

The Living CHURCH

March 27, 1960

25 cents

Page 12:

**Scattered flocks
and the shepherds**

Page 7:

**Prayer meeting
in the jail
at Tallahassee**

Consecration arrivals
[see page 17].



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Dr. Hutchison served two congregations in Scotland before he was called in 1957 to become the minister of St. Paul's Presbyterian Church, Peterborough, Ontario, Canada, where he is now serving. \$2.25

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The Living Church

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

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DEPARTMENTS

Big Picture	6	Letters	5
Books	3	News	7
Deaths	23	People and Places	22
Editorials	16	Sorts & Conditions	17

SPECIAL FEATURES

Tend My Sheep	John Moorman 12
The Old Testament	Thomas Horner 14

THINGS TO COME

	March
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	
16. Easter Even	
17. Easter Day	
18. Easter Monday	
19. Easter Tuesday	
22. Convocation of the district of Eastern Oregon, St. Andrew's Church, Prineville, Ore., to 24th	

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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BOOKS

In Striking Color

THE HISTORIC REALITY OF CHRISTIAN CULTURE. By Christopher Dawson. Harpers. Pp. 124. \$3.

This book is the first volume in a new series, "Religious Perspectives." Among the authors promised are W. H. Auden, Karl Barth, Herbert Butterfield, Martin D'Arcy, Robert Grant, and Erich Fromm. They form a goodly fellowship of prophets, joined together in their common concern for religious values and a conviction that "the darkness and cold, the frozen spiritual misery of recent time, are breaking, cracking, and beginning to move, yielding to efforts to overcome spiritual muteness and moral paralysis."

Christopher Dawson, the British historian now teaching at Harvard, has been given a roving commission to interpret in this book the history of Western civilization in terms of Christian culture: what the civilization has done to the culture and the influences and effects of the culture on the civilization. His is a capacious mind, understanding the long reach and range of history and with a distinguished ability to illustrate his general thesis with the most pertinent of particulars. He paints on a large canvas without subtle tones and always in most striking color. At times he suffers from an easy generalization, but all the while he keeps the reader awake and alert to the course of history. The finest chapter of this book deals with Christian culture as the culture of hope. That is his major thesis. If he says it rather often, he is not repeating but emphasizing a forgotten fact of our day.

It must be said, grudgingly and of necessity, that the common reader will quarrel with this book. It is history according to formula, and history of the past making judgment on the present.

JAMES DYAR MOFFETT

THE BIBLE WORD BOOK. Concerning Obsolete or Archaic Words in the King James Version of the Bible. By Ronald Bridges and Luther A. Weigle. Thomas Nelson & Sons. Pp. vi, 422. \$5.

Once more the Revised Standard Version has been responsible — indirectly, at least, as it seems — for another working tool for biblical studies. *The Bible Word Book*, by Ronald Bridges and Luther A. Weigle, contains 827 articles on words that have changed their meaning since they were used in the King James Version — that is, since 1611 — and are replaced by different expressions in the Revised

Standard Version and other translations of Holy Scripture into modern English. The articles vary in length from a few lines to a page or more. At the head of each article the word or phrase appears in boldface type. An alphabetical index facilitates easy reference.

Here is a work of which it is safe to say that it will see great usefulness. Ronald Bridges, a onetime English teacher and freelance writer, was, for three years before his death in 1959, adviser on religious affairs for the U.S. Information Agency. Luther A. Weigle has been chairman of the Standard Bible Committee since its organization in 1930 and served as chairman and voting member of each of the groups involved in the production of the Revised Standard Version.

FRANCIS C. LIGHTBOURN

A YEAR OF GOOD CHEER. By Edwin J. Randall, Retired Suffragan Bishop of the Diocese of Chicago. Available from Parthenon Press, Nashville, Tenn., or from the author at 1049 Michigan Ave., Evanston, Ill. Pp. 286. \$3.

When Bishop Randall, retired suffragan of Chicago, was superintendent of city missions in the same diocese, he put out each week a leaflet called "Good Cheer." This was taken to the inmates of 20 or more public institutions — sick, shut-ins, etc. — bringing them the gospel message in a form that they could understand and appreciate.

In *A Year of Good Cheer* Bishop Randall (now in his 91st year, by the way) brings together a year's supply of these messages. They consist usually of the Collect, Epistle, and Gospel from the Book of Common Prayer, with a brief and simple instruction on one or the other of these, a hymn from the hymnal, and one or two miscellaneous items.

There must be in every parish a number of persons of the sort for whom the

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

27. Holy Trinity, Danville, Ill.; Emmanuel, East Syracuse, N. Y.; the Rev. Melvin Abson, Geneva, N. Y.
28. Church of the Nativity, Maysville, Ky.
29. St. Andrew's, Manitou Springs, Colo.; Church of the Epiphany, Ventnor, N. J.
30. Christ, Waterloo, Iowa
31. The Rev. E. Albert Frost, New York, N. Y.; St. Andrew's, Milwaukee, Wis.; Church of the Messiah, Winter Garden, Fla.

April

1. St. Bartholomew's, Hohokus, N. J.; St. John's, Norristown, Pa.; St. James', Canton, Pa.; Church of Our Saviour, Chicago, Ill.
2. The Rev. Arthur E. Johnstone, Oak Park, Ill.; St. Michael's Monastery, St. Andrews, Tenn.



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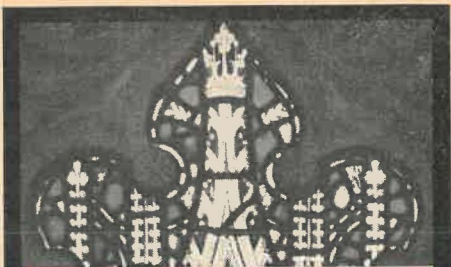
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Bishop originally wrote these messages. *A Year of Good Cheer* would take them right through the Prayer Book "Propers." Such persons, who would be unlikely to read Massey H. Shepherd's *Oxford American Prayer Book Commentary*, will find here a book that they can keep next to their Bible and Prayer Book, reading the section for each week, thinking about it, applying it to themselves.

FRANCIS C. LIGHTBOURN

OUR AGELESS BIBLE. From Early Manuscripts to Modern Versions. By **Thomas Linton Leishman.** Thomas Nelson & Sons. Pp. 158. \$2.75.

While the Bible continues a best seller, books about the Bible keep proportionate pace. Thomas Linton Leishman's *Our Ageless Bible* is an "extended and revised edition" of an earlier work by the same



author, now brought up to date by material on the Revised Standard Version and the Dead Sea Scrolls.

In 11 brief chapters, broken up into convenient subsections, Mr. Leishman traces the transmission of Holy Scripture "from early manuscripts to modern versions." Mr. Leishman, who majored in Hebrew and New Testament Greek at the University of Edinburgh, and did graduate work at Theological Seminary, New York, is a Christian Scientist; but in *Our Ageless Bible* he keeps closely to the objectivity of his subject. It is somewhat jolting, however, to hear our Lord referred to as the "Master Christian" (p. 133).

This is just the book for those who want a brief, readable, and swiftly moving introduction to the subject. Those who would be put off by Sir Frederick Kenyon's *Our Bible and the Ancient Manuscripts* will find here the icebreaker that they need.

FRANCIS C. LIGHTBOURN

PICTURES FROM A MEDIEVAL BIBLE. Commentary by **James Strachan.** Darwen Finlayson Ltd., 54 Bloomsbury St., London, W.C. 1, England. Pp. 127. 15/- (about \$3.75 if ordered through an American dealer*).

In *Pictures from a Medieval Bible* James Strachan, whose *Early Bible Illustrations* came out in 1957, has brought together a great many of the woodcuts from the Cologne Bible of 1478-80, "the first of the

*American publishers figure the shilling at from 25 to 30 cents, to cover costs, etc., of shipment from Great Britain.

printed Bibles systematically illustrated with story-telling pictures."

The book is divided into three sections, covering the Old Testament, the Apocrypha, and the New Testament. Old Testament illustrations, however, predominate, as they seem to have done in the original. The cuts, charming in their naiveté and anachronistic qualities, are on the right hand pages, with brief descriptive notes on the facing pages at the left. A brief introduction and an alphabetical index to the illustrations round out the work.

Altogether this is a charming, interesting, and amusing volume. It would make a good gift to a person of somewhat sophisticated tastes.

FRANCIS C. LIGHTBOURN

TWIXT TWELVE AND TWENTY, a book of advice for teenagers written by Pat Boone and published by Prentice-Hall, Inc., was the number one non-fiction best seller of 1959, according to *Publishers' Weekly*, the book industry's authoritative trade journal. To date, over 460,000 copies of the original edition of *Twixt Twelve and Twenty* have been sold.

The book was reviewed in *THE LIVING CHURCH* of January 4, 1959.

With data assembled by the Overseas Mission Society, the Episcopal Book Club has published *A Guide to Episcopal Churches Overseas*.

The 48-page *Guide* sells for 35 cents and may be obtained at tract cases, from Church bookstores, or directly from the Episcopal Book Club, Nevada, Mo., or the Overseas Mission Society, Mount Saint Alban, Washington 16, D. C.

Two years ago the EBC published *A Pocket Directory of Episcopal Churches in the U.S.A.*

In Brief

WE BELIEVE. A Study of the Apostles' Creed. By **Henry Wade DuBose.** John Knox Press. Pp. 79. Paper, \$1. A Protestant exposition, first published in 1949, now revised in a slightly expanded version.

JEWISH SYMBOLS IN THE GRAECO-ROMAN PERIOD. Volume Seven: Pagan Symbols in Judaism (The first of two volumes). By **Erwin R. Goodenough.** Bollingen Series XXXVII. Pantheon Books, 1958. Pp. xviii, 291. **JEWISH SYMBOLS IN THE GRAECO-ROMAN PERIOD** Volume Eight: Pagan Symbols in Judaism (The second of two volumes). By **Erwin R. Goodenough.** Bollingen Series XXXVII. Pantheon Books, 1958. Pp. xii, 168. The two volumes together (boxed), \$15. Two more installments in Dr. Goodenough's monumental work. Both volumes contain a number of pages of illustrations, in addition to

Continued on page 21

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.)

Air Force Manual

May I say that your editorial for March 13th, "We Are Being Slandered Too" is less than accurate and dispassionate.

JOHN HULING, JR.

Elkhorn, Wis.

Your editorial [L.C., March 13th] is a masterpiece and I want to express my deep appreciation for it!

HENRY SMITH LEIPER

Secretary, Friends of the WCC

New York, N. Y.

Bishops of Nuthin'!

Anent the cover picture [L.C., February 21st] with the P.B. and San Joaquin. I received a similar photo [see cut] from Doug Bushy of Ben Dagwell and myself, the two "retired" and only allowed to sign "Bishop," without jurisdiction. Here's what I worked out for Ben, myself, and a theme song for all retired bishops:

I am Bishop of Nuthin' and Nuthin's plenty for me.

I got my rochet, I got my chimere,
No lay popes, acolytes or clergy to fear!

I am Bishop of Nuthin', and Nuthin's plenty for me!

But I am Bishop in Sumthin', and Sumthin's plenty for me.

I got a little golf; I dig in the sod;

An' I still am a Bishop in the Church of God!
I am Bishop in Sumthin', and Sumthin's plenty for me.

(Rt. Rev.) RICHARD KIRCHHOFFER

Retired Bishop of Indianapolis

Sonoma, Calif.



Bishops Kirchhoffer and Dagwell
Bishops

More Hams Wanted

The response to my letter published in your "letters" column [L.C., December 13, 1959] was encouraging, but I'm sure that there must be more Episcopalians who are Hams. I know that these brethren listed below are just the beginning, but perhaps it will prove to be the mustard seed. Anyway, it is a start and some interesting contacts have already been made. If more will send me their calls and addresses, I'll be glad to compile a list and distribute it.

W3BAU, Rev. Philip Fifer, St. Peter's, Phoenixville, Pa.

K6KCO, Jim Lighthipe, 3744 Orange, Long Beach, Calif.

W6YHA, Rod Lighthipe (Jim's 13-year-old son).

KN5ULC, Rev. Russell Clapp, St. Luke's, Stephenville, Texas.

W5CBB, Percy Smith, 3908 Villanova St., Houston, Texas.

W7IWT, Rev. Tom Magruder, Holy Trinity, Fallon, Nev.

K7DBF, Chesney Jameson, E622, 23d Ave., Spokane 35, Wash.

(Call not known), Rev. Bill Johnson, 3708 Cassia, Boise, Idaho.

K20FB, Bro. John, Order of the Holy Cross, West Park, New York.

