary practices preaching in the chapel.



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.)

Africa

It is most timely that the Protestant Churches are giving special attention this year to Africa as their field of study in foreign missions. Developments on that continent are taking place so rapidly that it is almost impossible to keep pace with them. In 1960 four new African states will become independent and will take their place among the United Nations, bringing the number of African UN members to 13. Africa is indeed becoming an independent force in world politics.

Changes in the social, economic, and cultural spheres, as well as in the religious, are natural concomitants of the new strivings for individual dignity and freedom that are at the root of nationalist aspirations. Church leaders will want to be informed of these changes as they affect the roles played by the missions in the new Africa.

For nearly five years the American Committee on Africa has been of direct assistance to numerous Churches, civic bodies and college and university groups, by suggesting qualified speakers on many aspects of African developments, and by providing magazines, pamphlets, and reprints on contemporary Africa for distribution to audiences. In some instances we are able to suggest special projects which church groups undertake to support.

We would like to invite anyone interested in our services to communicate with our office at 801 Second Avenue, New York 17. Literature lists and a brochure on the American Committee on Africa outlining our services and programs are available.

GEORGE M. HOUSER
Executive Director

American Committee on Africa
New York, N. Y.

"Wanted" — Too Much?

The anonymous Churchman (organist?) who concocted the pseudo-advertisement "Wanted" [L.C., January 10th] is asking too much of a priest who is often expected to be all things to all men — counselor, scholar, good preacher, expert on community problems, recruitment officer for parish organizations, leader in diocesan projects. Now he should apparently organize church music study courses, lead the congregation in learning new hymns, and arrange for service music rehearsals in time which is probably insufficient to accomplish the more important task of imparting the Faith of the Church to confirmation classes! I submit that a man cannot ordinarily be expected to be as capable or even interested in a field that is as specialized as his own. How many organists are vitally interested in every phase of their rector's ministry?

My personal requirements for a parish priest are somewhat less exacting. Having appointed a "person skilled in music," the priest should permit that individual, within limitations of budget and general standing

directions, to set his own standards of taste, performance, and choice of music compatible with parochial mores; and using the authority vested in him by Canon, he can assist the organist by preventing undue lay interference in the development of a program.

The clergyman interested in every aspect of his own work will often be "too busy," as your correspondent implied, to consider music in detail with any frequency, and I like to think that a problem is both important and insurmountable before I trouble mine. That which cannot be accomplished by the choir-master with little more than his rector's moral support had best be relegated to the realm of forgotten things, under normal circumstances; however, I realize that all the foregoing may constitute an oversimplification of the problem in specific instances.

HARRY WILKINSON

Organist and Choirmaster
Church of St. Martin in the Fields
Philadelphia, Pa.

A Roman Approach?

I read with some interest the statement of a group of clergymen from the diocese of California with reference to my letter regarding the 40 & 8 Society [L.C., December 27, 1959]. I believe that subsequent events indicate the tragic faulty Christian tactic which these men would employ.

It may be suggested that the objecting clergy from the diocese of California are adopting a Roman Catholic approach instead



of our time-tested Anglican strategy. These priests would use moral or physical pressure instead of the motivation of Christian love. Both Naziism and Fascism used sentimentalism to mask a drive for external conformity.

Let us look at the facts in this matter. We have two different organizations. The American Legion was chartered by the U. S. Congress on a basis for membership of service during wartime. The 40 & 8 Society was chartered by the State of Indiana for a particular segment of the population. Obviously, the American Legion should be open to all Americans who qualify. Under our American right of free association, the 40 & 8 Society does not differ from several thousand other American organizations such as Catholic War Veterans, Masonic brotherhoods, Master Builders' Associations, and the Italian Sons and Daughters of America. I cannot qualify for membership in the I. S. D. of A. but I cannot deny the right of those qualified to organize as they wish.

The present national commander of the American Legion, a Roman Catholic, sought to apply a Roman Catholic strategy in the current Legion 40 & 8 affair and he has found that the tactic has blown up in his face. As a result, there now is a complete separation between the American Legion and the 40 & 8 Society. Since outstanding service to the American Legion has been a qualification for 40 & 8 membership, by his action, the na-

Continued on page 21

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God of the Headlines

THE BIBLE SPEAKS. By Robert Davidson, M.A., B.D., Lecturer in Biblical Study, University of Aberdeen. Thomas Y. Crowell. Pp. 258. \$3.95.

When the average person of today thinks of the Bible, he thinks most readily of such passages as the 23d Psalm, in the Old Testament, and the Sermon on the Mount, in the New. These are regarded, even by the average person, as passages having a certain permanent value in their teaching about God and man's relation to God. But, however important they are (and their importance can hardly be denied), they are not the core of the Bible, which, in its central affirmations, speaks to us rather of the mighty acts of God which He has wrought on man's behalf.

It is these mighty acts, so determinative for a true understanding of the biblical message yet so neglected by people of today in their approach to Holy Scripture, that Robert Davidson would underline for us in his recently published book, *The Bible Speaks*.

In his treatment of such great themes as "the divine initiative," "the people of God," "God's action in Christ," Mr. Davidson, who is Lecturer in Biblical Study in the University of Aberdeen, has given us an introduction to biblical theology couched in non-technical terms that any intelligent reader ought to be able to understand. As if this were not enough, he has provided at the head of each chapter a brief summary of the ground covered therein. The large excerpts of Scripture quoted in the book make it unnecessary to be constantly looking up passages in a Bible. (But it would do no harm to look up some of these, in an effort to relate them to their larger context!)

To be sure, in a book of this sort not all difficult questions are dealt with, much less answered. Nevertheless, for its delineation of the central thread on which all else in the Bible is hung — namely, that line of divine action which extends

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

- 24. Amritsar, India
- 25. Anking, China
- 26. Antigua, West Indies
- 27. Arctic, The, Canada
- 28. Argentina, and Eastern South America with the Falkland Islands
- 29. Argyll and the Isles, Scotland
- 30. Arizona, U.S.A.

January 24, 1960

from the call of Abraham to the coming of Christ — this is a book that can be wholeheartedly recommended to Church-people. It does not, however, go beyond the New Testament age itself.

The author's style is vivid and lucid and he makes abundant use of contemporary metaphor. Thus, for example, the God of the Old Testament is "the God of newspaper headlines rather than the God of our quiet reflective moments" (p. 42); the Ethiopian eunuch (Acts 8:27ff) "had cultivated the railway bookstall mentality" (p. 168); the call to repentance is "a summons to do a right about turn" (p. 200).

FRANCIS C. LIGHTBOURN

WE ARE NOW CATHOLICS. By Rudolf Goethe, Martin Giebner, Georg Kluender, and Heinrich Schlier. Edited by Karl Hardt, S.J. With an Introductory Essay by Sylvester P. Theisen. Translated from the German by Norman Reeves. Westminster, Md.: Newman Press, 1959. Pp. lxxvii, 223. \$3.95.

The motives which lead men and women to exchange one confessional form of the Christian faith for another are many and varied. But when a man has for many years served as a minister of the Gospel in some other Christian body and then, after much searching of heart and prayerful pondering, "goes over to Rome," it is fair to assume that he has been actuated (on the conscious level at any rate) by the conviction that in the Roman Catholic Church alone is to be found the final and ultimate truth.

This does not mean that other factors have not entered into the picture — as admittedly they have for Rudolf Goethe, Martin Giebner, Georg Kluender, and Heinrich Schlier, all of whom describe their spiritual odyssey — Romeward — in *Now We Are Catholics*, edited by Karl Hardt, S.J., and translated from the German by Norman Reeves. These men were for many years Protestant ministers in Germany; they have now found their way into the Roman Catholic Church, and at least two of them have been ordained to the priesthood.

The contributors to this volume believe that it is the truth that matters, that Rome alone possesses the truth in its fullness, and that they are therefore now in the right place. Yet the burden of their argument is not the establishment of this presumed truth from its basic premises, but rather the exposure — albeit in a spirit of evident charitableness — of what they consider the weakness, the ineffectiveness, the spiritual bankruptcy, of German Protestantism. Only very lightly is the bed-rock question of all — the papacy — touched upon, and then (if this reviewer's memory is correct) only by one contributor, Georg Kluender.

Heinrich Schlier, a disciple of Rudolf



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Bultmann and a onetime professor of New Testament exegesis at Bonn, tells us that "it was the New Testament subjected to an impartial historical interpretation" which led him to the Roman Catholic Church. He then adds:

"This does not contradict what I later affirmed when I said that any interpretation of Holy Scripture must be in the spirit of the Church, if it is to be a true interpretation. For the spirit of the Church includes also the impartiality of genuine historical research. . . ." (p. 194).

It is very difficult, however (at least for this reviewer), to see anything of "the impartiality of genuine historical research" in the Roman Catholic exegesis of Matthew 16:17f; but Schlier does not bring his discussion down to this specific point — on any terms the basic one of all.

An Anglican may perhaps be pardoned for wondering whether these men, Catholic-minded as Lutherans but somewhat uneasy over their lack of Catholic orders, might not have found a satisfying spiritual home in Anglicanism, had their geographical milieu been different.

Only passing references in *We Are Now Catholics* are made to Anglicanism, and one of these is grossly erroneous: not since the late 18th century has "swearing an oath of allegiance to the English king" been a prerequisite to receiving episcopal consecration at the hands of English bishops (see p. 91).

FRANCIS C. LIGHTBOURN

In Brief

FAITH IS THE VICTORY. A Selection of Sermons by James Albert Paul, 1905-1957. Edited by Horace W. B. Donegan, Bishop of New York. Morehouse-Barlow, 1959. Pp. 143. Paper, \$2.50. Twelve sermons by the late Dr. Paul "printed as he preached them to the congregation of the Church of the Holy Trinity, New York City," of which he had been rector from 1951 until his death.

THE CATHOLIC EPISTLES. A Devotional Commentary on the Epistles of SS. James, Peter and John. By Alban Winter, C.R. With a Foreword by the Bishop of Johannesburg. London: Faith Press. New York: Morehouse-Barlow, 1959. Pp. 144. Paper, \$2.40. Contains introductions, simple running commentary, and suggestions of subjects for meditation; also at the beginning a suggested outline for a meditation. Title somewhat misleading, as only James, I Peter, and I John included.

THE WORD FOR THIS CENTURY. Edited by Merrill C. Tenney, Dean of the Graduate School of Wheaton College. New York: Oxford University Press. Pp. xv, 184. \$4. Described on jacket as "Evangelical Certainties in an Era of Conflict." Contains eight chapters: I. Man's Dilemma: Sin (Carl F. H. Henry); II. The Authority of the Bible (Kenneth S. Kantzer); III. The Person of Christ (Stuart C. Hackett);

IV. Redemption by Christ (T. Leonard Lewis); V. Christ in the Believer (Billy Graham); VI. The Church of God (Glenn W. Barker); VII. Christian Ethics (V. Raymond Edman); VIII. The Hope of the World (John F. Walvoord). Introduction by editor.

Books Received

RECEIVING THE WORD OF GOD. By Robert E. Terwilliger, Ph.D., S.T.M., Rector of Christ Church, Poughkeepsie, New York. Foreword by Horace W. B. Donegan, Bishop of New York. Morehouse-Barlow. Pp. 147. \$2.75.

SECRETS OF ANSWERED PRAYER. By Cyril H. Powell. Thomas Y. Crowell Co. Pp. 192. \$3.

REBELLIOUS PROPHET. A Life of Nicolai Berdyaev. By Donald A. Lowrie. Harpers. Pp. x, 310. \$6.

PROPHECY INTERPRETED. Essays in Old Testament Interpretation. By John P. Milton. Augsburg Publishing House. Pp. x, 139. \$2.75.

THE SUNDAY SERMONS OF THE GREAT FATHERS. Volume Three. From Pentecost to the Tenth Sunday after Pentecost. Translated and edited by M. F. Toal, D.D. Regnery, 1959. Pp. xi, 379. Deluxe Edition, \$7.50; Hand Edition, \$4.50.

THE NATURE AND AUTHORITY OF THE BIBLE. By Raymond Abba. Muhlenberg Press, 1959. Pp. xv, 333. \$4.50.

LEGENDS OF THE SAINTS. By E. Lucia Turnbull. Illustrations by Lili Rethi. Lippincott, 1959. Pp. 114. \$2.95.

RELIGIOUS DRAMA 3. The Last Word — The House by the Stable — Grab and Grace — Santa Claus — Let Man Live — It Should Happen to a Dog — Billy Budd — The Gospel With. Selected and Introduced by Marvin Halverson. Meridian Books, Inc., 1959. Pp. 314. Paper, \$1.45; Canada, \$1.60. (Living Age Books, LA 27.)

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The Living CHURCH

Volume 140 Established 1878 Number 4

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

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THINGS TO COME

January

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
7. Epiphany V
8. Executive Committee meeting, World Council of Churches, Buenos Aires, Argentina, to 12th
9. National Council meeting, Greenwich, Conn., to 10th

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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“For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more . . . :

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

— Hebrews 12:18-24

Church of the Mediator Allentown, Pa.

