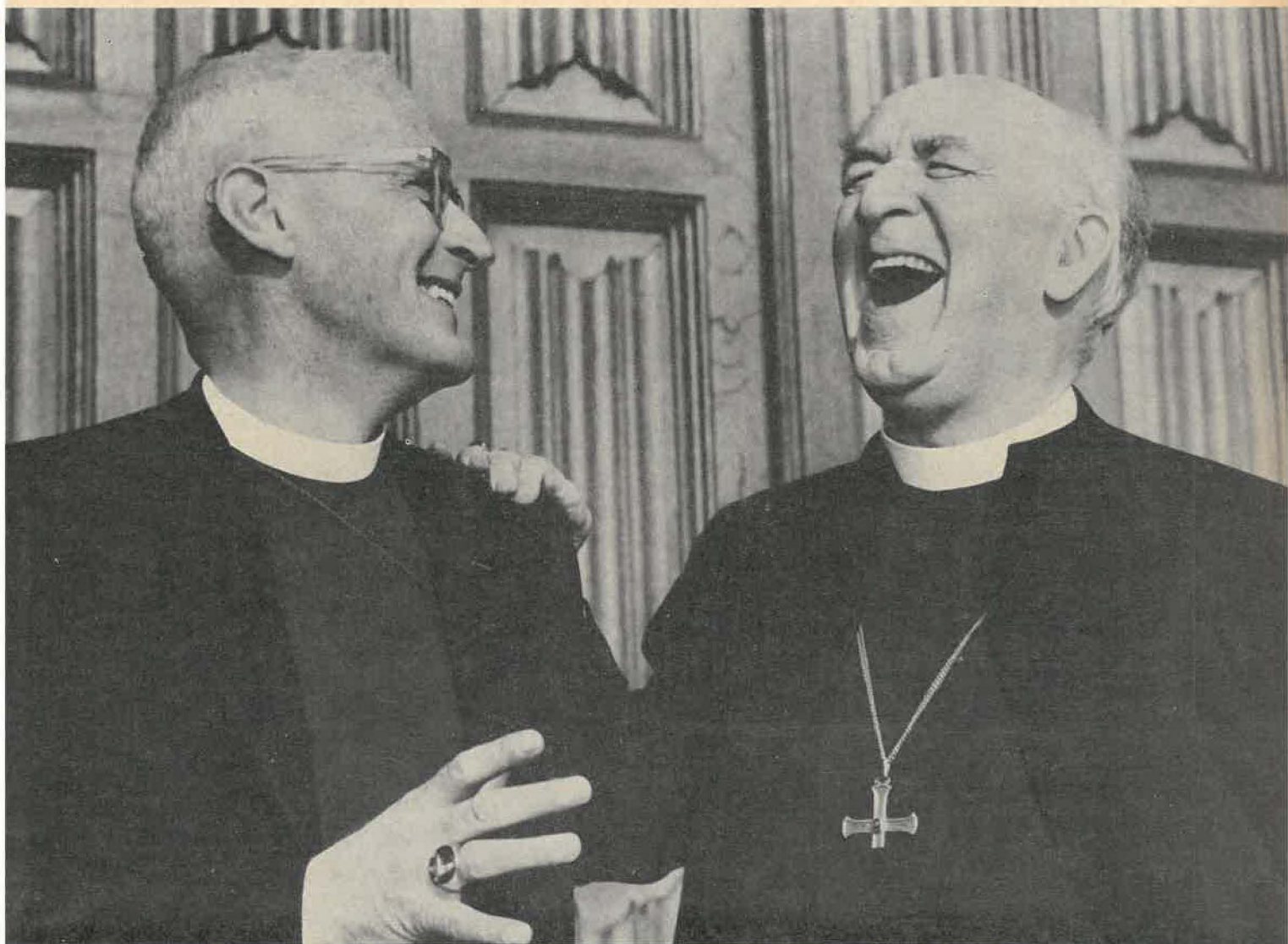


The Living CHURCH

March 20, 1960

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Bishop Bayne (left) and Dr. Fisher "share" [see page 11].

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Teachers Can Learn

As I take part in parish teachers' meetings, I am increasingly made aware that our teachers will learn both how and what to teach if we use with them the new methods now advocated for children. That is to say that we should tell them less and help them to discover more. They, like the children, will happily enter upon new areas of thought and experience if we help them to take part. The opposite of this, of course, is the handout, the packaged information, presented by the leader, whether ordained or lay.

When I see a teacher, at one of my meetings, take out her pencil and spread her ringed notebook, I know that she is expecting to "catch" as much of my lecture as possible. Lecture indeed! Years ago I used to be asked to "Give a talk on" such-and-such a subject. I did, to my own satisfaction, but I gradually began to wonder how much the hearers understood and could use. Even though they took complete notes, did they ever read them again? How much got into their blood stream, became a part of their thinking and (most important) their teaching?

Today, I say, "Put away your pencils. If what we do and say tonight doesn't get into your heads and hearts, I'll be disappointed. We are going to learn by doing, by sharing, and by thinking about our common problems. We will find, I suspect, that we know more than we realize, but need only to sharpen and apply our knowledge."

I don't say at that point (but I may call attention to it later) that in giving ourselves fully to this period of learning, we are engaging in that group process by which persons may be transformed. The group, once alive and in motion, is our teaching tool — not just the prepared words of the leader.

To illustrate, let me take you to two teachers' meetings. In the first, the rector had told me that there was a lack of intimate friendship and *esprit de corps*, and that he hoped we could improve this. I therefore took a chance on a bold stroke: I wrote on the board, "What do you think about when you come back to your seat after receiving the Holy Communion?" This was turned over to buzz groups of four. The reports revealed varieties of personal devotion, but only one group mentioned that "we were all united by receiving the life of our Lord."

We then did group Bible study on Colossians 3:12-17, (using the R.S.V. Bibles), after being given the clue to watch the words "chosen ones" (the elect) and "one body." In spite of this, the groups largely

reported general ideas, applicable to all people, about loving each other, etc. Only by some ploughing did we begin to see this was *advice to Christians* on how to act toward one another. Then the idea of the Church as the intimate circle of believers began to dawn. We did not stress it then. Finally, we took Prayer Books and went through the Holy Communion noting the constant use of "we," and "us," and "our." Only in the Creed was the first person "I" found.

When they assembled again, you could positively see the growth of fellowship, as the ideas of the life in Christ *together* had germinated. They have a long way to go, because the goal is a lofty one, but they had not been given a "talk" on the nature of the Church. They had been led into the learning process by some of the ways we now understand and use.

The other meeting was addressed to the topic, "creative activities," to which most of the teachers were critical and resistant. The leader decided to have them plunge immediately into the theme by "buzzing" the questions "What is creative activity (other than busywork)? What are we trying to create?" This revealed that half of them think that creative activity is "doing something that is fun," and the other half included persons who gave abstract definitions couched in philosophical terminology, and who had forgotten about the children.

Then the entire company made clothespin dolls, for a project on the travels of Abraham. Relaxed and no longer merely theoretical, they were all aware that doing things in one's own way, to express something, is creative. This they learned without its being handed to them in a lecture. Finally, they were shown the chart of the steps of learning [L.C., May 25, 1958] showing that *doing* and *making* are much higher in the scale of learning than hearing, seeing, or reciting.

The above may be a clue to improving some teachers' meetings. The lecture has failed, largely. Handing out "Findings" isn't enough. As one priest put it, "Teachers don't read. Their output is greater than their intake."

ANGLICAN CYCLE OF PRAYER

March

20. Chelmsford, England
21. Chester, England
22. Chicago, U.S.A.
23. Chichester, England
24. Chota Nagpur, India
25. Christchurch, New Zealand
26. Clogher, Ireland

LETTERS

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

The True End

Your editorial, "Extraordinary Acts," has some very practical proposals for a Church family which is not doing anything in particular about the spiritual lives of the members of it. They would profit by adopting your suggestions.

But, if I understand our Lord's revelation, the suggestions not only do not go far enough; they miss the point entirely. The suggestions certainly emphasize a very common misconception of the Church and of the relation of its members to it. The Church is not an end, much less THE end, but we tend to make it just that. We all do.

The true end is to bring people, who do not really know Him, to our Lord; to introduce them to Him in such ways and on such terms that they will want to accept Him as their Lord and Saviour. Not, however, for the salvation of their own souls but, rather, they in turn may become the means in His Hands of introducing Him to still others.

(Rt. Rev.) WALTER MITCHELL

Retired Bishop of Arizona

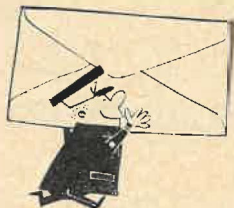
Rancho Santa Fe, Calif.

Clergy Placement

The editorial in the February 28th issue on clergy placement undoubtedly contains a good deal of truth, but I regret the cynical references to the relations of the bishops of the Church to each other. You state that "It is a well known fact that bishops do not trust each other's personnel recommendations. Each one tries to pass his misfits on to the others." "They serve until an opportunity for swindling a brother bishop arrives."

On the contrary, I find that my brother bishops write to me with honesty, integrity, and a sense of deep responsibility in respect to the deplorable situation in clergy placement in which we all are enmeshed. In turn, I attempt to be objective and truthful in replying to my brothers' inquiries.

We do not forget that we are also pastors to those whom you callously call "misfits." I have no doubt that there are some men in



the ministry who should not have been ordained and that there are others who are one-talent priests; but many a priest simply needs encouragement and help in facing his problems and perhaps at times a change to a new cure.

The situation presented by returned missionaries and chaplains who are leaving the Armed Forces is not a simple one. One can-

Continued on page 20

God Wants You!

God is calling somewhere in His Church for men to serve Him in the Society of St. Paul. If YOU are one of these, write to the Father Rector, Box 446, Gresham, Oregon, TODAY:

1. God needs a Registered Male Nurse to assume medical administrative duties in St. Jude's Home.
2. God needs two qualified elementary teachers to teach in St. Luke's School in suburban Oregon.
3. God needs a trained male secretary to manage the office of the Society of St. Paul.
4. God needs a priest to offer himself for pastoral duties in the Society of St. Paul.
5. God needs a doctor to direct all our medical program and to assist us in planning the opening of new Homes for the Aged Ill in other Dioceses across the country.
6. God needs willing hands and loving hearts to be trained for practical nursing, office work, printing, school maintenance, mission activity, writing and speaking about the Religious Life and in the general work of the Society.

YOU may be called by God NOW. To qualify for admission into the Society, you must be free of worldly obligations, you must be 21 years of age by the time of profession (19 to enter the Novitiate), you must be in average physical and good mental health, you must be a Communicant in good standing of your Church and the more education you have the better. You must be endorsed by a priest of the Church, certified by a medical doctor and have sufficient funds to deposit with the Society as would allow your return to your home should you wish to leave before life profession. Write for a copy of the Rule if you think God is calling you.

And whether or not you have a vocation, write for a free copy of the magazine, "St. Paul's Printer."

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Panorama of Problems

TO SIR, WITH LOVE. By E. R. Braithwaite. Prentice-Hall. Pp. 216. \$3.50.

Day after day we are made aware of the race relations and juvenile delinquency problems facing us. Through the media of television, telephone, newspaper, magazine, and radio, we find that the problems are real and ever-pressing and that a crisis is nearer than we want it.

In an interesting and informative, yet simple and easy-to-read, manner, E. R. Braithwaite gives us in *To Sir, With Love* a panorama of the same problems in England.

A native of British Guiana, Mr. Braithwaite studied in the United States, and during World War II was an air crewman with the RAF.

The story of his experiences begins, shortly after his release from the RAF, with his attempt to find employment for which he was sufficiently educated, but for which he was unfortunately of the wrong color. The realization of this was especially hard for him to accept because of his willingness to give his life for his country in time of war. While he was in the RAF his uniform had undoubtedly been his entree into places where he was unwelcome later.

Sparked by the encouraging words of "a bespectacled old gentleman" to whom Mr. Braithwaite rather rudely replied, "If you were a Negro you'd find that even existing would provide more excitement than you'd care for," and the dogged determination which is part of success, he

applied for a job as teacher. Due to the shortage of teachers at that time, and his educational record, he was immediately given the appointment.

He accepted the position without expecting any joy or satisfaction from it. He merely needed the money. The fact that the school to which he was sent was one for retarded juvenile delinquents simply made him sure that he would be working for money only. As time passed he saw that the children required more love and affection and trust than they had been given. Despite the barrier of his color, his love for them worked wonders of which parents, officials, and even he himself never dreamed.

This is a story of Christian love and Christian endurance in a setting of problems which could apply to many nations. The writing is simple enough so that even the British terminology proves no hindrance to understanding. I congratulate and envy Mr. Braithwaite, who has accomplished so much by love.

PATRICIA WILLIAMS

HOLY BIBLE — APOCRYPHA — COMMON PRAYER. New York: Oxford University Press. 0367X-AP. \$26.75.

COMMON PRAYER — HOLY BIBLE — APOCRYPHA. Greenwich, Conn.: Seabury Press. BA 1642X. \$27.50.

The purchase of a Bible-Prayer-Book combination may appear at first sight to be a concern of the clergy alone. They, at any rate, are largely the ones who use such books, from which they can conveniently read the Daily Offices of Morning and Evening Prayer.

But when one looks at the matter a little closer, these Office Books, as they are sometimes called, turn out to be the rather direct concern of some, at least, of the laity as well.

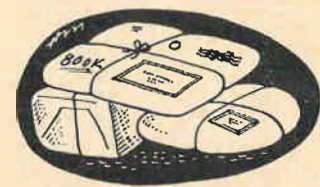
For one thing, such a book makes a most welcome present to a priest who is celebrating a 10th, 25th, 40th or what-have-you anniversary. An "Office Book"

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.