W6DTY, Keith S. Williams, 355 E. Laurel St., Oxnard, Calif.

K1AWR, Bill Howard, 21 Ithaca Circle, Newton Lower Falls, Mass.

K6DQM, Alex Eastman, 210 Castle Hill Ranch Rd., Walnut Creek, Calif.

WV6HYU (WA6HYU), Mary Ann Eastman (Mrs. Alex)

W1OLP, George Wilson, 318 Fisher St., Walpole, Mass.

W1QON, Eleanor Wilson (Mrs. Geo.) YL editor, QST magazine.

W1APB, Warren Davis, Walpole, Mass.

W17DDW, Rev. Cameron Harriot, 1151 Woodland, Ketchikan, Alaska.

It would help especially if hams who are in missionary areas would send in their names, calls, and addresses. The contacts would not only be fun, but could well be helpful all around to the main job of the Church. There is nothing like having a friend who is a missionary to deepen one's interest in missions. I'll be glad to try a sked on 7154 kcs or 3707 kcs CW with anyone in the west or Hawaii.

(Rev.) CAMERON HARRIOT
St. Elizabeth's Church

Ketchikan, Alaska

Straight Talk

I couldn't agree more with Dr. Barnhill and your editorial on preaching [L.C., March 6th]. After listening to many priests preach I have come away with the feeling they were bitten by a speech course or one on literary style. Not that there's anything wrong with the content of either, properly used.

But somewhere along the way they seem to have lost the point that the primary purpose of both is to communicate, to transmit ideas. The much-maligned professional in advertising, television, or otherwise, knows the danger of preoccupation with the well-turned phrase, the artful piece of copy. All too often it pleases the writer (and possibly his cohorts) without communicating the message — sometimes, perversely enough, because the intended reader is so charmed by the language that he misses the message.

Excitement? Enthusiasm? Passion? All won-

derful aids to communication (if not downright essential) — but even they perform best through simple words and sentence structure. Not talking down but straight.

PAUL C. BAKER

Vice president and account supervisor

The Biddle Co.

Bloomington, Ill.

Hearty congratulations on your excellent editorial "Reckless Abandon" [L.C., March 6th]. You are to be commended for your courage in proclaiming a truth that needed to be said for a long time. May this be repeated again and again throughout our Church, and especially in our seminaries.

Dr. Barnhill's wonderful article deserves to be widely read. He stated a truth which is too often overlooked: that "the greatest days of the Church produced preachers of the Gospel with a profound enthusiasm in preaching." One of the notable needs of our Church today is enthusiasm in preaching the Gospel. This would contribute tremendously to a more effective and stronger Church in our generation.

(Rev.) HAROLD B. BOUGHEY
Vicar, St. Francis Church

Holden, Mass.

Bishop Wing

In your story of the death of my dear friend Bishop Wing [L.C., March 13th], you have an error also printed by the New York Times that John attended Union Theological Seminary. He was a member of the class of 1910 at the Theological Seminary at Alexandria, Va., during the period when I was a junior and middler in the class of 1911. He had all the preaching power of a Phillips Brooks or a Walter Bowie and he will be greatly missed by the Church in general.

(Rev.) WALTER W. REID

Riverside, Conn.

Proof Needed?

What think ye of Christ? certainly a time-aged question. The Rev. Norman Pittenger provokes some controversial thoughts in his book, *The Word Incarnate* [L.C., February 21st]. Is this book relevant or necessary? I doubt it. Are the empty tomb, virgin birth, Ascension, or Pentecost "legend"? This I doubt. Is not this an unfortunate "wishful thinking phase" of our materialistic world? This delves into the scientific thought of, "everything has to be proved," by hard and fast facts, supported by rules or experiments.

I agree with the Rev. Arthur Vogel, "it (the book) should be given a sympathetic reading as a whole," perhaps sympathetic for the author.

I believe we should, as most Christians have in the past, read and believe the Gospel record. If we don't, what do we have?

(Rev.) J. L. DAVIDSON, D.V.M.

Curate, St. Mark's Church

Kalamazoo, Mich.

Church Social Work

Re: February 7th editorial "Mission to the Slums":

Congratulations on your continued interest in the inner-city; but I was shocked and upset that THE LIVING CHURCH would make such naïve and uninformed comments on Church social work. I refer to the paragraph begin-

Continued on page 20



Preserve us, O Lord, while waking,
and guard us while sleeping, that awake
we may watch with Christ, and asleep we
may rest in peace.

Antiphon to Nunc Dimittis ("Lord, now lettest thou thy servant depart in
peace," etc.) in Office of Compline.

"Majestas"

The late Sir Jacob Epstein's "Majestas," in bronze, which we show on this page, was on exhibition at the exhibit of liturgical arts recently sponsored by the diocese of Chicago in conjunction with the Arts Club of Chicago. [See L.C., March 20th.] The figure, 26" x 10", was lent for the occasion by Mr. E. H. Heckett. Sir Jacob Epstein died last August.

The Living Church

For 81 Years:

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

Fourth Sunday in Lent
March 27, 1960

NEW YORK

Not Sentiment but Action

The Very Rev. John Vernon Butler has been installed as dean of the Cathedral of St. John the Divine [L.C., December 6, 1959].

In his sermon after the ceremony in which he inducted Dean Butler, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, charged him to administer the cathedral as a force for spiritual and social betterment in the community.

"The cathedral," he said, "must be a spiritualizing influence in the community, boldly proclaiming the power of the Gospel to transform society, inspiring men and women to make positive efforts to translate Christian spiritual principles into social, economic, and political realities, giving leadership in wiping out injustice, combating religious and racial prejudice.

"The new social order of freedom and equality, in which all may find security and self-respect, demands not amiable sentiment, but forthright action."

Commenting on the bishop's sermon, the new dean said that the cathedral had to lead in social concerns, "and provide direction and guidance to all Christian forces that want to unite behind it in the Christian doctrine."

RACE RELATIONS

In Jail, Prayer and Hymns

The temporary detention cell, or "tank," of the jail in Tallahassee, Fla., resounded on March 12th to the prayers and hymns of a dozen youthful prisoners.

The prisoners were university students, half of them white and half of them Negro, who had been arrested earlier in the day in a passive sit-down demonstration at a lunch counter in a variety store. They were charged with disorderly conduct and unlawful assembly with intent to incite riot.

The students participating in the demonstration are from Florida A. & M. University (all-Negro) and Florida State University (all-white). Three of the white students and an undetermined number of the Negroes are Episcopalians. The white students are members of the student group at the Chapel of the Resurrection, Church

center for work on the Florida State campus.

Observers reported that many more white students joined in the protest action against segregated lunch counters.

The prayer meeting and hymn-sing in the jail's tank came when police turned off all lights in an apparent effort to intimidate the arrested students. One of the students began by asking the group to join him in the Lord's Prayer. Next they recited the 23d Psalm. At this point, the lights were turned on again. An Episcopal student took the Book of Common Prayer from his pocket and read the Collect for the First Sunday in Lent. Another student had a copy of Forward Day-by-Day and he read the page assigned for March 12th [see box]. Then two hymns

have in Jesus" and "Blest be the tie that binds."

All students were soon released on bonds of \$500 each. Preliminary arraignment was scheduled for March 18th.

There had been similar arrests in Tallahassee three weeks earlier, and there were additional arrests on March 12th. By nightfall, the total number arrested had reached 35.

Editor's note: For readers who are about to reach for their Bibles, the truly relevant passage is Acts 16:25.

Committee Named

Mayor W. G. Enloe of Raleigh, N. C., has appointed an interracial committee, including several clergymen, to study the picketing of chain stores by Negroes in protest against segregated lunch counters, and to recommend a possible solution [L.C., March 20th].

Among those named to the committee was the Rev. Arthur J. Calloway of St. Ambrose Church, Raleigh. [RNS]

Organize and Participate!

Christian students throughout the U.S. have been urged by the central committee of the National Student Christian Federation not only to participate in but to help organize sit-down protests against racial discrimination at lunch counters.

In a letter to campus student Christian groups, the committee urged students to become informed on issues in the sit-down demonstrations, "to pray for all those involved, and to search for avenues by which they may creatively participate in this work of God." [RNS]

MISSOURI

Specialists Confer

Bishop Cadigan of Missouri recently held three specialized conference-retreats for Churchpeople of the diocese.

First was a conference for wardens of parishes and missions. Nearly every congregation was represented, despite inclement weather. The conference included a combination of the presentation of certain aspects of the diocesan program, group discussion of common concerns, and prayer and meditation.

Next came an overnight conference for

SAT., MAR. 12 — ST. MATT. 10:26-32
Ember Day

MEETING THE CRISIS

*Fear not them which kill the body,
but are not able to destroy the soul:
but rather fear him which is able to
destroy both soul and body in hell.*

When persecution confronts the followers of Christ there may be very little that can be done to prevent it. The Christian, however, does not run away from it, nor does he try to escape it. Rather, he proclaims his faith with great boldness.

Jesus advised His followers not to fear any man, but to look unto God who sustains them in all things. If God knows when the sparrow falls, surely He watches and protects His own children.

Whatever the persecution may be, and whatever the fear is, God through Christ tells us not to withdraw from it. We are to face it, even at its worst. The Christian is given a strengthening faith that will stand under any circumstances.

Early Christians died for their faith. Perhaps that kind of persecution doesn't threaten us. But every Christian finds himself from time to time under pressure to do the less-than-Christian thing. It sometimes takes great courage, doesn't it, to say, with full realization of the consequences, so small a word as No.

were sung. Since many of the group were not Churchmen, the group chose hymns familiar to all present: "What a friend we



**XF-92 Air Force jet at Sewanee.
\$4,000,000 gift.**

parish secretaries. Included were prayer and meditation and discussion of the concerns common to women in this aspect of parish life. To close the session the bishop is reported to have distinguished himself by his ability to push automobiles out of deep snow.

The third conference was one for wives of the clergy of the diocese. It opened in a heavy snow storm. Mixed with meditation was opportunity for the women to know each other better and to know their bishop personally. Coming at the bishop's invitation, the wives were told to ask their husbands to stay at home for the two days and "mind the children."

All three conferences were held at Thompson House, Webster Groves, the diocesan retreat house and conference center. A final conference for organists, choir directors, and choristers will be held in April.

TENNESSEE

Granddaddy at Sewanee

A four-million-dollar gift to the Episcopal Church is an XF-92 Air Force jet plane now on display at Jackson-Myers Airfield, Sewanee, Tenn. The plane was recently presented to the University of the South for the Air Force by Lt. Col. Joseph H. Powell, head of the university's Air Force ROTC unit. Col. Powell referred to the plane as "the granddaddy of all Delta wing aircraft — the first such plane ever to fly." Experimental work done by this plane resulted in later planes being able to travel twice the speed of sound. The plane, Col. Powell added, will be a "monument to a modernistic airport and will be of interest to Sewanee's Civil Air Patrol units, air explorer scouts, and to all airport visitors." Built by Convair, the experimental fighter plane was used for training at California's Edwards Air Force Base and was released for display

two or three years ago. The Air Force has now granted permission for it to remain permanently at Sewanee.

Sewanee Fire

The oldest frame building still in general use at the University of the South — Magnolia Hall built in 1873 — was partially destroyed by fire on March 16th.

Losses were held to a minimum by the Sewanee Volunteer Fire Department, which had the blaze under control within an hour after the alarm sounded at 12:45 a.m.

Student fire chief Fred McNeil reports the cause is undetermined. The building and contents were insured.

For nearly a half century before the opening of the new Gailor Dining Hall in 1952, Magnolia was the university's dining room. In recent years it had in part been transformed into classroom space for the foreign language departments, the remainder providing storage space for the dramatic club and the physics department.

All classroom files and equipment were removed from the classroom wing, which suffered only water damage. The two-story front section of the building was largely gutted by flames.

The alarm was turned in by student David C. Long of Marion, Ala., who was studying in the forestry building across the street when he noticed the flames.

The dramatic club, which lost the majority of its costumes, saved most of its Shakespeare collection, which was still in the university auditorium, having been used for the recent presentation of "The Tragedy of King Richard the Second."

Except in memory, Magnolia Hall was gradually being put out of use and out of date at Sewanee. The new Guerry Memorial Building, scheduled for completion in a little over a year and to include classroom, office, auditorium and art gallery facilities, would have made it obsolete.

PENNSYLVANIA

No Official Support

Billy Graham's evangelistic crusade in Philadelphia, August 13-October 8, 1961, will not be supported officially by the Greater Philadelphia Council of Churches.

The 70-member board of directors said it took this position as the result of a poll which indicated that the council's 550 affiliated churches, of 24 Communion, are sharply divided as to the merits of mass evangelism and Mr. Graham's theological emphasis.