We show this week the sanctuary of the Church of the Mediator, Allentown, Pa., whose rector is the Rev. Arthur M. Sherman. Altar, altar rail, and hanging cross are the work of Driscoll & Associates, 7 East 42d Street, New York 17, N. Y.

Altar is made of a rare and very hard marble (Verde Antico Grecia). Altar rail is of wrought iron and wood. Hanging cross is of wood, stained black, with gold leaf edges and sunburst.

“Mediator” is a somewhat unusual name for the dedication of a church, but it is one of the titles which the New Testament in four places (I Timothy 2:5, Hebrews 8:6, 9:15, and 12:24) applies to Christ. In each of these passages it translates the Greek *mesites*, a word borrowed from Hellenistic legal terminology.



The Living Church

Third Sunday after Epiphany
January 24, 1960

For 81 Years:

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

LOS ANGELES

From Gasoline, a Gift

A specially equipped critical care unit at the Episcopal Hospital of the Good Samaritan in Los Angeles will be the result of an unrestricted grant of \$100,000 from Texaco, Inc. The unit will serve acute respiratory, heart, and other cases requiring around-the-clock attendance, piped-in oxygen, and similar facilities.

Announcement of the bequest was made by Bishop Bloy of Los Angeles, president of the hospital's board of trustees.

Presentation of a check for \$50,000, representing one-half of the grant, was made to Bishop Bloy at the Good Samaritan Hospital on January 11th by James T. Wood, Jr., senior vice president in charge of Texaco's Los Angeles office. The hospital will receive the additional \$50,000 during the current year, Mr. Wood said.

Augustus C. Long, chairman, has announced that the board of directors of Texaco, Inc., has approved similar grants to three other medical centers.

The Good Samaritan Hospital is the only medical center in the west to receive the bequest. The other recipients are the Presbyterian Hospital, New York City; the Children's Hospital, Chicago, Ill., and Baylor Medical School, Houston, Tex.

URBAN WORK

These Are Our People

by MARION Q. WIEGMAN

Whether the Episcopal Church will wind up the century as a leadership Church or as a statistically insignificant sect depends upon how the Church does the job now facing it in today's urban-industrial society, the Rev. Paul Musselman told the 28 urban clergy who attended the conference on "The Church in the City," January 4th-5th, in Chicago [L.C., January 17th]. Dr. Musselman, director of the National Division of Urban-Industrial Work until he became executive director of evangelism for the National Council of Churches last month, added that the future of the Church may well be determined by what happens regarding urban work at the next two General Conventions.

That the Episcopal Church has both the opportunity and the equipment to



From the left: Bishop Bloy of Los Angeles, Miss Margaret Wherry, administrator of the Good Samaritan Hospital, and Mr. James T. Wood, Jr. For critical care, \$100,000.

reach out to the people of the inner-city but is being handicapped by a false image of the Church's place in the city, was stressed by Bishop Gerald Francis Burrill who addressed the group at their dinner session in the Cathedral House.

"Until we can look at the people living in the decay and dirt of some of our downtown areas, people who may speak a different language or have a skin of a different color than ours, and say, 'These are our people,' no amount of study of methods nor accumulation of techniques will be effective in our inner-city work," he said. "Until we realize that these are the people whom God has sent us into the world to reach with His Gospel, our doctrine of man is defective."

The ultimate success of the Church's urban work, the bishop said, will be determined by the men who are engaged in it. It will not be determined by any gimmicks.

During the two days of sessions the conference gave priority to six of the 12 subjects suggested for its agenda. These were: an education program for the city church; the use of the power structure by the Church; the revival of the English guild idea; liturgical worship in the city church; preaching in the city church; and seminary training for the urban ministry.

Whether the Church should organize to exert power or should confine itself to being the leaven was the question that received the most discussion.

But the conference members agreed that the clergy should resist the temptation "to say something about everything." The consensus of the group was that the Church should be able to identify a wrong, and that the problem is to properly define and recognize an issue.

The conference stressed the need to bring such social problems as segregation down to the local issue involved. "Speaking in platitudes about the Fatherhood of God and the Brotherhood of Man is ineffective," said the Ven. John Burgess, Archdeacon of the diocese of Massachusetts. "If the Church is afraid of losing status, the Church loses more than it does by being foolish," he said.

The Rev. Gerald Gilmore, St. Paul's Church, New Haven, reminded the conference that the fight against slavery was carried on by the Quakers while the Church of England straddled the issue, "waiting for the timing to be right."

Whether preaching should be on the proper or on pressing social issues was also a subject of debate. Dean Ned Cole of Christ Cathedral, St. Louis, reminded the conference that today's city church doesn't have "the responsive, loving congregations of Phillips Brooks."

Dean Julian Bartlett of Grace Cathedral, San Francisco, agreed, but replied, "They are still people, who have problems that are chewing them up."

The Rev. Raymond Ferris, Christ Church, Nashville, said, "To preach relevantly to the life of the congregation is as important as to preach to the life of the community."

The problems of anxiety, however, cannot be soled by exhortation or reason, Dean David Loegler of Trinity Cathedral, Cleveland, said, in his discussion of liturgical worship in the city church. Liturgical worship need not be a block to the newcomer, he said. It can be used for teaching, especially is this true in baptism. Much depends on the priest and his attitude and whether he thinks of the liturgy as an end in itself or in terms of the people.

The dangers of watering-down the liturgy in order to attract the stranger were stressed, and the teaching mission was

recommended as a means of reaching, with a simple, hymn-singing service, these from a non-liturgical background.

Before adjourning the conference addressed a statement to the Presiding Bishop, the National Council and the bishops of the Church urging the Church to be realistic about its urban work, and calling for competent and adequate leadership in this field at the national level.

WESTERN MASSACHUSETTS

Prefab and Prayers

All Saints' Mission, South Hadley, Mass., erected a temporary portable building using pre-fabricated steel trusses and wall and roof panels. The cost of the building, to seat 200 persons, was under \$20,000. The building is designed to be demountable, so that it may be moved to another mission site when necessary.

The South Hadley mission had its origin in Lawrence House, Episcopal center for Mount Holyoke College students and faculty. The Rev. Maurice A. Kidder is its vicar.



Bishop Hatch of Western Massachusetts reads prayers of dedication at newly-erected All Saints'. Demountable for the future.

COMMISSION REPORT

Prejudice and Parenthood

The members of the Joint Commission on the Church in Human Affairs, meeting at the Virginia Seminary, observed "with deep dismay and disgust" the current outburst of anti-Semitism, and issued a statement on planned parenthood and population control. Attending were four bishops, five priests, and four lay people.

The meeting extended to the Jewish people sympathy and a sharing of their sense of outrage, and said, "The revival of hatred and religious prejudice makes us realize with new force that there must be unceasing effort on our part . . . to

overcome all forms of prejudice and bigotry."

The statement on planned parenthood, issued "because of . . . impelling current concerns, and also because we recognize that the morality of planned parenthood is a problem of continuing concern for our own Churchpeople," called attention to the position of the Anglican communion on the matter, quoting from the Encyclical Letter issued by the Lambeth Conference. The statement also quoted from the commission's own resolution. In part, this quotation said, "We believe that the procreation of children is not the sole purpose of Christian marriage. Implicit within the bond between husband and wife is the relationship of love with its sacramental expression in physical union. Because [the] two great purposes of Christian marriage illumine each other . . . we believe that family planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, and secure from the corruptions of sensuality and selfishness, is a right and important factor in Christian family life. . . .

"There are many lands today where population is increasing so fast that the survival of young and old is threatened. We believe that it is the duty of better developed countries to help such countries to become self-supporting in food supplies and health measures through technical and other aids."

Adoption of the statement will be asked in the commission's formal report to General Convention in 1961.

RACE RELATIONS

Resignation Withdrawn

A threatened split in the ranks of the new Episcopal Society for Cultural and Racial Unity was averted January 13th when a member of the board of directors withdrew his resignation.

The Rev. Das Kelley Barnett, associate professor of Applied Christianity at the Episcopal Theological Seminary of the Southwest, was elected to the board at the Society's initial meeting in Raleigh, N. C., during Christmas week [see L.C., January 10th]. Shortly after the meeting adjourned, Dr. Barnett resigned because ". . . the group chose to become a protest sect instead of a strategical organization."

In withdrawing his resignation, Dr. Barnett wrote to the Rev. John Morris of Atlanta, Ga., convenor of the board of directors, that he had decided to accept the position of director because:

"(1) I am in full agreement with the statement of purpose [which the Society adopted at Raleigh], since it is a restatement of the official teachings of the Protestant Episcopal Church in the U.S.A., which I have consistently supported for years.

"(2) There is a definite need for a society of Churchmen seeking to bridge the gap between pronouncement and practice in ethnic relations.

"(3) The decisions made at the Raleigh meeting were made under the pressure of time, and it may be too early to characterize our new organization as either a radical protest group, or a strategical organization implementing Church policy.

"(4) I have confidence in the mature leadership represented by fellow members of the board of directors.

"Let it be clearly understood, however, that I go on the board maintaining the viewpoint that the society will be effective only if it exercises the self-discipline necessary for a strategical organization to implement its avowed purpose.

"As a member of the board, I shall oppose — as I did at Raleigh — those who think that a problem as complex as ethnic prejudice within the Church (and without) can be solved by irritatingly redundant resolutions restating the judgemental and absolute demand of the Christian ethic.

"The time has come for action. And, as I see it, effective action on this question in 1960 will depend on the development of a comprehensive Christian strategy adaptable to the various regions of the national Church."

OREGON

Boy Bishop

Following an ancient English tradition, the men and boys of the choir of St. Peter's Church, Portland, elected young Michael Murray Karitis to be "Boy Bishop." Elected (in both orders, by men and by boys) at an Evensong on St. Nicholas' Day, December 6th, he will serve until Candlemas Day, February 2d.

During his term of office, "Bishop" Karitis will give a short sermon and sing one Evensong, and will begin processions when they are part of any service the choir sings, and give a dismissal at the end of each such service.

Bishop Carman of Oregon instituted the boy bishop on Holy Innocents' Eve, and presided at an all-parish gathering where



(From the left): Bishop Carman of Oregon, Crozier-bearer Gordon Thornburg, the Rev. Kent Haley, rector of St. Peter's, and Boy Bishop M. M. Karitis. An English tradition transplanted to the West.

the choir of men and boys was featured.

The choir of St. Peter's numbers 35 boys and 15 men, and is affiliated with the Royal School of English Church Music, which has invited the St. Peter's choir to go to England in the summer of 1961 to sing in English churches and cathedrals. Mr. Gerald Knight, director of the Royal School, will visit St. Peter's in Holy Week of this year, as part of an American tour.

The St. Peter's choir is under the direction of Mr. James Acosta, who studied and tutored at the Royal School in Croydon, England. The boys of the choir come for rehearsal from four to six times a week, and sing every Sunday and major Holy Day. They are also "singing for their supper" in parishes and other places in the area to help finance the trip to England.

EASTON

First Step Taken

On January 10th, the cornerstone was laid and the new Diocesan House was dedicated on what is to be known as "The Cathedral Green." A brick building in the Georgian style characteristic of the town of Easton and the Eastern Shore generally, it contains a private office and conference room for the bishop, a reception hall, office space for his secretary and the Rev. Canon R. B. Gribbon, and the management of The Eastern Shore Churchman. A large conference room, accommodating 50 or more people completes this, the first of the diocesan buildings planned for the area.

The Rev. Allan Whatley of Christ Church, Cambridge, has been named chairman of the committee to continue and complete as far as possible the diocesan survey made last year.

EDUCATION

Sewanee to Canterbury

St. Augustine's College, Canterbury, England, will be the address next July for the Very Rev. George M. Alexander, dean of the School of Theology of the University of the South.

From July 11th to 23d, Dean Alexander will teach at the summer course on "Christian Education," the first of three summer sessions at what is called the "Central College of the Anglican Communion." His subject will be "The Church and the University."

During 1959 more than 170 representatives of 80 dioceses in 16 countries attended the summer courses at St. Augustine's. The program is intended primarily for Anglican clergy, and the lectures assume a basic theological background. Informal meetings held in the evenings include opportunities for exchange of information from the Anglican Church in different parts of the world and for dis-

cussion of practical problems of the Church and the ministry.

Also on the faculty of the first session will be the Rev. Randolph C. Miller, professor of Christian education, Yale Divinity School; the Rt. Rev. Robert Stopford, bishop of Peterborough; the Rt. Rev. F. A. Cockin, formerly bishop of Bristol; and the Rev. Gordon Phillips, Anglican chaplain of London University.

Dean Alexander, head of Sewanee's seminary since 1956, last October declined his election as bishop coadjutor of North Carolina to remain at Sewanee "to aid in the preparation of young men for the ministry in Sewanee's 21 owning dioceses and for the Church at large."

Mrs. Alexander and sons Stephen and John will also go to Europe if funds and transportation can be stretched to go around. Stephen this year is a freshman at Kenyon College, Gambier, Ohio, and John is a freshman at Sewanee Military Academy.