March

20. Church of the Good Shepherd, Jupiter, Fla.; St. Andrew's, Lambertville, N. J.
21. St. Anne's, De Pere, Wis.; St. George's, Milwaukee, Wis.
22. St. Thomas', Farmingdale, L. I., N. Y.; St. James', Port Daniel Centre, Quebec, Canada
23. St. Elizabeth's, Philadelphia, Pa.
24. St. Andrew's, Brooklyn, N. Y.; St. Peter's, Redwood City, Calif.; St. Mary's, Middlesboro, Ky.; St. Katharine's Chapel, Baltimore, Md.
25. Church of the Annunciation, Brooklyn, N. Y.; St. Aidan's Mission, Miami, Fla.; St. Mary's, Charleroi, Pa.; Grace, Freeport, Ill.; Calvary, Idaho Springs, Colo.; St. Mary's, Jersey City, N. J.; Church of St. Mark the Evangelist, Ft. Lauderdale, Fla.; St. Mary's, Denver, Colo.
26. Convent of the Holy Nativity, Bay Shore, N. Y.



has a lifetime, I suppose, of from 10 to 25 years — depending, of course, upon how assiduously it is used. Maybe your rector's copy is nearly falling to pieces; maybe you have been chosen to find out what he would like as a present from the parish or one of its organizations. Or there may be a young man from the parish about to graduate from the seminary in May or June. An "Office Book" would be a most

Continued on page 25

The Living CHURCH

Volume 140 Established 1878 Number 12

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

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THINGS TO COME

March

- 20. Lent III
- 25. The Annunciation
- 27. Lent IV

April

- 3. Passion Sunday
- 10. Palm Sunday
- 11. Monday before Easter
- 12. Tuesday before Easter
- 13. Wednesday before Easter
- 14. Maundy Thursday
- 15. Good Friday

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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An exhibit of the liturgical arts, sponsored by the diocese, in coöperation with the Arts Club of Chicago, brought to the area the work of notable contemporary artists from Italy, France, Switzerland, Germany, Great Britain, and the United States. The exhibit was one of the features marking the 125th anniversary of the diocese.

Included in the show were sculpture, paintings, stained glass, tapestries, vestments, metal work, books, and architectural photographs. Shown in the exhibit were the chalice, paten, lavabo, and bread box designed for the chapel of St. Saviour, Illinois Institute of Technology, Chicago, Ill.



I will wash my hands in innocence,
O Lord; and so will I go to thine altar;
That I may show the voice of thanks-
giving, and tell of all thy wondrous works.

Lord, I have loved the habitation of
thy house, and the place where thine hon-
our dwelleth.

O shut not up my soul with the sinners,
nor my life with the blood-thirsty;

In whose hands is wickedness, and
their right hand is full of gifts.

But as for me, I will walk innocently:
O deliver me, and be merciful unto me.

My foot standeth right: I will praise the
Lord in the congregations.

Glory be to the Father, and to the Son,
and to the Holy Ghost;

As it was in the beginning, is now, and
ever shall be, world without end. Amen.

Psalm 26: 6-12; traditionally said as the celebrant washes his hands
over the lavabo bowl (shown in front left in picture above).

The Living Church

For 81 Years:

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

Third Sunday in Lent
March 20, 1960

EPISCOPATE

Caribbean Consecration

The Rev. Canon Paul Axtell Kellogg was consecrated first Bishop of the district of the Dominican Republic at the Cathedral of St. John the Baptist, San Juan, Puerto Rico, on March 9th. The Presiding Bishop was the consecrator, and the coconsecrators were Bishop Swift of Puerto Rico and Bishop Voegeli of Haiti.

Canon Kellogg was elected by the House of Bishops last fall to guide the district of the Dominican Republic, which was created in 1940, but which has hitherto been served by the Bishop of Haiti under the direction of the Presiding Bishop. The district has only six parishes and organized missions and a communicant strength reported in the 1960 *Episcopal Church Annual* of 1,300.

Presentors at the consecration were Bishop Brown, suffragan of Albany, and the Rt. Rev. A. R. McKinstry, retired Bishop of Delaware. Participating in the service as representatives of the Province of the West Indies were the Bishops of Nassau and Trinidad. The Bishop of Trinidad was the litanist, and Bishop Voegeli preached the sermon. Attending presbyters were the Very Rev. Francisco Reus-Froylán of Puerto Rico, and the Rev. Thomas O. Basden of the Dominican Republic.

The new bishop was a canon at the cathedral in San Juan at the time of his election. He was for many years rector of Christ Church, Dover, Del. He will reach the age of 50 next month.

The Sunday after his consecration, Bishop Kellogg was scheduled to hold his first Confirmation — for a class which he himself prepared while a canon.

Bishop Gravatt Marries

The Rt. Rev. John J. Gravatt and Mrs. Nancy Wayland McClung were married on February 24th in Robert E. Lee Memorial Church at Lexington, Va.

The ceremony was performed by the Rev. Dr. James E. Bethea, rector of Old St. John's in Richmond and a former rector at Lexington. He was assisted by the Rt. Rev. William H. Marmion, Bishop of the diocese of Southwestern Virginia.

The bride was the widow of the late Dr. Hunter McClung of Lexington and

she has resided there a number of years. Bishop Gravatt's first wife, the former Helen Stevens of Richmond, died when they were in Columbia, S. C.

After a long tenure as rector of Trinity Church at Staunton, Va., Bishop Gravatt was consecrated Bishop of Upper South Carolina in 1939. Since his retirement in 1953 he has occupied his country home, "Virginia Manor," at Greenlee on the James River in Virginia, a few miles from Lexington.

TENNESSEE

Weather!

Ash Wednesday became Ice Wednesday at Sewanee where the campus received snow, sleet, and freezing rain. Thousands of trees were lost, and hundreds of power and telephone poles were down. Trees crashed through roofs of St. Mark's Church, leaned against the home of the late Bishop Gailor, now occupied by his daughter Charlotte, pierced the ceiling of the living room of the Sigma Nu fraternity house.

Some 50 crews of workmen labored around the clock to restore power and communications. The Sewanee Inn Motel was filled four men to a room and 40 linemen stayed in the Juhan gymnasium. There were no casualties although some elderly residents had to be moved to warmer homes.

RACE RELATIONS

Only a Symbol

Some 60 clergymen in Raleigh, N. C., five of whom are Episcopalians, have issued a statement to the press, radio, and TV, outlining their convictions and suggesting steps that should be taken in regard to the sit down protests against discriminatory lunch counter service at local stores.

The protest movement was begun early in February by groups of Negro students in Greensboro, N. C. Within a few days similar protests were being made in other southern cities. Arrests were made in some cases. The day after they began in Raleigh, the race relations committee of the Raleigh ministerial association began a series of meetings, which the clergymen continued, not in the name of the ministerial association or as official representatives of congregations, but as individual ministers concerned over the issue. A letter signed by 44 ministers was sent to local managers of stores involved in the protests, promising support if their lunch counters were opened on a non-discriminatory basis.

Four days later, a letter signed by 31 ministers was sent to two national chain store representatives whose local stores were involved, encouraging them and promising support if their stores opened lunch counters without regard to race.

A letter was sent from 31 clergymen to



All Saints' Chapel, Sewanee: An icy Wednesday in Tennessee.

the mayor of Raleigh, supporting him in his endeavor to form an interracial citizens' committee to discuss solutions to the crisis.

Then the statement of the 60 clergymen was issued, saying:

"In view of the continuing racial tensions and crises in our region, we as ministers cannot be silent about our convictions. This unhealthy situation must be faced constructively and with a positive program of understanding and just action.

"The issue of discriminatory service at lunch counters is only a symbol of the many problems which need to be faced openly and frankly. These problems deal with the rights, duties, and dignity of all free people in our republic. They are moral and spiritual as well as political and social issues. . . .

"We are convinced that the problems of discrimination cannot be solved apart from Christian principles. We affirm that the following relevant teachings from the Bible are basic to the solution of both our church and our community problems.

"(1) That God created all men in His own image with equal dignity, giving no superiority to any one race or group of people by nature or worth, but ordaining that they should dwell together as brothers, with justice, decency, and humility in all human relationships.

"(2) That God offers all men equally — all classes, races, and nations — the same Lord and Saviour and the same promise of redemption.

"(3) That God especially calls all people who accept Jesus Christ as Lord and Saviour to transcend all human barriers and to live as new creatures in love, obedience, and service, for His glory.

"Therefore. . . we invite all Christians and the community at large to join with us in the following:

"(1) That we support leaders of Raleigh's civic, business, governmental, and religious life in opening and using every possible channel of communication for discussion and understanding of the problems and needs of all races and citizens.

"(2) That we encourage individuals and the public to refuse to participate in physical or verbal violence and name-calling.

"(3) That we commend students and all other persons who use orderly and non-violent means in a forgiving spirit to express their views on the practices of discrimination.

"(4) That we uphold freedom of speech for all persons, and urge that all of us learn to disagree agreeably over differences. . . .

"(5) That we urge prompt steps be taken which give opportunity and service to persons as persons in all community relationships such as worship, education, business and employment regardless of race, creed, or color. . . .

"We call upon every person to seek divine strength and guidance in leading our churches and community to obey God rather than man."

Episcopal clergy of Raleigh who signed the statement were: James D. Beckwith, St. Michael's Church; Arthur J. Calloway, St. Ambrose's Church; Albert S. Newton, assistant at Christ Church; Roderick L. Reinecke, chaplain at North Carolina State College; and B. Daniel Sapp, Christ Church.

PUBLIC AFFAIRS

Sometimes Justifiable

A Roman Catholic theologian and an Episcopal clergyman-scientist defended the use of nuclear weapons as morally justifiable under certain circumstances at a symposium in Albuquerque, N. M.

The Very Rev. Francis J. Connell, CSSR, professor emeritus of moral theology at the Catholic University of America, and the Rev. Dr. William G. Pollard, director of the Institute of Nuclear Studies at Oak Ridge, Tenn., and priest-in-charge of St. Francis Church, Norris, Tenn., discussed the morality of nuclear weapons before some 75 military chaplains at the symposium sponsored by the Atomic Energy Commission and the Defense Atomic Support Agency.

Dr. Pollard commented: "I think as Christians we're dominated by the notion we ought to be able to solve the problem of the hydrogen bomb and to make the world safe. But I can't feel there's any other alternative than what we're pursuing as a government."

Although he stressed the peacetime uses of atomic energy, Dr. Pollard admitted that the possibility of world destruction by nuclear warfare will be ever-present.

"I think we are making progress with the Russians (toward controlling nuclear weapons), and I can't see anything basically wrong with our policy," he said. "I don't think the thought of H-bombs dropping on them is more pleasing to the Russians than to us."

Pointing out that the sun and every star in the Milky Way is a natural hydrogen bomb in the process of fission, the scientist-clergyman observed that "it is a sobering thought that God made more hydrogen bombs than anything else."

An ironclad agreement by nations to renounce atomic weapons, he added, would accomplish little in erasing the overhanging threat of atomic war because in an armed conflict any country could be producing nuclear arms again within a year. [RNS]

COMMUNICATIONS

Medal Awarded

For the second year in succession, a radio series produced by the Division of Radio and Television of the National Council has been awarded the George Washington Honor Medal by the Freedoms Foundation at Valley Forge. This year's award winner is "The Search," a weekly dramatic program.

Robert Young, film and television star, is featured in the program, with such notable actors as Joseph Cotten, Boris Karloff, and Agnes Moorehead. The series is written and produced in Hollywood under the supervision of the Rev. Dana F. Kennedy, executive secretary of the Division of Radio and Television.

BRIEFS

BISHOP VERSUS DEATH: Bishop Millard, suffragan of California, was one of five clergymen who spoke for the abolition of the death penalty at a meeting of a committee of the California legislature March 9th (the others: a Methodist bishop, a regional council of Churches representative, a Roman Catholic priest, and a rabbi). In the post-midnight hours of March 10th, the committee finally refused to support an anti-capital-punishment bill favored by Gov. Brown. The diocese of California was already on record as opposing capital punishment [L.C., February 21st].

DATE SET: The marriage of Princess Margaret will be solemnized in Westminster Abbey on Friday, May 6th. The Archbishop of Canterbury will officiate. Still unsolved at press time was the question of whether the groom, Antony Armstrong-Jones, would receive a title before the marriage, or whether the princess will, on May 7th, be simply Mrs. Jones.

TRINITY FOR EDUCATION: Ontario's Premier Leslie Frost has approved in principle the plans of Anglican, Roman Catholic, and United Church of Canada leaders to establish a new university at Sudbury. The Institution will be known as Laurentian University of Sudbury. Premier Frost said the university will qualify for grants from the government because, although the individual units will be Church-related, the institution as a whole will be non-denominational. Planned is a system of federated colleges. [RNS]

NO INVITATION: *Time* says (in its March 14th issue) that the Ecumenical Patriarch plans to call an Orthodox synod this fall to consider whether they should accept the Pope's invitation for a new ecumenical council to pick up the unfinished business of the Council of Florence*. Facts are these: no invitation has been issued by the Pope or any Roman Catholic authority for a council with Orthodox representation. There have been only general invitations to Orthodox and others separated from the Roman obedience to return to the Roman Church on the basis of submission to papal authority. The Ecumenical Patriarch is considering the holding of a synod this fall to deal with various problems of the day, including relations with the Roman Catholic Church, and some Orthodox theologians have suggested that it might be a useful step toward reunion for Rome and the Orthodox to pick up where Florence left off.

*The Council of Florence, 1439, was an effort to heal the schism between eastern and western Christendom and unite them to halt Turkish aggression.

Recruiting Committee

Recently a group of clergymen representing different sections of the eastern half of the country met at the Virginia Theological Seminary in Alexandria to form a committee by which capable young Negroes might be recruited for the ministry.

Speaking on behalf of the board of trustees of the seminary, the Rev. John N. McCormick, assistant to the dean, expressed the hope that this meeting would mark the beginning of an important and continuing activity. Since the merger of the Bishop Payne Divinity School and the Virginia Seminary, the latter has felt a special responsibility to use the school's funds as creatively as possible in giving leadership to the Church in recruiting Negro clergymen. So far, most of the Bishop Payne fund has been used to pay scholarships for Negro students in college and at the seminary. He felt that part of the money should be used to develop a recruiting program. The formation of this committee is the first step in what he hoped would be a concerted effort to meet the problem of the need for Negro clergy.

The Rev. Ellsworth Koonz, director of the Unit on Church Vocations of the National Council, and the Rev. Tollie Caution, secretary of the Minorities Division of the Home Department, attended the planning session.