A majority of the replies were favorable, but many members of the Episcopal, United Lutheran, and Evangelical and Reformed Churches expressed opposition. These three Churches comprise nearly 60% of the council's membership.

"With this much division," said the Rev. William D. Powell, council general secretary, "official support seems out of order." [RNS]

THE ARTS

Moses Reads the Word

Mr. Charlton Heston read the lessons at the first of a Lenten series of actors' vespers sponsored by the Episcopal Actors' Guild in the Church of the Transfiguration ("Little Church Around the Corner") in New York. Mr. Heston played Moses in the DeMille *opus*, "The Ten Commandments."

Other lectors during the series of Sunday services will be Mr. Walter Abel, Mr. William P. Adams, Mr. Peter B. Turgeon, and Mr. Nat Burns.

The Episcopal Actors' Guild of America has for its fundamental purpose the bringing about of closer communion between the Church and the stage. It was formed in the early 1920s at the Church of the Transfiguration, located in New York City.



**Mr. Charlton Heston as Moses
From Mount Sinai to the lectern.**

BRIEFS

GLAD TO BE 65: Miss Agnes Grabau, who has been listening to problems of Memphis young people for years and doing something about it through Youth Service, has retired. In 1925 she became executive secretary of the Episcopal Church Mission for Unmarried Mothers. Since then the name has been changed to Youth Service and the organization has become more of a preventive guidance operation.

"It has been a wonderful privilege to work with young people as I have all these years," she said. She thinks a very small proportion of the teenagers are causing trouble.

"Our whole society is so complicated," she said, "everything is speeded up and the youngsters are upset by it. It's a rough time to be growing up. I'm glad I'm 65 and retiring, instead of 16 and just starting out."

SEWANEE NOTABLE: The academic career of Hrothgar, the chapel-going English bulldog, has ended. He was hit by a truck. Plans are being made to hang his picture in the Thompson Union along with other Sewanee figures.

Hrothgar sported his own cap and gown in academic procession, rarely missed

afternoon tea, often attended classes, and was once given an A in physics because he had never given a wrong answer. He regularly attended chapel, seated on the choir steps. His place was so well established that the Rev. David Collins once straddled Hrothgar to read the lesson.

The dog was bought eight years ago by Lucas Myers, and in recent years has lived at the home of the Rev. George B. Myers, professor emeritus of Sewanee's School of Theology, his owner's father.

LAW AND IN-LAW: House of Lords in London has passed a bill making it legal to marry the brother or sister of a divorced but still-living spouse. Action was taken over protests of bishops in the House.

BIBLES FOR THE BLIND: A new film about its work for the blind has been produced by the American Bible Society. Titled "So Great the Light," the film is being issued on the occasion of the 125th anniversary of the society's special services to the sightless. The film will be shown publicly for the first time at the annual meeting of the society, on May 12th. Thereafter, it may be ordered from: Audio-Visual Department, American Bible Society, 440 Park Ave. South, New York 16, N. Y.

AROUND THE CHURCH

Headquarters of the **educational center**, St. Louis, have **moved** to Thompson House, in Webster Groves, Mo. There the staff will cooperate with the staff of Thompson House, the diocesan retreat house and conference center, in many joint programs. The educational center, privately supported and endowed, has for 25 years operated under the auspices of the Episcopal Home for Children.

Five students and one alumnus of the University of the South have received Woodrow Wilson National Fellowship Foundation **awards** for a year's graduate study. The awards are granted to future college teachers. The Sewanee recipients are: **Henry I. Louttit, Jr., Jan Alan Nelson, Charles A. Powell, James Jeremiah Slade, III, James Alexander Vaughan, Jr.,** and 1959 graduate **Henry Tomkins Kirby-Smith, Jr.**

Performances in 1960 of **Dorothy Sayers' Man Born to Be King**, at the **House of Prayer, Newark, N. J.** [L.C., March 20th], will be held April 1st, 2d, 3d, 8th, and 10th. For information write to 407 Broad St., Newark, N. J.

The Rev. **J. Earl Cavanaugh**, vicar of St. Peter's Church, Rialto, Calif., has been selected as "**young man of the year**" by the city's Junior Chamber of Commerce and "**citizen of the year**" by the Rialto school district.

The Rev. **A. T. Mollegen**, professor of New Testament languages and literature at Virginia Theological Seminary is a **contributor** to a symposium entitled *Patterns of Ethics in America Today*, edited by F. Ernest Johnson, professor emeritus of education, Teachers College, Columbia University.

The Rev. **William Vaughn Ischie, Jr.**, has been **appointed** to the Philadelphia zoning board of adjustment. It is his second city post as he is also on the mayor's scholarship committee, which assigns college grants to the city's high school graduates.

Fr. Ischie has been in the limelight for opening a state-licensed employment agency in his parish, Christ Church, North Philadelphia [L.C., February 28th].

Five Anglican students from Great Britain are studying in the United States under **scholarships** given by the **World Council of Churches**, two are studying in India and one in France. In addition one stu-



dent who is a member of the Nippon Seikokai is studying in Great Britain under the scholarships.

AUSTRALIA

Chaplain and Chapels

At the last bishops' meeting, it was decided that the senior Anglican chaplain in the Australian Navy should have the dignity and title of an archdeacon.

Acting on this decision, the Archbishop of Melbourne has appointed Chaplain H. E. Fawell an archdeacon.

At the same meeting the bishops requested that the chapels set apart for use for Anglican and Protestant worship should not bear the title only of "Protestant." It was suggested that such chapels should be called "Anglican and Protestant Chapels."

Milestone

The Rt. Rev. William George Hilliard, Bishop Coadjutor of Sydney, died suddenly in Sydney at the age of 72. He had been coadjutor of Sydney since 1940.

Last year Bishop Hilliard celebrated the 25th anniversary of his consecration as Bishop of Nelson, New Zealand. He served that diocese until assigned to Sydney. [RNS]

BETHLEHEM

New Dean

The Rev. John N. McCormick, administrative assistant of the Virginia Theological Seminary, has accepted a call to be dean of the Cathedral Church of the Nativity, Bethlehem, Pa. He will assume his new post on July 1st.

Son of a priest and grandson of a bishop, Mr. McCormick was born in Portland, Ore. He was educated at Kent School, at Washington and Lee University, and VTS. He served as a lieutenant in the Third Marine Division during World War II.

Since his ordination in 1950, he has been priest-in-charge of Emmanuel Church in Louisville, Ky., rector of St. Timothy's Church, Houston, Tex., and chaplain at St. Stephen's School, Austin, Tex. He has served in his present position, where his duties include teaching pastoral theology and personal religion, since 1956.

PUBLIC AFFAIRS

Matter of Opinion

Newsweek's listening posts in 50 states have brought in a roundup of Protestant opinion on the issue of a Roman Catholic for president.

Broken down by sections of the country, they concluded that: In the east, the clergy are moderately against a Roman Catholic President, laymen are generally open-minded, and politicians think a Roman Catholic could win. In the south, the clergy are strongly against a Roman

Catholic president, laymen are mostly against, and politicians think Roman Catholicism could hurt a candidate. In the midlands, clergy are mostly against a Roman Catholic President, laymen are mostly open-minded, and politicians are sharply divided over a Roman Catholic's chances. In the southwest, clergy are strongly against a Roman Catholic President, laymen tend to be against, and politicians think the issue will hurt such a candidate. Among westerners, the clergy were reported to be moderately against a Roman Catholic candidate, laymen mostly open-minded, and politicians about evenly split over a Roman Catholic's chances.

Newsweek found that the question posed a dilemma for many of the Protestant clergy, who could not in good conscience contend that a Roman Catholic does not have the *right* to be President, but who still held reservations on the subject.

The Rev. David M. Potts, rector of the Church of the Ascension, Knoxville, Tenn., said, "A Roman Catholic is taught in early youth that the Mother Church is infallible. Thus, if a [Roman] Catholic President should be confronted with a choice between what would be best for the nation and what might endanger his immortal soul, he would really be in a bind."

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, was quoted as saying, "The only question worthy of debate is: who is the best nominee for the highest office in the greatest nation on earth; who has the wisdom, courage, maturity, and character to lead and unite his people? If any person favors Sen. John Kennedy simply because he is a [Roman] Catholic, he is precisely as narrow as one who opposes him solely for that reason."

Death Penalty Not Killed

After hearing testimony for nearly 12 hours, the Senate Judiciary Committee in Sacramento killed a bill which would have abolished the death penalty in California. The bill failed by one vote to obtain those necessary to send it to the floor for debate.

Those supporting abolition of the state's gas chamber included Methodist, Episcopal, Roman Catholic, and Jewish clergymen and psychiatrists. Bishop Millard, suffragan of California, was among those who backed the bill. [RNS]

Stand Up and Be Counted

Missionaries will be among American citizens living and working abroad who will be counted officially for the first time by the U.S. in its 1960 census starting in April.

In the past this country has counted members of the armed forces and their families overseas, but there never has been an effort to tally all other Americans abroad. [RNS]

FRANCE

Busy!

Bishop Bayne, who, in addition to being the Executive Officer of the Anglican Communion, is now also bishop-in-charge of the American Churches in Europe, had a busy time on his first official visit to Holy Trinity Cathedral in Paris.

On his 24-hour visit, he was taken by the Very Rev. Sturgis L. Riddle, dean of the cathedral, to a luncheon given at the American Embassy in honor of the retiring papal *nuncio* to France, Cardinal Marella. That afternoon, he received from the Roman obedience the dean of the faculty of letters of Strasbourg University, Professor Marcel Simon, presented by Dean Riddle, and confirmed a candidate presented by the Rev. John Morris of the British Embassy Church.

SCOTLAND

Scotland to Africa

The Rt. Rev. Francis H. Moncreiff, Bishop of Glasgow and Galloway, is visiting Northern Rhodesia for six weeks. He will take part in a series of missions and teaching weeks which are being held in connection with the jubilee of the diocese, and the centenary of the Universities' Mission to Central Africa.

ARKANSAS

What Is Sin?

Two clergymen have resigned from the West Memphis Ministerial Alliance because, they said, they could not reach any common understanding with their fellow clergymen on what constitutes vice and sin.

The Rev. Fred W. Kneipp of Holy Cross Episcopal Church and the Rev. Dan



Archdeacon Thornberry: The ordinand made stew.

Robinson of the First Methodist Church said they did not agree with a number of other members who were trying to extend the alliance's "clean-up" drive in the city to include such matters as high school dances.

The alliance has been promoting a clean-up campaign since the slaying of a 14-year-old girl in Memphis, Tenn., across the Mississippi River from West Memphis, where she had stayed in a night club until the early hours of the morning. [RNS]

ALASKA

Moose on the Menu

Forty-five hundred miles is a long way to go, even for an ordination, but one of the men who placed his hands on the head of the Rev. Alfred H. Smith, ordained priest in the little mission Church of St. Andrew, Steven's Village, Alaska, had been in Cincinnati, Ohio, less than 24 hours before.

Minutes after the Ven. David Thornberry, archdeacon of Southern Ohio, and his wife, Ginny, landed at International Airport, Fairbanks, they were outfitted in mukluks* and parkas and conducted aboard the well-known airplane of the Alaskan bush, "Blue Box II," by their pilot, Bishop Gordon of Alaska.

Landing on the snowy river strip at Steven's Village, some 110 miles from Fairbanks, the archdeacon had already gained his first impression of the life and work of the Church in Alaska and how necessary the airplane is for that work. Gathered on the banks of the Yukon River were men who came for the ordination from stations minutes away by plane but days and weeks away by foot or dog sled.

Moose stew prepared by the ordinand was on the dinner menu when the archdeacon told of the plan of his diocese to learn first-hand about the missions of the Church around the world. With films and tape recordings, the archdeacon will carry back a personal account of the Church's missionary effort. Friends made it possible for Mrs. Thornberry to accompany him.

On the day after the ordination, the Thornberrys visited Allakaket, where he celebrated the Ash Wednesday Communion at historic St. John's in the Wilderness. They then continued southward, visiting churches in Fairbanks, Nenana, and Anchorage, before heading west to the Orient for the next stop on their missionary visit.

Moose stew today; fish and rice tomorrow — until April when the Thornberrys return to Cincinnati via the East, Europe, Africa, South and Central America, and Mexico.

*Mukluks are fur boots made of moosehide and decorated with fur and beads. Mukluks and parkas are kept available by the Bishop of Alaska for use by visitors from warmer climates.