Most of the summer may be spent abroad, since Dean Alexander has been asked to take charge of the American church in Geneva, Switzerland, for several weeks after his teaching duties in England.

While in Europe the dean looks forward to an opportunity to continue investigation on a favorite research project — a study of the life and work of the first Anglican bishop sent to serve the Anglican Church outside of England. From 1825-1846 Bishop Matthew Luscombe served on the Continent, based in Paris, with the somewhat inappropriate title of Bishop of the People of the Church of

England, Scotland, and Ireland.

An article about Bishop Luscombe written by Dean Alexander appeared in last October's issue of the *Anglican Theological Review*.

Sewanee Serves the South

Clergymen trained at the University of the South in the 92 years since it opened in 1868 have served more than three-fourths of the parishes and missions presently existing in Sewanee's 21 owning Episcopal dioceses in 12 Southern states.

This record, revealed in a centennial statistical survey of the university's relationship to its owning dioceses, showed that 78% of the current total of 1,708 parishes and missions had been served by Sewanee clergymen. Of the communities in the owning Southern dioceses, 87% have at some time had a Sewanee-trained clergyman on the clerical staff of one or more Episcopal churches.

Dioceses in which 90% or more of the churches have been served by Sewanee men include Tennessee (94%), Mississippi (92%), Louisiana (91%), Alabama (90%), Arkansas (90%), and Florida (90%). More than 100 churches in South Florida, Tennessee, North Carolina, and Alabama have been served by Sewanee men.

The Sewanee clergy have been educated in one or more divisions of the University of the South. Most have attended the School of Theology, which with its summer session, the Graduate School, has furnished all or part of the training to about 1,000 Episcopal clergymen. Others have attended the College of Arts and



This picture, taken at the Conference of Novice Masters and Novice Mistresses of the Religious Communities of the American Episcopal Church, held at the House of the Redeemer in New York City last October, has just been sent to THE LIVING CHURCH. We publish it now because interest is so often expressed in the habits of the different Orders. Shown here are representatives of five men's Orders and seven women's orders. They are: (back row, left to right) Brother Paul of St. Barnabas Brotherhood, Fr. Taylor of the Order of the Holy Cross, Fr. Wessinger of the Society of St. John the Evangelist, Fr. Joseph of the Order of St. Francis, and Dom Benedict Reid of the Order of St. Benedict. (Center row, on the right) Sister Agnes Genevieve of the Sisterhood of St. John the Baptist, Sister Martha Louise of the Sisterhood of the Holy Nativity, and Sister Eleanor of the Society of St. Margaret. (Front row) Sister Josephine of the Order of St. Helena, Sister Julian of the Order of St. Anne, the Reverend Mother Frideswide of the Community of St. Mary, Sister Fidelia of All Saints' Sisters of the Poor, and Sister Mary Grace of the Community of St. Mary.

Sciences or the Sewanee Military Academy.

Sewanee's 21 owning dioceses are located in the 12 Southern states of Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, and Texas.

This year 80 men are studying at the Sewanee seminary under a faculty of 10.

Summer Courses

Clergy from Anglican Churches throughout the world are invited to courses offered at St. Augustine's College, Canterbury, England in 1960.

The three sessions scheduled are *Christian Education*, July 11th-23d; *Christianity and the Arts*, July 25th-August 6th; and *The Church and the Industrial Community*, August 8th-20th.

The summer courses are intended to allow as many as possible the opportunity of participating in this international fellowship. More than 170 representatives of 80 dioceses and 16 different countries attended the program last year.

Lecturing for the session on *Christian Education* will be the Rev. Dr. Randolph C. Miller, professor of Christian Education at Yale Divinity School, New Haven, Conn.; the Rt. Rev. Robert Stopford, Bishop of Peterborough; the Rt. Rev.



F. A. Cockin, Marlborough; the Rev. Gordon Phillips, London; and the Very Rev. George M. Alexander, Dean of the School of Theology of the University of the South, Sewanee, Tenn.

The course on *Christianity and the Arts* will feature the following lecturers: the Rev. W. E. A. Lockett, Liverpool; the Rev. W. M. Merchant, Cardiff; and Mr. Norman Nicholson, Cumberland.

The Church and the Industrial Community class will be led by the Rev. Canon E. R. Wickman, Sheffield; Dr. Holt H. Graham, professor of New Testament at Virginia Theological Seminary, Alexandria, Va.; and the Rev. G. P. Musselman, executive secretary of the Division of Urban and Industrial Church Work of the National Council of the Episcopal Church.

Scholarly Coöperation

An Anglican liberal arts college has been established in affiliation with a Roman Catholic university in Windsor, Ontario.

Founded as a Roman Catholic college

in 1870, Assumption College in 1953 became a university. The increasing number of non-Roman Catholic students posed a problem which was not adequately solved by allowing substitution of an optional subject for the required courses in religious knowledge. The Community of St. Basil, which directs the university, welcomed the suggestion that the Anglican Church of Canada should establish an affiliated college whose courses would be accepted for university degrees.

The problems involved were thoroughly explored by the university authorities and a group of interested Anglicans, and approval was granted by higher authorities on both sides. In 1957 Canterbury College was incorporated under a charter from the Government of Ontario as a liberal arts college in the Anglican tradition. A few months later it was duly affiliated with Assumption University of Windsor. For the first five years the subjects to be taught in the college are religious knowledge, philosophy, and medieval history. Members of the staff also may offer courses in the university, where there is no conflict of religious tradition. (At present the principal offers a course in the history of ancient civilizations.)

Under these terms Canterbury College opened its doors to students in September, 1958, and the happy relationship at the beginning is being maintained both in spirit and letter. Signs are already evident that this may be a pattern for similar projects in other Canadian universities.

North Dakota to New York

Dr. Edwin H. Rian, president of Jamestown (N.D.) College, was named president of the Biblical Seminary in New York, a non-denominational graduate school, to take office at the end of the current school year. The student body of the seminary is inter-racial and international, with students from 43 Protestant and Orthodox communions, representing 24 states and 18 foreign countries. Graduates are to be found on every continent as well as on the staff of the National Council of Churches and on the faculties of other seminaries.

COMMUNICATIONS

To Hear and See

Listed below are programs produced by the Division of Radio and Television which are free of charge and available to radio and TV stations. Inquiries may be made to the Division at 281 Park Avenue South, New York 10, N. Y.

Radio

THE SEARCH — Robert Young is host on a series of 52, 15-minute dramatic programs.

VIEWPOINT — 39, 15-minute award-win-

ing interviews with outstanding persons.

A THOUGHT FOR TODAY — 26, one-minute inspirational talks by bishops and clergy, on one disk.

THE FINDERS — The Rev. Canon Bryan Green interviews 13 people who found God. 15 minutes.

Television

MISSION AT MID-CENTURY — 13, 30-minute films on interesting areas of the Church's work (color or black and white)

MAN TO MAN — The Rev. Theodore Ferris of Boston in informal 15-minute talks.

A THOUGHT FOR TODAY — one-minute inspirational talks by bishops and clergy for station openings and closings.

Church Film to Train

A sound film, *Communism vs. Christian Democracy*, has been favorably reviewed by the Armed Forces Television Network, and has been requisitioned for use as an armed forces training aid. The film was made at a meeting of Episcopal laymen in Miami, Fla., recently, at which Bishop Louttit addressed more than a thousand Churchmen.

BIBLE

Bible as Treasure

In November, the Gospels of Matthew, Mark, Luke and John, transcribed on parchment in Amharic, the language of Ethiopia, were presented to the American Bible Society as a gift from Emperor Haile Sellassie I. The gift marked the opening of a holiday season exhibition at the Bible House on Park Avenue in New York. The biblical display consisted of the Christmas story translated into 250 languages and dialects.

Costly Bound Manuscript

In December, a record price for a bound manuscript sold at public auction was set by the sale of a thirteenth century illuminated Apocalypse for sixty-five thousand pounds (\$182,000) in London. The buyer of the Apocalypse (the last book of the New Testament, the Revelation of St. John the Divine) was H. P. Kraus, New York book dealer and specialist in rare and antique manuscripts.

Show Designed for Layman and Scholar

Later in December, the Bible, in historical and artistic perspective, went on exhibition in the form of printed books, manuscripts and illustrations at the Pierpont Morgan Library in New York. The show was designed to appeal to the layman as well as the scholar. One of the pieces in the exhibit is almost 3,000 years old. But the show emphasized the literary development of the English Bible, from its earliest translations to the King James Version of 1611. The display will run through February 27th.

ENGLAND

Refusal to Preach

The Rev. Nicholas Stacey, who ran internationally for five years and represented Britain in the 1952 Olympic Games, has refused an invitation to preach at a "sportsman's service" to be held during the test match between English and South African cricket teams next June. "As a member of the National Committee of the Campaign against Racial Discrimination in Sport I should feel bound to condemn the principles on which the selection of the South African cricket team is based as being neither Christian nor sporting. On the other hand, Christian courtesy demands that one does not offend guests of this country or take advantage of the privileged position of the pulpit. In view of this I must decline the invitation." [D. M.]

No Further

Early in December the Rev. Michael Scott, Anglican clergyman well known for his work against apartheid in the Union of South Africa, led a protest expedition to the French atomic bomb test site in the Sahara desert.

When the Michael Scott party first entered French territory, they were surrounded by a hundred or so French soldiers. They then withdrew from French territory, but a little later Fr. Scott and six others went back in and proceeded for about 11 miles over the border. They remained under armed guard at the point and pitched tents by the roadway. The spot is a patrol post called Po. Presumably at this point they are quite out of harm's way from any explosion, and presumably they will not be allowed to get any further. [D. M.]

Council for Women

A new council of the Church of England, to be known as the Council of Women's Ministry in the Church, came into being January 1st. The outcome of a five-year study, it will be responsible for the selection, training, and care of deaconesses and commissioned lay women. It will also seek to promote the most effective use of women in the service of the Church. [EFS]

The Other Half

S.P.G. believes that those who are preparing to be missionaries should have the fullest possible opportunity to know what they are in for. Accordingly it has just held a conference of its candidates to which it invited notable adherents of other faiths. These included an English Buddhist, the editor of a Muslim periodical, and a Hindu. [D. M.]

Anglican Record

A picture of the new forces at work within the Church of England, especially on its administrative side, is contained in *The Official Year-Book of the Church of England 1960* often called "the Blue Book of the Church," published by the Church Information Office in London.

One of the new forces is that described as a "new movement of the Spirit" by



Sir Eric Gore Browne, chairman of the Central Board of Finance, in an article on the Christian Giving campaign, launched in April of last year. The first printing of the publication *The Christian Stewardship of Money* was sold out in less than two months, and a reprint and much other literature have been selling in large quantities. There is evidence of an impact on English standards of giving for Church and charitable purposes.

The *Year-Book* records continued expansion of the Investment and Deposit Funds set up under the Church Funds Investment Measure, designed to secure the advantages of centralized management, and the increase of £843,052 in the income of the Church Commissioners for the year ended March 31, 1959.

New opportunities and plans are evident in the sphere of education, following the setting up of a Board of Education, with a Committee on Evangelism.

Other reorganizations recorded include those of the Central Advisory Council for the Ministry, social responsibility and moral welfare, Church information and publicity, and women's Church work.

Statistical summaries reveal a calculated total of 26,771,000 baptized members of the Church of England at the end of 1956. Estimates of the number of persons admitted to the Church from other Churches during 1954, 1955, and 1956 include 10,400 from the Roman Catholic Church

and 33,884 from other Churches.

The *Year-Book* records, for 1959, 18,048 churches, 15,181 clergymen, 5,971 licensed readers, and 7,382 men and women lay workers.

Impediment Avoided

The Rev. Tom Willis, a curate in Hull, has given away a legacy of £10,000 because he believes that the money might interfere with his duties as a priest. He intends to continue living on his weekly stipend £7 10s. a week (about \$21). "When I received the legacy," he said, "I knew I could never live with it. Money forms a barrier between the rich and ordinary people, and could have ruined my life and work for the Church."

Prince Reads the Lesson

Prince Charles has for the first time taken part in a public service. He read one of the lessons at the Carol Service at West Newton Parish Church. The Queen, Duke of Edinburgh, and Princess Anne were in the congregation as well as a number of other members of the Royal Family. West Newton is about half a mile from Sandringham where the Queen spent Christmas. [D. M.]

Ban the Bomb

About 500 people stood outside the American Embassy in London chanting "Ban the Bomb" as the Rev. Canon John Collins of St. Paul's Cathedral and the Rev. Donald Soper, Methodist, handed in a letter addressed to President Eisenhower. It is understood that the Bishop of Birmingham is among the 42 signatories who have asked that America should not carry out further nuclear bomb tests. [D. M.]

Milestone

The new Bishop of Portsmouth is to be the Ven. John Phillips, Archdeacon of Nottingham since 1949. Forty-nine-year old Archdeacon Phillips is a former naval chaplain and was once General Secretary of the Central Advisory Council of Training for the Ministry. [D. M.]

