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January 25, 1953

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LETTERS

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

Help for New Chapel

ON THANKSGIVING day the Chapel of the Watkinson School, Hartford, Conn., was destroyed by fire [L. C., December 7th]. Watkinson is a small preparatory school and undoubtedly will find it difficult to erect a new chapel. There may be among your readers those who would like to assist in providing for a new chapel and equipment for a school in which the Faith of the Church is upheld and the Holy Eucharist offered daily. If so, I am quite certain that the headmaster, the Rev. Nicholas Feringa, would be pleased.

(Rev.) W. ROY BENNETT,
Rector, Christ Church.

Eastport, Me.

Editor's Note:

Contributions may be sent through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked "Watkinson School."

A Bell Will Help

PERHAPS some of your readers could help us out. We are a small country chapel in need of a small bell capable of being heard for a distance of about two miles. Our Good Shepherd Chapel [in Gambier, Ohio] is a relatively new work among people who have had little contact with the Church in the past. We need something to remind people that the Church is there among them. Our work is going steadily ahead, and we feel that since almost all of our congregation are still catechumens we need to try a little harder to bring the Church into the lives of these people. A bell will help.

ERWIN S. COOPER,
Bexley Hall.

Gambier, Ohio.

What Is Wrong with the Methodists?

THIS letter I am sure will be but one ripple in a whole tidal wave of unfavorable comment about the Indian Hill project [L. C., December 7th].

I might very well join the many who will offer a detailed indictment, based on the many blank checks that the Indian Hill Episcopalians are drawing against the deposit of the Faith. However, we all know the stock answers that the Liberal Protestants will offer.

The Liberal Protestant answer I do not know is the answer to the question above. If the Episcopalians of Indian Hill were unwilling to bear witness to the Apostolic Ministry and the Apostolic Rite of Confirmation, why did they not join themselves to the Methodists who had already established a chapel in Indian Hill? Why, instead, did they mar the visible unity of the Church by establishing a new unit? And why — why indeed — did the Presbyterians of Indian Hill find the Methodist teachings so unfriendly that they found it necessary to join up with Episcopalians instead?

(Rev.) ROBERT J. TORREY,
Rector, Christ Church.

Babylon, L. I.

A Theological Problem

THE DEACON from Southern Ohio, the Rev. Mr. Ash, is concerned [L.C., January 4th] about our admitting to the Holy Communion "baptized Christians who stand outside our Communion." They are, he points out, "those who have inherited the fruits of schism and heresy." Most Protestants with whom we deal in this country are the spiritual children of those who left the Church of England — Methodists, Baptists, Presbyterians, Congregationalists. They fled the Anglican Communion because they were convinced the Church of England was corrupt, that it was not a true Church, that its principles were contrary to Scripture, and that men would find salvation in the new religious body which they would establish.

Were they right? That is what our Protestant friends must decide. . . .

We Episcopalians are divided from our Protestant neighbors on a score of issues, ranging all the way from the validity of infant baptism (which Baptists deny) and the objective Presence of Christ in the Sacrament (which Methodists repudiate), to the nature of the ministry (where Presbyterians deny the three-fold ministry of bishops, priests, and deacons) and the creeds themselves (which Congregationalists teach may be determined by a majority vote of any congregation). On each of these issues the Episcopal Church and the Anglican Communion is committed to a definite position which is clearly stated in the Book of Common Prayer. The "protest" of the Protestants is precisely against this position. Therefore, we cannot act as if there were agreement about these vital matters when in reality there is not. There is so much that we do not have "in common" that we cannot be "in Communion."

But, some will ask, is it not enough that we have Jesus Christ in common? The answer to that has already been given. The answer was "No," and it was given by those founders of Protestant bodies. It was *they* who said that it was not enough to have Jesus Christ in common. They considered questions about the sacraments, and the ministry, and the creeds so important that they left the Church which held them to be essential. They are essential, and until we have agreement about them we must not have any such actions as "inter-Communion" which teaches that all these questions are matters of indifference. If Protestants hold them to be matters of indifference, then they should return to the Anglican Communion and heal the wounds which their zeal for these "indifferences" created.

This is the highest law: the law of charitable respect for our neighbors' opinions, but combined with it a determination to hold the fullness of the faith as this Church hath received the same. No sincere Protestant would want us to compromise the truth as we have had it revealed to us from the Apostles' times. We in the Episcopal Church have a witness to bear to that truth. We must not, out of sentiment-

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LETTERS

tality, becloud that witness. We must, out of charity, prick the consciences and minds of men so that they will ask *why* divisions exist. Then, in searching for the truth, they will come to an agreement in the faith which will make communion with each other the living expression of that truth which makes us one with God.

(Rev.) G. RICHARD TIEBEL,
Rector, St. Elizabeth's Church.

Floral Park, N. Y.

Essential Unities

AS interest in and discussion of unity both within and between Christian groups grows, the need increases for keener attention both in thinking and in living to the unity in which human nature stands by creation, and the unity which it receives by any sharing in the grace of salvation. Rites and jurisdictions and the alternate possibilities of amalgamation or intercommunion need a clear understanding of man's unity in Christ for their study.

Contemporary thinkers need to explore in the light of sound and true psychology and sociology a truth very clearly seen in kernel form as early as 180 AD by St. Clement of Alexandria. Now man's creation in the image of God strongly supports the constant reiterations necessary against materialistic thought of man's spirituality and individual dignity. But too few thinkers about Christian unity have studied the implications of the corollary truth, 'which is, like unto it.'

For man is made in the image of God, not only as a reflection in creation of certain divine attributes: intellectuality, spirituality, and the power of will; but also, specifically, as a person in the image of the divine Person of the Word of God, the eternal Son, Christ. The divine Word, the eternal Son of God, is the intelligible and knowable Image of God infinite and incomprehensible, and man is the image of this divine Image. Thus, the Greek Fathers saw and stated clearly this essential unity existing by creation in human nature, so that God refers to Himself all the actions of men to one another, since He vindicates His own image.

Men may shadow this image with an activity and likeness very unlike that of the Son of God—but they remain men; as otherwise there could be no repentance and salvation.

Secondly, the unity human nature possesses in the redemption needs to be studied not only as demanding unity but also as conferring within human nature a unity in Christ. For, all who have been baptized into Christ "have been clothed upon with Jesus Christ our Lord" and with His grace in the Spirit. The urgent concern with multiple denominational organizations needs the assisting light of a powerful understanding of the very real unity which all who have been baptized share. The whole body of those baptized with living faith share newness of life from having been buried-together with Christ in order to be united to Him in the likeness of His resurrection. All are clothed with one newness of life in the one likeness of Christ who lives at the Father's right hand.

Even Jew and Gentile are in Christ made into one new man—for if anyone

is in Christ he is a new creature. And all the baptized are "new"—by a joint share in the one likeness of Christ's resurrection. Now, this is a most powerful and existing reality. It is a most powerful reality because it is the reality which enables men to pass from death to a foretaste of eternal life. It is existing, because it is the reality according to which God knows men in *this* world as His sons and joint-heirs; because they have been clothed upon and filled with the life which His only-begotten Son gave on the Cross in order, by taking it again on the third day, to raise all men to the inheritance of heaven. In contrast to this most powerful and existing unity, though invisible, the whole complex of multiple denominational structures, though visible, are but vague shadows marring in this time the unity of the kingdom of God.

The visible disunity stands against the invisible likeness of Christ's resurrection, and stands in the way of the working power by which His grace would bind men into one body unto God, true, in the reconciliation of this world. But, if thinkers would investigate the far-reaching implications contained in the real unity which invisibly exists among all Christians by Baptism, this light would powerfully direct the understanding and quicken the will toward the realization of visible unity.

Third, and perhaps most essential of all, unity requires the most urgently serious and profound study of the role of the Holy Spirit in supplying life and the light of truth to the body of the Church. Disunity in any body, disorganization, is a mark of dying. Those who live in disunity live, in a certain sense, in the midst of death. But it is the Spirit Who is Enlivener, Who gives life. The overcoming of disunity is an attainment of life in place of one of the marks of death, and this life can only be given of the Holy Spirit. And it is to be given of Him only if it is sought. "Ask, and it shall be given unto you" is not only a phrase of assurance; it is the condition of receiving "for it is the one who asks that receives." And since one obstacle to unity is lack of agreement of what constitutes truth, from the Holy Spirit must be sought the theological reconciliations assisting unity "for He will lead you into all truth." For essentially, since all life has been created in the Spirit—man's no less—and since men share the likeness of Christ in the Spirit, the problem of Christian unity is the question urgently of understanding the work of the Holy Spirit in giving life and truth to the body of Christ and ardently of seeking of Him both the truth necessary for reconciliation and the abundance of holiness and charity (supernatural life) necessary for the desired overcoming of disunity.

GEORGE A. ATWATER.

West Medford, Mass.

Editor's Comment:

Theological swimmers who have trouble with the deep end of the pool will have to turn to something else; others, we hope, will read this letter carefully. One point we would question, however: in our opinion baptism is a mark of visible, not invisible, unity.

The Living Church

Established 1878

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

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January

25. Conversion of St. Paul (3d Sunday after Epiphany).
 Theological Education Sunday.
 Radio and TV workshop, NCC, New York City.
 Eau Claire convention, to 26th.
 San Joaquin convocation.
 Texas convention, to 27th.
27. Florida convention, to 29th.
 Western Michigan, to 28th.
28. General Board, NCC, New York City.
 Arkansas convention, to 29th.
 Dallas convention, to 29th.
 Los Angeles convention, to 29th.
 Oklahoma convention, to 29th.