Early in the meeting Dr. Caution submitted a statistical report of the Negro constituency of the Church. According to his records there are 326 Negro churches, 71,481 communicants, served by a total of 249 Negro clergy. As far as he can determine there are only 28 Negro men presently in training for the ordained ministry. A few are studying under the direction of bishops.

Dr. Caution spoke about what his department has been doing in recent years in the matter of recruiting. A number of conferences are held annually, but he particularly noted the conference on vocations held each June at St. Augustine's College in Raleigh, N. C., in the context of their summer school of religious education. He felt this to be a well-established and excellent conference for presenting the Church's need to Negro lay leadership.

The clergymen who have accepted invitations to serve as area chairmen of recruiting, working in coöperation with bishops and clergy, and under the direction of the Rev. John C. Davis, rector of Meade Memorial Church in Alexandria, are: the Rev. William D. Turner, Philadelphia; the Rev. John T. Walker, Concord, N. H.; the Rev. Alexander H. Easley, Lawrenceville, Va.; the Rev. Joseph N. Green, Raleigh, N. C.; the Rev. Odell G. Harris, Fort Valley, Ga.; the Rev. E. Deedom Alston, Louisville, Ky.; and the Rev. Vernon A. Jones, Tuskegee, Ala.

It was the consensus of the meeting that recruiting for the ministry is primarily the responsibility of the local parish and college chaplain, and that the function of the committee should be to promote discussion and interest at the diocesan and parish levels, to keep the matter before bishops, clergy and laymen in the areas for which the committee is responsible, and to help local clergy plan strategy in keeping the need of the Church before the best qualified young men.

SOUTH FLORIDA

Further Progress

Mrs. Henry I. Louttit, wife of the Bishop of South Florida, has undergone successful surgery after her recent cerebral hemorrhage [L.C., February 28th]. Bishop Louttit reported in a letter to the clergy of the diocese that the operation "was completely successful in tying off (clipping) the aneurysm, so there is no danger of further hemorrhaging from that source. There remains a long and slow recuperation from this major surgery. It necessitates quiet and, hence, sedation. As far as can be ascertained there is no paralysis and no impairment of faculties."

PRAYER BOOK

Revamping the Lectionary

A committee growing out of initiative taken by the department of Christian education in the diocese of Central New York will undertake a study of the present lectionary of the Book of Common Prayer for the whole Church.

Three proposals for revamping the lectionary have already been presented to the group for consideration when it meets at St. Paul's School, Concord, N. H., in May: (1) whether there is need for choices of translation of the eucharistic propers; (2) what to do about those passages seldom heard because of seasonal fluctuation in attendance; (3) whether, with the increasing emphasis on family services, lessons which tell stories are better than lessons which deal with concepts.

The Rev. Paul T. Shultz, rector of Zion Church, Greene, N. Y., heads the committee which also includes the Rev. John W. Suter, Concord, N. H., custodian of the Book of Common Prayer in the United States; the Rev. Charles W. F. Smith, professor of the New Testament of Episcopal Theological School; the Very Rev. Benjamin Minifie, dean of the Cathedral of the Nativity, Bethlehem, Pa.; and the Rev. Herschel Halbert, director of Christian education in the diocese of Central New York.

The committee seeks communication with any individuals or groups in the Church already at work in this area. Inquiries should be addressed to the department of Christian education, 935 James Street, Syracuse 3, N. Y.

EDUCATION

Experimental Course

An experimental course in counseling and pastoral theology is currently being offered at Mount Vernon (Ohio) State Hospital by the Rev. F. Morgan Smith of the faculty at Bexley Hall. Enrolled in the course are nine seminarians, six registered nurses, and five members of the county ministerial association.

The idea for such a course was put forward when the ministerial association asked Mr. Smith to serve as Protestant chaplain at the hospital. Mr. Smith has had previous experience as a hospital chaplain at Spring Grove State Hospital in Baltimore, and his qualifications for the post, and as instructor of the course, also include five years of study at the White Psychiatric Institute in New York.

The course includes lectures by Mr. Smith and hospital personnel, interviews with patients, and seminars in which material gathered at interviews is evaluated.

Dr. Nathan to England

Among the international summer courses offered by St. Augustine's College, Canterbury, England, will be one on "Christianity and the Graphic Arts," given by Dr. Walter Nathan, of Groveland, Mass. Dr. Nathan for a good many years wrote the column, "Religion in Art" in THE LIVING CHURCH, and also contributed a series of cover illustrations and interpretations for the Lent issues of 1953.

PENNSYLVANIA

Selection Committee

A committee of about 30 clergy and 30 laymen has been formed in the diocese of Pennsylvania to consider candidates for the office of bishop coadjutor.

It was motivated by Bishop Hart's recent announcement that he would request the diocesan convention on May 3d to authorize an election of a coadjutor in the fall. Bishop Hart will retire in July, 1964.

The unofficial committee is headed by Mr. P. Blair Lee, and Mr. William White, Jr., chancellor of the diocese. The Rev. Dr. Harry S. Longley, of Holy Trinity Church, Philadelphia, heads a subcommittee to consider clerical candidates within the diocese. The Rev. Dr. Ernest A. Harding, of Christ Church, Philadelphia, heads a similar committee to consider men from outside the diocese.

CLERGY

Rising Stipends

Since 1951, real earnings of Episcopal clergy in terms of purchasing power have risen steadily. However, even the all-time high average stipend reported for 1959

(\$5,900) would purchase less of this world's goods than the average stipend paid in the depression year, 1932.

These are a few of the many statistical facts reported in the February issue of *Protection Points*, bulletin of the Church Pension Fund.

The bulletin makes it clear that average stipends and typical stipends are quite different. More clergymen of the Church were in the \$4,500 and \$5,000 bracket in 1958 than in any other salary range. As recently as 1946, the commonest stipend-bracket was \$2,500 to \$3,000.

Average stipends show a marked variation for clergy in different age groupings. In 1958, the peak earning group were clergy between the ages of 50 and 54, whose average stipends reached nearly \$7,000. In both directions from this peak, average stipends dropped, going down below \$4,000 for the very young and the elderly. Only in the 40- to 59-year-old group did the average stipend top \$6,000.

The chart on this page gives the Pension Fund's figures on the age distribution of the active clergy group for 1946 and 1958. Social Security and compulsory retirement of clergy have cut down sharply the number of older clergy. Increases in the number of ordinations in recent years account for the great increase in the number of clergy 30 or younger.

Analysis of the ages at which clergy were ordained showed a very wide spread in the age at which men began their ministries. There is still a heavy concentration of men who were ordained in their middle or late 20s, but substantial numbers of men now serving were ordained in their 30s or 40s. There were 31 men who were older than 54 when ordained.

Pension Fund figures reveal that the older a man was when ordained, the lower his salary is likely to be.

ECUMENICAL

Basis for Fellowship

A new constitutional preamble which incorporates a strong Trinitarian state-

ment of the Christian faith was adopted, 161-7, by the Rhode Island State Council of Churches at its recent meeting in Providence.

The preamble reads: "The Rhode Island Council of Churches is a fellowship of Christian churches which profess belief in One God: the creating Father, the redeeming Son, and the Strengthening Holy Spirit. It is established to bear a common witness to this profession through cooperative work."

Commenting on the adopted preamble, the Rev. Frank H. Snell of Cranston, new president of the state council, described it as a "step toward a more theological basis for membership in the council." He stressed, however, that it is not a prerequisite for council membership, but indicates "where the majority of members stand."

The new preamble becomes effective immediately.

[RNS]

RELIEF

Aid Record

Episcopalians gave \$530,990 in 1959 for various world relief and inter-Church aid projects, an increase of \$14,569 over the previous year, the National Council has announced.

Of the total amount, \$39,237 was made available through the National Council annual budget appropriation and the rest by contributors who gave additionally to the Presiding Bishop's Fund for World Relief.

During 1959 a total of 1,609 refugees came to the U.S. under Episcopal Church auspices, a gain of 1,000 over 1958. The increase brought the Church's total resettlement record since 1949 to about 12,000 persons.

Through the Presiding Bishop's Fund \$40,000 was made available for relief and rehabilitation of typhoon victims in Japan. In addition, parish and individual gifts to the fund provided for shipment of more than 6,000,000 pounds of government surplus food to the needy overseas.

INTERNATIONAL

IRON CURTAIN FILINGS

Unexpected Release

Dr. Dragoslav Stranjakovic, a professor of the Serbian Orthodox theological faculty of Belgrade University, was set free recently by the Yugoslav Communist government after serving two years of a six-year prison sentence on charges of plotting



to overthrow the Tito regime. Released with him were three codefendants.

The four men, it was understood, were not given an amnesty pardon, but had their sentences suspended subject to their good behavior. No reason was given by the authorities for the unexpected releases, and no mention of them was made in the Yugoslav press.

[RNS]

WCC

First Aid for Disaster

Within hours after earthquakes, fire, and a tidal wave destroyed the port city of Agadir, Morocco, American Churches were rushing aid to thousands of the disaster victims. Some \$3,000 was cabled from the New York headquarters of Church World Service, relief agency of the NCC. Blankets, collected from American churchgoers and already in Italy for use in needy areas, were speeded to Morocco for the estimated 45,000 people left without clothing or shelter.

CWS representatives in all parts of the world have been alerted to assess supplies of clothing, vitamins, and food which might be shipped to Morocco if the emergency requires.

Materials and funds for relief of suffering in such disasters are provided by the people of American Protestant and Orthodox Churches through such efforts as One Great Hour of Sharing, the United Clothing Appeal, and the Share Our Surplus appeal.

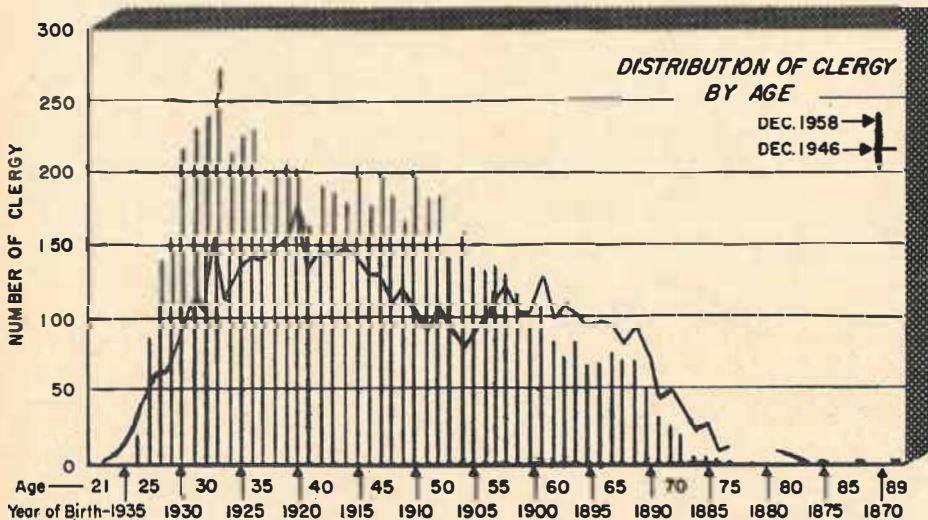
New Address

The United States offices of the World Council of Churches have moved to 475 Riverside Drive, New York 27, N. Y.

Religious Liberty

An increasing number of Roman Catholic theologians, including "very important members of the hierarchy," favor religious freedom.

This thesis is supported by quotations from Roman Catholic scholars in a new



book published in Geneva by the WCC. The book also maintains that the Roman Catholic Church itself has not taken "an authoritative and decisive" stand on religious liberty.

Roman Catholicism and Religious Liberty is written by Dr. A. F. Carrillo de Albornoz, of Geneva, research associate for the study of religious liberty being conducted by a specially appointed commission under auspices of the WCC's division of studies. The book is part of the material prepared for use by the commission.

Dr. Carrillo is a scholar with doctorates in theology, philosophy, letters, and law. He formerly held responsible positions in the Roman Catholic Church and is now an Episcopalian. He has been working with the WCC for three years.

An extensively documented preface notes that the book is concerned with the investigation of only one aspect of the Roman Catholic view of religious liberty: "that which considers freedom of religion as essentially linked with the Christian and evangelical spirit."

AFRICA

With Freedom, Headquarters

The independence of Nigeria, due later this year, will be greeted by the diocese of Lagos with a new diocesan headquarters, if plans are realized. The foundation plaque of the headquarters, to be known as Bishops Court, has just been laid.

The site chosen has been a Church Missionary Society center in Nigeria for a century and was originally given to the missionaries by the King and chiefs of Lagos.

When complete the plant will include the Cathedral Church of Christ, the Lagos Anglican Girls' School, part of the CMS bookshops and press, diocesan offices and committee rooms, guest accommodations, and the bishop's living quarters. The whole project will cost some \$211,600, most of which is being raised by the diocese locally. Gifts are also solicited. [D.M.]

Editor's note: Contributions may be sent through THE LIVING CHURCH RELIEF FUND, 407 East Michigan Street, Milwaukee 2, Wis., marked "Nigeria diocesan headquarters," with checks made payable to THE LIVING CHURCH RELIEF FUND.

Cyclones in Mauritius

A second cyclone within five weeks in 720-square-mile Mauritius in the Indian Ocean has left the Church with a repair bill which according to initial estimates will top \$50,000. The island has less than 4,000 Anglicans to face this massive demand [L.C., February 21st].

The second disaster killed some 30 persons, injured about 845, and flattened more than 40,000 buildings, according to



From the left, Mr. Don J. Brewer, European program director of the AFN, the Rev. Donald Wiseman, rector of St. Christopher's Church, and Bishop Bayne, during radio interview. That evening the bishop confirmed Mr. Brewer and his wife and daughter.

the British colonial office. Estimates are that about 100,000 persons are homeless as a result of the cyclone.

Endorsement

Anglican, Methodist, and Presbyterian Church leaders in eastern Africa officially endorsed the decision of the London conference on Kenya's constitution to give Africans a bigger share in ruling the colony.

A joint statement issued by the religious leaders hailed the decision as "consistent with the teaching of the Holy Scripture on the dignity of man" and said it would contribute to better white-Negro relations.