Work of Their Hands

Steelworkers in the 20 big industrial firms covered by the Sheffield Diocesan Industrial Mission, in Sheffield and Rotherham area, presented a Sheffield-made pastoral staff of stainless steel and ebony to the Rev. Canon E. R. Wickham, head of the Mission for 15 years and present Suffragan Bishop-designate of Middleton.

The major firms of the area gave Canon Wickham his cope and mitre and a check. The cope and mitre could not be actually handed over as they were in process of being made.

Continued on page 18



Mr. Reinhardt: He is looking for a man.



Mr. Jordan: He broke the trail.

Training For Tithing

A program designed
to lift giving
from mere budget-support
to Christian levels
moves beyond
the experimental stage

by John Reinhardt

Director, Department of Promotion, National Council

In January, 1959, the National Council and the Episcopal Church Foundation embarked on an experimental program to train diocesan personnel in the techniques of Christian stewardship education. This has been done at the request of the diocese and at no charge. My letter announcing this plan went to the bishops of every diocese and missionary district in early January, 1959. Within a week to 10 days 27 bishops had written for full information. By mid-January, Robert D. Jordan, executive vice president of the Foundation was on the road to talk with bishops and to begin the work of directing canvasses and training those who would

direct canvasses in the individual dioceses. He has hardly seen his home or his family since.

In my letter I said, "The National Council and the Episcopal Church Foundation are coöperating in this venture because we know the great need which exists in this field. We know, too, that given the proper training, this is a task the Church can and ought to be doing for itself."

The experience of the past year provides conclusive evidence that the kind of service provided in this experimental plan is something the Church needs and wants.

If this had been done a year or two earlier, the story might have been different. Fortunately, there has been a rapidly growing recognition throughout the Church that something is basically wrong in asking Christians to give solely on the basis of "budget support." It is curious that the Church could preach and teach Christianity all year long and at canvass time, either through oversight or lack of faith, the best it could do was to ask its people to give to support a budget.

The price the Church has paid for this approach has been a high one. It can be counted in hundreds of thousands of token pledges from well meaning people who have never been confronted with the truly spiritual, truly Christian reasons for giving. These people have not meant to be stingy. They have done what the Church has asked them to do. They have pledged their "share" to a rather timidly conceived budget. While the price the Church has paid in terms of "lost dollars" is important and maybe even measurable, the price it has paid in "lost influence" in the lives of the givers themselves is more tragic and beyond measuring.

Light on the Horizon

The picture is not all black. There is light on the horizon. More and more leaders in the Church are shifting the emphasis, putting giving in its proper setting and teaching the right motivation for giving. More and more the Church is teaching the total concept of stewardship — all that man has been accustomed to calling his own belongs to God and man's to administer. As the Church has shifted into a Christian approach to giving, pledges have gone up. They were bound to! Far more important, though, is what has happened in the lives of the pledgers. In the long run this is what the Church had better be more concerned about than it is with its income.

Most parishes in the Episcopal Church readily agree that the need is to get the annual Every Member Canvass off the budget-support appeal onto a truly Christian basis, one which fits into a year-round program of teaching the full meaning of stewardship. At the same time most parishes feel a lack of knowledge of techniques to conduct this kind of canvass. Even though a step-by-step plan for developing such a canvass is carefully spelled out in the Every Member Canvass Chairman's Guide produced by the National Council, many lack the courage to launch out into the deep without help from outside of the parish.

Along with all of this has been the willingness of the Church to bring the word "tithe" out into the open and make it the standard for Christian giving. The 1958 General Convention urged all Churchpeople to adopt the tithe as their own standard of giving.

It is into this setting that the experimental stewardship training plan was

launched. That it filled a need is clear from the results.

Briefly, the plan has worked this way. Upon request from a diocese, Mr. Jordan has conducted a sound, stewardship-based canvass in a parish selected by the bishop. The canvass has not only stressed the total concept of stewardship, but has been based on tithing. This has been interpreted as 10%, with a minimum of 5% being given through the parish pledge. The diocesan staff person has worked side by side with Mr. Jordan for the duration of the canvass, which is approximately one month. Having been through this pilot project the diocesan man is then ready to direct canvasses in other parishes in the diocese.

Results Exceed Estimates

Without exception during this experimental year, Mr. Jordan has asked the bishops to select parishes where the task would be difficult due to a variety of reasons. Results have exceeded even the most optimistic estimates. Giving has increased from 30% to 120%. What is more significant is the change which has taken place in the lives of parishes and their people as a result of a sound exercise in Christian stewardship. In writing of one mission, Bishop Campbell of West Virginia says, "The congregation itself has come alive. A new deacon was assigned there in June and the church has had almost a resurrection. The congregations are now larger in summer than they ever were even in the winter. The spirit is extremely high and the whole congregation has become committed." Similar quotes from other bishops could be picked almost at random from the letters which have come to us.

Dioceses where this plan has been put into full or partial operation include West Virginia, Western New York, Minnesota, Lexington, Eau Claire, and Western North Carolina. During January, the full-time man for the diocese of Iowa is being trained. Other dioceses have the matter at various stages of development and Mr. Jordan has met with clergy, bishops, and leaders in many other dioceses including Albany, Oregon, Southern Virginia, Bethlehem, Erie, Nebraska, Washington, Kentucky, Georgia, New Hampshire, West Missouri, and the district of Salina.

Concurrent with the development of this plan has been a trend in other dioceses where full-time directors of stewardship are or have been at work. Among these are Los Angeles, California, Olympia, Virginia, and Michigan.

This growing number of dioceses with full-time stewardship directors means that more and more the control of the quality of stewardship teaching is completely in the hands of the Church, where it belongs.

In October, at Cooperstown, N. Y., the House of Bishops expressed appreciation to the Episcopal Church Foundation and the National Council for pioneering this program and further expressed the hope

that the National Council would carry on and expand the program.

In its December meeting in Milwaukee, the National Council voted to continue the program and placed the responsibility for doing so in the hands of the Department of Promotion. What now for the future? The Department of Promotion has been "directed to employ the necessary personnel for a period of two years to provide stewardship training to dioceses and missionary districts upon their request at no charge to them."

A qualified person will be employed to continue the kind of service which has been given by Mr. Jordan during the experimental period. Mr. Jordan will again be giving all of his time to developing the Episcopal Church Foundation as the National Council assumes sole responsibility for the stewardship training program. The two year limitation was written into the resolution upon my recommendation. It is my belief that the National Council ought not to look upon any program as one which should be continued indefinitely, but rather we should seek to "work ourselves out of the business."

I believe that two years' work by the National Council staff man will bring the program to a point where it can be continued by the dioceses without National Council staff leadership. By that time so many dioceses will have been trained, either by Mr. Jordan or the new National Council man, that other dioceses needing the training can turn to neighboring dioceses for help. The National Council, through its Department of Promotion, can then provide means for exchanging information, sponsor seminars of those engaged in the work in the dioceses, but not necessarily continue to provide a full-time person to direct actual canvasses. Of course, all of this is in the somewhat distant future.

Full Speed Ahead

What of the immediate future? The National Council is preparing to move speedily into full operation. Will there be any basic changes in the plan over the experimental operation? No, with one possible exception. The standard of giving will never be less than the tithe with a minimum of 5% to be pledged through the parish. Recognizing that there are varying interpretations of tithing, the person from the National Council will conform to the standard set in the diocese provided it is not less than this minimum. Where a diocese goes on record for a full 10% to be given through the pledge, this program will not undercut that standard.

The sole reason for the existence of the program is to serve the dioceses, districts, parishes and missions of our Church as together we dare to put giving on a truly Christian foundation. That the Church is ready and wants this kind of service is clear beyond doubt.

"Thou Shall Not Tempt...."

Without rest,
the priest's heart
becomes an adding machine
striking a total
of destructive overburden

by the Rev. Warren E. Traub
Rector, St. John's Church, Ithaca, N. Y.

If your heart were in a high-school boy it would be an excellent heart." These were the words of my doctor each year for the last years. (I am now 54.) He is eminently qualified; the examinations were most thorough. He has a special interest in cardiac problems and is expert in internal medicine. I always left his office with a certain warm elation that I was in top physical condition and need not worry about my health — least of all, my heart.

The week which began September 27, 1959, was, I admit, a bit hectic but not unusual. I remember saying I was alarmed by the things that had to be done. It started innocently enough with the two-day clergy conference at Cazenovia. On Friday I spent the day representing my seminary at Keuka College for the inauguration of President Litterick. The usual round of correspondence, bulletins, and calls had to be crammed into the remaining three days. Then there was the 20 room house next door to the church which St. John's had just purchased. I was per-

sonally supervising the alteration because we immediately needed classrooms and an apartment for our refugee family of five East Germans, so that the father could be our sexton. We were already involved deeply in the intricacies of a professionally directed canvass and confirmation classes were ready to begin. A new service of "Admission of Catechumens" was to be rewritten over an ancient form. Of course, there were committee meetings, distracting telephone calls, and unexpected callers.

Sunday brought its busy round of services. I celebrated at 8 o'clock; took part in a Family Service at 9:15; preached at 11 and spoke briefly at an important resource committee meeting at 2:30, involving about 70 key people of the parish. Then came a service at 4 o'clock, confirmation classes, a few interviews, and a round of hospital calls ending in time for a light supper at 9 o'clock. As I look back on it, there had been many weeks and Sundays just as full and happily occupied as these last few days. Of course, any parish priest

could make the same sort of list.

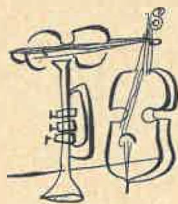
So it was that on Sunday night, with the day's work behind me, I was seized with severe pain. There had been no warning whatever. I shortly found myself back in the same hospital where I had been calling that evening. The doctor was leaning over me looking through the oxygen tent and saying: "I'm not pulling any punches. You have a coronary." It seemed impossible that he was talking to me.

There are two simple things I wish I had realized. One is the value of a break in the middle of the day. Clergymen generally have a day which begins at about 8 o'clock (except for a 7 o'clock Holy Communion service) and it ends about 11 o'clock at night when the last member of the meeting has gone home and some papers have been attended to. Moreover, this goes on practically seven days a week except that Sunday tends to be slightly shorter in hours and much more intense in nervous strain. Doctors have repeatedly told me to take a rest at noon but I never could find the time for it. I suspect now I shall — and I *could* have then! It will break the long stretch of tension and give a fresh relaxed start.

The other thing I did not understand was that the heart is a unique adding machine for many different categories of things. It adds emotional stress to physical exertion. Both become burdens on the heart. Many of us are inclined to be conscious of the physical side but forget that the heart is very "conscious" of the great complex of stresses that are woven into the life of every priest. There are the reactions to criticisms, the impatience with the lethargy of parishioners. There is the excitement over the opening of new opportunities which prevents us from feeling fatigue. There is the burden of the trouble and suffering of others, some of which is under the seal of confession. There is the exaltation of the beauty and magnificence of worship, no matter how simple, and there is the responsibility of decisions, especially when one must stand alone. To these we add the conviction that must go with preaching and the desire to be the channel of God's love to His people. All of these various things the heart adds up in a single column with ordinary physical exertion. The sum is the total burden on the heart.

As I think of this I do not ask myself, "Why did this happen to me?" but "Why did it not happen before?" I strongly suspect that many priests and doctors and other responsible leaders continuously overburden their hearts. It is a sin to abuse the strength God has given us. The first night I was in the hospital I promised myself that when I returned to my desk, I would put a sign there to remind me of an ancient but flagrantly disregarded commandment from the book of Deuteronomy. It has been emphasized by Jesus' answer to the Tempter: "Thou shalt not tempt the Lord thy God."

Tchaikovsky and the Kitchen Sink



by Charles Roe

Wall-bulgers, window-rattlers and foot-stompers of the world arise! Your day is here!

Your Glorious Leader is Morton Gould. And what a leader of men he is as he combines orchestra and band into an armored spearhead of sound that RCA-Victor says is "aimed at you." It's also aimed at everyone else in the county, if I may say so.

Mr. Gould has arranged Peter Tchaikovsky's **1812 Overture** to include everything but the kitchen sink as they say nowadays. Personally, I suspect you might even find an exuberant tympanist bashing that at suitable places. Certainly it will make every watt and decibel sit right up and beg and if your speakers aren't well anchored they may leave the premises. Big as it is Mr. Gould never lets it get rowdy or out of hand. Here is the Little Corporal in retreat from the gates of Moscow and he is joined by the hordes of another little corporal of more recent vintage in full flight. This is Tchaikovsky at his nationalistic best amplified by all the genius of one of our most gifted young men of music. But the "1812" remains Tchaikovsky all the way. This is not one of those lush overdone "arrangements" wherein you find some unshorn maestro striving to improve on Bach. This is straight unabashed Tchaikovsky. But Morton Gould has fetched up reserves and reinforcements to give this old warhorse a shot (artillery) in the arm (tone).