February

1. Septuagesima Sunday.
2. The Purification.
 Consecration of the Rev. L. C. Ogilby as suffragan of the Philippines.
3. Girls' Friendly Society meeting, Seabury House, Greenwich, Conn., to 4th.
 California convention.
4. Michigan convention.
6. Woman's Auxiliary executive board annual meeting, Seabury House, to 8th.
7. Panama Canal Zone convention.
3. Sexagesima Sunday.
 Southwestern Brazil convocation.
 Honolulu convocation.
9. Puerto Rico convocation, to 11th.
10. National Council annual meeting, Seabury House, to 12th.
 First annual convention, new diocese of New Mexico and Southwest Texas.
13. Arizona convocation, to 14th.
 Central Brazil convocation.
15. Quinquagesima Sunday.
18. Ash Wednesday.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

THE daily rider of American street-cars or buses collects not only transfers to help him to his earthly destination but a surprising quantity of religious tracts handed out by earnest evangelical pamphleteers to help him toward his heavenly destination.

ONE of the best of the many evangelical tracts thrust upon your columnist over the years was a small leaflet with few words in it. Inside the cover was a **black page** — showing the condition of humankind after our first parents fell from original righteousness, blind to God's glorious light, besmirched with sin and selfishness, and groping in self-inflicted darkness.

THE NEXT page was a **solid red**. A few words explained that this page represented Christ's blood shed for our sins.

NEXT came a **white page**, representing the condition of the Christian washed from his sins and illuminated by the Holy Spirit.

LAST OF ALL came the **gold page**, representing the richness of the heavenly destiny of saved humanity in the Kingdom of God.

IT DOES NOT take much space, nor many words, to sum up the Christian gospel for those whose hearts are open to receive it. One wonders sometimes whether long and involved arguments for the existence of God, for the Trinity, and for other basic Christian doctrines have as much saving power as that simple pamphlet.

THE PROBLEM of Faith is not, at root, a problem of intellectual conviction. If Anglicanism has taken a **wrong turn** in its evangelistic efforts during recent generations, it has undoubtedly been by a too-enthusiastic following of the intellectual mazes thrown up by various advanced forms of human knowledge. For example, the Church has bravely plunged into the thickets of **Biblical criticism** and has vindicated the snipped and edited Bible of the scholars as one which still permits us to believe in Christ. Anglicans have manfully faced each new **evolutionary discovery** about our pre-human ancestors without disowning grandma the ape or grandpa the frog. Perhaps the supreme tour de force of Anglican scholarship was Canon Streeter's masterly vindication of the several **contradictory theories about Holy Orders** held in different parts of Christendom. The only words in which to sum up his theory were those from **Alice in Wonderland**: "Everybody has won and all shall have prizes."

ANGLICANS have, all in all, proved themselves the **most reasonable Christians** in existence. This fact makes us all proud of our Episcopal Church, which shares with the Church of England and the other Churches of the Anglican Communion a conviction that there can be no real conflict between religious truth and scientific truth. But that does not mean that the heart

of the Church's message, the thing that changes people's lives, is the relation between science and religion.

CHRISTIAN FAITH is not a matter of argument, but of **recognition**; not of explanation but of **confrontation**. Christ is not a set of theological propositions but a real person, so given to conviviality that His opponents whispered about it, so tremendous in self-denial that modern psychologists think up bad names for it, so masterful in His control of the forces of nature that people who have not been confronted by Him think He must be a myth.

SOMEHOW, the **atomic bomb** has changed everybody's sense of intellectual values. The thought that all the scientific study of the past five centuries was simply a preliminary to a big bang has made science itself a little ridiculous, merely the master of ceremonies of a planetary Fourth-of-July celebration.

THE CHURCH'S message for today, accordingly, does not have to be, "Look how nicely we fit into the corner left us by expanding human knowledge." It can, and should, be the **agelong message of the Gospel**: "You (mankind) are a sorry mess, but God has done something about it. Repent, be baptized, and believe the good news that Christ has saved us from our sins."

A STORY is told of St. Spiridion, a rough Cypriote herdsman who became a bishop a few years before the Council of Nicea. A pagan philosopher, mighty in argument, was lecturing a crowd at Nicea about the superiorities of pagan culture to Christianity, when the uncouth Bishop of Trimitus, Spiridion, came upon the scene. "Hear me, philosopher," said Spiridion, and went through the same simple facts that the evangelical pamphlet mentioned above attests. "If thou believest this," said the bishop, "rise and follow me to the Lord's House and receive the Sign of this Faith."

THE PHILOSOPHER said to his disciples: "So long as it was a matter of words, I opposed words with words, and whatever was spoken I overthrew by my skill in speaking; but when in the place of words, **power came out of the speaker's lips**, words could no longer resist power." So he went with the Bishop and was baptized.

SPIRIDION used the "Are you saved, brother?" approach. We do not need to be crude about our evangelism, perhaps. But we do need to be **straight-from-the-shoulder** in telling people of all walks of life and all degrees of education (1) that they need a Saviour; (2) that there is one; (3) who He is, and what He is like. Until we get down to brass tacks in our evangelism, we shall continue to be a Church that makes converts not from paganism but from other Churches.

Peter Day.

CONVERSION OF ST. PAUL (THIRD SUNDAY AFTER EPIPHANY)

NEWS FRONTS

Negro Clergy Needed

The need of recruiting Negroes for the ministry was given special attention by the Bi-Racial Committee on Negro Work in the Episcopal Church at its semi-annual meeting at Seabury House, Greenwich, Conn., January 13th to 14th. The seriousness of this need is indicated by these facts:

In the past ten years, the number of Negro clergy has increased by only 23, while the number of churches has increased by 64. Also, there are now 49 Negro congregations in the Church served by white priests, and 39 congregations having only the services of lay readers, with only 15 Negroes now attending seminary.

It is the belief of the Bi-Racial Committee that the definite stand taken by the seminary faculty of the University of the South [see below and page 16] had been beneficial to Negro work within the Church.

Dr. McCrady Answers Deans

A statement from the deans of the Church's seminaries supporting the nine faculty members of the University of the South who resigned because the university's trustees decided not to admit Negroes to the university's seminary appears on page 16. Replying to that statement, Dr. Edward McCrady, vice chancellor of the university says:

"The administration of the University of the South accepts with genuine appreciation the concern for the welfare of its seminary expressed by the deans of sister Episcopal seminaries. Two misapprehensions perhaps implied in the statement of the deans ought to be corrected. The first is the fear that the seminary at Sewanee might close next year and thus interrupt the stream of clergymen which Sewanee has sent into the Episcopal ministry since the ordination of Charles M. Gray in 1872. This is a groundless fear. St. Luke's will open next fall with both faculty and student body.

"The second implication which should be corrected is that Sewanee 'permitted' the nine members of its theological faculty to resign. At least ten bishops and numerous clergy and lay members of Sewanee's board of trustees can attest that many efforts were made to prevent the resignations, including the positive refusal for a month to accept the resignations in the hope that some satisfactory formula could be devised.

"The University administration joins



BISHOP CLAIBORNE
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the deans of sister seminaries in the prayer that all institutions of the Episcopal Church dedicated to the training of men for the sacred ministry be strengthened at this critical time in the history of our Church, our nation, and our world."

Daniel Baker Closes

Daniel Baker College (the Episcopal College of the Southwest) in Brownwood, Texas, will close on February 1st. A release from the college says:

"Increasing difficulty in meeting the pay rolls of the faculty convinced the board that the college could no longer operate without injustice to creditors, faculty, and students. . . .

"The financial failure of this pioneering enterprise cannot altogether discount the constructive experience in Christian education that has been possible here.

"The Church in the Southwest needs a college. The beginning here, with poor equipment, in an unpromising location, with unplanned financing, was, clearly, not the answer to that need. The Episcopal College of the Southwest that will emerge must have provincial backing and be accepted by the conventions of every diocese in the province."

Rosenberg Case

One of the clergymen who refused to sign a letter asking President Truman to commute the death sentence of Julius and Ethel Rosenberg (about 2000 clergymen did sign it) was the Rev. Dr. John Heuss, rector of Trinity Church,

New York City. He said he had written one of the sponsors of the letter that he considered "the crime which the Rosenbergs were convicted for one of the worst in the annals of mankind."

Letter to Young Women

The Greek Orthodox Church in North and South America is planning to establish an order of deaconesses in the United States. The plan was disclosed in an Open Letter to Young Women of the Greek Orthodox Faith from Archbishop Michael, the head of the Church.

Reporting the letter, Religious News Service said:

Declaring that "there is so much to be done in each community that the endeavors of priests alone do not suffice," Archbishop Michael said:

"These tremendous needs of our Greek Orthodox Church in America have urged us to make a fervent appeal . . . to our daughters-in-Christ, the young women of Greek descent in America. With the future welfare of our Church and its membership at heart, we are considering the establishment in this country of an order of deaconesses."

Archbishop Michael said that facilities for such a project were available on the grounds of St. Basil's Academy at Garrison, N. Y. Twenty-five young women, he said, could be accommodated immediately.

In urging Greek Orthodox women to respond to the call, Archbishop Michael stressed that "other religious denominations in this country have many religious orders for women, which are admittedly an invaluable treasure of strength."

"It is high time, indeed," he added, "for our Church to act. We, therefore, earnestly appeal to our young women of the Greek Orthodox faith who would wish to dedicate themselves to Christ and to the salvation of mankind through Him."

EPISCOPATE

Rhode Island Consecration

The Rev. Dr. John Seville Higgins, D.D., will be consecrated coadjutor of Rhode Island on February 4th. The Presiding Bishop will be consecrator, and Bishops Bennett of Rhode Island and Keeler of Minnesota will be co-consecrators.

Bishop Claiborne Elected

The Rt. Rev. Randolph R. Claiborne, suffragan bishop of Alabama, was elected bishop of Atlanta on the fifth ballot at the special council which was held in

Emmanuel Church, Athens, Ga., January 13th.

Bishop Claiborne received the lay majority on the fourth ballot and the majority of both clerical and lay delegates on the fifth ballot. Total balloting time was two and one-half hours. Bishop Penick, of North Carolina, president of the Fourth Province, presided over the Council.

Bishop Claiborne is well known and loved in the diocese of Atlanta, having served at one time as rector of St. James' Church, Macon. In nominating Bishop Claiborne, the Rev. Marshall Ellis, rector of St. George's Church, Griffin, said, "Bishop Claiborne has had more influence for good in my life than anyone in the world. It was because of his influence that I was led to the ministry."