[RNS]

ENGLAND

Church Lent

A second Anglican church in London, Holy Trinity, Kensington, will be lent to the Greek Orthodox Community as a new church for its growing population. Period of the loan will be 21 years. No rent will be charged, but the Orthodox congregation will be responsible for the building's maintenance. Two years ago an Anglican Church in Kentish Town, London, was loaned to a Greek Orthodox Cypriot congregation.

[EPS]

Liturgical Experiment

The convocation of Canterbury has discussed the new forms for Baptism and Confirmation proposed by the liturgical commission and approved a motion asking that diocesan bishops be invited to arrange for experimental use of the services, when canonical provision is made for such experiments.

For the present, the Archbishop of Canterbury has been asked to appoint a joint committee of both Houses of convocation, to consult on the recommendations with a similar committee from York.

Commenting on the decision, the Archbishop of Canterbury said, "There is a great deal of work which ought to be

done . . . without waiting for the time when this canon comes into operation — study and private experiment — and it would be a very great advantage to the convocation to have in existence a joint committee from now onwards."

GERMANY

Hands and Voice

When the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, visited St. Christopher's Church in Frankfurt am Main, he confirmed 53 people and was interviewed on the American Forces Network. By this interview, Bishop Bayne was able to reach 50,000,000 regular German listeners as well as the 500,000 Americans stationed in Europe. The AFN studios are located in a castle in a suburb of Frankfurt [see cut].

JAPAN

Dr. Negishi Dies

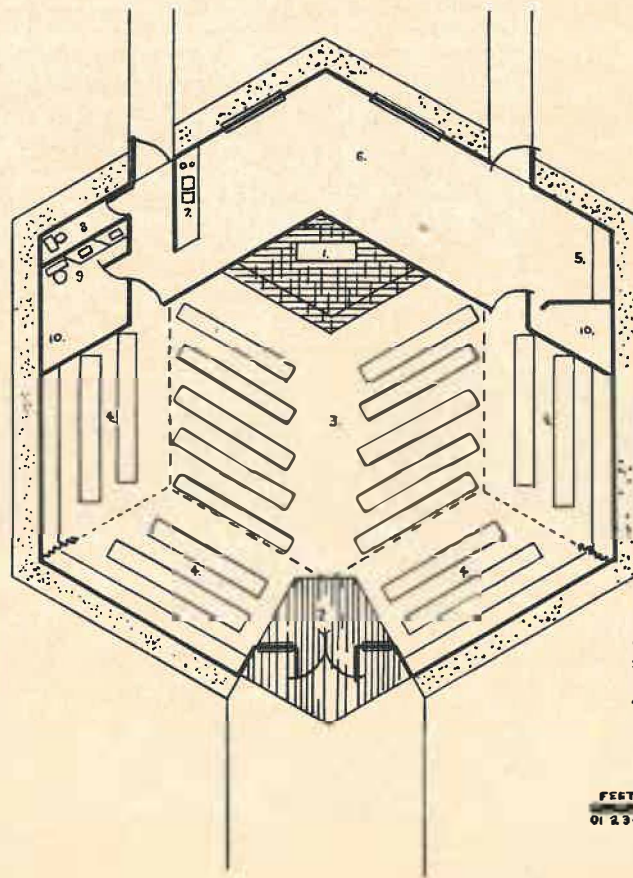
Dr. Timothy Yoshitaro Negishi, senior professor at St. Paul's University, Tokyo, died recently in St. Luke's Hospital. Dr. Negishi was baptized and confirmed by a pioneer missionary to Japan (the Rt. Rev. Channing Moore Williams), and was one of the 12 men admitted into the Brotherhood of St. Andrew, in Japan, in 1927.

In 1933, the University of the South gave him the honorary degree of Doctor of Letters. He was then president of the newly-incorporated and autonomous Brotherhood of St. Andrew in Japan. From 1890 to 1925 he translated into Japanese practically all the textbooks used in the early Holy Trinity Divinity School, and the present Central Theological College.

THE COVER

This week's cover shows Bishop Bayne and the Archbishop of Canterbury sharing a joke at Lambeth Palace, London. Bishop Bayne has set up temporary offices at the palace.

*Two trucks
and a matter
of hours
make ready
for use*



**A MOBILE MISSION HOUSE
FOR THE
EPISCOPAL DIOCESE
OF MASSACHUSETTS**

GEOMETRICS INC. ARCHITECTS

- 1. ALTAR
- 2. ENTRANCE
- 3. NAVE
- 4. CLASS-AUXILIARY SEATING
- 5. STUDY
- 6. PRE-SCHOOL
- 7. KITCHEN
- 8. WOMEN
- 9. MEN
- 10. HEATER

FEET
0 1 2 3 4 5

The Mobile Mission

by **Mona Hull**

After bulldozers go growling over the quiet fields of Burlington, Mass., they will be followed by tractors, graders, cement mixers, and great trucks of bituminous concrete. Then, when the hot-top site is ready, two sturdy over-size trucks will pull up to the premises, disgorge walls, ceilings,

roof sections, floors, and two compact units containing light, heat, and water facilities.

In a matter of hours, St. Mark's, Burlington, will be in operation as a mission house, ready to serve its hundreds of parishioners.

The mobile mission house has long been a dream in Massachusetts, where new suburban missions have overrun facilities in several areas. By action of the diocesan council at its October meeting, the dream is reality, and plans for an attractive, multiple-use parish center have been approved, and are moving rapidly from the drawing board to the construction yard.

Last spring, as the results of the diocesan survey were reviewed by the council, it became clear that a number of new missions were "popping up" in areas all around the metropolitan suburbs. A number had no facilities to use while their permanent churches were being planned and built. Thus, the idea of a movable mission house, to serve these parishes in turn, was developed and speeded into action. A committee appointed by the bishop went to work on plans.

All through the summer, the committee worked and reviewed plans for a possible mission house. They looked at pictures, pored over floor plans, studied budgets and charts. They reviewed pictures of other mobile parish houses. Some looked

like quonset huts, some like barracks, some like barns or garages. At this point, the committee decided to find a new design that looked like a church, and expressed the idea of worship, education, and fellowship, in a parish and a Christian community.

Assisted by specialists from Acorn Structures, Inc. of Acton, Geometrics, Inc., and Carl Koch Associates, of Cambridge, the committee last fall approved the hexagon-shaped multiple use building. A warm and welcoming structure, it contains under one roof a nave seating 150 people, classroom and meeting space behind the altar, a kitchen, lavatories, and space for utilities. The whole structure is completely portable, and can be moved from site to site, needing only to be "hooked up" to the local facilities.

In December, Bishop Stokes and the diocesan council announced the selection of St. Mark's, Burlington, as the first mission to use the new building. This active, growing area already has a Sunday attendance at services of more than 250 people, and its mission house at present is the American Legion hall. Needless to say, the mission eagerly awaits the completion of its new house, and plans a house-warming for the whole diocese when its home "moves in," it is hoped, around April 1st.

The mobile mission house will continue to be owned by the diocese, and will be used by Burlington for two to three years,

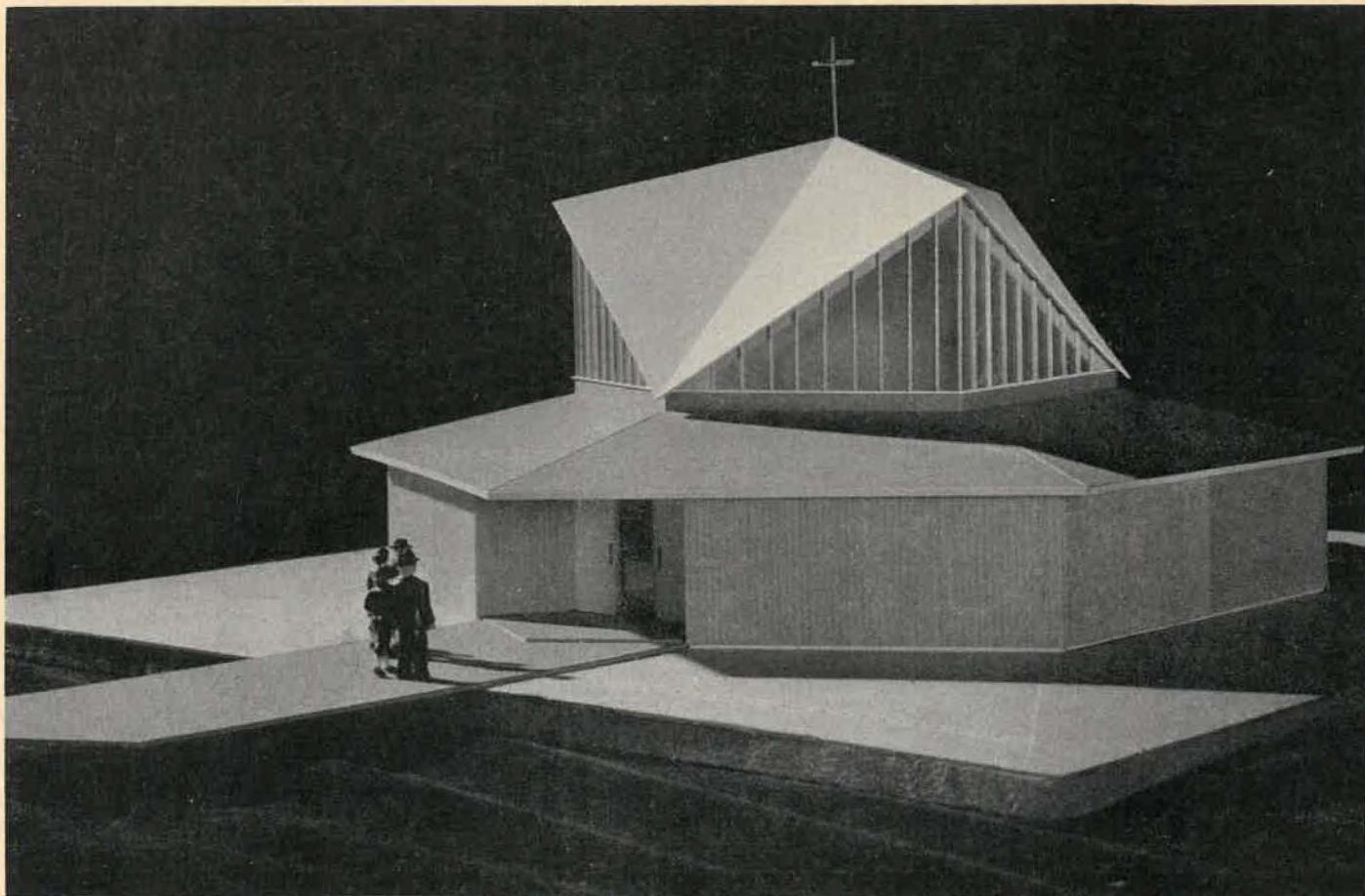
while its permanent church is being erected. Then the mobile house will be moved to a new site, and a new waiting congregation, and start its service all over again. Estimates are that the sturdily built structure will be available for six or seven more moves before needing major renovations.

Throughout the planning and construction of the mobile mission house, the diocese and the committee have worked step by step with Mr. John Bemis of Acorn Structures, Inc., the builders, and with Mr. William H. Wainwright and Mr. Heyward Cutting of Geometrics, Inc., and Mr. Carl Koch and Mr. F. L. Day of Carl Koch Associates of Cambridge, architects. Several of these consultants are Episcopalians, and all have shown great interest in this unusual project.

In approving the construction of the first mobile mission house, the diocesan council hopes that strong support for the project will come from many sources within the diocese. Initial funds were allocated from the 1959 diocesan mission quota. "To raise the roof" on the new mobile mission house in Burlington and to keep it raised there and wherever its shelter is needed in future years, is being undertaken as the responsibility of the whole diocese.

Reprinted from the *Church Militant*, magazine of the diocese of Massachusetts.

A portable dream-come-true.



**A century-old parish
has been quickened to new
life by recreating**

An Ancient Drama

**by the Rev. Charles T. Bridgeman, S.T.D.
Curate, Trinity Church, New York, N. Y.**

The House of Prayer, a century-old Newark, N. J., parish which has been marooned in a downtown neighborhood, and mainly kept alive because of loyalty to a beloved rector (William Franklin Venables) who died a few years ago has been quickened to new life through the experience of producing a Passion play of remarkable force and beauty. The last four acts of Dorothy Sayers' *The Man Born to be King* were put on by the almost completely inexperienced members of the congregation on Passion Sunday and the preceding Friday. Sold out long before the performances, it was repeated on Palm Sunday evening, and a fourth showing of the first three of the acts given on Good Friday evening, with the altar service for Easter Even as the conclusion.

How the Rev. Edd Lee Payne, the rec-

tor, and his talented young Jerusalem-born wife, the former Mary Catherine Bridgeman, dared undertake a production involving 60 characters in a congregation last reported to have 111 communicants is as amazing as the manner in which parishioners without dramatic experience managed to recreate the ancient drama with such simple realism that the observer went home in reverent silence. But it is the effect of the experience upon the congregation which is most striking: Fr. Payne said the rehearsals, begun in prayer and kept on a high spiritual level by periodic corporate communions, brought to the people an experience so worth while that it made little difference whether they ever shared their new understanding of the Passion with the public.

Miss Sayers' interpretations of the Passion and the Resurrection have never, so

far as can be ascertained, been produced on the stage in this country, doubtless because of their exacting demands. The church itself was the only place available for the production. The chancel and sanctuary, stripped of their ornaments, and the Blessed Sacrament removed to an altar of repose, happily wedded the story of the Passion and Resurrection with the liturgy. Clever use of lights obviated the need for a curtain. Tape-recorded sound effects and music, including hymns of the Eucharist and Passiontide sung solo by a member of the choir, provided the background. The costuming of an oriental throng, remembered by Mrs. Payne from her youth in the holy city, was authentic and richly varied. Costumes were almost wholly made by the women of the parish under Mrs. Payne's direction. Character make-up was also done by people she trained.



El Greco, "Christ at Gethsemane"
It was played with poignant simplicity.

But the real triumph was in the direction of the play. Here Mrs. Payne, assisted by Fr. Payne, dared to introduce a reality which was so devout and reverent that no false note of theatricalism was allowed to enter.