HARRISBURG

Fatal Accident

Walter Hugh Honaman, II, 25, son of the Rt. Rev. Earl M. Honaman, Suffragan Bishop of Harrisburg, was killed in an automobile accident near Globe, Ariz., on March 6th. Four other young men in the car were also killed when their car went over a cliff. Mr. Honaman was a student at the American Institute for Foreign Trade in Glendale, Ariz.

Two days after the tragedy, a son was born to Mr. and Mrs. William Frederick Honaman in Tokyo, Japan, where the elder son of Bishop and Mrs. Honaman is administrative assistant to the Rev. Kenneth Heim. The baby was named Walter Hugh, III.

ORTHODOX

Made Bishop

Archimandrite Emilianos Tsakopoulos, chief archivist and librarian of the Ecumenical Patriarchate in Istanbul, has been made Titular Bishop of Ephesus and assistant to Ecumenical Patriarch Athenagoras.

A graduate of the Theological School of Halki, Bishop Emilianos is considered an authority on libraries. [RNS]

Non-Greek Bishop

Greek Orthodox Patriarch Benediktos of Jerusalem has appointed the first non-Greek bishop in the 1,500 year history of the Greek Orthodox Church in the Holy Land, according to RNS.

Arab-born Archimandrite Simon Garfeg, 53, a native of the Ramallah district

in Jordan, has been named as Titular Bishop of Geasa in Transjordan.

"This is an important step after 120 years of struggles and disputes for equality between Greek and non-Greek members of the Orthodox Church," Bishop-designate Grafeg said in an interview.

MAINE

Church on the Move

The press, TV cameras, workmen, spectators, everyone was bustling on the eventful morning when Trinity Church, Saco, Maine, was on the move, *physically*.

The church was cut in half, in two 40,000-pound sections, and moved from its congested downtown location to a spacious, tree-lined lot on Main Street.

The 131-year-old structure was cut up on the old location, and a 12' section taken out of the middle, to be rebuilt on the new site. The remaining two sections were 24' x 42', and 44' high.

The moving began about 7:30 a.m. The building was maneuvered out to the wide Main Street with comparative ease, although it took some doing to make the turn.

The sections, mounted on wheels and hauled by two tractors, were then slowly moved up the street, with two tree men riding the top of the front section.

As the building went up, the men cleared branches — some of which halted the moving until they could be sawed away.

Linemen from the Central Maine Power Co. went ahead to drop local service lines, while another crew restored the service as the church pieces went by.

Several weeks of preparation had gone into putting up 60' poles, so that service

to large areas of the city would not be disrupted.

By 10:30 a.m., the pieces were at the site. By 2:30 p.m., they were off the street and crews were preparing to swing them into position on the new foundation.

When enough funds are available, a new belfry will be constructed for the church's 900-pound bell, cast in 1833. The bell made the journey in the front doorway of the church, where it was placed when removed from the belfry, which was taken off the building before the move.

The entire project, under the architectural supervision of Spencer-Millward Associates of South Portland, will cost an estimated \$30,000.

Men of the parish will build a small addition to the rear of the church to house the heating unit to be installed when funds permit.

ECUMENICAL

Open Door No Answer

Approaches to Christian unity were discussed by Roman Catholic and Episcopal priests at the final session of a University of Life program in Greenfield, Mass., sponsored by the Greater Greenfield Council of Churches. Speaking were Msgr. Edward Murray and the Rev. Philip Steinmetz, associate to the general secretary of the Massachusetts Council of Churches.

Dr. Steinmetz observed that Protestant groups are recognized Churches and do not see the answer to Christian unity as do Roman Catholics "who hold wide the door of welcome for those who left for Protestantism many centuries ago."

Such issues as basic beliefs, sacraments, organization, and differing Church policies as viewed by Protestants and Roman Catholics, he pointed out, leave a still unanswered question as to whether or not religious unity would be followed by everyone. [RNS]

Rules for Dialogue

Two leading religious journals have published simultaneously an article on suggested conditions for Protestant-Roman Catholic dialogue.

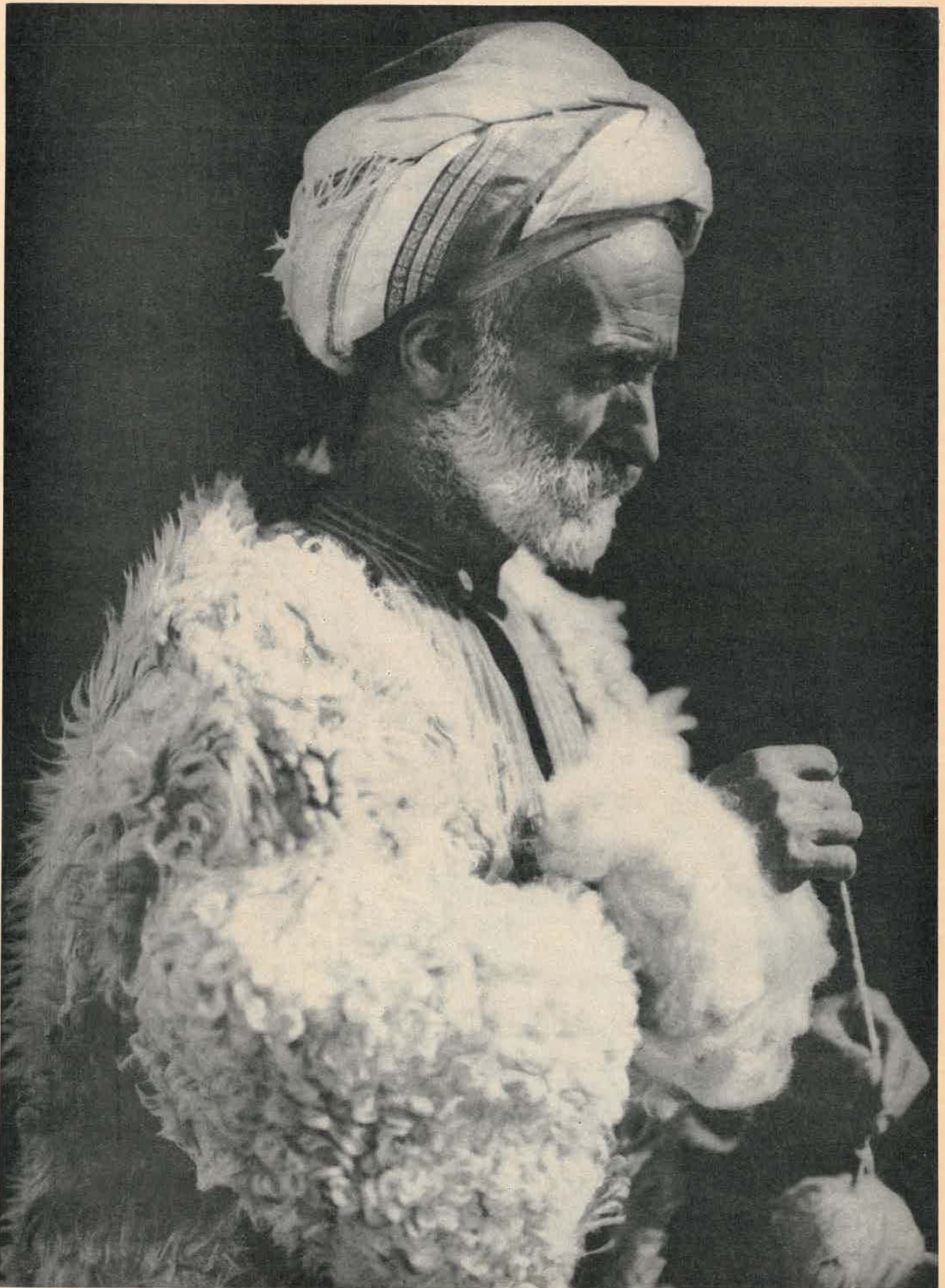
Written by Dr. Robert McAfee Brown, professor of systematic theology at Union Theological Seminary in New York, the article was published in the *Christian Century*, nondenominational Protestant weekly, and *Commonweal*, a Roman Catholic publication. Entitled "Rules for the Dialogue," the article is part of a book by Dr. Brown and the Rev. Gustave Weigel, S.J., professor of ecclesiology at Woodstock College. The book is to be published in September.

"[Roman] Catholics and Protestants have arrived at that rather awkward moment," the article says, "in which they agree that they must talk to one another,

Continued on page 18



Trinity Church, Saco, Maine: It took some doing to make the turn.



Publisher's Photo Service

Jesus said to him,

“Tend My Sheep”

*Knowing,
caring for,
and bringing others
into the fold —
this is the work of the “shepherd
and bishop of souls”*

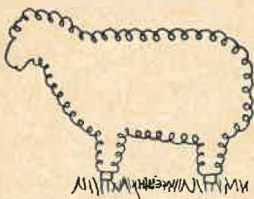
by the Rt. Rev. John Moorman
Bishop of Ripon, England

From a sermon preached in the Cathedral Church of Ripon by John, Lord Bishop of Ripon, on the occasion of his enthronement, June 29, 1959.

A bishop who preaches his inaugural sermon on the Feast of St. Peter the Apostle has little choice of subject.

In both lessons this afternoon — in the words of the Lord to Ezekiel and in the words of Christ to Peter — it has been brought home to us that the chief function of those who have succeeded to the Prophets and the Apostles is to be shepherds of God's flock.

This is specially appropriate in this diocese which has for so long been closely associated with the nurture of sheep. Not



only have our dales given their names to three famous breeds of sheep — Wensleydale, Swaledale, and Teeswater — but the

A Palestinian shepherd
Often little resemblance in stained glass.

great and noble city of Leeds has for centuries been a center of the wool trade.

You people of the North and West Ridings* will, therefore, be quick to understand and appreciate the pastoral office of a bishop — the fact that he is a shepherd, whose chief job is to tend the sheep of Christ, to see that all is done that can be done for their welfare, and to bring them into the fold of Christ's Church.

It is important, at the present stage of our history, that this point should be emphasized. We have been constantly reminded recently of the divisions in the flock of Christ, and we all know something of the efforts which are being made to unite the separated limbs of Christ's body.

We Anglicans believe that, in any plan for reunion, the principle of episcopacy must be maintained; and many otherwise hopeful schemes have, in fact, foundered on this particular rock of our faith. For there is no doubt that many Christian bodies are deeply suspicious of episcopacy; and, having got along without it for several centuries, are determined that it shall not be inflicted upon them again.

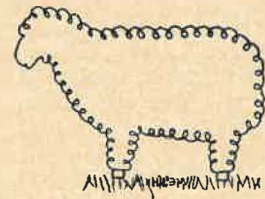
But, if we are ever to achieve any success in the restoration of Christian unity, we must try to dissolve this suspicion, and break down this barrier which divides us one from another. We must try to show

*Included in the charge of the Bishop of Ripon are the North and West Ridings of the county of York.

what episcopacy can be — what, indeed, it was meant to be when, in the springtime of the Church, it grew up as the normal method of administration and pastoral oversight.

We must teach people not to fear the office of a bishop, but to love and admire it — and so to want it for themselves. Here seems to me a more hopeful approach toward a united Church than all the paper plans and bargains which commissions and conferences can offer.

In the past, some bishops have made their mark as great administrators, some as notable teachers, some as distinguished statesmen. But the Ordinal — which is here very closely modeled on the words of Holy Scripture — pays little attention to any of these qualities. The one thing which it is at pains to emphasize is the



pastoral office of the bishop. All through that service [of the consecration of a bishop, Prayer Book, p. 549] we are never allowed to forget that the bishop is a shepherd, set over the flock of Christ to tend and feed them as St. Peter was told to do by the risen Christ on the beaches of Gennesaret.

And if we want to know how this charge is to be fulfilled we have only to turn back a few pages of the Gospel according to St. John and see what Christ Himself tells us in the parable of the good shepherd [John 10:1-30].

In this picture of the good — the beautiful — shepherd, three things stand out:

First: *he careth for the sheep.*

He loves his sheep, and is never weary of looking after them and doing all that he can for their well-being and safety.

This means hard work, discomfort, and danger, for the shepherds of Palestine bore little resemblance to those soft, languorous creatures whom we so often see depicted in stained-glass windows and in the more oleaginous types of ecclesiastical art — shepherds who wander through lush meadows with docile lambs in their arms or draped about their shoulders. The shepherds of Palestine were men who were prepared to *abide in the fields keeping watch over their flocks by night*, who would often have to tramp miles among the rocks in search of sheep who were lost, and whose devotion would lead them to risk their lives if only to rescue out of the mouth of a lion “*two legs or a piece of an ear.*”

These were men of courage; men of duty. They were strong, vigorous, tough, dedicated to their work.

The good shepherd careth for the sheep and the good shepherd of souls must do

the same, and consecrate his life and all his powers to this end.