And don't let your sniffish and learned

Charles Roe has lived a crowded 50 years. His *cum laude* degree in journalism (Washington and Lee, '32) opened no job doors after his graduation, and he dug ditches for the WPA. He moved on to news work for NBC, and had served both the Hearst and Scripps-Howard organizations before military service interrupted his career. He came out of his last foxhole in 1945 a colonel. He says, "In 1949 I retired to the dream of every newsman, ownership of a small-town weekly where I went slowly but happily broke." He went on to public relations work and then a stint of television news. He left this work in 1958 and describes his present activity as "growing trees and shrubs on our half acre near Goshen, Ind." Mr. Roe's next review will appear soon.

In the midst of his busy life, Mr. Roe found time for serious music study (piano and organ) extending over 15 years.

He is a convert to the Episcopal Church.

friends (They once, under pressure, took the kids to hear *Hansel und Gretel*. This certifies them as musically literate) chide you. They're probably closet foot-stompers anyway. Get it and tell your friends to get it — your neighbors will know you have it — you'll be well repaid.

RCA-Victor has given Mr. Gould a nice assist in a magnificent job of recording. This is one of the very few I have listened to where stereo really adds something more than just loudness. If you're not equipped for stereo you still have a great thrill coming to you.

The other side is more Morton Gould with another staple, Maurice Ravel's **Bolero** with which he worked some extra magic. Strictly a bonus job.

This disc (RCA-Victor - LSC 2345) is not for the fainthearted.

To prevent that let-down feeling after Mr. Gould's rouser let me commend as a chaser, and a worthy one, the **Mormon Tabernacle Choir**, Eugene Ormandy and the Philadelphia Orchestra on **Columbia's ML - 5386**. You may have it in stereo, too. The two sides of this disc form a beautiful potpourri ranging from Brahms' "Come, Ye Saints" through Handel's "148th Psalm," Billings' "David's Lamentation," "The Lord's Prayer," to Julia Ward Howe's "Battle Hymn of The Republic." It was this last which provided the biggest shock of 1959 when it made the so-called top-ten tunes even amongst the rock-and-roll set.

First to give the "Battle Hymn" a stirring new setting was Fred Waring during World War II, and dozens of choral groups sang the Waring arrangement, for better or for worse. Now they have a new mark to shoot for in this setting by Peter Wilhousky.

As an old Mormon Choir buff I prefer the backing of the magnificent Tabernacle organ and the out-of-this-world acoustics of that building, but please believe me, the choir does not suffer in the company of the estimable Mr. Ormandy and his orchestra. Columbia has done a superb job of recording and the sound is in keeping with the performances of the

choir and orchestra. This is another of the few stereo records I can endorse as doing the kind of 3-D sound stereo is capable of when properly handled.

"The Lord's Prayer," incidentally, is not the old familiar of Albert Hay Malotte. This one is the closing chorus from Leroy Robertson's "Oratorio from The Book of Mormon." But don't let that throw you.

Poets have a style all their own in reading their works; viz., Sandburg, Frost, *et al.* **T. S. Eliot** is not different. This one was released some four or five years ago on a 12" LP with Eliot doing a fairly representative selection of his own material. No frills or fixin's such as dubbed-in music backgrounds or sounds, just the beautifully modulated voice of the poet reading in his cultured (but not BBC) British manner. The range is wide, and while you may not like all of it you will certainly find something to appeal to your taste.

This one (**Caedmon - 1045**) your dealer will probably have to order for you.

From the sublime to the you-know-what: Do-it-yourself has reached a new absurdity. **Hanover (5002)** has an effort they frankly label a **Psychoanalysis Kit**, no less. Now, it is presumed, you can afford that nervous breakdown you long planned.

UPCOMING: One of the top recording events of '59-'60.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Three Year Process

This Sunday, January 24th, we are asked to observe Theological Education Sunday. The next day we will keep the Feast of the Conversion of St. Paul the Apostle. It is thoroughly fitting that we should make our offerings in support of the work of theological education on the eve of the feast of Christianity's greatest missionary.

Before Paul (or Saul of Tarsus, as he was then known) encountered Jesus Christ on the road to Damascus, he had acquired a good education. He had been reared in a university town. When he was at or near the age of 20, he attended the rabbinical school in Jerusalem and received instruction from the famous scholar, Gamaliel.

He was, when he began the persecution of Christians, an example of the talented college graduate unilluminated by the Faith.

To his talents and education, faith was added by the free gift of God.

But still Paul was not ready to begin his ministry. He needed instruction from his new Christian friends and teachers. He needed time to think and read and pray. He took three years for this process before he ventured to Jerusalem to meet with the leaders of the Church and accept their commission to minister.

The parallel with our day is remarkably close. Most American young people receive their early education in non-Church schools. They spend, typically, some 17 years progressing from kindergarten to college graduation. Some additional years may be spent in military service or in some gainful occupation.

These young people are beneficiaries of a secular educational system which is, whatever its shortcomings, productive of great good.

Among these young people are some men who have encountered the Lord Jesus Christ early or late, either in the quiet process of Christian growth within the Church or in some dramatic conversion such as that which came to Paul. And among these men who have found Christ are some to whom Christ speaks the words with which He called His apostles, "Follow me, and I will make you fishers of men."

These men are not yet ready to be priests of the Church.

They are educated. They are converted. They are called to the ministry. But they are years away from being ready to serve Christ as priests, prophets, and pastors. They stand, in relation to their ministry, just where Paul stood when he stood among the Christian brethren of Damascus as a new convert.

Like Paul, these young men need years in which to nurture their minds and souls and hearts. And it is to this nurture that our seminaries are dedicated.

The priestly ministry is a learned profession. The man who would practice it to the benefit of those committed to his charge needs long and rigorous training in the Scriptures, in theology, in history, and in a host of specialized professional subjects related to the work of a clergyman. This requires a long exposure to academic disciplines.

The priestly ministry is a way of devotion. The man who leads a congregation in worship, who brings his people the Sacraments, who teaches a flock the arts of prayer, must himself be a man of worship, prayer, and dependence upon the graces received in the Sacraments. The man of devotion is not the product of intellectual discipline alone. The priest needs nurture in the devotional life — long, warm-hearted nurture. Life in a community in which corporate worship is central and in which the life of prayer can be encouraged and guided is a great aid to the development of the devotional man.

The priestly ministry is a life of love. At its best, it is a life of self-offering to those in need. This does not mean a merely sentimental well-wishing, but a life of intelligent and productive Christian love. The corporate life of a purposeful Christian community is one of the best grounds in which this love can be nurtured.

On all three points — learning, devotion, and love — the seminaries of the Church have a contribution to make which cannot so well be made by any other agencies.

It is not possible for seminaries (or for any other institutions of higher learning, for that matter) to support themselves on the tuition charges collected from students. The seminaries of the Episcopal Church (even the official seminary established by General Convention) receive no support from the budgeted funds administered by the National Council.

Each year, a Sunday is set aside as Theological Education Sunday and offerings are taken in many parishes and missions for the support of the seminaries. In most parishes, the offering goes to support the seminary from which the rector was graduated.

The problems before our seminaries as we enter the decade of the 1960's are many and serious. The 1960



Leon Hecht

Commencement procession at GTS
Education costs about \$2,000 per year per man.

Episcopal Church Annual reports a sharp drop in the number of candidates for Holy Orders. Many seminaries are engaged in costly building operations made necessary by the trend toward early marriages, which is forcing the seminaries to accept more and more married students. Seminaries, like every other type of enterprise in America, face skyrocketing costs wherever they turn.

A number of long-range plans for better seminary financing are under consideration. But these plans have not matured, and they cannot be brought to even the beginning of practical effect until after the General Convention which will be held in September, 1961.

So the capacity of the seminaries to do their job now is dependent, to a very large degree, on the generosity of the individual Churchman's offering this Sunday.

A Silver Anniversary

Twenty-five years ago, a venture in religious journalism in the United States was born. *The Upper Room*, a daily devotional guide published in Nashville, Tenn., began publication in January, 1935. Today it circulates more than 3,250,000 copies of each issue, in 37 editions in 31 languages.

Published under Methodist auspices, *The Upper Room* has proved to be an acceptable aid to devotion to hundreds of thousands of non-Methodists.

To our friends of *The Upper Room* staff, we offer our sincere and warm congratulations for 25 years of service of the Lord.

January 24, 1960

Theological Education Sunday

January twenty-fourth is an important day this year for our Church. On that Sunday we shall emphasize the responsibility we all have for our Theological Seminaries. They must have our continued interest and support if the Church is to have an educated and well-trained clergy. This does depend to a large degree on us.

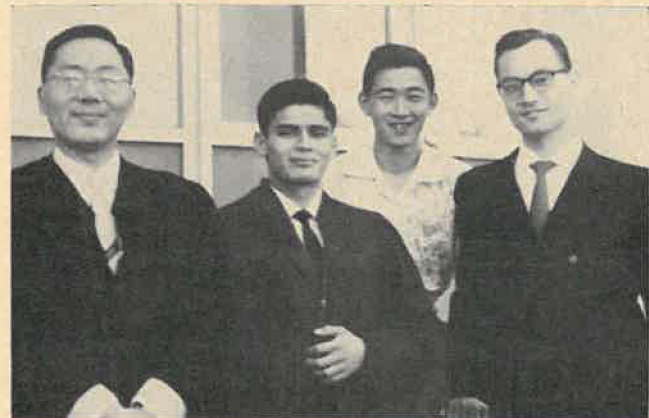
Last year over five thousand congregations observed THEOLOGICAL EDUCATION SUNDAY and contributed to the support of the seminaries. This is most gratifying, but it is my hope that every parish and mission throughout the Church will observe this day.

Is ask your prayers and support for the strengthening of our seminaries.

The Most Rev. ARTHUR LICHTENBERGER
Presiding Bishop



Married men make up 30% of the student body at the General Theological Seminary. As part of its present building and expansion project, the seminary is providing living quarters for men like William Pilcher.



At Church Divinity School of the Pacific, Berkeley, Calif., as at most of the Church's seminaries, students come from secular callings and from many parts of the world. This year there are former naval officers, schoolteachers, salesmen, and lawyers, as well as a mortician, a museum curator, and a pharmacist. Shown are four of the seminary's foreign students. From left: the Rev. Walter Hsi, Hong Kong; Jorge Martinez, Guadalajara, Jalisco, Mexico; Takasi Simizu, Sao Paulo, Brazil; and Gerhardt Michaelis, from Wallgraben, Germany, who is studying at the seminary on a WCC scholarship.

sorts and conditions

INTERNATIONAL

Continued from page 11

YOUR COLUMNIST has given birth to a book. It is the Seabury Press Lenten book for 1960, entitled *Saints on Main Street*, and you are supposed to rush right down to your bookstore on January 28th, the publication date, and buy a copy.

AS A JOURNALIST, I don't know whether to be pleased or chagrined to find out what a special distinction my children have among their contemporaries as the offspring of a genuine author. Mary reports that some of her friends just plain didn't believe her when she said her father had written a book. Even when she showed them the author's name on the cover they were still skeptical until she clinched it by pointing to the biographical material.

AND THIS after the publication of I don't know how many hundreds of thousands of my words in editorials, articles, news stories, and columns. After all, people have to do something for a living — editing, bricklaying, selling insurance. But if your words come out between hard covers, it's different — to the younger generation, at least.

ONE THOUSAND words a week — that's a fairly conservative estimate — for 24 years amounts to 1,200,000 words. There is something slightly shocking about the total. How could anybody have that much to say about anything? Perhaps writing really is very much the same as bricklaying! At any rate, I think I have said almost all I will ever have to say about whether the clergy should be called Fr. or Mr., about intinction, about "high church" and "low church," and about quite a few other hardy perennial topics.

MARY'S friends were right about one thing, however. I found it a good deal harder to write a 40,000 word book than a series of shorter pieces adding up to the same number of words. Probably it is something like a dash man entering a distance race. What works for a short distance doesn't work for a long one.

THE FIRST DRAFT was done during my vacation, on a very business-like schedule. I would get up in the morning, eat breakfast, and start writing at about 8 o'clock. Six hours was about all I was good for, and by three in the afternoon I was all ready to quit. Oddly enough, the worst part of the problem was the lack of interruptions. When I write at the office, people are dashing in and out, raising questions,

retailing bits of news and gossip, and in general, providing a pleasant hub-bub of activity.

BUT the children were at school, my wife was at the office, and there I sat in solitary grandeur. It's hard to concentrate when there isn't anything to concentrate against.

STILL, the satisfaction of getting the job done and holding a copy of the completed book in my hands is a big thrill. It reminds me a little bit of the clock I mentioned in last week's column. I am proud to say that the clock is now installed and running as it should, the hole in the wall is no longer visible, and the roof hasn't fallen in.

THE WAY that the book came to be written was that the Rev. William Crawford, editor of Seabury Press, asked me to write the Seabury Lenten book for 1960. I asked him to choose the subject, and his choice was "the ministry of the laity." It was only afterwards that I realized that a Lenten, penitential and personal emphasis was a little hard to combine with the active, socially oriented subject of lay ministry. Whether the combination is successful is a matter on which the reader must be the judge.

THE TITLE, before the book was written, was "This the Work of God." After it was written, the title was "These Last Days." Then the Cold War began to take a turn for the better, the rich possibilities of puns about Peter Day and the Last Days began to come into view, and a new English book turned up in the Morehouse-Barlow catalogue with the same name. So the baby had to find a third name before it was born — something that often happens to real children, too. Mary was Bronwen for several months before she was born. She still shudders at the thought.