The Last Supper and Gethsemane were poignant in their simplicity; the trial scenes, with the high priests, Pilate, and the vacillating crowd, were splendidly portrayed, with the last appearance of Judas, played by Fr. Payne himself, a characterization of professional quality. But the stark portrayal of the *via dolorosa*, with the three condemned men bearing huge crosses down the side aisle to Golgotha, created before the high altar, and the incidents of triple crucifixion was so realistic that most of the observers for the first time grasped the meaning of the Cross. In the scenes of the Resurrection, the good news of the unconquered Christ dawned upon the discouraged and stunned disciples. The play culminated in the triumph of the Ascension, when to the music of the Hallelujah Chorus the altar was dressed as for Mass and the whole congregation came to their feet in a joyous finale.

The most difficult characterization was that of the Christus, played by vestryman John Mirabella, a truck driver, whose professional dramatic experience is in a weekend entertainment trio. His portrayal was so strong, so devout, and so lacking in

false histrionics, that one was left in tears. Perhaps the best comment is his own query at the end of the play: "Do you think anyone was converted tonight?"

Fr. Payne, who felt that he could not assign the figure of Judas to anyone in the congregation, played it himself, with integrity and force. His previous experience had been in playing some of Dorothy Sayers' plays at the General Theological Seminary.

The Blessed Virgin was played by Kathleen Anderson, wife of a vestryman, who himself played the Apostle Thomas, called Didymus. Four of Mrs. Anderson's eight children were in the cast. Mary Magdalene was played by the red-haired wife of John Mirabella. In her emotional scenes at the *via dolorosa* and the Crucifixion, she was a moving foil to the quiet grief of the Holy Mother.

James Anderson, a toolmaker, dramatized the character of Simon Peter with great fidelity on the basis of previous experience in a high school production of Huckleberry Finn!

Richard Corcoran, a businessman for 25 years on the vestry, tried to avoid taking a part, pleading utter lack of experience on the stage. But he gave a characterization of Caiaphas which spoke the born actor. Young Louis Ciccone (vestryman and assistant scout master) came with as little preparation to play a brilliant Pilate.

The only real "pro" in the cast was Bettie North, a member of the choir, who years ago introduced many of the songs of her friend George Gershwin to the vaudeville stage on Broadway. Her playing of Mary, wife of Cleopas, in the Resurrection scenes kept the high level of drama attained in the Crucifixion unflagging through the concluding act. Two clergymen from neighboring parishes were enlisted for parts. The Rev. Franklyn Y. Weiler of Saint Andrew's Church, was a clever secretary to Pilate, and the Rev. Frederick Long, rector of Christ Church, Belleville, N. J., wandered in near the end of rehearsals and was promptly cornered to take the part of Joseph of Arimathea. For the whole of the huge cast one has but high praise, with perhaps a special note for Georgette Martin, whose voice was heard in the incidental music, and who played with true oriental verisimilitude the raucous-voiced fruit vender.

If it be asked how an untrained congregation of just ordinary folk could have been induced and trained to take parts in the complex story of the Passion and Resurrection, the answer is that they were asked to do it as an act of worship, and were assured that it was just folk like themselves who played the original parts which brought out the human weakness, the tragedy, the heroism and the victory of the Final Passover.

*Human warmth
by average people
would work wonders
with thawing out our*

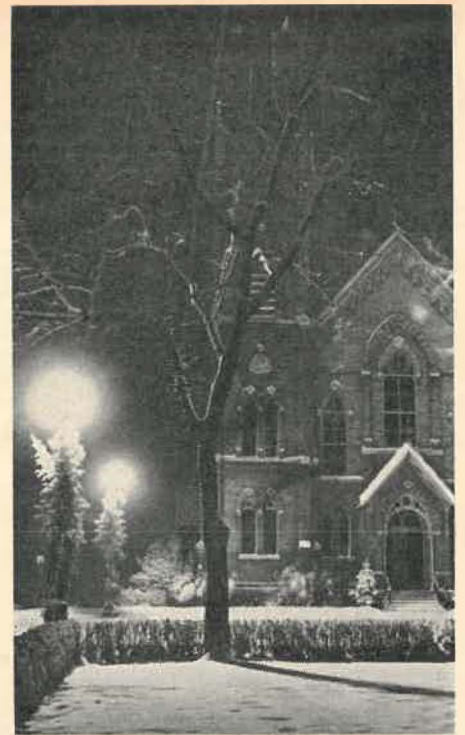
ST. ICEBERGS

by a layman

Where is St. Iceberg's? It is everywhere and nowhere. It may be in your town or my town or in the next state. It is any well established parish with a membership of several hundred, a capable and devoted rector, and a flourishing Sunday school. It may be "high and crazy, low and lazy, or broad and hazy." I suspect that it may be found at Rome or Geneva as well as at Canterbury. May I suggest, Mr. Rector, or Mr. Vestryman, or Mrs. Guild Chairman, that you take this article to your next business meeting? After you decide what to do with that pesky \$17 that is neither operations nor maintenance nor missions and have settled on new drapes for the lounge, you and your fellows try to decide if you are members of this well known parish.

This is a true story and no allegory. Names and places have been omitted to protect the guilty — the scores of St. Icebergs that might slip off the hook if they were sure it was somewhere else. Sometime ago a business commitment took me far from home and family and dropped me in a new community for a stay of several months. I think I know my way around the Church, having been a vestryman, Church school teacher, lay reader, and delegate from time to time. Being a little concerned about the temperature of my own parish, I thought it would be instructive to see what happens to a stranger. You must realize, of course, that it is easy to become integrated in a strange town. There is always the poolroom and dance hall and tavern, and church on Sunday if one has not been out too late the night before.

On my first (and succeeding) Sundays at St. Iceberg's, I heard the usual welcome to strangers from the pulpit and the request for newcomers to make themselves known to the clergy. As a lay reader, I've made these pronouncements myself, and



RNS

A St. Iceberg may be everywhere and nowhere.

wondered how to keep them from sounding like a tape recording. There was the usual information card in the pew rack, which I dutifully filled out and handed to the rector as I left. Two days later a very informative brochure about the parish and its activities arrived by mail. I was impressed, and I hope we create one like it at home. Then nothing. Oh, yes, a few weeks later I received an invitation to attend a dinner meeting of the couples club, but as the other half of the couple was not enclosed in the envelope, I decided that this was not in my league.

In the meantime, I saw a bridge club notice at my place of business, and on calling the name suggested, was given the necessary information. This was followed by a written sheet, and later by a phone call explaining in detail how to make connections and guaranteeing me a partner. Also, as a toastmaster of long-standing, I contacted a member of the local club, and was not only given a warm invitation to attend, but also the offer of a ride if I needed it. In both cases, the associations were most pleasant, and I am sure that when I left, the assurances of regret were as sincere as were mine.

Of course, any St. Iceberg does have its warmer spots. On my first or second Sunday, I was cordially greeted by one gentleman of the parish, who really made me feel welcome. I later learned that he is considered to be one of the more eccentric, although harmless, members of the community. At one time it became necessary for me to consult the *Episcopal Church An-*

nual, so one Saturday I visited the parish house. A most kindly director of religious education helped me out, and as you can guess, offered me a junior high class. I was sorely tempted, but realized that my attendance would be irregular and felt impelled to decline. On another occasion, I called the clergyman for an appointment to discuss the fine work being done with young people in the parish, but somehow, we did not make connections. In fairness, it was not entirely his fault.

I realize that I did not go all out. Had this been a permanent move, I would have requested a letter of transfer, and made an all-out effort. I am mindful of one couple who visited our home parish on one Sunday and was in the choir the next — all while the rector was on vacation. But I do wonder what is wrong with our St. Icebergs, with rectors, vestrymen, men's club, and brotherhood, when there is no follow-up. Is Christ's Kingdom so well greased that baptism and confirmation and a letter of transfer should slide a person right into place? Supposing that I had been a shrinking violet or an unchurched person seeking guidance? Would I have returned some score of Sundays with one greeting from a layman and some perfunctory handshakes from the clergy? Why don't we do as well as Churchmen as we do as toastmasters, or Rotarians, or barbershoppers?

Now that you are sure, Mr. Warden, Mr. Rector, Mrs. Chairman, that this case did not involve your parish, do you feel smug? Do you, dear lay persons, leave this business of integration to your overworked clergy? If you have an occasional coffee hour, do you stand around and talk to your friends and let the stranger wander the outskirts? Many of us are shy. We say, "But I don't know who is a stranger and who is not." That is right, often we do not. After 20 years at my own St. Iceberg's, I frequently find that the "visitor" has been around as long. But I never found one who resented having me seek to make his acquaintance, and many times they are particularly lonely souls.

Let me make a few suggestions. Assign one or two laymen each Sunday to stand with the rector and greet the visitor, serving as a one-shot recorder. Be sure that he is visited by a layman or two *as well as* by the clergy. If you have coffee hours, tag your official hosts and hostesses. This makes them recognizable to the stranger, and, perhaps more important, places them on guard against mingling with their own pals for that day. It is granted that the Church is not a substitute for the tavern. Let us also grant that it is God's human instrument for bringing people close to Him. If we do not have the courage to embark as fishers of men, we can at least have the common courtesy not to kick them off the dock if they happen to land there. A little human warmth by just average people would work wonders at thawing our St. Icebergs.

It
may
not
be
traditional
but
why
not

Canvass

In Lent?

by Ralph A. Herbert



Fall and the Every Member Canvass have become as inseparable as cheese and apple pie. But, unlike cheese and apple pie, fall and the EMC are not always palatable together.

Autumn and the whole last quarter of the calendar are the busiest part of the year for the average parish. This is the time for Church school organization, for club meetings and social affairs, the annual bazaar, and, of course, Thanksgiving and Christmas.

The parishioner has his own problems of the season to face at home. Activities reach a state of frenzy with, among other

things, the beginning of school and community activities.

At the peak of the fall rush comes the clarion call to Every Member Canvass. No salesman worth his salt tries to make a sale to a distracted prospect, but the Every Member Canvass is projected into a time when parishioners are too busy with personal problems and parish activities to consider their stewardship with the serious deliberation so desired by the rector and the department of promotion.

Lent is the time for the Every Member Canvass. Our parish canvassed then, and with no little success.

First, we adopted a fiscal year running from April 1st to March 31st, to replace

Mr. Ralph A. Herbert is senior warden of the Church of the Epiphany, Brooklyn, N. Y. In addition, he is lay reader, Church school superintendent, and clerk of the vestry.

Continued on page 21

Parishes and Pensions

The pension system of the Episcopal Church makes superb provision for the clergy, their widows, and their children. In recent years, the Church Pension Fund has been able to make noteworthy improvements in the system — minimum retirement allowances, increased disability benefits, etc.

Yet, there are still many people serving the Church who are not covered by the Church Pension Fund. First, there are the full-time lay employees who serve the Church in various capacities — sextons, business managers, musical directors, secretaries, directors of religious education, and others. The 1960 *Episcopal Church Annual* lists between 400 and 500 women workers and 85 deaconesses, but this list is probably not complete and nobody has ever tried to compile a comparable list of male workers.

Second, there are the sisters, mothers, and other relatives of the unmarried clergy who serve as housekeeper and hostess for the priest and commonly play a part in the life of the parish similar to that of a clergyman's wife.

We doubt that it will ever be feasible for the Church to set up a national system for the varied needs of these two groups. There are too many differences in situation to permit the adoption of a single plan applicable to all. In the case of the relative of an unmarried priest, the Church Pension Fund faces the actuarial nightmare of an insurance program which encourages people to take advantage of it. A priest might invite his sister to come and live with him so that she will be covered by the fund. If he has a mother and several sisters, the one designated as his beneficiary would probably be the youngest sister, who might well receive a pension 20 years longer than the oldest sister and 40 years longer than the mother.

A Clear Moral Obligation

Yet, those who devote their lives to the service of the Church ought to be provided for by the Church. The moral obligation is clear enough.

The only way in which the job can be done, in our opinion, is by the local parish or other Church employer. Individual retirement policies, available from the Church Life Insurance Corporation (a Pension Fund subsidiary) and from many life insurance companies, should be purchased either by the parish alone or on a participating basis by the parish and the individual covered. If the individual in question is also covered by social security, a supplemental retirement policy would not be excessively expensive.

We hope that every parish employing one or more lay workers will see to it that plans are being made for their old age.

Similarly, we believe the parish should accept re-

sponsibility for the sister or mother who makes a home for the unmarried priest. An annuity program is the only practical way in which it can be done on a long range basis.

There is one thing, however, which we believe the Church Pension Fund might well be able to do. At present, when a clergyman in active service dies, his widow receives an immediate grant of \$1,000 — a most timely benefit which helps to solve the problems involved in paying for the last illness, funeral expenses, and temporary living arrangements. This benefit is paid only in dioceses and missionary districts which are up-to-date on their pension premiums.

We think this immediate death benefit should be extended to the entire body of active clergy — for the widow, if there is one; for the clergyman's estate, or a designated beneficiary, if there is no widow. This would make it possible for the clergyman to make emergency provision for the sister, mother, or aunt, who keeps house for him, and if there were no such person the money would be available to settle his debts and provide for his funeral expenses.

Such a grant would be of fixed amount and easily subject to actuarial calculation. If necessary it could be modified for cases of late ordination or part-time ministry as the minimum pension is.

As of its last annual report, the Church Pension Fund had a surplus of \$6,500,000 with total assets of \$86,000,000. During the year, the increase in surplus was about \$800,000. The amount involved in extending the immediate death benefit to all active clergy is so small that it would not be noticeable in figures rounded off to hundreds of thousands of dollars. (Including the retired would be another matter, amounting to well over \$100,000 a year.)

Principle and Principal

There is, however, a question of principle involved entirely apart from questions of principal. Rules of the Fund state that "the pension benefits are only available for clergymen in good standing in the Protestant Episcopal Church in the USA . . . and for their families." Does this include the estate of the clergyman, even though he may have willed it to the Humane Society or a Congregationalist college he happened to attend? In our opinion, such a payment to the estate is still a final provision for the clergyman, just as his pension belongs to him even if he gives it all to some non-Church person or institution.

It is seldom indeed that a clergyman is in a position to do much more with his estate than provide for his surviving relatives. Any charitable bequests he leaves are most likely to be bequests for Church purposes.