Secondly, in the parable of the good shepherd, we note that the shepherd *knows his sheep*.

One of the things which astonished me, when I first began to work on a farm in the dales, was the facility with which my employer could identify each sheep in a flock of three or four hundred and could tell its life history. I fancy that this has always been one of the marks of a good shepherd.

So, also, one of the distinctive marks of the good shepherd of souls will be that he knows his flock. Every possible obstacle and allurement is created nowadays to prevent this happening — the burden of administration, the multiplication of committees, the temptation to be anywhere except where he is most needed.

The good shepherd knows his sheep — to which Jesus added: "As the Father knoweth me, even so know I the Father." The shepherd is the mediator between the Owner of the flock and the individual sheep. He must render a daily account of what he has done; and, as *he* knows the Father, so he will want to bring his sheep to the same knowledge and companionship.

This, though the most important, is one of the most difficult tasks which the shepherd of souls has to perform.

It is so much easier to get people to believe in *religion*, to believe that life would be much more agreeable if there were a little more religion in the world to sweeten human relationships and smooth the rough places of life.

It is so much easier to get people to believe in the *Church*, to see it as the bulwark against anarchy or communism, the last hope of civilization.

But to get people to believe in *God*, to know the Father, is another matter altogether — though it is the chief concern of the shepherd of souls.

Thirdly, the good shepherd knows of *other sheep which are not of the fold which also he must bring*.

In the rush and scramble of modern life and the demands laid upon every shepherd of souls, there is always a danger of becoming congregational, of becoming so much bound up with the needs of what we call "the faithful" as to have no time left for those outside. Indeed, in this the clergy are often aided and abetted by the laity.

But the good shepherd is always conscious of those which are not of his fold — of the large percentage of people in his nation who do not habitually worship God, of the children growing up in total ignorance of the Christian faith or even of the fact of the historic Jesus, of the millions in other parts of the world whom the Church has so far failed even to reach.

The good shepherd of souls, can never allow himself to become parochial or

Continued on page 17.

The Old Testament— Not History, But Theology

by the Rev. Thomas M. Horner, Ph.D.

Instructor in Old Testament and Hebrew
Philadelphia Divinity School, Philadelphia, Pa.

The Old Testament is a much maligned body of literature. Its critics say that it is not relevant to us in our situation, and that it is not necessary for us to know since our faith and worship stem from the New Testament. Both accusations are false.

An unlimited number of sermons, articles, and books could be written — and should be — on the subject of the relevance of the Old Testament to our existence. However, my purpose here is to show that the Old Testament is the predecessor of the New Testament Church and that the latter can be understood only as the continuation and fulfillment of the "People of God," or the worshipping community of the Old Testament.

The Old Testament in many places refers to "the people of God," "the assembly of the Lord," "the congregation of the Lord," sometimes simply to "the congregation," "the great congregation," "the solemn assembly," and to "the assembly of the people of God." The Psalms are full of such references, as are the books of the Pentateuch (first five books of Old Testa-

ment) and the books of the Kings and Chronicles. These references are to the worshipping community of the Old Testament, the predecessor of the Christian Church, and it was this community which produced the Old Testament as its sacred scripture. Therefore, the Old Testament is a body of religious literature created by the Old Testament Church, the worshipping community.

This dispels a popular notion held by many who *have* advocated the study of the Old Testament, but who have done so for the wrong reasons — for reasons of its historical value. The Old Testament is not the history of the Hebrew nation among other nations of the ancient Near East; nor is it only the historical background of Christianity, which has seemed to be the chief value placed on the Old Testament by many in modern times. It is religious literature and it is theology; and even when it sounds like *history* it is not really merely history but the history of the Old Testament Church, hence religious literature.

That the Pentateuch is not *history* at

“The New Testament Church can be understood only as the continuation of the worshipping community of the Old Testament”

all but the “sacred traditions” of the Israelite nation is the thesis of Martin Noth’s *History of Israel* (Harper, English trans. 1958), probably the greatest historical work in the Old Testament field to be produced in this century. Thus the priestly writer and final editor of the Pentateuch, as well as the authors of those earlier sources we designate as J and E, were not writing history but theology. That the Book of Deuteronomy is a theological treatise throughout has long been recognized. Nor are the authors of First and Second Kings interested in history. At the end of their accounts of every one of the kings it is as if they tell us, “Are not all those other things — that is, the political and administrative acts — written in the book of the chronicles (not our books by that name) of the kings of Judah, or of Israel? We are interested only in the religious events.” The same is true of our chronicler, but even to a greater extent. The prophets are interested in history it is true, but history in a theological context; and that the Wisdom books are theological documents no one would deny. Even the Song of Songs — erotic as it may seem — is probably wedding poetry in its original context, hence, religious. All of the Old Testament, then, is primarily religious literature — not history, drama, or secular poetry.

As a product of the Old Testament Church, or the worshipping community, the literature is liturgical. The Pentateuch, for example, was canonized to serve as religious law, but how was the law read? Liturgically! Indeed, it may have received its finishing touches and its final stamp of approval in the post-exilic community specifically for this purpose — that is, for the purpose of liturgical reading at the synagogue service. In any event, it found itself used for this purpose shortly after its canonization; and on Sabbaths and certain days when the lesson from the Law was read it constituted the high-

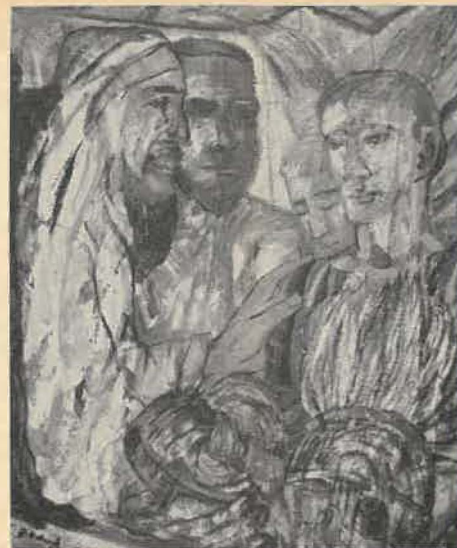
light of the Jewish service — as it does today.

The canon of the prophets — officially adopted about 200 B.C., 200 years after the law — was used on Sabbath mornings as the second lesson, or the *haphtarah*, as we know from St. Luke 4:16-17, when Jesus went into the synagogue and was asked to read the prophetic lesson.

Also the Psalms, in their original settings, were the hymns, laments, and thanksgiving songs of the religious community, sometimes of the individual and sometimes of the nation. But in their final form they are so obviously liturgical that directions are usually given at the beginning: “according to the *gittith*,” “to the choirmaster,” or “from the collection of Asaph.”

The results of recent research point to numerous liturgies: for example, the Liturgy of the First Fruits (Deut. 26:5-10) and the Litany of the Twelve Curses (Deut. 29:15-26); and perhaps also Genesis 1 (a creation liturgy), Exodus 1-15 (a Passover liturgy), Lamentations 1-4 (liturgies of mourning), and Isaiah 40-55 (liturgies of the return from Exile). We know today that five books are used liturgically in connection with Jewish festivals or religious days: Ecclesiastes with Shebuoth; Lamentations with the Ninth of Ab; Esther with Purim; the Song of Songs with Passover; and Ruth with Pentecost.

Another indication of the Old Testament’s interest in worship is its great number of prayers, many of them in liturgical contexts. Best known among these, and perhaps best illustrative of the Old Testament spirit of prayer, are the priestly blessing in Numbers 6:24-26 (“The Lord bless thee, and keep thee. . .”) and the sanctus in Isaiah 6:3 (“Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory”). But equally beautiful and representative of Old Testament prayer are Hezekiah’s prayer in II Kings 19:15-19 (“O Lord God of Israel, which



“David, Armor Bearer for Saul,” by Helen Frank
In his prayer: glory, power, and victory.

dwellst between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth”) and David’s prayer in I Chronicles 29:10-13 (“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.”) There are also some beautiful prayers in the Apocrypha, as well as the canticles, *Benedictus es* and *Benedicite* (Song of the Three Children 29-65), which the Church from its earliest days has used.

Most of the Old Testament, then, except the Wisdom books and a few late writings, was or could be used liturgically in scriptural readings in the synagogue at the time of Christ. It was supplemented by the singing of psalms and canticles and the use of certain blessings and prayers. The Anglican services of Morning and Evening Prayer today are direct descendants of these synagogue services, as any comparative and historical study of the Anglican and Hebrew systems of daily prayer will show.

In the Book of Leviticus there is presented a sacrificial system in which the Jewish high priest, acting for the worshipping community, accomplished by means of animal sacrifices the forgiveness of sins. This sacrificial idea is found throughout the Old Testament, with the prophets continually pleading that the sacrifice may be purified and presented to God as an offering, pure and holy, and on the highest spiritual plane. In the New Testament Church this is achieved, and the author of the Epistle to the Hebrews discusses the whole idea behind the theology of eucharistic worship on the analogy of the older rite. But the central act of Christian devotion had to borrow from Jewish worship, for the Eucharist is the continuing revelation of God to His people, and that revelation began with the Old Testament Church.

EDITORIALS

Promote Both Magazines!

We await with interest the first issue of the *Episcopalian*, the successor to *Forth* as the official magazine designed to serve the rank and file of the laity. It will be the April issue, and it should be in your hands soon.

We have no advance information as to the contents or appearance of the new magazine but expect it to be a first-rate job, because we have a high opinion of Henry McCorkle, the new editor. He has given top service for years as managing editor of *Presbyterian Life*, and on many occasions at gatherings of the Associated Church Press he has talked with *LIVING CHURCH* staff members about his hopes to do a similar job for his own Church.

Some of the clergy who have received promotional material about the new magazine have asked us about its possible effect on *THE LIVING CHURCH*. They have indicated that they treasure the objective reporting and constructive criticism of official activities supplied by independent magazines, and feel that such magazines must be preserved at all costs.

Our answer must necessarily be — promote both magazines! We yield to none in our conviction that *THE LIVING CHURCH* plays an essential role in the life of the Church. Through its service as a channel



of communication, thousands of people are caught up into the important and exciting process of Church decision-making. We do not think that a monthly edited for the general average of Church membership can take the place of a weekly edited for parish, diocesan, and national lay leadership. But we also believe that a monthly for the man in the pew is a vitally important service which deserves the support of the whole Church.

Naturally, there will be some areas of competition between the two magazines, just as there is some competition between an old and a new parish in the same community. But if both are needed, both ought to be supported, and the end result will be greater strength for both.

In some ways, the competitive problems will be greatest during the period when the *Episcopalian* is still rather limited in circulation. It is to the advantage of *THE LIVING CHURCH* to have the new magazine

reach 500,000 circulation promptly, so that we will not be competing for the same advertisers. There are not 500,000 people who buy Church books, vestments, organs, or Sunday school materials, and we believe that *THE LIVING CHURCH* is, by its very nature, a more efficient means of reaching the people who do make the Church's buying decisions.

Accordingly, we hope that our good friends among the clergy and laity will vigorously promote the new magazine, and will keep right on promoting *THE LIVING CHURCH* at the same time. A parish with 200 families reading the *Episcopalian* and 20 families reading *THE LIVING CHURCH* will be a much livelier place than one which concentrates on only one magazine!

Clergy Placement

We have received many letters about our editorial on clergy placement [*L.C.*, February 28th], some from parishes looking for mature men, seasoned by experience in the mission field or the chaplaincy, to serve as rectors or associate rectors.

Alas, *THE LIVING CHURCH* is in no position to recommend priests for parishes or parishes for priests. An obvious resource is the National Council, 281 Park Avenue South, New York 10, N. Y., for names of clergy who are returning either from the mission field or from the armed forces.

To meet the wider problem, we have only one suggestion to offer: Why not use the classified columns of *THE LIVING CHURCH*? Some people do, and some of them receive a great many replies. Usually the job seeking the man receives more replies than the man seeking the job, we must admit. Still, it seems to us that a brief, dignified announcement from either party in a magazine that circulates among the clergy and active lay leaders of the Church provides a helpful first step toward acquaintanceship between priest and parish.

The bishop of the diocese fills an all-important role in the process, and we would not suggest that our columns be used in any way to bypass his counsel and assistance. But the Church has become entirely too big to get along without some process of announcing what openings are available and what men are available to fill them. Such information will provide the bishop with the data he needs for exercising his counselling role.