Others nominated were:

The Very Rev. Alfred Hardman, dean, Cathedral of St. Philip, Atlanta; the Rt. Rev. Louis C. Melcher, missionary bishop of Central Brazil; the Very Rev. J. Milton Richardson, dean, Christ Church Cathedral, Houston; the Rev. James W. Kennedy, rector, Christ Church, Lexington.

Bishop Claiborne is 46 years old. He was consecrated suffragan of Alabama in 1949. After his ordination to the diaconate in 1931 and to the priesthood in 1932 he was rector of St. James' Church, Macon, and in charge of St. Andrew's Church, Fort Valley, Ga., until 1938. He was rector of the Church of the Nativity, Huntsville, Ala., until 1949.

If he accepts his election Bishop Claiborne will succeed the Rt. Rev. John Buckman Walthour as bishop of Atlanta. Bishop Walthour died on October 29, 1952, ten months after he had been consecrated.

Possible Newark Nominees

At least ten men are being considered as possible nominees for the election of a Newark coadjutor which will be held on January 27th if the special convention called for that day grants Bishop Washburn's request for the election.

Unofficial meetings of clergy and laity, through a system of preferential ballots and inquiries to the men receiving the most votes, had arrived, early in January, at this preliminary list:

The Rev. Messrs. John V. Butler of Princeton, N. J.; Gardiner M. Day of Cambridge, Mass.; Leland Stark of Washington, D. C.; Donald MacAdie, Passaic, N. J.; Charles Lowrie, Chevy Chase, Md.; Merrit F. Williams, Springfield, Mass.; Warren Traub, New Haven, Conn.; Harry Price, Scarsdale, N. Y.; and the Very

Atlanta Election

Tabulation of Ballots

Ballot Number	1	2	3	4	5
Order (clergy, laity)	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay
CANDIDATES					
Bishop Claiborne . . .	8 10 ² / ₃	9 11 ² / ₃	9 15 ² / ₃	15 18 ² / ₃	21 23 ¹ / ₃
Dean Hardman . . .	12 5	14 6	14 7	15 6 ¹ / ₃	14 7 ² / ₃
Dean Richardson . . .	8 5 ² / ₃	5 5 ¹ / ₃	5 1 ² / ₃	2 2 ¹ / ₃	0 0
Bishop Melcher . . .	7 7	9 7	9 7 ¹ / ₃	5 5 ¹ / ₃	1 1 ¹ / ₃
Dr. Kennedy	1 2 ² / ₃	0 2 ¹ / ₃	0 1	0 1 ¹ / ₃	0 1 ¹ / ₃
Necessary to Elect . .					19 17

Rev. Lawrence Rose, dean of General Theological Seminary, and the Very Rev. Alden D. Kelley, dean of Seabury-Western Seminary.

20 Years

By HOWARD T. FOULKES

At noon on the day before the end of last year, the clergy and people of the diocese of Milwaukee met in the cathedral at a solemn Eucharist [¶] to pay tribute to their beloved bishop, the Rt. Rev. Benjamin F. P. Ivins, and to thank God for his long episcopate.

Bishop Ivins, who is now vacationing in the south, retired as bishop of Milwaukee on December 31st.

The bishop came to his office with full preparation. Before becoming diocesan of Milwaukee he had been pastor of congregations large and small, master of a boys' school, dean of a theological seminary and, for seven years, bishop coadjutor. During his episcopate of just a little less than 28 years, he has ordained 127 men to the priesthood, among them his successor, Bishop Hallock. When he became bishop, the diocese had 11,000 communicant members. In 1929 the diocese of Eau Claire was established, which cut in half the geographical area and gave the new diocese 3,500 members. Today the diocese of Milwaukee has 16,000 communicants. The bishop himself has confirmed more than that number. While the population of the area included in the diocese has increased just over 6%, the membership of the Episcopal Church has increased just less than 15%.

Outside the diocese, Bishop Ivins has been recognized as one of the foremost leaders of those who place emphasis on the Catholic character of the Episcopal Church. In 1933 he edited the *American Missal*, [¶] which although criticized at that

time is widely used in many parishes. He has always shown great interest in the religious orders of the Church and is protector of the Order of St. Francis, and visitor of the Western Province of the Community of St. Mary. In 1931 he published *Prayers for Men and Boys*. Besides his work for the Church he has found time for a wide interest in civic affairs and the work of the Masonic Order in which he has reached a high position.

Benjamin Ivins was born in South Bend, Ind., in 1884, and was graduated in 1907 from Nashotah House, which in 1921 granted him the degree of doctor of divinity, and in 1940, doctor of canon law. While rector of St. Thomas Church, Plymouth, Ind., from 1909 to 1913, he secured the bachelor of arts degree from Valparaiso University in 1912. The next two years he spent as headmaster of Howe School (a military school) for boys at Howe, Ind. In 1915 he became rector of Christ Church, Gary, Ind., where he remained until he was selected in 1916 as rector of St. Luke's Church, Kalamazoo, Mich. During the war years his church became the center of extensive work among those in military service, especially from neighboring Camp Custer. Many a young man remembers with gratitude the friendly contact with Fr. Ivins and his wife, Sarah Seeber Ivins, whom he had married the year after his graduation from the seminary.

While at Kalamazoo, he was lecturer on sociology at Nashotah House. During this time he secured the master of arts degree at the University of Wisconsin. When the dean of the House, Fr. Webb, was elected bishop of Milwaukee, Fr. Ivins was elected dean. He guided the House safely through many trying years. Both as dean and later as president of the board of trustees, he in-

TUNING IN: ¶A Solemn Eucharist is one in which the celebrant is assisted by two other ministers, traditionally called "deacon" and "subdeacon," though they may, in fact, both be priests, and even a layman (in the Episcopal Church, at least) may act as

subdeacon. The three together, known as the "Sacred Ministers" of the Mass, wear matching vestments, though of different cut. ¶A missal is a book containing the Communion service and related material, for use at the altar.

sisted that the primary duty of the seminary was to make priests, to develop the spiritual life of the students, and that this was even more important than the development of scholarship which, however, was never to be neglected.

In 1925, when Bishop Webb requested a coadjutor, he was the logical candidate and on May 7, 1925, he was consecrated to that office, becoming diocesan on Bishop Webb's death in 1933.

A resolution adopted at the last session of the diocesan convention over which he presided said, "We pray for him many more years of happiness on earth and the crown of glory in heaven which Christ has promised to His good and faithful servants."

RURAL WORK

The Roots

The opportunities and failures of the Episcopal Church in rural America are put into story form in the new National Council movie, *Fertile Soil*. The story points up the Church's serious need not only for clergy but for seminary-trained clergy, and the film was to be released in time for Theological Education Sunday, January 25th.

The leading characters, the Rev. Joe Hacker and his wife Jean, are portrayed by a clergyman of the Church and his wife, the Rev. and Mrs. William B. Spofford, Jr. Joe, during his last year in seminary, becomes interested in rural work through the Division of Town and Country. Joe and Jean, both city folk, spend a summer at Roanridge, the Church's National Town and Country Church Institute at Parkville, Mo., learning about farming and rural ministry. From there they go to a rural church that is crumbling in both work and body and their problems begin.

Tied in with the film's illustration of the need for trained clergy is its emphasis on the theme that "as the nation's farms are the backbone of America, so the strength of the Church has its roots in the rural area." [For news about the application of this principle in Japan, see *International*.]

ARMED FORCES

Chaplain Lindner III

Chaplain Newell Lindner, former associate director of the Presiding Bishop's Committee on Laymen's Work, is a patient at St. Alban's Naval Hospital undergoing major surgery. Chaplain Lindner is attached to the Military Sea Transport Service.

TUNING IN: ¶Church's emphasis on rural work stems not only from fact that its mission is to all of humanity, but from fact that even the soil is sacred, created by God, and therefore to be used as God's gift to man. In tilling the soil man thus becomes

LAYMEN

By Candlelight

In spite of a severe ice storm in the Greenwich, Conn., area, the Presiding Bishop's Committee on Laymen's Work met at Seabury House, January 9th as scheduled. All who were registered to attend were present. With power lines down, there was no electricity at Seabury House, and no heat. The meetings were held in the library in front of a

which had not participated in the Laymen's Training Program.

The program has been operating very satisfactorily on the provincial as well as on the diocesan level. Dr. Haden emphasized the need to integrate the local parish key men into the program.

He reported that the Committee operated successfully within its budget for 1952; total operating expenses amounting to \$28,468.

The Rev. George MacCray, associate director, reported on publications and lay



CAST OF "FERTILE SOIL"*
As the farms are the backbone of America . . .

Clifoto

roaring fire, and the rooms were lit by candles.

The Rev. Clarence Haden opened the meeting with a report on the program of 1952. In his report, the executive director said that last year there were only five dioceses and missionary districts

readers' sermons. He reported that many publications which have served their purpose and have achieved widespread circulation will be dropped this coming year.

With regard to the lay reader's sermons, the aim is to widen the geographical representation among those writing sermons. Mr. MacCray suggested that the Committee sponsor a sermon-writing contest among seminarians to encourage interest in this phase of the program. Winners of the contest would have their sermons printed. The sermons have shown a marked increase in circulation since the middle of the year. Total circulation comes to about 2,250.

On the second day provincial reports were heard as well as reports from the Brotherhood of St. Andrew, Church Army, and National Guild of Churchmen.

Saturday afternoon a panel discussion, led by the Rev. Dr. Almon R. Pepper, the Rev. M. Moran Weston, and Dr.

Pittsburgh Joins Program

Pittsburgh has just joined the long list of dioceses that have laymen's organizations which cooperate with and are part of the Presiding Bishop's Committee on Laymen's Work. Only two dioceses, Vermont and Albany, are not on this list, although they "probably have some kind of laymen's organizations,"* reports the Rev. Clarence R. Haden, Jr. Dr. Haden is executive director of the Presiding Bishop's Committee. (He is resigning on February 1st to become dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.)

*THE LIVING CHURCH of December 21st reported that at the time Albany, Pittsburgh, and Vermont had no laymen's organizations.