Jeremy Taylor, speaking of the offices we should perform for our beloved dead, says that we should "pay their debts, right their causes, and assert their honor," as well as execute their wills — all of which seems to us to be appropriate to the question of Pension Fund benefits.

The cause with which we are particularly concerned here, however, is the cause of those dependents of the clergy who are not counted as "family." While the main burden of continuing care for them must

be based on individual arrangements made within the parish, we think the extending of the immediate death benefit in the manner we have indicated would be a most important help for the dozen or so individuals who would receive it per year.

To return to our previous comments on the responsibility of the local employing unit of the Church: If your parish is one that has lay employees, we hope that pension provision is being made for them on a regular basis. Even though directors of religious education, for example, are likely to move from parish to parish or from diocese to diocese, a start on an annuity contract in one place can be continued in the next. The Church should be ahead of private industry in its care for its employees. All too often, it is far behind.

Christian Witness

The energetic Christian response of a group of Raleigh, N. C. ministers to the community problems arising from lunch counter incidents makes exciting reading [see page 7]. We are happy that five priests of the Episcopal Church participated in this effort to speak firmly and charitably about interracial relationships on the high plane of Christian principle.

If it can be done in Raleigh, it can be done elsewhere — in the north, as well as the south. There are many places in the north where the races may drink Coca Cola side by side, but not so many where they can receive Holy Communion together without precipitating a crisis.

DEN OF THIEVES

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves."

Matthew 21: 12f

Within the temples of our souls
All manner of things have crowded.
We cannot hear God for the noise of them,
Our vision they've beclouded.

Come, Lord Jesus, and drive them out,
Thy Father's kingdom hastening.
Purge and cleanse His dwelling place,
If need be, with Thy chastening.

CHRISTINE FLEMING HEFFNER

Familyland

Before you decide that St. Iceberg's [see page 16] can't possibly be your parish, stop and think for a minute. There are many parishes where the stranger is cordially welcomed and made to feel at home — that is, if the stranger is a couple, and preferably a youngish couple with children.

Our anonymous author, being in the position of a non-eligible bachelor, might well have found a lack



of follow-up not only in a staid, somnolent parish in a static community, but also in the friendly bustle of a growing parish in a new or highly mobile community. What *do* you do with an unattached and unattachable male in familyland?

In our experience, it takes a rather large or unusually situated parish to have a successful men's club or other activity particularly aimed at men. The social life of the average churchgoing male is usually an aspect of the social life of his spouse, and when he has an evening off from the claims of both work and husband-and-wife outings, he is glad to stay home.

When the parish accepts the obligation of ministering to the social needs of people for friendship and camaraderie — as it seems to do on a wide scale — it is likely to find that the patterns of parish activity must conform to the social needs of the people who make up its membership. If an individual does not fit into these patterns, he is a fish out of water in the parish.

No doubt, the Church ought, like St. Paul, to be "all things to all men." But even St. Paul found that the effort to combine the Lord's Supper with a parish social gathering had its difficulties. "What? Have ye not houses to eat and drink in?"

If, by the grace of God, those who come to church would come not only to fulfill their own needs for companionship but also to meet the needs of others, the supernatural fellowship of the altar would find some expression in terms of the natural fellowship which the stranger needs.

The simple suggestions made at the end of the article strike us as highly practical steps in the right direction.

sorts and conditions

A NOTE in my box at the Oklahoma City hotel said: "Mr. Peter Day — please call Virtue — Vi 2-5855." This numinous message seemed to require a little deliberation, or at least hesitation. I have always been uneasy about the possibility that God might take literally my requests for various kinds of improvement in my character — might give me poverty, for instance, if I prayed to be delivered from the love of material possessions.

CALLING virtue gave me the same cautionary feeling. But before I had an opportunity to ring the number, Virtue called me. It turned out that he was Dick Virtue, head of the Brotherhood of St. Andrew chapter at St. John's Church, Oklahoma City. Could I meet with them to talk about my book, *Saints on Main Street*?

"I WISH I could," I said, "but I'm completely tied up for every evening I have left in Oklahoma." "Oh, that's all right," said Virtue. "We meet at 6 o'clock in the morning."

SO IT WAS that I was shivering in the hotel lobby at 5:40 the following morning waiting for the Oklahoma sunrise. Dick Virtue drove me out to St. John's, where a dozen laymen, three priests, and a deacon discussed the matter of lay ministry in terms of I St. Peter 4: 7-11. After that we offered the Holy Eucharist together, ate breakfast and scattered to our respective jobs.

I BELIEVE that quite a few brotherhood chapters in Oklahoma follow such a schedule for their meetings. Personally, I like it, although I suppose it does drive a wedge between those who function best early in the morning and those who don't warm up until later in the day.

AFTER spending the day in the National Council of Churches general board meeting, I was due to speak at St. Paul's Cathedral in the evening. About supertime, I called the priest-in-charge, the Rev. Grover Fulkerson, to confirm the evening's arrangements. "Have you looked out the window lately?" he said. "No," I said. "Why?" So I went to the window and looked out. Three or four inches of snow had fallen, and a traffic jam spread out in every direction as far as I could see.

THREE INCHES of snow in Oklahoma is the equivalent of 18 inches in Milwaukee. The city was almost completely tied up, and many schools and places of business did not open their

doors the next morning. Nevertheless, Canon Fulkerson managed to get me to the cathedral in time for sung Evensong and an intimate party afterward consisting of the hardy choristers and a few other members of the congregation. We had coffee and cookies around the long library table and discussed the urban problem.

THE CATHEDRAL is facing the typical situation of many downtown churches. Much of the leadership has moved out to the suburbs, and while some veteran suburbanites commute to the downtown church, no new communicants are likely to come from the suburbs. Even if the church wants to be of service to the less privileged population that now lives in rooming houses made of big old residences, it is not easy to convince these people that the church has anything for them.

WHAT do you do when a man who lives across the street finally steels himself to come to church — but has fortified himself with much too much liquor before undertaking the adventure? What the usher did was to take him down to the undercroft for coffee and an hour of conversation. The usher hoped the man would try the long journey across the street into the church again under more favorable circumstances, but he never did.

IN THE SUBURBS, the Church is useful. It provides a place for children to find playmates who might be suitable marriage partners some day. It offers the women a meeting place where new and old members of the community can get to know each other. It gives the men an opportunity for friendly competition in leadership, with various parish offices serving as prizes.

THESE things are not the heart of the Gospel, but they are signs that the Church has good news for suburbanites. Most of them seem to be irrelevant, perhaps even barriers to the Gospel, in decaying urban areas.

MY NEXT engagement, the following evening, was at St. John's, Tulsa, where the Rev. John Vruwink is the new rector of a vital suburban parish that has grown from 0 to 1,000 communicants in 10 years. St. John's is tackling its problems with drive and zest, and with plenty of devoted lay leadership. The Church certainly knows how to tell the suburbs about Christ. Yet, it seems to me that its soul is on trial in the heart of the cities. For if our Gospel is the Gospel of Jesus Christ, then it has to be good news to the poor. PETER DAY

LETTERS

Continued from page 3

not always make vacancies precisely at the time that they are needed. I believe that any bishop would value the ministry of a returned missionary in his diocese or the service of an experienced chaplain for what these would bring to the life of the diocese. I have, however, found that some chaplains find it difficult to adjust to a salary scale in the Church which is smaller than that which they received in the Armed Forces. One wrote to me recently stating that he required a salary of approximately \$7,000.

But you are quite right that we need to wrestle with our lack of any system of clergy replacement. And perhaps pray about it too. I take it that we still believe in the call of the Holy Spirit to his servants.

(Rt. Rev.) FREDERICK J. WARNECKE
Bishop of Bethlehem

Bethlehem, Pa.

I feel that I would be remiss regarding an opportunity if I did not mention my experience during and after the Korean conflict.

My bishops kept in touch with me; they knew when I would come out of the service; contacts for an agreeable call were made: and I have been here since.

I was probably unusually fortunate, and yet my good fortune should be mentioned amidst the pessimistic note which is presently being sounded.

(Rev.) GEORGE F. LEMOINE
Rector, Trinity Church
Martinsburg, W. Va.

Denominationalism

So the new official magazine, successor to *The Spirit of Missions* and *Forth*, is to be called *The Episcopalian*! In the day when denominationalism ought to be subordinated to the coming great Church, we are becoming more denominational than the denominationalists. Many Episcopal parishes have dropped the long honorable tradition omitting the denominational tag in their title. Trinity Church, with (Episcopal) added when necessary, has become Trinity Episcopal Church. The Woman's Auxiliary is now The Episcopal Churchwomen and the Young People's Fellowship, the Episcopal Young Churchmen. We seem to be denominationalizing even Christ himself. The identification medal for Churchmen has on one side the head of Christ, and on the other, "I am an Episcopalian."

I suppose public relations consultants told us to stress the brand name in selling the Church, as they do Camels for cigarettes. But such merchandising will make us even more a self-satisfied sect and less a humble part of the one, holy, catholic and apostolic Church of God. We can only hope that the new magazine will be more catholic than its name.

(Rev.) BRADFORD YOUNG
Manchester, N. H.

Violent Reaction

I have had a violent reaction to Dr. Barnhill's article on preaching [L.C., March 6th]. He has hurt me to the core. The truth usually does.

(Rev.) LAWRENCE B. JONES
Rector, All Saints' Church
Long Island City, N. Y.

LENT CANVASS

Continued from page 17

the traditional calendar year. We made the decision in October, 1958.

An envelope company agreed to box a 15-month supply of offering envelopes to help us change over to the new fiscal year. We needed offerings as usual, of course, in January, February, and March of 1959, before the new fiscal year took effect — hence the 15-month box. The boxes were distributed as usual in late December, 1958.

Explanations about the change were well publicized in advance, together with a request for 1958 pledges to be extended during the three-month interim period. This gave the canvass some initial publicity.

After the fall canvass was dropped the bazaar proved more profitable, more Advent dime cards were returned, and the Christmas offering was substantially increased.

Lent arrived in 1959 with all planning

completed and materials prepared for indoctrination and training. A campaign letter had included a carefully designed form to obtain information necessary to correct the mailing list and to bring parish records up to date. (Information gathered for the parish records proved an old assumption false: a woman *will* state her age.) The letter stressed the importance of the letter of transfer, not only to the Church but to the individual. Not unwittingly, this form provided an additional reason for the visitation and, a "foot in the door" for the timorous canvasser.

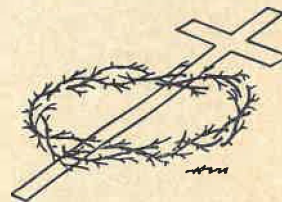
And there were more volunteers than before — penitents, no doubt, who had responded to the suggestion that canvassing was an acceptable and worthy form of self-denial. All calls were completed successfully.

The chairman had bluntly asked for an increase of 25¢ on the dollar and 85% of the pledgers responded. Moreover, additional pledges were obtained.

Results will differ in every parish. But

from every angle and in comparison to previous years, a Lenten canvass proved most worthwhile in our parish. As further evidence of its success, more Lenten dime cards were returned, and the Easter offering was the best in many years.

Lent permits no distractions and provides more time. There can be a more



deliberate approach to what, after all, is more a spiritual responsibility than a financial one. Lent is a time set aside for spiritual evaluation and can bring all the resources of the Church's teaching and traditions to bear upon the individual's consideration of Christian stewardship.

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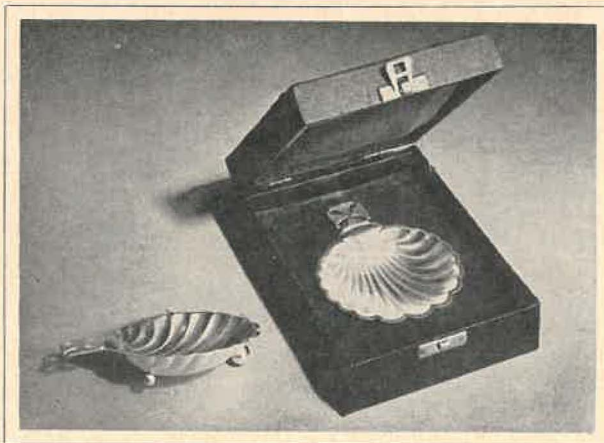
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Diary of a Vestryman

Action at Lee Corners

(fiction)

by Bill Andrews

March 16, 1960. Last Sunday it was my turn to conduct Evening Prayer at our parochial mission in the schoolhouse at Lee Corners. There was a very good turnout.

After the service, while I was packing up my cassock, surplice, and other lay reader's equipment, one of the members of the local committee asked me to stop for coffee at his house. When we arrived, I discovered that the whole committee was waiting for me.

We had some desultory talk about the weather, the congregation's growth, and the improved quality of the singing since Mrs. Hastings began to play the piano at services. I could sense that the men had something more important on their minds, and finally it came out in these words from the committee's eldest member, John Billings:

"We've gotten two or three letters recently from members of St. Martha's, and we don't understand them. They seem to imply that the writers sympathize with us in our neglected situation, and they want to be helpful to us. As near as we can make out, they propose to help us by getting rid of Fr. Carter as St. Martha's rector and the priest-in-charge of our mission. What is this all about?"

I tried to conceal the anger I felt at the discovery that the anti-rector party of St. Martha's parish was trying to win allies by tearing down Fr. Carter in the eyes of this outlying and struggling little congregation. Instead of answering Billings's question directly, I fired back a question of my own:

"Do you feel that Fr. Carter has been a bad priest to you?"

Four men started to answer at once, but it was Billings who made the reply for the whole group.

"We have nothing but respect and gratitude for him. You know our situation. Last year, Fr. Jones started this mission, and you men from St. Martha's started coming over as lay readers. Almost before we got on our feet, Fr. Jones had his heart attack, and we drifted without any priestly direction for months. When you folks at St. Martha's finally called Fr. Carter, he began to call here once a week, and he soon organized the confirmation classes that Fr. Jones had planned to hold. Last month, the bishop made his first visitation to our schoolroom church, and there were 18 adults and seven children confirmed. The next Sunday, Fr. Carter celebrated Communion right here. He's not been just a faithful priest to us. He's



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been everything we wanted a priest to be!"