Church on the Campus

Next week's *LIVING CHURCH* will be a special, oversized issue devoted to American college life today, to the work of the Church on the campus, and especially the creative program for such work which has emerged from 25 years of devoted work by the Church Society for College Work. We think you will find it informative, important, and exciting reading.

sorts and conditions

AFTER the chess outing described in this column some weeks ago, Michael and I promptly became involved in the toils of Milwaukee's Municipal Chess Association. With the artless ingenuity of a parish church, the North Side branch of this association welcomed us into its clubhouse, extracted 50 cents apiece from us for entry into a team tournament, found places for us on different teams, and "voluntarily" enrolled us as members (at \$1.00 each).

NOWADAYS, there is no question where we will be on Friday nights, and we are resigned to getting home sometime after midnight. Our fortunes in tournament play have been pretty good so far. The team on which I played won first place, and Mike's won second in a field of six. We were both assigned second board, which meant that we had to face each other in one game.

THERE IS a touch of Kukla, Fran, and Ollie about the practical arrangements of our association. On TV, these lovable characters were always planning elaborate activities that didn't quite turn out the way they were supposed to. It turned out that the tournament entry fee didn't quite cover the cost of the gold-color plastic trophies



the winners were supposed to receive. The time chosen for the solution of this crisis was the same as that allotted to a lecture by a visiting expert, who had to wait while team captains settled the trophy question in a special meeting.

NEXT WEEK another tournament begins. We think it is an individual tournament, and that there will be three sections based on ability, but all we really know is that we have paid our 50 cents.

ALL THESE small vicissitudes are taken in stride by the chessplayers in true Kukla, Fran, and Ollie style. They provide the session with a little extra excitement. We never know what is going to happen, but we can be pretty sure it won't be bad.

ONE REASON why parish life can't guarantee to provide this genial glow at all times is that parish life is concerned with reality. When we insist

that nothing disturb the sweetness and light of our church relationships — when "acceptance" is the be-all and end-all — then we are in danger of relegating religion to the place of a game or an "activity." In business, in politics, in family life, vital issues are at stake. We sometimes face an "either/or" and can't evade it.

THE SAME THING is true in the life of the Church. After a parish row in Corinth, St. Paul said, "See what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal. . . ." Living where real issues are joined results in greater heights of experience as well as greater depths.

STILL, it seems to me that Church life ought to exhibit to some extent the relaxed and happy relationships that are so easy to find in recreational activities. Our faith in the good news of Jesus Christ ought to be good news for our neighbors — including the neighbors with whom we go to Church. If we have the key to the problems of the world, it also ought to unlock the problems of the parish.

THE ONLOOKERS at the Crucifixion taunted Jesus with the words, "If thou be the Son of God come down from the Cross." Those who observe Church life from outside are able to cast a similar reproach, not only at the parish, but also at the divided Christian communions. If Christian joy is too fragile to withstand the experience of the Cross, it cannot exist at all.

CHRISTIANITY IS no guarantee of a placid existence. Rather, it is a prescription for turning a struggling and turbulent existence into the joy of victory.

OUR AMERICAN principle of the separation of Church and State is undoubtedly a good policy. But the Christian does not believe in the separation of Church and life. If you want to escape from the struggles of the world, a chess club is a better place to do it than a church.

PETER DAY

THE COVER

This week's cover shows the Presiding Bishop and Mrs. Lichtenberger as they arrived in Puerto Rico, for the consecration of Bishop Kellogg [L.C., March 20th].

TEND MY SHEEP

Continued from page 14

congregational, and he will be constantly searching his mind and examining his conscience for ways in which he can reach those outside, and bring them to Christ.

So in this "personal parable" of the good shepherd we have the ideal of all pastoral work, especially that of the "shepherd and bishop of your souls."

It will be my ambition always to try to live up to this ideal: and I shall constantly seek, through prayer and sacrament, for the wisdom and strength with which to do so.

And I know that, in this, I can count on the support of your prayers and coöperation.

I was walking, one day recently, on the fells above the house where we have been



living, and came upon one of our farmer-shepherds working with pick and shovel in the peaty soil.

"Are you doing a bit of draining?" I asked.

"Yes," he said, "just making it a little better for the sheep."

In those words lies my task as your shepherd: to "make it a little better for the sheep":

a little easier to believe and trust in the power and immutability of the eternal God:

a little easier to carry on when faith is strained and the will grows slack and ineffective:

a little easier to start again when prayer has been abandoned and the soul has drifted from God:

a little easier to resist the pressure of society and its mediocre standards of common decency:

a little easier to keep oneself unspotted from the world's slow stain.

That God will help us all in this task is my prayer and (I know) the prayer of all of you today and at all times. *Amen.*

ANGLICAN CYCLE OF PRAYER

March

27. Colombo, Ceylon
28. Colorado, U.S.A.
29. Connecticut, U.S.A.
30. Connor, Ireland
31. Cork, Cloyne & Ross, Ireland

April

1. Coventry, England
2. Cuba

NEWS

Continued from page 11

yet do not know quite how to begin." The following "ground rules" are laid down as "conditions which must prevail if the dialogue is to prove fruitful:

"(1) Each partner must believe that the other is speaking in good faith.

"(2) Each partner must have a clear understanding of his own faith.

"(3) Each partner must strive for a clear understanding of the faith of the other.

"(4) Each partner must accept responsibility in humility and penitence for what his group has done, and is doing, to foster and perpetuate division.

"(5) Each partner must forthrightly face the issues which cause separation as well as those which create unity.

"(6) Each partner must recognize that all that can be done with the dialogue is to offer it up to God."

While "we can count on an informed [Roman] Catholicism," a better-informed Protestantism "is an indispensable minimum," the article says. "Protestants should acknowledge," it continues, "that for centuries the Protestant tendency was to divide Christendom ever more disastrously, and that if the ecumenical movement is reversing this trend, it is still building on the wreckage of three centuries."

Emphasized was the fact that the atmosphere of the conversation should be the atmosphere of prayer.

UNITED NATIONS

Study on Religion

The United Nations Human Rights Commission, in Geneva, has approved a draft declaration which outlines the responsibility of countries to grant the right of asylum to refugees. It has also adopted a resolution transmitting draft principles

on religious rights and practices to governments for study and comment.

The latter resolution calls for a thorough study of the question, as well as consideration of government views. Government comments were requested for not later than October 31st, as the commission plans to include the matter in its 1961 session agenda.

A second resolution adopted by the commission, said that the most effective way of combating religious discrimination is through sustained educational efforts on an international scale.

The UN secretary general has been requested to print and circulate a 30,000-word study on religious freedom prepared for the UN subcommission on the prevention of discrimination and protection of minorities. [RNS]

SOUTH FLORIDA

New School

An Episcopal college preparatory school for boys in South Florida will open in the City of University Park in September, 1961, according to the Rev. Hunter Wyatt-Brown, executive director of the Episcopal School Foundation.

Fr. Wyatt-Brown said construction of the institution will start in the fall of this year on a 40-acre site donated to the foundation by Arvida Corporation.

"The foundation's purpose is to establish a high-standard college preparatory school for boys, seventh grade through high school, as a contribution to the education of South Florida, and as an industry of stable character in the newly developed community in the Boca Raton area," declared Fr. Wyatt-Brown. He also said that the foundation hopes to eventually establish a girls' school on a site adjacent to the boys' school.

The boys' school will be patterned after

Groton, St. Paul's, St. Andrew's, Choate, Kent, and Cranbrook, well-known Church schools in the eastern and midwestern sections of the United States which are open to all boys, of every creed, nationality, and denomination. Plans call for a total enrollment of 200 boarding students and some day students. There will be one faculty member for every nine or 10 students. The school is not intended to be a high-tuition one, but one where tuition is based on the income of the families whose boys attend.

TEXAS

Air Conditioning and Rocking Chairs

Using almost every innovation for the welfare of the elderly, a rambling new building on a nine-acre wooded tract in Baytown, Texas, opened recently. St. James House is a \$525,000 project of the diocese of Texas, supplying 48 private, single rooms for elderly persons.

St. James House is considered a "pilot plant" to supply a pattern for construction and procedure in more such homes to be built throughout the state.

The Rt. Rev. John E. Hines, Bishop of Texas, said, "The management of St. James is of the belief that every person who becomes a resident is a precious human being with individual desires and requirements for health and happiness." He said they intend to have few rules and regulations and there will be no set visiting hours. Residents may come and go as they please.

In construction of the building, steps have been replaced with gently sloping ramps; hand rails, non-glare lights, and non-skid flooring have been installed. Heat and air conditioning can be controlled in each room and the structure is fire-resistant with ample outside exits.

Since St. James House is designed for people with a great deal of time on their hands, much space is devoted to the library, craft room, sunrooms, lounges, kitchenettes, and other activity areas.

However, the feature probably best liked by residents is the broad front veranda equipped with old-fashioned rocking chairs.

ALBANY

Development Goals

During April and May some 4,000 to 5,000 Churchmen in the diocese of Albany will be working for a diocesan development program that seeks \$900,000 in capital funds.

Campaign categories include \$180,000 to remove indebtedness on the recently renovated diocesan headquarters; \$300,000 for a revolving loan fund to aid parishes and missions; \$275,000 for Church extension, college work, and improvements to Hoosac and St. Agnes' diocesan schools



During the past four years, three of the Distinguished Service Awards given annually by the Liberal, Kan., Junior Chamber of Commerce to "the outstanding young man in the community" have gone to men of St. Andrew's Church. Mr. Milton Blakemore (left), senior warden, who received the award in 1957, joins Mr. James Yoxall (center), junior warden and the 1959 recipient, in congratulating Mr. Conrad Woolwine, clerk of the vestry and the 1960 winner.

and Barry House, conference and retreat house; \$100,000 for the Child's Hospital; and \$25,000 for St. Margaret's House and Hospital for Babies.

Directing the operation will be the New York firm of Ward, Dreshman and Reinhardt, Inc.

The Episcopal Men of the diocese of Albany (formerly the Bishop's Men) will erect a \$25,000 youth recreational building next to Barry House, conference and retreat center on Brant Lake in the southern Adirondacks.

The Lodge, as it will be called, will be an enclosable multi-purpose structure usable from early spring through late fall. Construction will begin in 1961, with completion expected next spring.

The project will be financed entirely by thank-offerings of the men and boys of the diocese.

The first unit of what the Rt. Rev. Frederick L. Barry, Bishop of Albany, has called a diocesan "Good Samaritan" social service center will begin to take shape when ground is broken in April for the main section of a new Child's Hospital, to be built in the University Heights area of Albany, reserved for medical, educational, and other civic institutions. Estimated cost is \$500,000. Occupancy is expected by early 1961.

The initial 35-bed structure has been designed to permit eventual expansion to 100 beds.

Other units envisaged for the center include a chapel and bell tower, a home for the aged, a nurses' home and possibly a school for nurses, an enlargement of St. Margaret's House and Hospital for Babies (already on the site), an administration building, and possibly a doctors' building.

The present Child's Hospital, located next to All Saints' Cathedral, has been sold to the state of New York.

WCC

World Council in Brazil

Some 30 Brazilian Church leaders met with a World Council of Churches delegation in Sao Paulo, Brazil, to map plans for the improvement of ecumenical work and contacts in Brazilian Churches.

Attending the two-day meeting were representatives of nine Churches, the Evangelical Confederation of Brazil, and the Brazil Bible Society.

WCC representatives included Dr. Kathleen Bliss, a prominent British leader in the ecumenical movement, Sir Kenneth Grubb, president of the Church Missionary Society (Anglican), and Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America.

WCC leaders also visited the WCC colony of Old Believers, Russian refugees who farm a 6,000-acre tract in the state of Parana, Brazil. The Old Believers broke from the Russian Orthodox Church in



RNS

Top photo: Dr. Edgar Chandler, head of the WCC Service to Refugees; a colonist; and Andrew Mouravieff, WCC representative in Brazil, at Old Believers' colony. At right: Girls bearing flowers greet WCC visitors to the colony.

the 17th century. About 500 of them, who fled Communist China, where they had sought refuge after the Russian Revolution, were resettled in Parana by the WCC. [RNS]

SOUTH AFRICA

Two Prime Ministers

Prime Minister H. F. Verwoerd has refused to receive a deputation of the Anglican Church in South Africa seeking repeal of the Group Areas Act. The law provides for the segregation of the country's various racial groups in separate zones.

The premier's refusal was disclosed by the Most Rev. Joost de Blank, Archbishop of Cape Town. He said the reply to the Church's request for a meeting with the Prime Minister was sent by the latter's private secretary and consisted of a categorical "no."

In a resolution of the Cape Town Synod last December, the Anglican synod declared that it was "deeply conscious of the ever-increasing misery and distress caused by the implementation of the Group Areas Act, especially upon that section of the public least able to bear it." It said that once again it "records its abhorrence of this unchristian measure and calls for its repeal in the name of God."