*On location on ranch in Idaho: cast members including, the Rev. Mr. Spofford, far left; in foreground, the Rev. Clifford Samuelson, executive director, Town and Country Division; center, the Spoffords' five sons (including triplets) — Mrs. Spofford in light dress is holding one of them; and, far right, Bishop Rhea of Idaho.

a partner with God, sharing in His creativity. ¶Expansion of laymen's work in recent years underscores the New Testament doctrine of the Church as the Body of Christ, in which every member has his part to play.

Gordon K. Chalmers, considered the question of the Christian and His Daily Work.

The Presiding Bishop closed the meeting prematurely at five o'clock Saturday afternoon. In closing he emphasized the fact that in the next few months of its work the Committee would become more and more dependent upon the actual leadership of the laymen of the Church, and that they must respond.

PRESS

Photos and Cartoons

The *Episcopal Church Day* is a new national monthly magazine under the editorship of the Rev. Smythe H. Lindsay, D.D.,¹ rector of St. Andrew's Church, Amarillo, Texas, and former archdeacon of Dallas. According to Dr. Lindsay, the magazine is being published to stress stewardship and Church teaching on a year-round basis.

The *Day* is pocket-size in format (4 x 6 inches, 32 pages) and emphasizes the use of photographs and cartoons.

A non-profit corporation, under the name of the Anglican Press, is being organized by Dr. Lindsay to publish the magazine and provide other educational literature.

PUBLIC AFFAIRS

After Inauguration Day

Among Church observances of Inauguration Day, Bishop Conkling of Chicago authorized a prayer¹ for use at special services in his diocese on January 20th, and Bishop Dun of Washington joined with other religious leaders in the capital in writing General Eisenhower informing him that all Washington churches and synagogues had been asked to offer special prayers for the success of the new administration.

In a message to his clergy, Bishop Conkling asked that the nation's "duly chosen leaders" be sustained by "our prayers, not only on Inauguration Day but also continuously throughout the weeks ahead, that they may be given an increasing wisdom and strength."

The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making THE LIVING CHURCH a better magazine going to more Churchpeople. The total objective is \$250,000 over a five-year period.

Previously acknowledged	\$702.00
Rt. Rev. Wallace E. Conkling	100.00
Rt. Rev. Richard E. Emrich	50.00
Rt. Rev. Henry D. Phillips	25.00
	<hr/>
	\$877.00

TUNING IN: ¶Dr. Lindsay (from 1933-35 managing editor of THE LIVING CHURCH) already edits weekly *Episcopal Church Times* (formerly *Episcopal Church Evangelist*), which will also be published by Anglican Press. ¶"Authorized prayers and in-

WORLD COUNCIL

Increasing the Purview

The state of the world, with special attention given to the Far East, Near East, and Africa, was under consideration in Lucknow, India, recently when the Central Committee of the World Council of Churches met. The Committee was preceded by a four-day Asian Study Conference,* sponsored jointly by the World Council and the International Missionary Council, which was called to give expression to Asian attitudes on Christian world problems for the guidance of the Central Committee.

Among significant happenings at the two meetings reported by Religious News Service:

✓ Central Committee unanimously adopted a resolution calling on all member Churches to do everything in their power



DR. BELL
Unity that transcends politics.

to end racial discrimination. "All political, social, and economic discriminations based on race, wherever they exist, are contrary to the will of God expressed in the Christian Gospel," the resolution said. Racial discrimination, it added, is increasing tensions in various parts of the world.

✓ Central Committee urged the United Nations General Assembly to persevere in Korean truce efforts "which safeguard prisoners of war against forcible repatriation or forcible detention." The Committee's communication to the UN also stressed the importance of "negotiated settlements" to solve not only the Korean, but wider problems and welcomed the "expressed willingness of the highest authorities of certain great powers to hold personal discussions."

*In attendance were representatives of India, Pakistan, and Ceylon; Indonesia, Malaya, and Burma; and Japan, the Philippines, Australia, New Zealand, and Iran.

The Asian Study Conference advocated adoption by Churches of "positive political action" to promote Christian social ideals and the creation of a "third force" in world politics. Dr. David G. Moses, principal of Hislop College, Nagpur, India, said that the spread of Communism in India and other lands "presents the Church with a great opportunity." He said, "This is the opportune time for the Church to make a double witness: to show that the real roots of democracy are in the Christian doctrine of man and, at the same time, to show the hollowness of man's hope when it is centered in a particular form of government."

In relation to this, Metropolitan Juhanon Mar Thoma of the Mar Thoma Syrian Church of Malabar said, "The Church has long been concerned with the salvation of individuals while social, economic, and political questions were deemed outside its purview. It was Communism which came as a judgment upon the Church and awakened it to the salvation of the whole life of man and the society in which he lives. The idea of 'the responsible society,' rightly emphasized and taught and accepted by the Church, would redeem the Church itself as well as human society."

The Conference said that the "third force" it wanted created in world politics was not yet a political reality, but it is "a spiritual reality throughout the world wherever the Church is providing its members with the basis for spiritual freedom against ideological politics and for making prophetic judgments on national and international issues." The Conference's resolution on the subject said that "Christians must be prepared to recognize" that changes in the structure of society can be effected mainly through political action and "to accept the necessity of political action as a means of promoting social justice."

✓ In his opening address, to the Central Committee, Dr. G. K. A. Bell, bishop of Chichester, England, pointed out the marked contrast between the spirit of the World Council and the United Nations, both of which represent the same countries. The World Council, he said, "stands before the nations" as an international fellowship "appealing for an end of hatred, suspicion, and war. . . . Whatever political party or whatever group is in power in the countries we represent, we possess a unity in Christ transcending all barriers of race, class, or nation."

Dr. Henry P. Van Dusen, president of Union Theological Seminary, chairman of the Asian Study Conference, said, "At this hour, when the nations and peoples of Asia wield a growing influence in world affairs, it is fitting, and indeed essential, that the views which are peculiar to Asian Churches and which differ sharply from those of the West should find forceful expression." He added that the phase of Western influence in Asia is "almost over."

tercessions" are specifically allowed by second rubric after Nicene Creed in Eucharist. But service of Morning Prayer, according to literal sense of rubric (p. 17), may include only prayers "taken out of this Book" (i.e. Book of Common Prayer).

MISSIONARIES

The Points of View

The need for a more effective Christian witness on the part of all Americans abroad — missionaries, professional people, and travelers — was emphasized at a recent conference of Christian foreign students, clergy and lay, and American seminarians. Aim was to consider the missionary work of the Church from the points of view of the prospective American missionary, of the inhabitant of the missionary area, and of the foreign student in the U. S.

The foreign students especially felt



KEEP'S NEW AMBULANCE*

The man on the land in the Orient is going to have the final say.

the need for missionaries to be better informed about American policies in the particular area in which they were serving. They felt that by answering intelligently the questions which their congregations put to them, the missionaries could help reduce the friction existing in the more politically unsettled areas.

The Americans on their part felt that foreign students could contribute to a better understanding of the missionary imperative by witnessing to the unique quality of Christianity in their own countries.

The conference, which was held at Brent House, Chicago, long-time center of the Church for foreign students, was organized by the Rev. Philip Lewis, director of Brent House, and the Rev. Charles H. Long, Jr., Assistant Secretary in the Overseas Department. Approximately 25 people attended.

TUNING IN: Missionary is the Latin equivalent of the Greek "apostle." Both words mean one who is sent—as an ambassador or envoy of our Lord; but theological connotations have gathered around the latter word (cf. phrase "apostolic succession"),

JAPAN

The Great Anxiety

The long awaited ambulance for the Kiyosato Educational Experiment Project (KEEP) in Japan arrived in Tokyo at the end of last year. The ambulance, a rugged, four-wheel-drive jeep, will carry KEEP's doctors and nurses on their rounds to hold clinics among the 39 villages they serve and to help get serious cases to St. Luke's Rural Clinic.

A number of members of the Brotherhood of St. Andrew in Japan (which sponsors KEEP) were present at the dedication of the ambulance at the

Manchuria — lines up in the global showdown between the forces of free government and Communism . . . He is going to eventually decide which way the Orient goes because he is far and away in the majority. The rural Japanese is 60% of Japan's 84 million population. The Kiyosato project in central Japan, and the new one we have started in Hokkaido at Niikappu are truly the beginning of our own start at the heart of the problem. The great anxiety is whether we can quickly focus sufficient, dynamic, practical, aggressive energy to meet what we are up against.

"This time home — and I can spend only four months seeking tools — I hope I can quickly round up some young technicians who can work equally in agriculture and life betterment. This is urgent now."

The new KEEP ambulance, the need for which Dr. Rusch made known on one of his recent trips to the United States, is a memorial to a young technician in life betterment, Frank Haley, who was killed in an automobile accident after he had been separated from the Army and was connected with atomic research at Columbia University. He was a member of the BSA and the son of the late Rev. Leon F. Haley of the diocese of Albany. Mr. Haley, as one of a small group of young American Churchmen, helped Dr. Rusch clear the debris from the bombed out Holy Trinity Church, Tokyo, in early October, 1945. He also helped erect a temporary altar and restore Holy Communion. His friends made up the fund to give KEEP its ambulance.

ENGLAND

Bishop Woods Dies

The Rt. Rev. Edward Sydney Woods, bishop of Lichfield, England, since 1937, died at his home in Lichfield, Staffordshire, on January 11th, the *New York Times* reports. He was 75.

Dr. Woods had become seriously ill after returning in December from a visit to the Far East.

The *Times* says:

"Dr. Woods, who did not care to be 'stiffly Episcopal,' once said during a tour of his diocese that he felt like a traveling salesman and 'I only hope that what I take around is worth selling.'

"His frequent radio addresses on religion were considered some of the finest talks of their kind.

"In 1944, when touring among the British troops in Italy, he visited the Vatican and became the first Anglican bishop to be received in private audience by the Pope."