I felt like shouting my joy at this news, but I decided it was better to play the situation quietly. So I said, "I don't see that you have a problem. These people who are attacking Fr. Carter want you to support them. You can't do that, feeling as you do. So just ignore them."

Another of the committeemen, Hal Lamb, spoke up. "I don't think we can ignore them. From what I hear around town, the opposition has spread a lot of wild stories about Fr. Carter, implying that he's authoritarian, obstinate, boorish, and so on. One of my neighbors has a sister in St. Martha's, and she says her sister says a vestryman told her that Fr. Carter had been asked to resign, that he had refused and ordered the vestry dissolved, and that the bishop was just about ready to depose him."

I told them the whole story. I told them a minority of parishioners at St. Martha's did oppose Fr. Carter for a variety of reasons, none of which I consider valid. It was true, I said, that a motion was made in the vestry to request Fr. Carter's resignation, but it was voted down. Far from being dissolved, the vestry continues to meet regularly, with Fr. Carter as ex officio chairman. The vestry did appoint a committee to talk to the bishop about the situation, but the committee did not ask the bishop to act against Fr. Carter, and the bishop on his part firmly told the committee members that Fr. Carter was to be supported. "That is the whole story," I concluded, "and you can quote me on it. These fourth-hand rumors you have been getting are about one-tenth truth and nine-tenths slander."

Hal spoke up again, saying, "We sort of figured it was that way. We couldn't believe the stories, but we wanted to be sure. Now, here's what we've been thinking: if there's a little minority group trying to tear down Fr. Carter, why don't we organize a little counterpressure. We understand some of the vestrymen of St. Martha's who are Main Street business-



men are getting pressured by some of the opposition who are customers. You know, we folks out here in Lee Corners aren't rich people. But this area has a lot of people like us, homeowners who are still developing their property. Maybe, when you get right down to it, we buy as much in Oakburg stores as some of those society dowagers who are putting pressure on the merchants. Why don't we threaten to boycott those vestrymen who go along with the opposition?"

It was a tempting offer, for I knew that

economic pressure had been used. But I also knew that I had to discourage any idea of boycott. "It simply isn't right," I said. "This isn't the way to deal with the issue. Leave the brass-knuckle tactics to the others."

The committeemen argued with me a little, but I was stubborn, and they finally agreed.

John Billings then came up with a question, "Do you think there's any danger the bishop might be won over and get rid of Fr. Carter?"

I told them I didn't think there was such a danger, but I had to admit that I wasn't absolutely sure. "I don't know Bishop Hartwig personally. He seemed to take a strong stand, but I can't predict what he might do later."

Billings then reached in his pocket and pulled out a letter. "We figured this situation out among us before we talked to you, and we were pretty sure what you would say. So we agreed among ourselves last night that if the situation was the way you describe it, and if the pressure-on-merchants idea wasn't practical, we'd make this offer. What do you think of it?"

The letter was addressed to the vestry of St. Martha's Church, with a copy addressed to Bishop Hartwig. It was very short, saying:

"Gentlemen:

"The committee of St. Titus' Chapel of St. Martha's Parish respectfully petitions for your permission to launch immediately a building fund campaign in Lee Corners. Within our own committee group, we have already received informal pledges of \$5,400 and the gift of three lots at the corner of Marne Street and Smith Avenue. We are confident that additional pledges of \$15,000 can be obtained. We refer you to a letter from the former rector, Fr. Jones, dated April, 1959, which assured us that, if the congregation of St. Titus' could raise \$17,000, St. Martha's parish would underwrite the additional credit needed for the construction of a small chapel. We understand that when he wrote this letter, he had secured a commitment from the vestry of St. Martha's to back him up.

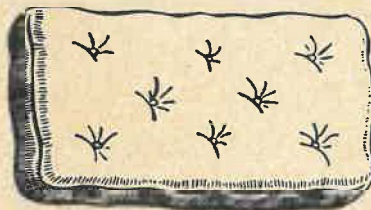
"Since we have been blessed by God in our efforts to establish our congregation, and since the ministries of Fr. Jones, the lay readers of St. Martha's, and Fr. Carter have been energetic and fruitful, we find ourselves ready to act much more speedily than we previously had thought possible.

"In offering to undertake this campaign for funds, we are acting on the assumption that St. Martha's will continue to make available to us the part-time services of our valued priest, your rector, Fr. Carter."

The committee members waited my reaction eagerly.

I handed them back the letter and the bishop's copy without saying a word. Then I reached into my wallet and pulled out two 4¢ stamps. "Mail those letters," I said. "Mail them tonight!"

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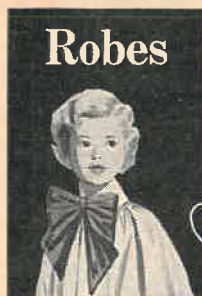
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AROUND THE CHURCH

Three members of the cast of a T. S. Eliot play given at Colorado college went on stage with assorted lacerations resulting from an automobile accident. Mrs. Maynard Strothmann, wife of the director of the Westminster Foundation at Colorado State University; Mr. Stewart Lane, instructor in English at CSU and choir director of St. Paul's House in Fort Collins; and Mrs. Lane collided with a snow plow about seven miles north of Colorado Springs, but after they were treated at the hospital, the show (*The Cocktail Party*) went on, under the direction of the Rev. Malcolm Boyd. The play was presented earlier at Colorado State University, Colorado State College, in Greeley, and the University of Colorado at Boulder.

Acolytes of St. Andrew's Church, Tampa, Fla., have won the inter-church YMCA championship this year. The team will represent Tampa in the state YMCA tournament.

Gethsemane Church, of Marion, Ind., recently completed the first new construction it has undertaken since 1890 when the church was built. The \$85,000 parish house and educational unit was dedicated by Bishop Mallett of Northern Indiana.

Above the entrance is a stone from St. Cuthbert's Church of Old Haydon, one of the oldest parish churches in England still in use. The church for a time housed the remains of St. Cuthbert to keep them out of the hands of Viking invaders. It is quite probable that the stone now in Gethsemane Church was once taken from Hadrian's wall, a fortification built across the north of England in the second century.

When the Rev. James H. Martin, rector of St. James' Church, Piscatawaytown, N. J., celebrated the 25th anniversary of his ordination the members of the parish gave him a 1960 Buick. The parish of less than 300 communicants has recently renovated the church, built in 1704.

The Hannah More Academy in Reisterstown, Md., is working toward elimination of the lower elementary grades, the Bishop of Maryland has announced.

Offices of the Cleveland Area Church Federation will be moved to the Episcopal diocesan headquarters building before next fall, according to RNS.

Mr. and Mrs. John Stuart, married eight days, stopped off on their way from New York to Milwaukee, to attend services at St. James Cathedral, in Chicago. Thieves broke into their car, parked in front of the cathedral, and stole their luggage.

The Presiding Bishop preached at the opening services of a year's observance of the sesquicentennial of St. Paul's Church, Alexandria, Va. Mr. Warren Turner, executive assistant to the Presiding Bishop and a former senior warden of St. Paul's Church, read the Epistle.

A musical setting for the Holy Communion was composed by Richard Bales, and accompanied by kettle drums, trumpets and other orchestral instruments.

St. Monica's Home in Roxbury, Mass. is now admitting white as well as Negro patients, though so far only two white women have been admitted. The home is endeavoring to raise funds to build accommodations for an additional 20 patients.

Brother Willard of Saint Barnabas House-by-the-Lake asks the close of the "Glasses for Haiti" project. At his suggestion, a drive was made by the Episcopal Churchwomen, to provide several hundred used spectacles for a Church hospital in Port-au-Prince. Brother Willard packed and paid postal charges on more than 2,300 pairs of glasses. He will effectively dispose of the large number left, but please — he asks — no more.

Despite below zero weather, 3,500 Episcopalians, representing Churches throughout Colorado, attended a thanksgiving service held in the Denver Auditorium Arena on February 28th. The service marked the 100th anniversary of the Episcopal Church in the state and climaxed three weeks of preaching missions which have been held in every parish and mission of the diocese.

The Rev. Harry Leigh-Pink, rector of Emmanuel Parish, Grass Valley, Calif., and editor of the *Sacramento Missionary*, recently received the George Washington Honor Medal of the Freedoms Foundation, Valley Forge, for his patriotic sermon "The Ramparts We Watch."

The Clarkson hospital service league at its annual meeting gave \$43,227.09 to the school of nursing and development fund of the Church's Bishop Clarkson Memorial Hospital in Omaha, Neb.

The Rt. Rev. Louis Chester Melcher, who resigned as Bishop of Central Brazil for reasons of health, is now much better and is in charge of the Village Chapel in Pinehurst, N. C.

The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, will deliver the 1960 Easter lectures at Kenyon College on April 28th and 29th. The lectures are sponsored annually by Bexley Hall, the divinity school of the college, and are open both to clergy and laity. The subject will be "Worship."

BOOKS

Continued from page 4

appropriate present to this young man as he begins his ministry.

Not only so, but I suspect that of the 13,763 lay readers in the Church (they now considerably outnumber the clergy) there are not a few who, while they may not read the Offices every day, nevertheless would be happy to own one of these books.

Both of the Office Books listed at the head of this review contain (1) the Book of Common Prayer, (2) the Old Testament, Apocrypha, and New Testament — King James Version — with the Book of Common Prayer at the beginning. They thus contain more than the bare minimum for the reading of the Daily Offices of Morning and Evening Prayer.

Both are printed on India paper, with gold edges, and both are bound in black morocco — or something so closely resembling it that no one but an expert could tell the difference. Both are fine examples of book workmanship. As between the two the choice will depend mostly upon individual preference, upon those special features the person who is to use either book prefers. The evaluation here given is to help the individual decide what he wants:

(1) The Oxford book (as I measure it) is about 7 1/4" x 5 1/4" x 1 1/2", while the Seabury one is about 6 1/2" x 4 3/4" x 1 1/2". Thus the Seabury one is a little smaller.*

(2) The type of both books seems to be about equally easy on the eyes. Actually the Oxford book has larger type in the Prayer Book section. But I can't see much difference in terms of reading comfort between the two books.

(3) In the biblical section the Oxford book has cross references, marginal readings, and chapter summaries, but no guide to pronunciation of proper names. The Seabury book, on the other hand, lacks the cross references, the marginal notes, and the chapter summaries, but does provide pronunciation symbols for the proper names in the text.

(4) The Oxford book has four markers (red, white, green, and violet), the Seabury, three — all black. Actually one needs at least seven: one for the lectionary, one for the Collect for the day, one for the Psalter, two for the Morning Prayer lessons, and two for the Evening Prayer lessons. And they should be the kind that, while joined together at the top, are sep-

arate from the book. (The same goes for the markers of Altar Service Books: they should be of the kind with which the American Missal is provided.)

(5) In books with gold edge pages some of these will always need to be unstuck. The Oxford book seems about average in this respect. In the Seabury book, however, it seems that every page one wants to use is stuck, and the unsticking is quite a job at times.

These are the objective features, as I see them, of the two books under "review." It remains for the man himself who is going to use either to decide which of them he prefers. But suppose you are buying one as a present for someone else? How are you going to know his preferences in this matter? (The difference in price is so small that this will hardly be a deciding factor.)

If you don't care whether the gift is a surprise or not, you might show him this "review," and let him indicate which one he wants. Maybe through a firm like Morehouse-Barlow Co. (14 E. 41st St., New York 17, N. Y.) he can get both sent on approval and return the one he does not wish to keep. Maybe your local book-dealer can help. If the proposed recipient is a seminarian he will almost certainly be able to examine both books at his seminary's bookstore. And of course if one lives in a place like New York or Chicago the problem is greatly simplified.

If you are determined that the gift shall be a surprise (and who does not like to receive such surprises?), then perhaps you can order both, on approval, wrap up one in all the trimmings that strike your fancy, present that, and when the rector has opened it, tell him (before he puts his name in it) that you have another slightly different one, and no feelings will be hurt if he prefers this.

Twenty-five dollars is a lot of money for a young man in the seminary to fork out for a book, even though it may well be his constant companion for 25 years. Perhaps what this Church needs is a good

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*If a man is going to travel about a lot, this size factor may be a consideration. But in that case he may want to purchase, in addition, a still smaller Office Book that Oxford University Press puts out (or did put out as late as 1957), which measures about 5 1/2" x 3 3/4" x 1 1/4" (price about \$16). It contains Prayer Book and Bible complete, including Apocrypha. To be sure the print of the Bible section is rather on the small side, but not too bad for occasional use by people with reasonably good eyesight. The man who really wants to "travel light" might well consider this book as an extra; though probably he will want a larger book for regular use.



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In Brief

NOTES AND QUOTES FOR CHURCH SPEAKERS. By Milburn H. Miller. Warner Press. Pp. viii, 192. Illustrations for church speakers, quotations for church bulletins, bulletin boards, and parish papers. Subjects arranged alphabetically for easy reference.

THE MINISTER AND HIS MINISTRY. By Mark W. Lee. Zondervan Publishing House. Pp. 280. \$3.95. Described as "the minister's complete handbook of professional guidance." Seems to provide thorough coverage — "The Minister and the Study," "The Minister and the People," "The Minister and the Budget," "The Minister and the Building," "The Minister and Music," "The Minister and Advertising," "The Minister and Funerals," "The Minister and Special Problems," etc. Protestant slanted but presumably contains practical suggestions workable in Episcopal Church's setup.

Books Received

THE DAYS OF OUR LIFE. By Francis L. Wheeler. Edited for American Readers by A. Pierce Middleton, Ph.D. Morehouse-Barlow, 1959. Pp. xv, 201. \$2.70. (A selection of Episcopal Book Club.)

ST. PETER DAMIAN: SELECTED WRITINGS ON THE SPIRITUAL LIFE. Translated with an Introduction by Patricia McNulty. Harpers. Pp. 187. \$5.

THIRTY YEARS WITH THE SILENT BILLION. Adventuring in Literacy. By Frank C. Laubach. Revell. Pp. 383. \$3.95.

HAPPINESS IN A HABIT. By Gordon Powell. Hawthorn Books. Pp. 157. \$2.95.

MAN: THE BRIDGE BETWEEN TWO WORLDS. By Franz E. Winkler, M.D. Harpers. Pp. 268. \$5.