Dr. de Blank said that the Anglican Church hopes in the near future to meet leaders of the Dutch Reformed Church "to stress the denial of fundamental Christian theological principles by the Group Areas Act."

Archbishop de Blank said in his diocesan paper that the Dutch Reformed Church of South Africa should applaud just as much as did his Church a recent speech in which British Prime Minister Harold Macmillan implicitly condemned the South African government policy of *apartheid*.

In his speech, delivered before mem-



RNS

bers of the South African House of Assembly and Senate, Mr. Macmillan scored *apartheid* as contrary to Britain's belief "in a society in which individual merit, and individual merit alone, is the criterion for a man's advancement, whether political or economic."

The Archbishop said further, "The Dutch Reformed Synod which met in 1958 stated categorically that no race may consider itself superior to any other race, and therefore we assume that the Dutch Reformed Church applauds Mr. Macmillan's unequivocal statement as sincerely as we, and are on identical grounds. Today we are proud of Mr. Macmillan as a faithful Anglican." [RNS]

WEST INDIES

From Bank to Barbados

The Rt. Rev. Edward Lewis Evans, Suffragan Bishop of Kingston since 1957, has been elected Bishop of Barbados to succeed the Rt. Rev. Gay Lisle Griffith Mandeville, who resigned recently.

Born in London in 1904, Bishop Evans pursued a commercial career with the Bank of England before entering the ministry. Ordained in 1938, he came to the West Indies in 1940. [RNS]

LETTERS

Continued from page 5

ning, "The nature of professional social work is that it operates by standards and rules."

The Church social worker is an essential instrument to the ministry of love in the complicated structure of the inner-city. The case-work method is a disciplined form of ministry, disciplined to the end that it be unselfish (i.e. objective) in regard to the one being ministered to.

(Very Rev.) PAUL MOORE, JR.
Dean, Christ Church Cathedral
Indianapolis, Ind.

St. Paul at Antioch

The letter by the Rev. Archibald B. Moore in your issue of February 21st deserves better treatment than is given in your note that follows. The real question at issue here is St. Paul's own interpretation of what happened at Antioch. There can be no doubt of his own conviction that he needed no ordination.

Your suggestion that St. Paul received a "formal commissioning" by the Church is sound Anglican theology. It is one thing to say what happened and quite another thing to claim St. Paul as your authority. Simple honesty demands that you admit your disagreement with the apostle.

(Rev. Dr.) CHARLES M. COLDFREN, JR.
St. John's Church
Marietta, Pa.

Rector Knapp, Curate Kemp

In the Letters Column [L.C., February 21st], the Rev. George Raymond Kemp is listed as rector of the Church of the Resurrection in Richmond Hill, Long Island. If this is not a mistake, where is Fr. Knapp?

(Rev.) DALE W. BLACKWELL
Chaplain, All Saints' Hospital
Fort Worth, Texas

Editor's Note: Our apologies to Rector Knapp.

Endowment and Independence

Your editorial, "Living Church Business" [L.C., February 21st], should be read by all Churchpeople interested in the continuance of an independent Church magazine. With the advent of the proposed new *The Episcopalian* as an official publication of the Episcopal Church, it is more important than ever that the independent publications be guaranteed survival. Thus may we be fully assured of a channel for expressing opinions which may run counter to national Church policy, even though we have every reasonable assurance that *The Episcopalian* will be thoroughly representative of all views.

THE LIVING CHURCH need not be embarrassed over a price of \$8.75 for a weekly in these times. I, for one, am anxious to pay whatever it takes to keep your excellent publication (which I often disagree with!) in circulation.

The increasing of your endowment fund strikes me as of greatest importance as a means for guaranteeing the continuance of THE LIVING CHURCH. Enclosed is my small check for \$5 for the endowment fund as a tangible expression of my interest.

(Rev.) LIONEL T. DEFOREST
Galveston, Texas

Biretta, Homburg, Etc.

Response to the letter of the Rev. Harry Leigh-Pink [L.C., March 13th] requesting the design of a new clerical hat, brought forth such response that we quote in part.

From the Rev. Theodore Yardly, editor of the *New Hampshire Churchman*:

It is a pleasure to see your letters column getting around to the really existential questions.

No doubt the grass grows green in Grass Valley, Calif., but those of us in colder climes have found a more practical cap than the beret which is dignified, churchly (even prelatial), and practical. This is a circular head-covering, in a decent black, with a scarlet lining. In front is a stiff protuberance, and at the sides limp ones which may be tied over the top. The ecclesiastical suppliers could put it into production, and no doubt find suitable names for the different parts.

Our people are accustomed to strange names for things clergymen wear, and in a short time could be trained not to refer to this as a "ski-cap."

From the Rev. James Savoy, rector of the **Church of the Advent, Nashville, Tenn.:**

So many priests are so hysterically afraid of being looked at, suspected of being Romanizers or "too high church" that they will go bare-headed and run the risk of pneumonia rather than wear a biretta. The biretta may not be a thing of beauty. Undoubtedly it does not flatter most clergy; but it developed as a clerical headcovering and so is more appropriate . . . than a fuzzy green fedora. I would like to see a biretta with a bill on it — so that blowing rain in cemeteries upon one's glasses would not obliterate the service page.

And the laity speak up. From Mr. Eugene F. Bruestle, Camden, N. J.:

I can agree wholeheartedly . . . that the Canterbury cap is certainly a most abominable creation. I cannot agree with him, however, in his suggesting a French beret. A black Homburg would be more appropriate.

By far the most fitting and dignified headgear for vested clergy is the biretta.

Let's leave the berets to the artists, and the "mortar boards" to the professors. And please, please — no Canterbury caps!

From Mr. Henry J. Sully, lay reader, **Christ Church, Lykens, and St. Paul's Church, Williamstown, Pa.:**

If anything is ever done about this matter, I hope the designers will include a hat for the lay reader.

Just yesterday morning I stood in a cemetery in the mountains of Pennsylvania, with the mercury at 14°, and as I read the committal service, I could feel the skin of my balding pate creep as a gentle nor'wester rippled over it. I have been tempted at times to huy a beret for use on such occasions, but feared possible episcopal censure.

And from Mr. Stephen A. Cocks, **Port Washington, N. Y.:**

How long has the use of a biretta been distinctively Roman? Moreover, if we Anglicans are to eschew its use for that reason, should we not also eschew the cassock, the surplice, and the stole? Carrying such an argument to a logical conclusion, we might end up by omitting the recitation of the

Lord's Prayer. One might even go so far as to recommend a more extensive use of the biretta, especially during the recitation of the daily (?) Offices of Morning and Evening Prayer. Then, in those parishes where recognition of the Holy Name or the Gloria is frowned upon so far as a bow is concerned, the biretta might be doffed instead.

I could recommend to Fr. Leigh-Pink a more careful perusal of the advertising pages of THE LIVING CHURCH. There, from time to time, he will find pictures of priests fittingly garbed in cloak and biretta, eminently fitting for funerals. In fact, they could even make a layman wish that he were at all times so appropriately attired.

Swindled?

Regretfully I must disagree with our Presiding Bishop [L.C., March 13th], and must applaud your statement about "swindling a brother bishop," [L.C., February 28th]. My reason is that a goodly number of years ago my parish was the victim of just such a swindle. A man was accepted by our diocese and our vestry on the very high recommendation of the bishop of another diocese. That was the beginning of a decline from which our parish has never recovered.

Tamaqua, Pa. GORDON K. PFEIL

It seems to me that a part of the problem of episcopal unconcern [for returned missionaries and chaplains] might be answered if the bishop of the diocese involved were required to assume financial responsibility for men thus unemployed. The Church Pension Fund assumes that such a man has a certain income, and requires him, even though it often works real hardships on the man's family, to pay a regular monthly pension premium. If the man falls in arrears due to the inevitable choice of using the money to feed his family or pay premiums, he incurs certain penalties which might severely affect his future, or in the event of his demise, his family. It seems to me it would be a very simple thing for the Pension Fund to require that these premiums be paid by the bishop of his diocese during the period of his unemployment. It would be hard for a bishop to "forget" a man if it were costing him money each month to do so. Likewise, it would be a sure method of pushing the bishop along to find work for him. A better and more equitable solution of course, would be if the bishop were required to pay the minimum salary assumed so blandly by the Pension Fund. I am quite positive that a bishop so forced would never let the man become "out of sight and out of mind" as has happened to many men in the past.

Another suggestion might be the establishment of a kind of "G.I. Bill" by the General Convention which would accrue during the service of overseas missionaries and military chaplains. This would be a fund upon which a returnee might draw for up to a year of refresher study in one of the Church's seminaries, or any institution of the man's choice.

(Rev.) JACK D. LIVINGSTON
Walnut Creek, Calif.

Editor's Note: The Rev. Jack D. Livingston is the brother of the Rev. Joseph E. Livingston, whose letter on clergy placement appeared in the February 14th issue of THE LIVING CHURCH. The Rev. Jack D. Livingston has served as a chaplain in the U. S. Army.

BOOKS

Continued from page 4

the text, which comprises the greater part of each.

MODERN TRENDS IN WORLD RELIGIONS. Paul Carus Memorial Symposium. Edited by **Joseph M. Kitagawa**. LaSalle, Ill.: Open Court Publishing Co. Pp. xiv, 286. \$3.50. "Modernity and Islam," "Modern Trends in Judaism," "Modern Trends in Christianity," etc.

PATTERNS OF ETHICS IN AMERICA TODAY. Edited by **F. Ernest Johnson**. Harpers. Pp. 167. Chapters on: "Ethics of Judaism" (Max J. Routtenberg); "Ethics of Roman Catholicism" (Joseph P. Fitzpatrick, S.J.); "Ethics of Protestantism" (A. T. Mollegen); "The Ethical Culture Movement" (Jerome Nathanson); "Rational Ethics" (Lyman Bryson); "Ethical Frontiers" (Walter G. Muelder).

THE NEW TRANSLATIONS OF THE BIBLE. By **E. H. Robertson**. Naperville, Ill.: Alec

R. Allenson, 1959. Pp. 190. Paper, \$2.50. Another installment in "Studies in Ministry and Worship," under the general editorship of **G. W. H. Lampe** and **David M. Baton**. Takes into account Authorized (King James) Version, Revised Version, Modern Versions before Moffatt, Moffatt, J. B. Phillips, Revised Standard Version, and others.

THE PROTESTANT TRADITION. An Essay in Interpretation. By **J. S. Whale**, D.D. New York: Cambridge University Press, 1959. Pp. xiv, 359. Paperback edition of a work by a leading British theologian first published in 1955.

Children's Books

THE WORLD OF WONDERFUL DIFFERENCE. Written and Illustrated by **Hans Guggenheim**. Friendly House Publishers, 65 Suffolk St., New York 2, N. Y. About 60 unnumbered pages. \$2.50. An attractively gotten out book designed to teach readers of all ages respect for individual difference among human beings.

LITTLE BOYS OF THE BIBLE. Text by **Verna Huber Whempner**. Illustrations by **Delight Whempner Danly**. T. E. Denison & Co. Pp. 54. \$3. Stories about Cain and Abel, Ishmael, Isaac, Esau and Jacob, Joseph, Moses, Samuel, David. Color illustrations of unusual strength and beauty.

POLAR BEAR BROTHERS. By **Ylla**. Story by **Crosby Newell**. Designed by **Luc Bouchage**. Harpers. About 35 unnumbered pages.



\$2.75. A picture story about two polar bears. Cute, but not up to Ylla's *Two Little Bears* (Harpers, 1954).

HIDDEN VALLEY. By **Lois E. Clark**. Pageant Press. Pp. 214. \$3.50. Man comes and attacks the animals in the forest. Written from the point of view of the animals, who finally, by the aid of a man, after a forest fire, find refuge in a hidden valley. Well written and quite unusual. For readers young and old.

Books Received

TEACHING THE NEW TESTAMENT. By **Edna M. Baxter**. Christian Education Press. Pp. x, 309. \$4.95.

CHURCH MUSIC AND THEOLOGY. By **Erik Routley**. Muhlenberg Press. Pp. 120. \$2.25.

FREE SPEECH IN THE CHURCH. By **Karl Rahner**, S.J. Sheed & Ward. Pp. 112. \$2.75.

APPROACH TO MONASTICISM. Dom **Hubert van Zeller**. Sheed & Ward. Pp. viii, 182. \$3.