Church's St. Luke's Hospital, Tokyo. Among them was Paul Rusch, executive vice president of the BSA in Japan, who was about to leave for the United States (he was to arrive in Chicago, January 16th) to make another tour on behalf of KEEP, which is a practical demonstration of rural Christianity. On such tours previously he has convinced hundreds of Americans of the importance of winning over the Japanese to Christianity, mainly through such projects as KEEP. This time Dr. Rusch asks for not only supplies, but people. He writes:

"The man on the land in the Orient is going to have the final say on how nearly one-half the world's population — India to

*From left: Michael K. Ogawa, president of Japan BSA; Dr. Hirotohi Hashimoto, director of St. Luke's Hospital, who supervises KEEP'S Rural health program; and at the wheel, young Dr. Atsuki Eguchi, resident director, St. Luke's Rural Health Clinic.

that have not become attached to the former. Brotherhood of St. Andrew is a devotional and missionary society for men and boys, who try to follow a simple rule of life, which includes the effort to bring others to our Lord.



When the Pastor Falls Down*

that is the chance for the congregation to help him

By the Rev. Samuel H. Edsall

Rector, Trinity Church, Geneva, N. Y.

WHEN St. Paul, trembling and astonished on the Damascus road, uttered the words, "Lord, what wilt thou have me to do? (Acts 9:6), he was all unconsciously presenting an ideal of an absolute surrender to God and the complete surrender of all his powers of body, soul, and mind to God and to his fellow men. No more inspiring ideal can be held up before bishop, priest, and deacon, or before those who are co-workers with them in behalf of Christ and his Church.

By virtue of his ordination a priest of the Church of God is authorized to declare God's word, and be a bearer of that glad message of hope and consolation which issues from the Cross of Calvary and the empty tomb of the Resurrection. This is strictly speaking his duty as a preacher in the exercise of his prophetic ministry. But his work is more extensive than that. He is not ordained a "reverend" or a preacher or even a minister; he is ordained a deacon and a priest.

As a priest it is his privilege to stand before the altar and plead before the Father the merits of Christ's atoning

death. He is a minister to the faithful laity of the precious food of the most Holy Sacrament. It is his to open the door of Holy Baptism whereby men may enter the Kingdom of God. It is his to go in and out among the homes of the people in a way not open to other men. It is his privilege to train the young for Confirmation, to persuade mature minds of the truth and reasonableness of the position of this branch of Christ's Holy Catholic Church. It is his to pronounce absolution over the penitent soul, to rebuke sin, to warn the sinner, to administer healing unction to the sick, and to comfort the sorrowing, to solemnize the joy of marriage, and to say the last words of hope over the bodies of the dead. These are the things God expects his clergy to do.

EXPECTING MUCH

In addition to these duties there is added in our modern life the work of administration, which is as much a necessity in the Church of Christ as in every other institution. In recent years the demands of the practical, financial, and social side of the Church's life have

so increased that it seems sometimes as though spiritual matters were unduly crowded aside.

Lay people as a rule expect much from their minister, and so they should, for his is no mean responsibility. As a matter of fact, his job is not a limited one. Of all the callings in the world, it is the one in which a person has to be a Jack-of-all-trades. His work in fact is about a hundred specialities wrapped into one man's task, and therefore, it is beyond reason to expect any one individual should come out with 100% success on all of them.

From a layman's point of view, he needs to be a smooth fluent speaker. He must have ideas, too, so he must be a thinker. He needs book knowledge, theology, philosophy, history and the like, but it won't do for him to read books all the time. People won't stand for him unless he is also very much of a mixer.

And of course, he must be an organizer, masterful as a general in fitting people into the places where they belong,

(Continued on page 19)

*From a sermon preached at an ordination.

TUNING IN: ¶The author is here alluding to a common but incorrect use of "reverend": hence the quotes. Properly, "reverend" is never used as a noun—"a reverend." Nor should it be used before a surname unless Christian name, initial, or

title comes between. Correct: Rev. John Doe, Rev. J. C. Doe, Rev. Mr. Doe, Rev. Dr. Doe, Rev. Fr. Doe. Incorrect: Rev. Doe and just plain "reverend." (Some claim that it is incorrect to omit "the" before "Rev.," but usage here is more flexible.)

Pre-Seminary Training

for the Ministry

By the Rev. William A. Simms

President of Standing Committee and Examining Chaplain

Diocese of Western Michigan

Is the Church's ministry the learned profession that once it was? Not if canonical requirements are an indication of actual fitness of men.

THEORETICALLY the ministry of the Episcopal Church is a learned profession. In fact this is not true. The past years have witnessed a lowering of standards by canonical enactment, episcopal connivance, and examining chaplains' spinelessness.

Too often the present circumstance has superseded the permanent good. Back doors into the ministry have swung wide open. A fatuous charity has passed into the ministry of the Church men poorly trained and equipped for this most exacting of all professions. The net result has witnessed a decline in the prestige of our ministry — not that prestige means much, save as it opens the door to Christian service.

Unfortunately that is precisely what has not happened. The priest is no longer regarded as keeping knowledge; more frequently he is only an ornament exuding the faint odor of sanctimoniousness to public and private functions. Most earnest priests are concerned with restoring the ministry to its former position of intellectual as well as spiritual power and vigor.

The first requisite of the priest is that he shall be a man of God, dedicated to the things of the spirit, earnestly seeking and living the eternal verities as manifested by our Lord and Saviour.

But following closely to this, is the

requirement of learning and knowledge. A foolish or unlearned priest certainly can be neither "as wise as a serpent" nor "as harmless as a dove." He may have the best of intentions, but, as the oft-quoted proverb puts it, "Hell is paved with good intentions." There must be more than these, and knowledge and understanding are the only roads through to a final good end.

How can the ministry reach this desirable position? I suggest that the Church reform its canonical requirements for the ministry, insisting upon higher standards of learning, closing and locking the back doors to the ministry which now swing too freely ajar.

Canon 26, Section 5 (a), states that the Postulant is to satisfy the Bishop he is a college or university graduate. He is required to give a full statement of his studies, and if these courses do not equal the subjects mentioned in Section 5 (b), e.g., English Language and Literature, Latin, (or other language), History (ancient and modern), Mathematics or a Science, Philosophy, and Psychology (or Social Science), all that he has to do is to satisfy the Board of Examining Chaplains "that he possesses the intellectual ability to enter with advantage upon a course of study preparatory to Holy Orders."

Only a moron or feeble-minded per-

son could fail to qualify under this rule. A Bachelor of Arts who had majored in Eremology,¹ or one who had received his degree in Accounting, might thus be admitted as a postulant and enter one of our theological seminaries. The poor professors in the seminary would be forced frantically, in one way and another, to make theology and kindred themes understandable to this man. This is unfair to the seminaries, to the professors, and to the postulant, but most of all it is unfair to the Church. A postulant with a dozen degrees but with no adequate preparation for theology cannot but make a poor theologian at best.

If the postulant is not a graduate, he is required to pass an examination in the subjects mentioned in Section 5 (b). Only the subjects are mentioned; the nature and scope of the examination is not even hinted at.

If the postulant is 32 years of age or older, he may be dispensed from examination in certain subjects. All he has to do is to "have shown such proficiency in business or professional life as gives promise of usefulness in the Ministry" (Canon 26, Section 5, c). This is the ultimate of fatuity. Under it the average janitor or street-sweeper could qualify. Certainly the average high school education covers more than this requirement, and it is at least this writer's considered judgment that one needs more education than high school affords as a background for a later interpretation of the Christian Faith.

Section 5 (e) is equally startling. This covers dispensations for postulants who have served as ministers in other Christian bodies. If such a minister, with a background of five years' successful work, lays before the Board of Examining Chaplains² satisfactory evidence of "a thorough theological training in his previous communion," the Bishop may dispense him from examination. "Thorough theological training" is one thing,

TUNING IN: ¹Eremology is the science pertaining to deserts. Greek word, "eremos," from which it is derived is used in Gospel accounts for the "wilderness" in which John the Baptist preached. By another twist of meaning it gives us "hermit"

(one who, for religious reasons, adopts a solitary, secluded life), which, when shortened, becomes "hermit." ²A Board of Examining Chaplains, "consisting of at least two learned Presbyters" is required in every diocese and missionary district.



RNS

CONVERSION OF ST. PAUL (DANGERFIELD)
 "... and he fell to the earth, and heard a voice" (Acts 9:4).

but "thorough theological training in his previous communion" may be the greatest liability for such a person coming into the Church.

A Calvinistic foundation would make a poor foundation for the Catholic Faith. Many such ministers thus coming in hold the bachelor's and even doctor's degree in theology. We should not be too highly impressed by these. In certain bodies courses in Bible and theology form a major part of collegiate work, so that from these schools are graduated bachelors of divinity by simple collegiate work. By such a procedure one may attain a bachelor of divinity degree in four years after high school, while ordinarily in our Church this degree is not attained until after at least three years of theological seminary on top of four years of college. This is a case where the back door swings widely open, and the manifest puerility of this is clearer when one reads Canon 32, Section 3, which specifies the subjects such a candidate must be examined in before ordination to the diaconate, and includes a large amount of material peculiar to the ways and thinking of our branch of the Holy Catholic Church.

There are other defects in the Canons, but space prevents consideration of them

now. Our concern is to suggest some method whereby these defects may be eradicated, and the Ministry of the Church be better prepared for the exercise of its special vocation. Our suggestion is this. The Church should set up certain pre-theological requirements just as pre-medical and pre-legal courses are set up in the schools of those professions. Every man desiring to enter the ministry should be required to pass an examination in such a pre-theological work. This should be mandatory before entering the seminary, and there should be no exceptions. This would also apply to men entering our ministry from other Christian bodies. In other words, I suggest an even standard for all. And a definite padlocking of the back doors into the Ministry of our Church under the present canons. I would make only one exception which I shall mention at the end.

Such a pre-theological background would include the subjects in the present canons but extend them to a college graduate level.

Those of us who have been examining chaplains for some years are aware of the deficiency of both postulants and seminary graduates with reference to the Bible, its content, historical background, and exegesis. This could in large meas-

ure be covered by this pre-theology standard.

In connection with this comes the study of the so-called dead languages. Under the present canons the only requirement in language is Latin, and even this may be dispensed with if the postulant has a reading knowledge of some other ancient or modern language.¹ We all know that dispensations from Greek are freely asked and just as freely given.