ENGLISH COLLEGIATE CHURCHES of the Middle Ages. By G. H. Cook. With 56 Photographs and 33 Plans. Macmillan. Pp. xi, 228. \$10.

POLITICS AND EVANGELISM. By Philippe Maury. Doubleday. Pp. 120. \$2.95.

GOD AND MAN IN WASHINGTON. By Paul Blanshard. Beacon Press. Pp. 251. \$3.50.

A CHRISTIAN COMMENTARY ON COMMUNISM. By Edward Rogers. Naperville, Ill.: Alec R. Allenson, Inc., 1959. Pp. 223. Paper, 85 cents.

CHRISTIAN COMMUNITY. By J. V. Langmead Casserley. Longmans. Pp. x, 174. \$5.50.

KINGS AND CAMELS. An American in Saudi Arabia. By Grant C. Butler. Devin-Adair. Pp. x, 206. \$4.50.

THE HIGH TOWER OF REFUGE. The Inspiring Story of Refugee Relief Throughout the World. By Edgar H. S. Chandler. Frederick A. Praeger. Pp. 264. \$6.75. (With a Foreword by the Archbishop of Canterbury.)

GOD'S HEALING POWER. By Edgar L. Sanford. Prentice-Hall, 1959. Pp. xvi, 224. \$4.95.

PEOPLE and places

Appointments Accepted

The Rev. Dr. Eugene L. Avery, formerly vicar of the Church of the Incarnation, Jersey City, N. J., is now vicar of St. Aidan's Church, Paterson, N. J., and St. Andrew's, Passaic.

At the same time the Rev. Edward A. Lockhart, who formerly served the two latter churches, became vicar of the Church of the Incarnation.

The Rev. D. Bernard Harrison, formerly in charge of St. Margaret's Church, Menands, N. Y., is now assistant priest at Trinity Church, Plattsburgh, N. Y.

The Rev. Peter D. MacLean, formerly rector of Trinity Church, Lewiston, Maine, is now curate at St. Ann's Church, Sayville, N. Y.

The Rev. Raymond DeWitt Mallary, Jr., formerly associate director for college work in the diocese of New York, will on May 1 become vicar of St. Thomas' Chapel, 230 E. Sixtieth St., New York.

The Rev. Albert A. Nelius, formerly vicar of St. Barnabas' Church, Florissant, Mo., will be assistant at St. Philip's Church, Durham, N. C.

The Rev. Walter B. Peterson, formerly vicar of St. Agatha's Mission, De Funiak Springs, Fla., is now curate at St. Barnabas' Church, Deland, Fla.

The Rev. William Pregnall, formerly vicar of Holy Trinity Church, Grahamsville, S. C., and the Church of the Cross, Bluffton, is now director of Christian education for the diocese of South Carolina. Office: 138 Wentworth St., Charleston; home: 10 Murray Blvd., Charleston.

The Rev. Wentworth A. Riemann, formerly rector of St. Philip's Church, Palestine, Texas, is now rector of St. James' Parish, Magnolia, Ark., and vicar of St. Mark's, Hope.

The Rev. Franklin K. Robinson, who formerly served Holy Trinity Church, Zamboanga, Philippines, is now chaplain at Strong Memorial Hospital and chaplain to Episcopal students at the University of Rochester. Address: 187 Edgemont Rd., Rochester 20.

The Rev. Fletcher P. Wood, formerly vicar of St. Columba's Church, Marathon, Fla., is now vicar of Grace Church, Port Orange, Fla.

Ordinations

Priests

Arkansas — By Bishop Brown: On February 24, the Rev. Ralph E. Leach, Jr., associate at Trinity Church, Pine Bluff, and vicar of Grace Mission there.

Honolulu — By Bishop Kennedy: On February 20, the Rev. Burton A. MacLean, headmaster, Iolani School, who is in charge of St. Alhan's, Honolulu.

Long Island — By Bishop DeWolfe: On February 27, the Rev. William F. Crosby, who is in charge of St. David's, Cambria Heights, N. Y.; Bruce F. Irwin, St. Clement's, Baldwin Harbor, N. Y.; and Richard L. Winn, curate, Church of the Advent, Westbury, N. Y.

Other Changes

Bishop Gooden of the Panama Canal Zone has appointed the Rev. William L. Ziadie, rector of Christ Church by the Sea, Colon, as archdeacon of Colon. The Rev. Nolan G. Akers, of Barranquilla, senior priest in Colombia, was appointed archdeacon of Colombia. The Rev. Dr. John H. Townsend was named as an honorary canon of the cathedral.

Professions

At St. Margaret's Convent, Boston, the Rev. Granville Mercer Williams, Superior, SSJE, and chaplain of the Society of St. Margaret, recently received the life vows of Sister Doris Mary and Sister Frances Elizabeth.

A large number of relatives and friends were present to witness the Solemn Profession. Fr. Williams was celebrant at the Solemn High Mass

and in his sermon pointed out that in view of the darkness of today's world, not only those in religious orders but all Christians are called to go forth bearing Christ, the true Light of the world.

Resignations

The Rev. Robert Y. Marlow has retired as rector of St. Andrew's Church, Birmingham, Ala., and may now be addressed at Chatham Apts., 609 Abercorn St., Savannah, Ga.

The Rev. Otis L. Mason has retired as priest in charge of the Church of the Good Shepherd, Fairhaven, Mass., and may now be addressed at 4701 Sixteenth St. N., St. Petersburg 3, Fla.

Armed Forces

The Rev. Mills Schenck, Jr. has left his work as rector of St. Margaret's Church, Belfast, Maine, and is now serving as an Air Force chaplain with the rank of captain. Address: Base Chapel, Malmstrom AFB, Great Falls, Mont.

DEATHS

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

The Rev. Carter Stellwagen Gilliss, rector of St. Peter's Church, Poolesville, Md., died February 28th, in Bethesda, Md. The Rev. Mr. Gilliss suffered a heart attack while conducting services at the church on February 28th and died that evening.

Mr. Gilliss, the son of an Episcopal clergyman, was born in Dover, N. H., in 1907. He studied at

the University of Virginia, and was a graduate of Bowdoin College, in Maine, and Episcopal Theological School. Mr. Gilliss was ordained to the priesthood in 1934. He served churches in Connecticut, and Washington, D. C., and in 1951 became rector of St. Peter's Church, Poolesville.

Surviving are his wife, the former Edith Brown, and three children, Edith, William, and John.

The Rev. Daniel Theodore Hill, rector of St. John's Church, Richfield Springs, and serving the Church of the Good Shepherd, Cullen, N. Y., died February 22d, in Cooperstown, N. Y.

The Rev. Mr. Hill was born in Eaton, N. Y., in 1903. He was a graduate of Cazenovia Seminary (Methodist), and Union College. He served in the Methodist ministry from 1927 to 1949. Mr. Hill was ordained to the priesthood in 1950, and served St. Mark's Church, Green Island, N. Y., from 1949 to 1950. Mr. Hill became rector of St. John's Church in 1950.

Survivors include his wife, the former Frances Benedict, and two daughters, Melanie, and Sheila.

Deaconess Agnes Isabel Clark, of Sacramento, Calif., died January 3d, at the age of 87.

Deaconess Clark was born in London, England. She was graduated from the Deaconess Training School of the Pacific, now known as St. Margaret's House, and was set apart in 1917. She served the Neighborhood Settlement Chapel, Los Angeles, from 1910 to 1915, and was director of religious education of the diocese of Sacramento from 1917 to 1929. Deaconess Clark served Christ Church, Sacramento, from 1929 to 1931, and from 1937 to 1941. In 1940, she founded St. Joan's Nursery School in Sacramento.

On January 2d, Deaconess Clark was honored on the nationwide TV program "It Could Be You" for her service in many fields, and particularly for her work at St. Joan's Nursery School.

Lawrence W. Rogers, chancellor of the diocese of South Florida, and president of the Chancellors Association of the Episcopal Church, died February 17th, in the Kissimmee (Florida) Hospital.

Mr. Rogers was born in 1905 in Freeport, Fla. He practiced law for 33 years and held several public offices. During World War II, he served in the Navy at sea, and in Washington, D. C. From 1939 to 1947, except for the years in service, Mr. Rogers published the Kissimmee Gazette and served as editor. He was a member of the Osceola County Bar Association, and the Florida State and American Bar Associations.

Mr. Rogers was secretary of the board of trustees of the diocese, a member of the board of trustees of William Crane Gray Inn for Older People, and was on the executive board of the diocese. He served as a General Convention deputy in 1952 and 1956.

Survivors include his wife, Frances Bailey Rogers, two daughters, and two brothers.

Hortense Shipman Wells, member of St. Mark's Cathedral, Grand Rapids, Mich., died February 5th, at the age of 67.

Mrs. Wells was the widow of Chester C. Wells. She was a member of St. Elizabeth's Guild, and had served two terms as president of the Woman's Auxiliary of the diocese of Western Michigan. She was a delegate to the triennial meeting of the Woman's Auxiliary four times.

Surviving are two sons, two daughters, and five grandchildren.

CLASSIFIED

advertising in **The Living Church** gets results.

CAUTION

COOK — Caution is recommended in dealing with a man using the name of William B. Cook who has approached clergy in South Carolina and West Virginia for financial assistance. No one by that name is known to the clergy or parish records of St. John's Church, Ithaca, N. Y. Further information may be obtained from the Rev. John M. Scott, Harris Street and McCorkle Avenue, South Charleston, W. Va.

CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new theological books posted for one year for dollar bill. Pax House (formerly Ian Michell), 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

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

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

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.

MISCELLANEOUS

SPELLBOUND — fascinating word card game. Other children's party, educational games. FREE catalog. Betrick, Dept. 114, 1603 Orrington, Evanston, Illinois.

PERSONAL

BEQUESTS can be funded by Life Insurance — write Ben Price, 401 River Drive, DeKalb, Illinois. (Member at Large, Brotherhood of St. Andrew.)

POSITIONS OFFERED

TEACHERS — opening in elementary and secondary grades in parish schools of Diocese of Los Angeles. Send full details of education and experience with grades preferred to: Teachers Placement Service, Department of Schools, The Diocese of Los Angeles, 516 West Ave. 46, Los Angeles 65, Calif.

SOUTHERN CALIFORNIA PARISH seeks organist-choirmaster who can double in youth work and calling in a well paid full time position. Reply Box E-388.*

WANTED: Priest with experience in Religious Education and as Choirmaster-Organist for position as assistant in large growing parish. Moderate Churchmanship. Two other clergymen on staff. To begin work August 1960. Reply Box P-394.*

HEADMASTER for 22 year old parish day school in southeastern city, with some parochial responsibilities in large parish with two clergy already on staff. Reply Box C-390.*

TEACHER for second grade in Florida Episcopal elementary day school. Teaching conditions and supplies above average. List qualifications and degrees in first letter. Reply Box L-400.*

CURATE for Midwestern suburban parish with active Healing Ministry. Full pastoral and preaching opportunities. Reply Box T-398.*

POSITIONS WANTED

MATURE WOMAN, college alumna, much travelled, speaks French and German, seeks position as hostess in college or seminary. Reply Box A-391.*

PRIEST would like to supply month of July in Southern California or vicinity. Use of Rectory and small remuneration. Reply Box B-399.*

CATHOLIC PRIEST, experienced, interested in new position. Married, with family. Reply Box W-396.*

YOUNG PRIEST, single, desires parish or mission where he can be constructively busy. Reply Box W-401.*

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

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LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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THE LIVING CHURCH

GO TO CHURCH DURING LENT

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

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

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Rev. Robert C. Ruscak, r; Rev. George F. Hartung;
Rev. Jack L. Cowan
Sun 7:30, 9:15 & 11; Daily MP, HC & EP

ASPEN, COLO.

CHRIST CHURCH 304 E. Hopkins St.
Sun: HC 7:30, 10, EP 5; Weekdays: Wed & HD
HC 8; C Sat 5-5:30

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (15) 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

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL Market and Duval Sts.
Sun: 8, 9:15, 11; Daily 12:10; Sat & HD 8

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
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Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

ST. GEORGE'S (Centennial Year)
4600 St. Charles Ave., Rev. Wm. P. Richardson, r
Sun 7:30, 9:15 & 11; Wed 7 & 9:30

BALTIMORE, MD.

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, 5:30 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. Thurmonston, 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 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy at St. Louis
Rev. Tolly 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.

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Rev. René E. G. Vaillant, Ph.D., Th.D., r
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Daily MP & HC 7; Daily Cho Ev 6

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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

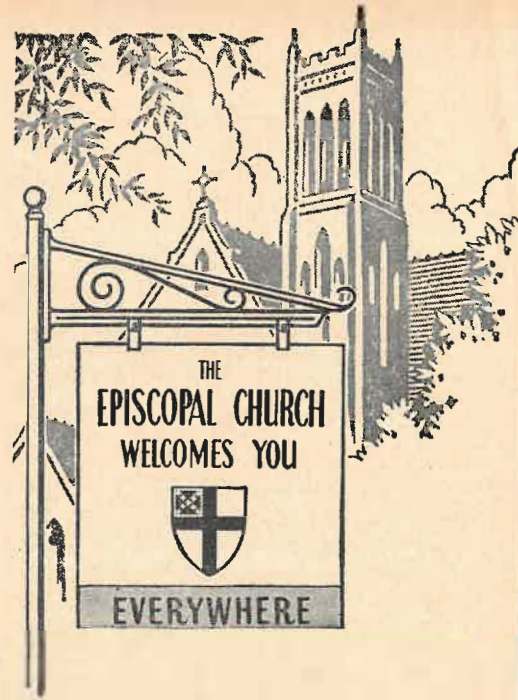
ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

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



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

CHAPEL OF THE INTERSESSION
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

SOUTHERN PINES, N. C.

EMMANUEL E. Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11; Daily 10, EP 6

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

CHARLESTON, S. C.

ST. ANDREW'S Hwy. 61-Magnolia Gardens Rd.
Sun HC 8, MP or HC 9:30 & 11:15; Tues HC 6:30;
Thurs HC 9:30; HD 9:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
Rev. George Morrel, Rev. K. C. Eade
Sun 8, 9:30, 11; Wed 11; Fri 5:15

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

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; 15, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.