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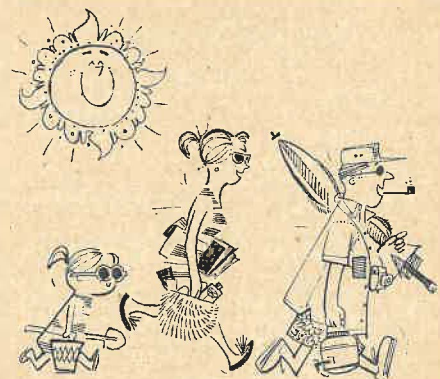
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PEOPLE and places

Appointments Accepted

The Rev. Donald W. Blackwell, formerly vicar of St. Ann's Church, Chicago, is now vicar of the Church of the Ascension, Hayward, Wis., and St. Luke's, Springbrook.

The Rev. Dr. John V. Butler, formerly rector of Trinity Church, Princeton, N. J., is now dean of the Cathedral of St. John the Divine, New York. Address: Cathedral Heights, New York 25.

The Rev. George M. Conger, formerly at Emmanuel Church, Alexandria, Minn., will be assistant at St. Peter's Church, Manhattan, New York City.

The Rev. Richard P. Constantinos, formerly assistant at St. James' Church, Darby, Conn., will be assistant at Christ Church, Suffern, N. J.

The Rev. George Eichelman, formerly rector of Christ Church, Lynbrook, N. Y., is now on the staff of St. Gabriel's Church, Hollis, N. Y. Address: 196-04 Woodhull Ave., Hollis 23.

The Rev. Calvin H. Elliott, formerly chaplain in the United States Air Force, is now vicar of St. Matthias' Church, Clermont, Fla.

The Rev. John H. Hannahs, formerly associate rector of St. Mark's Church, Venice, Fla., will on April 1 become rector of St. Paul's Church, Evanston, Wyo. Address: Box 316, Evanston, Wyo.

The Rev. Ervin E. Little, formerly deacon in charge of St. John's Mission, Corbin, Ky., is now curate at Christ Church, Lexington, Ky. Address: 692 Berry Lane.

The Rev. Thomas Mabley, who has been rector of St. Stephen's Church, Terre Haute, Ind., for 20 years, will leave on May 1 to begin work as rector of Holy Trinity Church, Daytona Beach, Fla.

The Rev. Ralph E. Macy, who formerly served St. Paul's Church, Altus, Okla., has for some time been assistant rector at St. Paul's Church, Lubbock, Texas, and Episcopal chaplain to Texas Technological College.

The Rev. Lee Anderson Orr, formerly in charge of the Church of the Redeemer, Shelbyville, Tenn., will on March 31 become rector of St. Christopher's Church, Frankfurt, Germany. Address: 19 Sebastian Rinz Strasse, Frankfurt.

The Rev. Kenneth A. Polglase, formerly assistant at Grace Church, Massapequa, L. I., N. Y., will become rector of St. Martin's Church, Maywood, N. J., after Easter. Address: 135 Parkway.

The Rev. William W. Trumbore, formerly curate at Trinity Church, Pottsville, Pa., and vicar of St. James' Schuylkill Haven, will on April 1 become rector of St. George's Church, Nanticoke, Pa., in charge of St. Andrew's, Alden. Address: 336 State St., Nanticoke.

Ordinations

Priests

Alaska — By Bishop Gordon: On February 29, the Rev. Alfred Hersey Smith, who is in charge of St. Andrew's Church, Steven's Village, Alaska, and is visiting priest at Beaver, Alaska.

East Carolina — By Bishop Wright: On February 19, the Rev. Conway D. Thornburgh, who is in charge of Christ Church, Hope Mills, N. C., and the Church of the Good Shepherd, Fayetteville; and the Rev. Wallace I. Wolverton, Jr., associate rector of St. John's, Fayetteville, in charge of St. Philip's, Fayetteville.

Georgia — By Bishop Stuart: On February 6, the Rev. T. Edmund Lakeman, vicar, Christ Church, Cordele, and St. Luke's, Hawkinsville.

Spokane — By Bishop Hubbard: On February 29, the Rev. Richard C. French, curate, St. Paul's, Walla Walla, Wash. (The Frenchs also announced the birth of their first child on February 2.)

Tennessee — By Bishop Barth: On February 22, the Rev. Cham Canon, associate, St. Stephen's Church, Oak Ridge; on February 27, the Rev. Daniel P. Matthews, who is in charge of churches at Monteagle and Midway. By Bishop Vander

Horst, Suffragan: On February 24, the Rev. Henry W. Lancaster, Jr., who is in charge of the Church of St. Mary Magdalene, Fayetteville, Tenn.

Deacons

Eau Claire — By Bishop Swift, of Puerto Rico, acting for the Bishop of Eau Claire: On February 4, Gary R. Blumer, a senior at Nashotah House, who will in June become curate at Christ Church, La Crosse, Wis.

Puerto Rico — By Bishop Swift: On February 4, Robert L. Kringel, a senior at Nashotah House, who will go to Puerto Rico with his wife upon graduation from seminary.

Resignations

The Rev. John F. Putney has relinquished charge of Prince of Peace Church, St. Louis, Mo., in order to devote full time to St. Andrew's Church, Normandy, Mo. The Rev. J. Albert Dalton and the Rev. Arthur England, of the Episcopal City Mission staff, will also be in charge of services at Prince of Peace Church.

Resignations

The Rev. Giles F. Lewis, Jr. has resigned as priest in charge of All Saints' Church, Clinton, S. C. He will continue to serve the Church of the

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Missionaries

The Rev. John A. Bright, formerly vicar of St. Andrew's Church, Portland, Ore., recently went with his wife to Porto Alegre, Brazil, where he will be assistant at Trinity Cathedral.

Changes of Address

The Rev. Alfred Clark, rector emeritus of Christ Church, East Haven, Conn., may now be addressed at 1186 Stavebank Rd. N., Port Credit, Ont., Canada.

The Rev. David E. Bergesen, formerly assistant at Truro Church, Fairfax, Va., should now be addressed at St. Gregory's Priory, Three Rivers, Mich.

The Rev. J. Gordon Holmes, rector of St. Luke's Church, Wenatchee, Wash., should be addressed at 15 N. Garfield.

Laymen

Mr. Gene Harms, a lay communicant of Trinity Church, Rock Island, Ill., is now an instructor in science in St. Augustine's High School, Bolahun, Liberia, a mission of the Order of the Holy Cross.

Births

The Rev. Richard James Herschel and Mrs. Herschel, of St. Alban's Church, Newtown Square, Pa., announced the birth of a daughter, Kimberly Anne, on December 4. Kimberly has a brother and three sisters.

The Rev. Harris C. Mooney and Mrs. Mooney, of St. John's Church, Kewanee, Ill., announced the birth of a daughter, Mary Pauline, on February 19. The Mooneys also have two sons and a foster daughter.

Living Church Correspondents

The Rev. D. McDaniel Simms, who is on the staff of the Chapel of the Intercession, Trinity Parish, New York, is now correspondent for the diocese of New York. Address: Chapel of the Intercession, 155th St. and Broadway.

Other Changes

The Rev. A. Rees Hay is now honorary canon educator of the Cathedral of St. Luke, Orlando, Fla. He is also executive director of Christian education for the diocese, editor of the diocesan monthly, and is in charge of the cathedral day school.

DEATHS

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

The Rev. Harry Laurence Chowins, retired priest of the diocese of West Missouri, died at St. Luke's Hospital, Kansas City, Mo., on February 26th.

Fr. Chowins was born in Lincoln, Neb. He studied at Seabury Preparatory School, the Central School of Religion, Indianapolis, and Seabury Divinity School, in Minnesota. Fr. Chowins was ordained to the priesthood in 1923. He served churches in Kansas, Missouri, Texas, and Oklahoma, and retired in 1955. In recent years he assisted the chaplain at St. Luke's Hospital.

Surviving are an aunt and uncle, both of whom live in Kansas City, Kan.

The Rev. Raymond Morrison Dow Adams, retired priest of the diocese of Connecticut, died January 21st, at Huntington Memorial Hospital, Pasadena, Calif., at the age of 84.

The Rev. Mr. Adams was born in Newbury, Mass. He studied at Harvard University, and Episcopal Theological School. He was priested in 1901. Before his retirement in 1944, Mr. Adams served churches in New Hampshire, Massachusetts, Connecticut, Rhode Island, Pennsylvania, Maryland, Florida, and California. For the past two years, Mr. Adams resided at the Episcopal Home for the Aged, Alhambra, Calif.

He was the author of *Some Things About the Church*.

The Rev. John Robertson Macarthur, Ph.D., retired priest of the diocese of Los Angeles, died January 31st, at the age of 85.

Dr. Macarthur was born in Winnipeg, Manitoba, Canada. He was a graduate of the University of Manitoba, and the University of Chicago. He received the degree of doctor of philosophy in classical languages from the University of Chicago in 1908. He served as professor of English at New Mexico A&M College from 1903 to 1910, and from 1914 to 1920 he was a professor of English at Kansas State Agriculture College. Dr. Macarthur was made deacon in 1927, and ordained to the priesthood in 1945. He served St. James' Church, South Pasadena, Calif., from 1927 to 1945, and from 1945 until 1949, Dr. Macarthur was vicar of St. Andrew's-by-the-Lake, Elsinore,

Calif. He was a supply priest in the diocese of Los Angeles from 1949 to 1954, and vicar of Church of the Good Shepherd, Bonita, Calif., from 1954 until his retirement in 1957, when he became vicar emeritus.

Dr. Macarthur was the author of *Biblical Literature and Its Backgrounds*, *Life and Death of Sir John Oldcastle*, and *Ancient Greece in Modern America*.

Surviving is a sister, Mrs. David Livingstone, of Vancouver, B. C.

Deaconess Dorothy M. Dowding, died in St. Luke's Hospital, New York, N. Y., on January 28th.

Deaconess Dowding was graduated from the New York Training School for Deaconesses in 1927 and was set apart in 1927. During her ministry she served as assistant deaconess on the staff at the New York Training School for Deaconesses, and from 1931-1947 as parish deaconess at the Church of St. Matthew and St. Timothy. From 1948 until 1951, she was parish deaconess at St. Thomas' Chapel, New York City.

Acute arthritis compelled her retirement in 1951 and until recently she has lived in Washington, D. C.

She is survived by two sisters and one brother.

Margaret Crenshaw Hodge, past president of the Woman's Auxiliary of the diocese of Pennsylvania, died March 8th, at the age of 89.

Mrs. Hodge was the widow of Hugh Bayard Hodge, Jr. She was a lifelong member of St. Peter's Church, Germantown, Philadelphia, a parish which her family helped to organize.

Surviving are four children, eight grandchildren, and 13 great-grandchildren.

Hilda Mary Simmonds Losee, wife of the Rev. F. Vernon Losee, died February 5th. The Rev. Mr. Losee is vicar of Grace Chapel, East Rutherford, and St. Stephen's Chapel, Delawanna, N. J.

J. Virgil Pugh, vestryman and treasurer of the Church of the Epiphany, Los Angeles, Calif., died February 3d. He was 84 years of age.

Mr. Pugh was born in Carthage, Mo. He had been a resident of Los Angeles for 54 years.

Services were held on February 6th, at Church of the Epiphany, where he had a perfect attendance record for 32 years.

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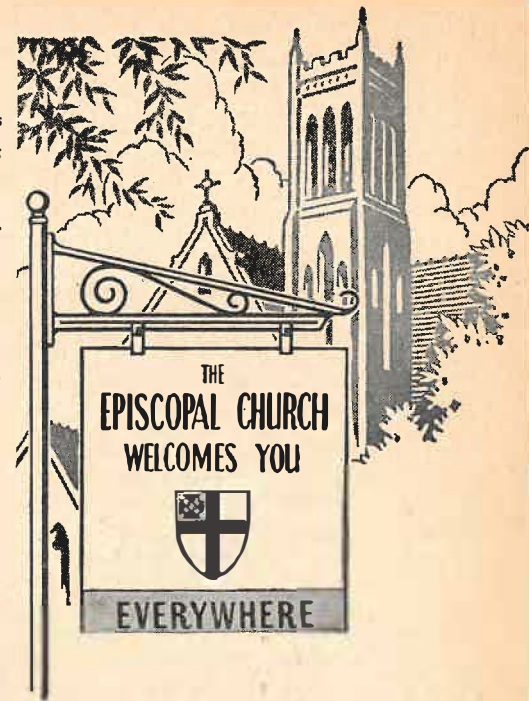
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3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
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CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP; 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thu Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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

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

NEW ORLEANS, LA.

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

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. M. Allister 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. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (6 & 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M. Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

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

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

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

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

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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8 & 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SYRACUSE, N. Y.

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

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 Hy. 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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. James F. Bogardus
Sun 8, 9:30, 11; Daily: varied times

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.