Personally I think this to be indefensible. The priest should know enough Latin to be able to read the Fathers; he should know enough Greek to be able to read not only the New Testament but also the Greek classics; and, while it is no longer required by canon for anyone, I personally believe that he should also have enough Hebrew to be able to translate the Old Testament freely.

(We might say in passing that what goes for instruction in the seminaries in New Testament Greek is insufficient and shallow; it is much like learning to play the piano in ten lessons.)

The study of history is vital to this Church, whose appeal is to both Bible and History. I believe the seminary is the place to teach Church History, but a thorough background can be sketched in the pre-ministry course. Emphasis could be placed upon special periods, so that when the postulant enters the seminary his professors will not have to waste a good deal of precious time bringing him up to date.

In philosophy and psychology there should be required at least four semesters of college work or its equivalent. Probably this would only mean a bare outline of the history of philosophy and a simple outline of fundamentals in the field of psychology. Both, however, are necessary, especially in the fields of dogmatic and practical theology.

All truth is of God, and hence a knowledge of science is a necessity. Of course this will only be an introduction, but even this may suggest to the postulant that science and theology are twin sisters in this world of God's.

All this pre-ministry course should be carefully thought out with reference to college courses, text-books, and such like, but primarily with the idea that the future well-being of the Church depends upon the foundation so suggested and so given.

I know that some will attack these suggestions, on the ground that their adoption would prevent many earnest men from entering our Ministry. I have tried to think this through, and my only conclusion is that some sort of limited ministry — like our recently regularized perpetual diaconate — might be made possible for them.

TUNING IN: ¶How far the Episcopal Church has traveled from its original language requirement for the clergy may be seen from Canon 7 of the Convention of 1789, according to which the candidate for ordination had to show "that he is

sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required." Dispensations could, however, be obtained.

Training Your Future Pastor

HAPPILY, Theological Education Sunday, 1953, falls upon the Conversion of St. Paul, an occurrence made possible because St. Paul's Day comes this year on a Sunday—which won't happen again until 1976 [see page 6].

There could hardly be a better Biblical patron of theological learning than Paul the Apostle—unquestionably the greatest theologian of all time, even though it was left to his successors to formulate his theology in systematic terms.

If the man in the pew, listening to the more obscure of the Pauline passages, concludes, with another early Christian writer, that the epistles of "our beloved brother Paul" contain "some things hard to be understood" (2 Peter 3:15, 16), and that the Apostle to the Gentiles must have been a stuffy, crotchety, and puritanical old pundit, let him turn to those epistles in some modern translation and read them, as letters—beginning, perhaps, with the most obviously letter-like and personal of them, that to Philemon.

Let him also read, along with these, St. Luke's account in Acts of St. Paul's career (chs. 8, 9, and 13 to end). When he has read all this, including the story of the shipwreck in the last two chapters of Acts and St. Paul's own reference to his labors and sufferings in 2 Corinthians 11:19ff, then let him ask himself if this description is exaggerated:

" . . . But the big courage is the cold-blooded kind, the kind that never lets go even when you're feeling empty inside, and your blood's thin, and there's no kind of fun or profit to be had, and the trouble's not over in an hour or two but lasts for months and years.

"One of the men here was speaking about that kind, and he called it 'Fortitude.' I reckon fortitude's the biggest thing a man can have—just to go on enduring when there's no guts or heart left in you. Billy had it when he trekked solitary from Garungoze to the Limpopo with fever and a broken arm just to show to the Portuguese that he wouldn't be drowned by them. But the head man at the job was the Apostle Paul. . . ."

Like St. Paul the parson of today must be theologian, tireless missionary, and skilled leader of men. Much is expected of him by all—by the seminary professors who train him, by his bishop and fellow clergy, and by his people. And if he fails in any particular, he is sure to hear of it from somebody—and not least from his wife.

In a broad sense, at least, the clergy must be theologians. This is of prime importance today, when

Christianity is again respectable among intellectuals. The foundation of theological education is laid in the seminaries, but it is only the foundation that can there be laid. To vary the metaphor, we might point out that the word seminary means seed-bed. The seminary is the place where the seed of theological learning is sown. But it needs to be watered, tended, cultivated, throughout the man's entire life.

It is here that so many of the clergy fail—even those who were A students in seminary. It is so easy to be engulfed in the "practical" work of a parish, not only in sermon preparation and the pushing of door-bells (which, as the parson is expected to perform them, do require professional competence), but in those multitudinous activities, all of them little in themselves but time-consuming in their totality: telephoning people to remind them of important meetings, running the mimeograph machine, tidying up the church after services, acting as messenger boy to the W.A.—everything from fixing the leak in the parish-house faucet to serving on the local hospital board.

IT may be right that the clergy undertake some of these duties, but many of them, while necessary to the parish, belong to those "things for which ordination is not necessary"—as one distinguished theologian with a penchant for pithy sayings puts it. The clergy do not wish to take the initiative in ducking out of such tasks, lest they seem to give the impression that soiling their hands is beneath them; perhaps they even enjoy püttering around with plumbing. But it is not for this that they went to the seminary and became priests. The laity should take such work away from them, sharing it among themselves so that the burden falls unduly on no one person, in order that the clergy, true to their ordinary vow, may "be diligent in prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh."

And let the laity remember this: that it is the regular study, undertaken daily according to definite plan and without thought of next Sunday's sermon, that will in the long run bear fruit in their pastor's preaching. The making of the atom bomb had behind it many years of theoretical research by physicists who at the outset (whenever that was!) had no thought whatever of practical results, but were concerned solely with the discovery of truth.

But the parish priest of today dare not be too intellectual, or rather he dare not be intellectual at

*"Peter Pienaar" in John Buchan's *Mr. Standfast*, quoted in C. H. Dodd's *The Meaning of Paul for Today* (Doran, 1920).



BISHOP IVINS
Unforgotten: the view of a parish priest.

the expense of other qualities more generally valued. For he must be an aggressive missionary, in principle here following in the footsteps of St. Paul. It is not enough for him to regard only Episcopalians as his responsibility. He must attract outsiders, make converts, present larger confirmation classes, and in general keep his parish on the up-grade.

All of this he must do, not in a "general's spirit of command," as Fr. Edsall in his pointed and pertinent article [see page 11] puts it, but "wholly by persuasiveness—which takes enormous persuasiveness." Our Church upholds a "doctrine and discipline," which its ministers are pledged to maintain, but withholds from them the power to lord it over Christ's flock. They are expected to see that the

canons are obeyed, but generally not to quote the canons to substantiate their authority.

This is the counterpart, on the plane of personal relationships, of that theological "tension" so dear to contemporary Anglican thinking. When the pendulum swings too far in one direction, then it is time for it to swing in the other—or perhaps for another pendulum to swing. Truths, apparently contradictory, must be held in balance. In pastoral work the priest must learn, in St. Paul's phrase, to "walk circumspectly." Indeed, it seems at times as though his vocation were to be a tight-rope walker.

This diversity of requirements in opposite directions can produce either serious neurosis or a priesthood that might be the envy of Christendom, depending upon how the situation is handled. To handle it constructively the seminaries need greatly to be strengthened. For if the parish clergy are to be theologians, zealous missionaries, and astute diplomats, what of the priests who train them? Yet not only are seminary professors underpaid, but their status is unenviable: they have neither the tenure of rectors nor effective voice in the policies of theological education.

To call Churchpeople's attention to the needs of the seminaries, to enlist the support of their prayers, their interest, and their purse, this is the object of Theological Education Sunday. It is not easy to win such interest: most Churchpeople have never seen a seminary, and it is difficult for them to visualize the relevance of these institutions to their own needs.

Yet every Churchman knows that parsons are not flying saucers from some distant planet. They grew up, went to Sunday School, in some parish on this earth; they were trained for the priesthood in a seminary, somewhere. One of them, heeding a call from God, came to your community and now ministers to the congregation of which you are a part. And any student in any seminary now, at this moment, may some day be your pastor. . . .

Bishop Ivins

THE BISHOP of THE LIVING CHURCH has retired — retired, that is, as Bishop of Milwaukee. We are happy that, now that the Church Literature Foundation has become the publisher of THE LIVING CHURCH, Bishop Ivins continues to be our mentor as president of the Foundation.

The contribution of the Rt. Rev. Benjamin Franklin Price Ivins to the life of the Episcopal Church and of the diocese of Milwaukee must be measured by those who stand in a more detached relationship to him. We cannot apply a yardstick to our spiritual father! But neither can we allow his retirement to pass without paying tribute to his quiet, firm, and forceful leadership over the years.

First and foremost, Bishop Ivins has labored to build up a diocese of strong parishes. He never for-

got, as bishops have been known to forget, the look of Church problems as seen through the eyes of a parish priest. On one occasion, when a discussion of "outside appeals" was being held, he commented frankly, "the bishop is the bottleneck" who must refuse to pass on to his clergy financial appeals that are not of major importance to the life of the Church.

Building upon the strong parish foundation, Bishop Ivins has enormously strengthened institutions of diocesan and national scope during his episcopate. The number of such institutions listed on official diocesan records has doubled since his consecration. Most recently established is a pioneering project in the field of gerontology — Bethany House, a Church home for retired clergy and their wives.

In his account of Bishop Ivins' episcopate [page 7], Howard Foulkes mentions the American Missal. Under Bishop Ivins' editorship, this Missal sought to provide Catholic-minded Churchmen with a standard by which their thirst for liturgical enrichment could be ruled by the Prayer Book "shape" of the Communion service and by Anglican moderation. The Missal was promptly and loudly misunderstood by some Churchmen who mistakenly believed that it was adding to the anarchy prevailing in worship. Instead, it served to build a levee to contain flood waters that had already spilled over the minimum channel.