FINALLY, the title became *Saints on Main Street*. The nicest thing about this title is its suitability as a toast — "Here's to the saints on Main Street." The real saints on Main Street — the ordinary Churchpeople who practice their religion on an amateur basis — are the ones for whom the book was written. I hope it may be of some small service to them in the exercise of their Christian vocation. And I hope your bookstore has a copy on hand for you to look at on January 28th.

PETER DAY

Power of the Press

The Rev. W. H. Donnan, rector of Eriswell, Suffolk, who complained in his parish magazine about the noise of American aircraft in the district, told an English newspaper that he had been asked to resign his officiating chaplaincy to the R.A.F. at Mildenhall. "This means that I lose a considerable sum of money," he added, "over £100 a year, purely through writing a letter of complaint in my little parish magazine." He said he also had a letter published in a local paper, in which he took the line that "the motto of the United States is 'In God we trust'" and that it "would be a good thing if, instead of trusting in rocket flights and atom bombs, they put more trust in God."

An Air Ministry official has said that Mr. Donnan resigned entirely of his own free will and that no pressure had been brought to bear on him in any way. A spokesman of the U.S. Air Force said he was sure none of the American forces in Britain would bring pressure to bear on any individual in such circumstances. He said this "with all deference to Mr. Donnan's integrity."

IRON CURTAIN FILINGS

Mea Culpa

A Communist counterpart to the Christian confessional has been suggested by an official Communist weekly in Warsaw. *Polityka*, organ of the Central Committee of the Polish Communist Party, has recommended that the Committee set up "a kind of confessional" which would be run by Communist psychiatrists and operate in public libraries, cultural centers, and other public places.

It said that such a program was required because even children of non-believers often go to church "for the sole purpose of discussing their personal problems in the confessional." [EPS]

Business as Usual

Moscow's churches were crowded as the Russian Orthodox observed Christmas according to the old Julian calendar, on January 7th. Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, read a message in the Elok-hovsky Cathedral, wishing "peace and goodwill to all Christians."

The message was transmitted abroad by the Soviet news Agency, *Tass*, but there was no mention of it in the Russian press.

Evidence of Christmas was seen not only in the crowded churches, but also in stores, where throngs of shoppers followed the ancient custom of buying small pigs and ducks to be stuffed with porridge and apples. [RNS]

Diocese Cannot Elect

Archdeacon W. F. Payton, secretary-treasurer and administrator of the diocese of Saskatchewan, has notified the Archbishop of Rupert's Land that the diocese does not have the necessary six self-supporting parishes — within the meaning of the provincial canons — to enable the diocesan synod to elect a bishop to succeed the Rt. Rev. Henry Martin, who retired in October.

The election will therefore be made by the Rupert's Land Provincial Synod, called to meet in Winnipeg on January 20th-22d.

Anniversary and Retirement

The Most Rev. Philip Carrington, Archbishop of Quebec, has announced to his diocesan executive committee that he will retire on July 31, 1960, a week after he reaches the 25th anniversary of his consecration to the episcopate. He and Mrs. Carrington will sail for England a few days later.

Archbishop Carrington was consecrated to be the seventh bishop of the diocese of Quebec in 1935, and was elected metropolitan archbishop of the ecclesiastical province of Canada in 1944. During the first eight months of 1959 he was acting-Primate of the Anglican Church of Canada.

He is author of 10 books — some popular, as his *A Church History for Canadians*, and some scholarly works, as his two-volume *The Early Christian Church*. The archbishop will leave a lasting mark on the worship and life of the Anglican Church of Canada through his work in the Prayer Book revision. The calendar; the collects, epistles, and gospels; and the catechism are parts of the Book to which he gave special attention.

NEW ZEALAND

Frightened of a Tiger

Dr. C. E. Beeby (an Anglican) has recently retired from the office of Director of Education in New Zealand and has been appointed Ambassador in Paris.

In an address recently given at an educational function in Christchurch, he said, "The kitten that was education contained within school walls is now a tiger of enormous world significance. . . . For the first time in many parts of the world there has grown up a passion for education. Throughout great areas of the world parents for the very first time have begun to realize that their children could lead a better life than they themselves have led — *not spiritually, unfortunately, but physically*. . . . There is enormous intensity in this demand. I have never been frightened of education before, but I am frightened of it now."

Milestones

The Electoral Synod of the diocese of Wellington has elected the Rt. Rev. Henry Wolfe Baines (bishop of Singapore) to become bishop of Wellington by translation. The necessary consents of the bishops and standing committees of the province have been given, and it is expected that Bishop Baines will indicate in January whether or not he will accept. Archbishop Owen, bishop of Wellington and Primate, will retire.

The Rt. Rev. William John Simkin, bishop of Auckland and senior bishop of the province and acting Primate has resigned, his resignation to become effective from March 31, 1960. Bishop Simkin was consecrated in June, 1940, and is regarded as a leading authority on Church law. The bishop of Waiapu will now take up the office of acting Primate until the next meeting of General Synod in 1961. An Electoral Synod will be constituted early in 1960 to elect a successor to Bishop Simkin.

SCOTLAND

Archdeacon Mourned

The Episcopal Church of Scotland has suffered a loss by the death of Wilfrid Denys Pawson, Archdeacon of Lindisfarne. He served in Scotland from 1951 to 1956 as rector of Broughtferry, and canon and synod clerk of the diocese of Brechin. During his sojourn in Scotland and since his return to England he had become much loved and appreciated for his conducting of retreats for the clergy and laity of the Scottish Church.

To Tell and Show

A strong drive is being made by the television authorities and the Churches to make television services and religious programs more vital and interesting. New speakers specially suitable for the medium are being anxiously sought. During next month five clergy of the Scottish Church are traveling to England for training.

RNS



SOUTH AFRICA

Council Named

The Archbishop of Cape Town has expressed his gratitude to the Episcopal Church in America for its concern for the work and witness of the Church in South Africa. He also expressed his appreciation for the services of the American Church Union, and has named an Auxiliary Council, composed of eight American priests, to give information about the work of the Church in South Africa, to advise men who feel called to work there, and to arrange visits to America by the Archbishop or his representatives.

The Council is composed of: the Venerable Canon Charles W. MacLean, Vicar General of the diocese of Long Island; the Rev. W. T. St. John Brown, rector of St. Luke's, Evanston, Ill.; the Rev. Canon Albert J. duBois, executive director of the American Church Union; the Very Rev. Edward Jacobs, dean of All Saints' Cathedral, Milwaukee; the Rev. John E. Large, rector of the Church of the Heavenly Rest, New York City; the Very Rev. Harold Lemoine, dean of the Cathedral of the Incarnation, Garden City, N. Y.; the Rev. Lesley Wilder, rector of St. Matthew's Church, San Mateo, Calif., and the Rev. Rex B. Wilkes, rector of the Church of Grace and St. Peter, Baltimore.

Increasing traffic between the Church in the United States and South Africa has included three visits to the U.S. by the Archbishop, a visit of the bishop of Connecticut to the Province of South Africa, and a year's service in Cape Town, now in process, by the Rev. Robert H. Mize of St. Francis Boys' Homes. The Rt. Rev. Roy Cowdry, assistant bishop of Cape Town, is spending six weeks in America from January 22d.

The archbishop said that above all else, the Church of the Province of South Africa asks for the prayers of its sister Churches in the Anglican Communion in its days of travail.

The Rev. Morton George learns to face TV camera at Church TV Training Center in London, England.

Stumbling Blocks

It has been announced that Fr. Rakale, C.R., who is in charge of the Community House at Sophiatown in the diocese of Johannesburg, has been refused a passport to go to the Mother House of the Community at Mirfield, England. No reasons have been given.

The Bishop of Bloemfontein writes in his magazine:

"One of our major tasks this year was to build a church at Ventersburg. The preliminary arrangements were [made] and the work was actually started. But suddenly the work was stopped by the authorities, because they said they could not find a record of our application and their formal approval in their files. Then, also, they could not allow us to continue with the building as there were new regulations to be complied with. . . .

"There is yet another blow. We have received notice that the church at Winberg is within the buffer strip and will have to be removed. We got this bad news when we had just finished renovating it and made it the pride of our mission area. We are made to understand that we should not expect any compensation for its demolition and the erection of another church on the new site."

AFRICA

Bishop Chides Statesman

The Bishop of Nyasaland (the Rt. Rev. F. O. Thorne), in a letter to the *Nyasaland Times*, referred to the New Year message of Sir Roy Welensky, Prime Minister of the Rhodesian Federation, as an "unstatesman-like pronouncement" and said that it was "likely to produce exactly the opposite effect from the one intended."

The message, as reported on the news service of the British and Federal Broadcasting Corporations, announced the Prime Minister's intention to demand the abolition both of the veto of the British government over Federal legislation and of the African Affairs Board.

The bishop asked if this seemed to the Prime Minister the right time to attempt to remove from the Federal Constitution the two safeguards of African interests. It was not possible, he added, to drag the people into a feeling of confidence in the Government of the Federation by depriving them of any other protection.

ORTHODOX

Unity Discussions

Archbishop Iakovos, Primate of the Greek Orthodox archdiocese of North and South America, said he would ask leaders of the more than 15 Eastern Orthodox Churches in the Western Hemisphere to an informal meeting in New York to discuss Christian unity. The meeting, planned for March, is to be a preliminary get-together before the larger Pan-Orthodox conference scheduled next July on the Island of Rhodes [L.C., December 20th].

He also announced that he would tour South America in February, meeting with Protestant and Roman Catholic, as well as Orthodox leaders. While in Buenos Aires, he will attend the semi-annual meeting of the World Council's executive committee and later in the month he will be in Sao Paulo, Brazil, for a WCC consultation of Church leaders. [RNS]

BRIEFS

STRENGTHENING TIES: The International Conference of Old Catholic Bishops is approaching the Ecumenical Patriarchate of Constantinople about closer coöperation with Eastern Orthodox Churches, according to a report of Archbishop Andreas Rinkel of Utrecht to the Synod of the Old Catholic Church in the Netherlands. The archbishop also predicted stronger ties between Old Catholics and Anglicans and advocated calling a conference of Old Catholic and Anglican bishops. The Old



Catholic Churches, which do not acknowledge the primacy of the Pope, are in communion with the Anglican Churches and coöperates with Anglican missionary work. [EPS]

COMPOSER RESIGNS: Fifty-five-year-old Geoffrey Beaumont, composer of the *Twentieth Century Folk Mass*, has resigned his South London parish and is now at Mirfield (Community of the Resurrection) as a guest for a fairly prolonged stay.

ANCIENT LEXICON FOUND: What ranks as a major discovery in theological literature has been found in Greece. It is the Lexicon of the Ecumenical Patriarch of Constantinople, Photius, the Greek Orthodox scholar and theologian who was primate of the Church during the 9th century at the time of the separation of the Churches of the East and West.

The document was discovered in a Greek Orthodox monastery in Macedonia. Plans to publish it in the original have been made by the theological faculty of the University of Thessalonika. Certain parts of the Lexicon have been known to a few scholars, but this is believed to be the only complete copy in existence. [EPS]

HELP AT THE END OF THE WIRE: More than 4,000 sick and distressed persons have dialed the telephone number 320155 in West Berlin, Germany during the past year — an act which has saved the lives of

hundreds of would-be suicides. The spiritual counsel and comfort by phone is sponsored by the Order of St. Luke, an Episcopal group with headquarters in the United States.

The movement was started in Berlin three years ago by the Rev. Klaus Thomas M.D., a chaplain of the Order, because of so many suicides in Berlin. It now embraces a number of other large centers, including Kassel and Cologne in West Germany. One of its principal objectives is to check the mounting suicide rate in Germany since the end of World War II. Such deaths number about 1,000 a month.

NOT RELATED NOT EXEMPT: A proposal that "unrelated" businesses operated by churches in competition with private enterprises be taxed has received wide support in non-Roman Church circles, according to *Christianity Today*, a fortnightly magazine.

Summarizing what the publication said was wide clergy reaction to an article by Dr. Eugene Carson Blake of Philadelphia, stated clerk of the United Presbyterian Church in the U.S.A., *Christianity Today* declared, "Elimination of exemptions on income from business or trade unrelated to the essential mission of the Church will have support of a virile Protestant conscience."

A parallel proposal made by Dr. Blake, which asked whether churches should begin paying a real estate tax, met with less enthusiasm, the magazine said.

QUESTION MISUNDERSTOOD: The Archbishop of Canterbury says in his January diocesan letter that some press reports of his comments on adultery at his diocesan conference in November were "misleading" [L.C., December 6th].

"Of adultery I said in fact only two sentences in passing," he said. "These sentences were designed to make people think. What forces in the community (apart from the Church) are actively trying to limit the tide of adultery? Public opinion, which once ostracized adulterers, does it no longer. Can nothing be done to show that if a third party breaks into a marriage and thereby inflicts an injury of grave and most anti-social kind on the institution of marriage, he is doing serious public harm to society?" He emphasized that he was asking the question because "it is worth asking and few people seem to be asking it."