In the diocese of Milwaukee, the Episcopal Church is no longer the Church of people of English blood and background. This is probably true over the whole nation, but it is especially so in the Church's first domestic missionary area. The parish rolls of the

diocese contain only a minority of English names. The others are German, Dutch, Polish, French, Greek, Jewish, Armenian, Irish, Italian, Swedish — generally speaking, a faithful reflection of the population pattern of the state. Perhaps this wider cultural background is a partial explanation of the fact that the Prayer Book is regarded here as the foundation, rather than the roof, of liturgical expression.

Not least of Bishop Ivins' concerns during his episcopate has been the welfare of the theological seminary of which he was dean when he was elected bishop — Nashotah House. Here, as in many other areas, his influence was exerted primarily by silent example rather than by exhortation.

Ministrations to former students and spiritual sons scattered over the entire country have formed an important part of Bishop Ivins' episcopate. When their parishes arrived at a moment of high festivity it could not be complete without Bishop Ivins' presence, which he has given as generously as his diocesan responsibilities permitted. Even after his retirement, these demands will continue to be made upon him.

In late years, the Bishop has done his work under the burden of great personal worries and sorrows. The long illness of his wife, Sarah, followed by her death; the prolonged convalescence of his son, Frederick, from a skull fracture — these things weighed upon him day in and day out. Frederick is now completely recovered but we wish that Mrs. Ivins were still alive to share with the bishop the happiness of an Indian summer that, God willing, shall continue to be a time of spiritual productivity and peace.

E D U C A T I O N A L

SEMINARIES

Segregation a Violation

Segregation in the training of Christian ministers is a violation of Christian principle, say the deans of the theological seminaries of the Church. For that reason, among others, the deans are concerned about the situation at the University of the South. The situation: Sewanee's board of trustees decided not to admit Negroes, for the present, to the university's seminary. Nine Sewanee theology professors, including the seminary's dean and university chaplain, protested the action and then resigned, effective next June.

The seminary deans registered their concern in this statement adopted at their annual meeting:

"The deans of the theological seminaries of the Episcopal Church, in annual meeting assembled, unanimously desire to record their deep concern for the situation which has developed at the School of Theology of the University of the South.

"We are concerned, as Christians, because segregation in the training of ministers for Christ's Church is a violation of Christian principle.

"We are concerned, as heads of schools responsible for theological education, that an outstanding faculty of one of our theological schools has been permitted to resign, with the danger that their corporate contribution and that of the school they now serve may be lost to the Church at a time when all of our resources are urgently needed.

"We are concerned for the welfare of our fellow professors of the School of Theology of the University of the South, for whom we have the highest regard, both personally and professionally.

"We are concerned for a considerable group of students whose training for the sacred ministry is the ultimate responsibility of the entire Church.

"And it is our unanimous desire that this concern of ours be made known to the trustees of the University of the South.

"Signed on December 30, 1952, at the College of Preachers, Washington, D. C.

PERCY L. URBAN, dean, Berkeley Divinity School, New Haven, Conn.; COR-

WIN C. ROACH, dean, Bexley Hall, Gambier, Ohio; SHERMAN E. JOHNSON, dean, Church Divinity School of the Pacific, Berkeley, Calif.; FRANK D. GIFFORD, dean, Divinity School of the Protestant Episcopal Church in Philadelphia; CHARLES L. TAYLOR, JR., dean, Episcopal Theological School, Cambridge, Mass.; LAWRENCE ROZZ, dean, The General Theological Seminary, New York City; EDWARD S. WHITE, acting dean, Nashotah House, Nashotah, Wis.; ALDEN DREW KELLEY, dean, Seabury-Western Theological Seminary, Evanston, Ill.; E. FELIX KLOMAN, dean, The Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va.

It was unanimously moved that copies of the resolution be sent to the chancellor of the University of the South, to the vice-chancellor, to the chairman of the board of regents, and to the Very Rev. Francis Craighill Brown and the faculty of the School of Theology of the University of the South, and to each trustee of the University; and that one week thereafter the statement be released to Church press and *New York Times*.

Deans Support National Program

The large enrollment in the Church's seminaries is not a cause for complacency say the deans of the seminaries in this statement adopted at their annual meeting:

"Although we are glad to report that there are now nearly 1100 men studying in our theological schools, we are concerned about the Church's continuing great need for well trained clergy. This large enrollment in our seminaries gives no occasion for complacency.

"The problem of clergy supply is neither a local nor a temporary one. It must be attacked with a realistic consideration of all the complex economic and sociological forces affecting our national life. As the report of the Joint Commission on Theological Education to the General Convention of 1952 has shown, the growth of the population, especially in the West and Southwest, the opportunities in military and civilian chaplaincies, the needs of the Church in missions at home and abroad point to the necessity for vigorous recruitment for the ministry. This need places a responsibility upon bishops, priests, and laymen to encourage fit men to study for the sacred ministry and to provide for their training in theological schools properly staffed and equipped.

"To this end we urge the intensive prosecution of the new national program for recruiting for the ministry and offer the full cooperation of the seminary deans and the facilities of the institutions which we represent."

How to Bind Books

A new course in library science designed to help divinity school students and clergy establish and maintain personal and parish libraries is now being offered at the Church Divinity School of the Pacific, Berkeley, Calif.

The course, an experimental, non-credit course this year, is being taught by Sally Jo Carey, librarian. The course began January 12th and will run for six weekly meetings.

Mrs. Carey is teaching students how to bind books and giving them information on the procurement of supplies and



materials needed for library work. She is also teaching them a simplified catalogue system for parish or private libraries.

Another phase of the course is the

learning of methods for judging and buying books, and how to use book reviews and public library listings in this evaluation. Mrs. Carey also plans to show students how they may obtain research help from public, state and school libraries.

There are about 20 students enrolled in the course, which is open to CDSP

The Cover



In a new library science course at CDSP Sally Jo Carey teaches book binding to, left, James R. Peters, diocese of Kansas, and, right, Richard R. Over, diocese of California. See story in column one.

and St. Margaret's House students and clergy in the area.

Mrs. Carey is the wife of middler divinity school student Amos C. Carey of the diocese of Harrisburg, Penn.

THE LIVING CHURCH RELIEF FUND

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

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	\$397.00

Correction. L.C., January 18th: Louise G. Adams, \$5.00 to the Bishop's House Iona Fund; should have been to the fund for the work on Okinawa.

NEW YORK — The Rev. Hikaru Yanagihara of Osaka, Japan, currently a student at Union Theological Seminary and Teachers College, Columbia University, has been appointed by Bishop Donegan of New York to be his personal chaplain. The duties of the bishop's



HIKARU YANAGIHARA
New chaplain to Bishop of New York

chaplain are generally to assist the bishop personally.

Mr. Yanagihara is the third generation of native Japanese Christians. His grandfather on his mother's side, Bishop Naide, was one of the first native Japanese bishops. His father, the Rt. Rev. Peter S. Yanagihara, was suffragan, and now is bishop, of Osaka.

KANSAS — In a freak accident on January 6th, St. John's Church, in downtown Wichita, Kans., was extensively damaged by a caroming fire truck. The rector, the Rev. James C. Hofmann, reports that the timing of the accident was nothing short of providential. Had it occurred ten minutes earlier, scores of people would have been injured or killed as they left a recital on a new pipe organ at the church.

The fire truck, answering an alarm, swerved at the intersection of Third and Topeka, in an attempt to miss an automobile which failed to yield the right of way. In doing so, the truck knocked the automobile 60 feet at a right angle to its original course, clipped the rear of a parked car, shed its front wheels at the curb, and crashed through the rock wall of the church. It struck a window on the south side, just inside the door to the undercroft, its siren and headlights landing on the floor below.

From preliminary estimates, the amount of the damage will run to several thousand dollars.

The Central Place of Atonement

TO make an experiment this editor walked into the nearest bookstore to THE LIVING CHURCH's office, and he didn't even have to ask for it, for there it was, as Dr. Kennedy said it would be—and in a dollar edition at that—Drummond's *The Greatest Thing in the World*, which James W. Kennedy (rector of Christ Church, Lexington, Ky., and Acting Executive Secretary, Division of Radio and Television, National Council's Department of Promotion) in *Henry Drummond: An Anthology*, says "has never been out of print in English and can be purchased in almost any bookstore" (Harpers. Pp. 253. \$3).

Henry Drummond, Presbyterian minister, scientist, and reconciler of religion and science at a time when the Darwinian theory and the Higher Criticism were beginning to make their impact, was born in Stirling, Scotland, in 1851, and died in London in 1897.

The book contains an introduction by Samuel M. Shoemaker, a foreword by the author, an interesting 40-page biographical sketch, and nearly two hundred pages of selections from Drummond's writings, prefaced by brief introductions by Dr. Kennedy (set in italic type to distinguish them from the writing of Henry Drummond himself).

LAST week we called attention to a book* that "would make an excellent Lenten Book for those who find the usual kind . . . somewhat elementary . . ." [L.C., January 18th]. This week another work of comparable caliber has just appeared in *Jesus and His Cross* ("Studies on the Saving Work of Christ"), by F. W. Dillistone (Westminster Press. Pp. 143. \$2.50)

Dr. Dillistone, who is now Canon and Chancellor of Liverpool Cathedral (from 1947-1952 he was Professor of Theology at Episcopal Theological School, Cambridge, Mass.), is well known for his *The Structure of the Divine Society* and other writings. His aim in the present volume, he tells us, has been "to draw upon studies extending over a good many years in the fields of Biblical and historical theology to provide material suitable for devotional reading" (p. 9).

The book consists of eight chapters. The first, "The Mystery of the Cross," is introductory and treats of the relation-

ship between the cross in human life ("the very nature of human experience is cruciform") and the Cross on Calvary—a relationship that must be bridged "within the wholeness of the career of Jesus Christ as set forth in the Gospels of the New Testament" (pp. 14, 18-19).

The successive chapters consider "the leading titles and descriptions that the New Testament applies to our Lord in connection with His saving work"—The Saviour-Hero, The Great Shepherd of the Sheep, The Son Who Was Not Spared, The Sin Bearer, The Great High Priest, and The Servant of the Lord, with a concluding chapter, The Glory of the Cross.