NEW YEAR, NEW DRESS: *Holy Cross Magazine* has put out its first 1960 issue in an attractive new format. A slightly smaller size has been adopted in order to make the magazine easier to handle and carry, and the shift to offset printing is to give greater freedom in the use of cover designs, illustrations and pictures without added expense.

tional commander has alienated a great host of working legionnaires. The racial question was well on the way to working itself out in the 40 & 8 Society. The national commander's attempt to dictate, however, has created a new bitterness which may last for many more years.

The clergy from the diocese of California, who signed the recent letter, would, in one way or another, substitute force for healing love. Since the first world war, the members of the 40 & 8 Society have exercised an American right of organizing themselves for high purposes. Perhaps a better vision can be substituted for a good one! But, in our society, the stand which the California clergymen take tends to antagonize and build up bitterness.

Here, at St. Mary's, we likely have the most polyglot parish in the American Church. When the Most Rev. Henry Knox Sherrill visited the parish, a few years ago, he described St. Mary's as a "little United Nations." There is practically no consciousness of race or of nationality in the congregation. People with different skin coloration feel no self-consciousness here. We must never abandon our Anglican ethos for any temporary popular sentimentalism. By preaching and working with Christian love, we are called upon to heal and not to hurt. Appearing to know little of the situation, the protesting clergy of the diocese of California have maligned some of our greatest living Americans. I have held high post in the American Legion or in the 40 & 8 Society; I never heard any reference to racial superiority.

(Rev.) JOSEPH WITKOFSKI
Rector, St. Mary's Church

Charleroi, Pa.

Holiday Dichotomy

Your magazine is an especially wonderful one for a person like me who is an Episcopalian by marriage and conviction, and aged 70.

Over Christmas the issues piled up mostly unread, so I have just finished with all the December numbers ending with December 13th. The article on fire-prevention [L.C., December 13th] in our churches was well done, but oh my! how contradictory is the cover-design of that number. Horrors! for there is a young acolyte lighting with his (however enclosed) wax taper the real candles on an Advent wreath of evergreen. What a fire hazard, and what a wretched example of risk to himself and the congregation (if any).

Perhaps next Christmas it might be well to remember not to publish the two features in the same issue. And maybe the Advent candles should be placed in non-flammable setting.

ALICE R. ECROYD

Wayne, Pa.

The Living Church Development Program

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

Receipts Nos. 1742-1745,

Jan. 4 through Jan. 11\$326.25

January 24, 1960

PEOPLE and places

Appointments Accepted

The Rev. Dr. William W. Arbuckle, formerly rector of St. Andrew's Church, Nogales, Ariz., is now chaplain of Tuller School, Tucson, Ariz. Address: 4831 E. Fairmount Ave.

The Rev. Gordon C. Ashbee, formerly rector of St. Luke's Church, Auburn, Calif., will on February 1 become vicar of St. Luke's on the Hill, Bakersfield, Calif. Address: 2900 St. Mary's.

The Rev. Harold L. Batchelor, who was recently ordained deacon, is now in charge of Grace Church, Chicopee, Mass. Residence: 17 Fairview Ave. The Rev. Mr. Batchelor has served for 25 years in the British and U. S. armed forces.

The Rev. David L. Bronson, priest of the Episcopal Church, who has been serving as curate in the Parish of St. Mark, Farnborough, Hampshire, England, is now curate in St. Lawrence's Parish, Chobham, Surrey. Address: St. Lawrence Cottage, Vicarage Rd., Chobham, Surrey.

The Rev. John A. Budding, formerly rector of St. Luke's Church, Bridgeport, Conn., has for several months been rector of Christ Church, East Haven, Conn. Address: 252 Chidsey Ave.

The Rev. John G. Clarkson, Jr., formerly assistant at the Church of the Ascension, Clearwater, Fla., is now rector of St. Bede's Church, St. Petersburg, Fla. Address: 2500 Sixteenth St. N.

The Rev. Robert H. Cochrane, formerly vicar of St. Timothy's Church, Henderson, Nev., is now associate rector of Christ Church, Las Vegas, Nev. Address: 1012 Vernon Ave.

The Rev. Armando Cuellar-Gnecco, who was recently ordained deacon, is now assistant at St. Joseph's Church, Queens Village, N. Y.

The Rev. George R. Dawson, formerly rector of St. John's Church, Ramsey, N. J., will on February 18 become rector of Grace Church, Baldwinville, N. Y.

The Rev. Thomas A. Dodson, who was recently ordained deacon, is now assistant at St. Luke's Church, Forest Hills, N. Y.

The Rev. Kendall H. Edkins, formerly rector of St. John's Church, Whitesboro, N. Y., is now chaplain at Calvary House and assistant rector of Calvary Church, New York. Address: 61 Gramercy Park, New York 10.

The Rev. George O. Ekwall, formerly rector of Christ Church, Waltham, Mass., will on March 1 become archdeacon of Lowell in the diocese of Massachusetts. He will succeed the Ven. Donald W. Noseworthy, who resigned to devote himself to his work as rector of St. John's Church, Saugus, Mass.

The Rev. George Calvin Gibson, formerly vicar of St. Francis' Mission, Norris, Tenn., is now rector of St. Ann's Parish, Nashville, Tenn. Address: 419 Woodland St., Nashville 6.

The Rev. Ben F. Helmer, formerly rector of St. John's Church, Negaunee, Mich., is now rector of St. Stephen's Church, Escanaba, Mich. Address: 220 S. Fourth St.

The Rev. Raymond L. Holly, formerly rector of the Church of the Holy Spirit, Brooklyn, N. Y., will on February 1 become rector of St. Chad's Church, Loves Park, Ill. Address: 519 Theodore St., Rockford, Ill.

The Rev. Gerhard D. Linz, formerly in charge of Christ Church, Macon, Ga., is now chaplain to Episcopal students at the University of Texas. Address: 209 W. Twenty-Seventh St., Austin 5.

The Rev. Louis C. Melcher, Jr., formerly in charge of St. Mark's Church, Chester, S. C., is now serving the Church of the Holy Cross, Sullivan's Island, S. C.

The Rev. Frank T. Moore, formerly curate at St. Simon's Church, Buffalo, is now rector of St. Thomas' Church, Buffalo. Address: 537 S. Park Ave., Buffalo 4.

The Rev. Earl G. Rankin, formerly rector of St. Andrew's Church, Ojai, Calif., is now curate at St. John's Church, Stockton, Calif.

The Rev. Frederick W. Rapp, formerly rector of the Church of the Messiah, Auburndale, Mass., is now rector of St. Stephen's Church, Port Washington, Long Island, N. Y.

The Rev. Clarence G. Scholl, formerly chairman of the publications division of the department of promotion of the diocese of Dallas, is now executive secretary of the department. He will serve

as supply priest for the Church of Our Saviour, Dallas, where he has been vicar. He will also be instructor in dogmatic theology in the school for older men preparing for the ministry.

The Rev. Hugh L. S. Thompson, formerly vicar of the Church of St. John Baptist, Barbados, British West Indies, is now vicar of Christ Church, Quaker Farms, Conn., and St. Peter's, Oxford.

The Rev. Howard S. Trask, formerly vicar of St. Andrew's Church, Basin-Greybull, Wyo., has for some time been rector of St. Michael's Church, Hays, Kan. Address: Box 256, Hays.

The Rev. Charles H. Van Tassel, who was recently ordained perpetual deacon, has been assigned to the office of the Bishop of Long Island in Garden City, N. Y.

The Rev. E. Judson Wagg, Jr., formerly vicar of St. Paul's Church, Beloit, Kan., is now curate at Grace Church, Hutchinson, Kan. Address: 2007 N. Main.

The Rev. Robert C. Ward, formerly assistant at Christ Church, Detroit, is now rector of Trinity Church, Hoboken, N. J.

Ordinations

Priests

Alaska — By Bishop Gordon: On December 9, the Rev. Murray Trelease, district missionary to Circle, Eagle, and other stations in the Yukon River Valley. On December 16, the Rev. Robert Shank, in charge, St. Andrew's, Tetlin. On December 30, the Rev. D. Curtis Edwards, in charge, St. James', Tanana.

Albany — By Bishop Brown, Suffragan: On November 28, the Rev. Charles G. Rice, Jr., canon chancellor in charge of religious education at St. Paul's Cathedral, Buffalo, N. Y.

Dallas — By Bishop Mason: On December 21, the Rev. Stanford H. Chambers, curate, Good Shepherd, Dallas, and vicar of churches at Grapevine and Plano; and the Rev. Floyd W. Lisle, curate, All Saints', Fort Worth. By Bishop Harte, Suffragan: On December 21, the Rev. James A. Calhoun, Jr., curate, Christ Church, Dallas; the Rev. Thomas P. Hobson, vicar, St. Barnabas', Garland, and St. Matthias', Dallas; the Rev. William E. Martin, curate, St. Luke's, Dallas.

Eastern Oregon — By Bishop Barton: On December 19, the Rev. Hal H. Hargreaves, in charge, St. Luke's, Lakeview; and the Rev. Lane W. Barton, Jr., who has been transferred to the diocese of California, where he will continue to serve as vicar of St. Barnabas' Mission, San Francisco.

Newark — By Bishop Stark: On January 3, the Rev. Edward B. Gammons, Jr., curate, St. Luke's, Montclair.

Northern Michigan — By Bishop Page: On December 19, the Rev. Carlson Gerdau, vicar, Church of the Ascension, Ontonagon; St. Mark's, Ewen; and St. David's, Sidnaw.

Ohio — By Bishop Burroughs: The Rev. John W. Simons. Taking part in the ordination service were two brothers of the ordinand, Harrison, a student at Bexley Hall, and the Rev. Webster L. Simons, of St. Michael's Church, Bon Air, Va.

Sacramento — By Bishop Haden: On December 19, the Rev. Harry Roy Sorensen, vicar of missions at Galt and Sutter Creek; on December 21, the Rev. William S. Taylor, vicar of missions at Gridley and Paradise, Calif.

San Joaquin — By Bishop Walters: On December 19, the Rev. Jacob Hubert Miller, vicar, Christ Church, Lemoore, Calif.; and the Rev. Ronald Lee Swanson, vicar, Epiphany Mission, Corcoran, Calif.

South Florida — By Bishop Louttit: On December 24, the Rev. Leroy D. Soper, Jr., vicar, St. Mary of the Angels, Pine Castle; on December 28, the Rev. Charles H. Hay, curate, St. Paul's, Winter Haven. By Bishop Moses, Suffragan: On December 28, the Rev. Edward H. Tickner, assistant, St. Andrew's, Lake Worth.

Washington — By Bishop Dun: On December 19, the Rev. Richard D. Hartman, rector, St. Thomas', Croom, Md., and the Chapel of the Incarnation, Brandywine, Md.; the Rev. Robert Lawthers, rector of Trinity Church, Newport, Md., and Oldfields Chapel (formerly known as Trinity Chapel, Oldfields), Md.; the Rev. James L. Miller, curate, All Souls' Memorial Church, Washington.

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Please Mention

THE LIVING CHURCH

D. C.; and the Rev. Donald W. Seaton, curate, Church of St. Michael and All Angels, Adelphi, Md.

Western Massachusetts — By Bishop Hatch: On November 9, the Rev. Darwin Nutt, former Methodist minister, now assistant at St. John's, Arlington, Mass. On December 13, the Rev. Jack M. Baker, former Baptist minister and educator, now curate at St. John's Church, Northampton. On December 19, the Rev. Donald Lillpop, assistant at St. Mary's Church, Palmer, and St. Peter's, Springfield. (The Rev. Mr. Lillpop was married on January 6 to Miss Joanne Lye of West Haven, Conn.) By Bishop Lawrence, retired Bishop of Western Massachusetts: On December 20, the Rev. William H. Freeman, curate, St. Stephen's Memorial Church, Lynn, Mass.

Western North Carolina — By Bishop Henry: On December 19, the Rev. Richard R. Kirk, who is serving the Church of the Epiphany, Newton; on December 21, the Rev. Robert E. Johnson, who is serving churches at Sylva and Cherokee.

Wyoming — By Bishop Hunter: On November 17, the Rev. Howard M. Mason, vicar, St. James', Kemmerer, and St. Bartholomew's, Cokeville. On December 11, the Rev. John T. Whiston, rector, St. John's, Green River. (Preacher at the service was the ordinand's father, the Rev. Dr. Charles F. Whiston.) On December 21, the Rev. Raleigh E. Denison, vicar of churches at Pinedale, Big Piney, and Bondurant.

Deacons

Long Island — By Bishop De Wolfe: On December 21, the 40th anniversary of the Bishop's ordination to the priesthood, Charles H. Van Tassel, a former professional singer; Armando Cuellar, school principal; Herbert C. Bolton, who has been serving as lay chaplain at Bellevue Hospital, New York; and Thomas A. Dodson, a clerk with a trust company.

Milwaukee — By Bishop Mallett of Northern Indiana, acting for the Bishop of Milwaukee: On December 19, Reginald Mallett, II, student at Nashotah House.

Minnesota — By Bishop McNairy, Suffragan: On December 21, Wallace E. Gears, to the perpetual diaconate, at Gethsemane Church, Minneapolis.

Southern Virginia — By Bishop Rose, Suffragan: On December 16, John D. Alfriend, who is in charge of St. James' Church, Boydton, Va., and St. Timothy's, Clarksville.

Living Church Correspondents

The Rev. Lee W. Stratman, St. Mark's Mission, Nenana, Alaska, is now a correspondent for Alaska.

The Rev. Arthur M. Sherman, rector of the Church of the Mediator, Allentown, Pa., is now correspondent for Bethlehem. Address: 1620 Turner St.

Mrs. Elizabeth Bussing, 350 Arballo, San Francisco, is now correspondent for California.

The Rev. Charles G. du Bois, vicar of St. Stephen's Church, Choteau, Mont., is now correspondent for Montana.

Mrs. Dale P. Osborn, 28 Weebetook Lane, Cincinnati 8, is now correspondent for Southern Ohio.

The Rt. Rev. Santos M. Molina, Bishop of the Spanish Reformed Church, Beneficencia 18, Madrid, is now correspondent for Spain.

The Rev. Edward M. Turner, St. Paul's Rectory, Box 745, Frederiksted, St. Croix, V. I., is now correspondent for the Virgin Islands.

Other Changes

The Rev. Dr. William H. Nes, professor of homiletics at Seabury-Western Theological Seminary, is now an honorary canon of the Cathedral of St. James, Chicago.

Morehouse-Barlow Co., Inc., Church publishers and booksellers of New York City, recently announced the appointment of Edgar O. Dodge, Peekskill, N. Y., and Raymond K. Fenning, East Meadow, Long Island, to the company's board of directors. Mr. Dodge was formerly advertising manager of The Living Church and is now director of public relations for Morehouse-Barlow; Mr. Fenning is assistant sales manager.

The Rev. John P. Carter is now secretary for college work for the Third Province. Formerly in Austin, Texas, he is now living in The Plains, Va.

A Texas Episcopal School Association was founded this fall to affiliate the Episcopal schools of the several dioceses of the state of Texas with the Episcopal School Association, to set goals for state membership and accreditation, and to pursue certain goals, such as promoting good relations with educational agencies of the state.

Officers of the Texas association are the Rev. John A. Bosman, president; the Rev. Miller M. Cragon, Jr., vice-president; Mrs. Julia Pink, secretary; and the Rev. John T. Salberg, treasurer.

The Rev. Harry Leigh-Pink, rector of Emmanuel Parish, Grass Valley, Calif., was commissioned in November as chaplain (Captain) of the Sixth Group, Second Brigade, California National Guard Reserve. In December he was appointed honorary chaplain of Hague-Thomas-Hegarty Post 130, American Legion, Grass Valley.

Clergy of the city mission of the diocese of Milwaukee, the Rev. Charles C. Jones and the Rev. Norman Stockett, Jr., will work under the direction of the Bishop of Milwaukee rather than the director of the Haug Memorial Foundation in the future.

The new mission at Pittsfield, Maine, will be known as St. Martin's rather than Holy Cross, as it was tentatively called. The Rev. David K. Montgomery, rector of St. Mark's, Waterville, is vicar of St. Martin's. Services are held every Sunday in a funeral home. Fr. Montgomery goes to Pittsfield twice a month for services of Holy Communion; two layreaders conduct services on alternate Sundays. St. Martin's will petition to be admitted as a mission of the diocese at the convention in May.

The Rev. J. Fred Hamblin, who recently retired as rector of St. John's Church, Newark, after 40 years of service, has been elected rector emeritus.

The Rev. Dr. A. Grant Noble, rector of St. John's Church, Williamstown, Mass., since 1936 and president of the standing committee of the diocese of Western Massachusetts, has returned to the diocese and his work there after a sabbatical year at UTS and VTS.



In Ohio the brothers participated
From left: H. T. Simons, Jr., the Rev. J. W. Simons, and the Rev. W. L. Simons [see page 21]

RNS

The Living Church

DEATHS

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

The Rev. George Thomas Armstrong, assistant chaplain of the Church Charity Foundation, Brooklyn, N. Y., died on December 20th.

Fr. Armstrong was ordained to the priesthood in 1917 by the Bishop of Jamaica, B.W.I., and served various parishes in the B.W.I. from 1916 to 1947. He was an associate of the Church of the Resurrection, Richmond Hill, N. Y., from 1947 to 1951. He was the American Commissary to the Bishop of Jamaica since 1948.

He is survived by his wife, Monica, two daughters and two sisters.

The Rev. Carleton Day Lathrop, rector emeritus of St. John's Church, Fort Smith, Ark., died December 28th.

The Rev. Mr. Lathrop was born in Leesville, Conn., in 1887, and was active in the Church from early boyhood. After service in World War I, he entered the ministry and studied at Philadelphia Divinity School. He was ordained to the priesthood in 1924. He did mission work in Philadelphia, and was rector and vicar of several congregations in Nebraska, and at Cape Girardeau, Mo., before going to Arkansas in 1930. He was rector of St. John's Church, Fort Smith, from 1930 until his retirement in 1956.

In the diocese of Arkansas, he served on the standing committee, executive council, board of examining chaplains, and for many years he was chairman of the commission on architecture and allied arts. In consultation with the Rev. Canon E. N. West, he designed the seal of the diocese of Arkansas.

Mr. Lathrop was a trustee of All Saints' College, Vicksburg, Miss., and was the chaplain of the American Legion and the Veterans of Foreign Wars for more than 20 years.

Surviving are a sister, Miss Edla Lathrop, of Fort Smith, and a foster-son.

The Rev. Glenn B. Walter, canon pastor of the Cathedral Church of St. John, Wilmington, Del., died on December 22d at the age of 63.

Fr. Walter had joined the Cathedral staff in 1955 after having served churches at Georgetown and Millsboro, Del., and in Pennsylvania.

He was graduated from Lehigh University, and General Theological Seminary and received the Master's degree from Columbia University. He was ordained in 1920.

Fr. Walter was a member of the department of Christian social relations of the diocese of Delaware and the author of the book, *A Daily Poem for Lent*.

Surviving are his widow, a son, and three daughters.

The Rev. Lewis E. Ward, rector emeritus of St. Luke's Church, Jamestown, N. Y., died December 25th, in Miami, Fla.

Dr. Ward was born in Auburn, N. Y., in 1885. He was a graduate of Hobart College and was awarded the honorary doctor of divinity degree by the college in 1936. He also studied at DeLancey Divinity School, and Berkeley Divinity School. Dr. Ward was ordained to the priesthood in 1916. Among the churches he served were Trinity Church, Binghamton, N. Y., Emmanuel Church, Elmira, N. Y., and St. Thomas' Church, Bath, N. Y. He was rector of St. Luke's Church, Jamestown, from 1929 until his retirement in 1951. In recent years he had lived in Florida.

Dr. Ward is survived by his wife, Helen Neumeister Ward.

The Rev. William Postell Witsell, rector emeritus of Christ Church, Little Rock, Ark., died in a Little Rock hospital on December 27th. He had been a deputy to General Convention seven times.

Dr. Witsell was born in Walterboro, S. C., in 1874. He was a graduate of the Military College of South Carolina, and Hobart College. He received the B.D. degree from General Theological Seminary, and in 1925 was awarded the honorary degree of Doctor of Divinity from the University of the South. Dr. Witsell was priested in 1900. He served churches in Greenwood, Willington, and Columbia, S. C., Meridian, Miss., Waco, Texas, and was rector of Christ Church, Little Rock, from 1927 until his retirement in 1947.

In 1908, he was a delegate to the World-wide Pan Anglican Congress in London, and from 1922 to 1932, Dr. Witsell was a member of National Council. In the diocese of Arkansas he served on the standing committee, executive council and cathedral chapter, the committee on constitution and canons, and was a delegate to the synod of the seventh province. Dr. Witsell was a trustee of the University of the South, and the author of many books and pamphlets.

Surviving are his wife, and seven children.

Eleanor Fulton Omberg Allison, widow of the late Rev. Granville Allison, died January 7th, at her home in Murfreesboro, Tenn. She was 87 years of age.

Mrs. Allison was born in Memphis, Tenn. She had been a member of the old Grace Church, Memphis, of which her husband was rector, and the Church of the Advent, Nashville, Tenn. She studied at Belmont College, Nashville. In 1924 Mrs. Allison was a house mother at St. Mary's Episcopal School, Memphis, and from 1925 to 1930, she was a house mother at the Columbia Institute, in Tennessee.

Survivors include two sons, James Omberg Allison and Granville Allison, and six grandchildren.

Herbert L. Harper, former assistant U.S. District Attorney at Memphis, Tenn., died December 7th of a heart attack.

A communicant of Grace-St. Luke's Church, Memphis, he was author of the book, *French Canadians of New England*.

Survivors include his wife, two daughters, and a stepson.

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

24. St. Paul's, Key West, Fla.; St. Timothy's, Fort Worth, Texas
25. St. Peter's, Jacksonville, Fla.; St. Paul's, Pleasant Valley, N. Y.; St. Clement's, Philadelphia, Pa.; St. Paul's, Mishawaka, Ind.; the Rt. Rev. Wallace E. Conkling, Vero Beach, Fla.; Christ, Richmond, Ky.
26. Chapel of the Resurrection, Limon, Colo.
27. St. John's, Mt. Prospect, Ill.; St. Martin's, New York, N. Y.; St. Luke's, Chicago, Ill.
28. Church of the Good Shepherd, Rosemont, Pa.
29. Church of the Epiphany, Providence, R. I.
30. Christ, Yonkers, N. Y.; the Rev. Frank van Vliet, Asheville, N. Y.; Christ, Ridgewood, N. J.

CLASSIFIED

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CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPs. Robert Robins. 1755 Broadway, New York City.

WOODCARVING — Modern and traditional designs — traditional hand craftsmanship. L. H. Sellers, Radnor, Pa.

FOR RENT

MOUNTAIN CAMP, modern, fine location. Morgandanes, 2235 So. Salcedo, New Orleans, La.

FOR SALE

HANDWOVEN skirt lengths with beautiful over-shot borders and matching belt band. Fine virgin wool. Black, white, navy, brown or grey. \$8.00 postpaid. St. John's Craft Center, Box 192, Koza, Okinawa.

LEAFLETS

THE CHAIN, a Rosary for Anglicans, fourth printing. Leaflet free, but send loose stamp and legible address. Rev. W. M. Hay, Stepney, Conn.

LETTERHEADS

TWO-COLOR LETTERHEADS with Church picture. Priced like black and white. Other Church printing. Samples. Hilltop Services, Box 2253L, Oakland 21, Calif.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

PART TIME pastoral work in pleasant California town; \$2500 year for older or retired clergyman. Reply Box L-368.*

CURATE: Needed in midwestern parish of moderate churchmanship. Opportunity for full ministry. Reply Box T-365.*

PARISH IN MIDWEST seeks Prayer Book Catholic priest. Growing community near three Universities, opportunity for priest willing to work and teach. Reply Box C-366.*

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

FOR COMPANY and part-time assistance house-keeping, motoring, lady, alone desires congenial gentlewoman; country house vicinity New York; mail kept. Episcopal Church available. Reply Box P-370.*

POSITIONS WANTED

ORGANIST-CHOIR DIRECTOR, desires position in Bay area of California. Over 15 years' experience; Episcopalian. Highest references. Charles Lauria, 5036 Geary Blvd., San Francisco 18. SK2-7548.

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

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- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
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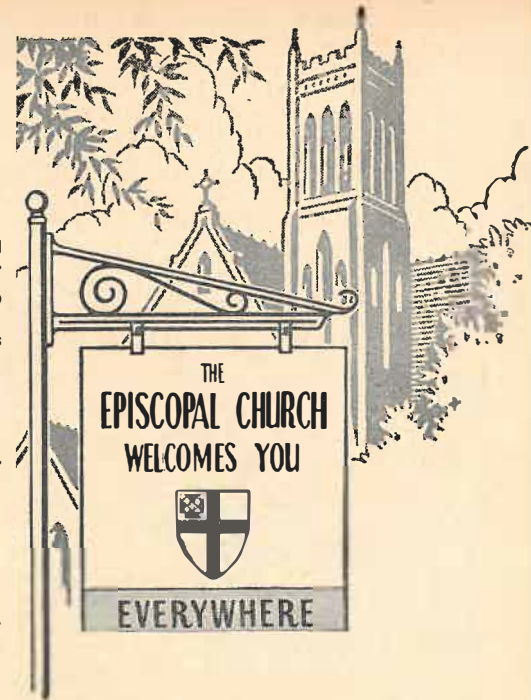
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THE LIVING CHURCH

CHURCH DIRECTORY



LOS ANGELES, CALIF.

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

ASCENSION

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

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.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thurston, 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

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochran
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

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 (& 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
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
7:30; Wed 8:30; C Sat 4-5

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

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

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

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

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

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