There is an especially illuminating discussion in Chapter IV of the relation between our Lord's suffering and His prayer life, in which Canon Dillistone follows the general exegesis of Hebrews 4:7-8,† taking it to refer, if primarily, at any rate not exclusively, to Gethsemane, but to our Lord's life of prayer as a whole:

†Quoted by Canon Dillistone in the form in which it is found in the original:

"In his days of flesh,
having offered up,
with strong crying and tears,
prayers and supplications
unto him that was able to save
him out of death
and having been heard
for his godly fear,
though he was a Son, yet learned
obedience by the things which he suffered."

"In a very real sense Jesus' prayer life could be regarded as the central place of atonement. Calvary was the outward and visible sign of suffering and triumph already achieved in the inner life of wrestling and prayer" (p. 61).

A valuable and still much needed reminder "that it is not sufficient to interpret sacrifice in a purely *spiritual* way" is given in Chapter VI: "Even when the New Testament speaks of 'spiritual sacrifices,' or a 'sacrifice of praise,' it is altogether likely that some external action is in view" (pp. 85, 86).

Finally, under "The Servant of the Lord" in Chapter VII, is given a brilliant exposition of Philippians 2:6-11 ("Who, being in the form of God,



thought it not robbery to be equal with God . . ." AV), which rings the changes on our Lord's "outpouring" of Himself.

This book has just the right blending of scholarship and devotion to recommend it as tops for Lenten reading.

A Cooling Peace

By the Rev. JOSEPH WITTKOFSKI

"A THINKING WHICH SEES" is Gabriel Marcel's description of the philosophical approach of Max Picard in his preface to Picard's *The World of Silence*, to be published January 26th (Regnery. Pp. 231. \$2.50). The subtle and sparkling poetry in the prose of this writing fully justifies Marcel's description.

Picard, in this work, holds that words and the Word cannot be properly expressed unless they are projected against a background of silence. Since silence is only a little less important than language itself, Picard comprehensively surveys the role of

silence in epistemology, history, mythology, religion, economics, sociology, and in the arts.

Although Picard probably had no thought of writing an apologetic for the solitary in the desert and for the monk in his cell, nevertheless, he surely develops a convincing argument for the contemplative way of life. Instinctively, we come to agree with the writer in his conclusion that our time needs knowledge of the healing power of silence in which our broken world can be made whole again.

This book will greatly interest the scholar who is concerned with the currently developing Christian Existentialism. It also offers a cooling peace to tired people who are feverish in the confusion of a time in which the wholesome art of contemplation has been lost.

**The Beatitudes*, by Hugh Martin (Harpers. Pp. 92. \$1).

When the Pastor Falls Down

(Continued from page 11)

and persuading unwilling people to do things they do not want to do. He does not dare show a general's spirit of command. He is bound to manage people wholly by persuasiveness — which takes enormous persuasiveness. He should be an acute, accurate, discreet business man in order to keep the church's temporalities out of a tangle.

From my own experience I can tell you there are even times when he must check up on the steamfitters, correct the errors of the architects and get along with building committees, and be a connoisseur of church music, church arts, stained glass, and pipe organs. He must also be able to meet any emergency — including illness, sorrow, earthquake, fire and flood, envy, hatred, and malice. And above all, he must be a spiritually-minded man, though at the same time it is highly important that he be not a visionary, for people will not listen to him if he is not practical.

So, this is what is expected by the people of the pastor. He could make a lawyer, a politician, a business man, a teacher, a settlement worker, a popular lecturer, an author, a showman, a philosopher, an artist, a man around town, an ascetic, a military commander without power to command — all out of that combination — and have many other qualities left over to distribute along the whole line of occupations from family physician, a stenographer, to church janitor, square-dance caller, and steeple jack.

A GOOD RULE

If I were speaking to a congregation that had just called a new rector, I would say to them something like this:

You people may be supposing that in your new pastor you have called in this whole combination of abilities, and you may be expecting to get the benefit of each of these various elements of strength — all out of one man. But you won't! Somewhere in this list you are due for a disappointment. If your new rector turns out to be a great preacher, it is more than likely that he will not be very strong on organization. If he is a gentle comforting pastor, he may be very probably a good deal lacking in the pulpit. If he is a hearty good fellow to meet, he may impress you as not very deep intellectually or even spiritually.

Some day, before long, you will find a weak spot in your man. The people accused John Baptist of being an ascetic because he wore a leopard's skin and lived in the wilderness and ate locusts and wild honey. They accused our Lord of being a wine bibber and a drunkard because He graced the legitimate joys of life with His divine humanity. Yes, some day you will find the weak side, and the

question as to what you are going to do about it will come up. Of course, the next pastor will have his weakness, too. . . .

Every church when it calls a new pastor ought to watch narrowly to see where he is going to fall down. But not in order to get a chance to complain — God forbid! When the pastor falls down, then the church has discovered where it can help him. If he shows up inefficient in organizing people for work, then that is the signal for the men of the parish who are strongest in the neck of organization to turn in and line up the membership for effective results. If the pastor seems to get tangled and befuddled when money matters are to be dealt with, then let the men who are used to handling dollars step forward and get the money worry off the pastor's mind. If the pastor is slow and timid about calling on strangers and in meeting newcomers, let the people who have the easy social graces go in strong for friendly visiting and handshaking. If the Church school lags because he cannot persuade the ablest people to teach, let the ones with ability consent to take the jobs that are open when he asks them.

If the services are dull and without form and void of beauty, and the pastor doesn't seem to know what to do about them, then let the congregation boom those features with more hearty singing and more vigorous responses and more devout reverence. If the priest falls down on his preaching, or if he reads the service in a lifeless and monotonous manner, it is harder for the congregation to fill these defects. But even poor chancel and pulpit work a live congregation can do a great deal to remedy. You can listen hard. That will inspire the preacher. You can come out and fill up the vacant pews. You have no idea what a difference that will make in his preaching. You can praise his best abilities. That will encourage him to cultivate his most valuable gifts. You can lift detail matters off his shoulders. That will give him more time for study. You can give him extra money for books and for attending conferences with his fellow clergy. Those will refresh him, and as the years go by, you do not need to wait for him to ask for a raise in salary. And you can always hold before him the ideal that you expect him to be a priest with a vocation, not just a parson with a job. And you can always pray for him; God only knows what that will do.

Finally, here is a rule for a going and a growing church — count on your pastor's *abilities* as his chance; count on his *inabilities* as your chance. These are some of the answers for the laity to the question, "What wilt Thou have me to do?"



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DEATHS

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

Kenneth A. Bray, Priest

The Rev. Kenneth A. Bray, who carried his ministry to the football field, died in Honolulu on January 9th. He was 72.

One of the most beloved priests in the Hawaiian Islands, Fr. Bray was a canon of St. Andrew's Cathedral, Honolulu, and had been in charge of the Hawaiian congregation there for the past 20 years.

Fr. Bray had been athletic coach at Iolani School, Honolulu, since 1932, and with his help the school was admitted to the Honolulu Interscholastic League in 1936 and produced three football championship teams, two baseball, and one basketball champion. In the 1950-51 academic year the school took all three championships. "He was the most popular figure on the Iolani campus for 21 years," said the Honolulu *Advertiser*.

In failing health for several years, Fr. Bray suffered a relapse last summer, but took over the football coaching in fall. His health forced him to resign in October, and he became seriously ill with pneumonia two months ago.

"With all their fighting spirit," said the Honolulu *Advertiser*, "the [Iolani] raiders were high in their ideals of sportsmanship. Fr. Bray constantly reminded his charges to be modest in victory, graceful in defeat, and to play each game fairly."

Fr. Bray was born in England and studied for the ministry after attending Oxford. He was ordained in 1910 in New York.

Leslie I. McKinstry

Leslie I. McKinstry, 82, of Denver, Col., father of the Rt. Rev. Arthur R. McKinstry, bishop of Delaware, died on January 5th, on his way home after visiting the bishop and his family at Bishopstead in Wilmington, Del.

Mr. McKinstry entrained from Wilmington on January 5th and was stricken near Pittsburgh, Pa. He was taken from the train at Connelsville, Pa., near Pittsburgh, and was pronounced dead.

Mr. McKinstry came to Bishopstead before Thanksgiving and remained to spend the Christmas holidays with his son and family. Bishop McKinstry, with his father, Governor Carvel, and the governor's father made a call on President Truman in Washington on December 11th. The elder Mr. McKinstry had known Mrs. Truman in Independence, Mo., where he trained a choir in which Mrs. Truman sang.

In addition to the bishop, Mr. McKinstry is survived by three other children, 12 grandchildren, and eight great grandchildren.

CHANGES

Appointments Accepted

The Rev. B. Franklin Barker, Jr., formerly in charge of the Church of the Messiah, Pittsburgh, is now assistant at the Church of the Ascension, Pittsburgh. Address: 4729 Ellsworth Ave., Pittsburgh 13.

The Rev. Edward H. Campbell, formerly associate minister of St. James' Church, Houston, is now in charge of St. Thomas' Church, Rockdale, Tex., site of the new one hundred million dollar ALCOA plant. The Rev. Mr. Campbell recently entered the ministry after resigning as general manager of the Rusk County Chamber of Commerce in Henderson, Tex. Previously he had been a newspaper publisher.

The Rev. Burtis M. Dougherty, formerly rector of St. Luke's Church, Brockport, N. Y., will become a clerical master of Iolani School, Honolulu, on February 1st. Address: 750 Laau Pl., Honolulu, Hawaii.

The Rev. Lincoln P. Eng, formerly a seminarian at the Church Divinity School of the Pacific, is now in charge of the Church of the Advent, Seattle, Wash.

The Rev. Jackson W. Foley, formerly rector of Calvary Church, Hillcrest, Del., is now rector of Christ Church, Watertown, Conn.

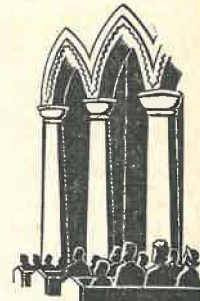
The Rev. Keith Kreitner, formerly vicar of Christ Memorial Mission, Kilauea, Hawaii, and vicar of St. Thomas' Chapel, Hanalei, Hawaii, will on February 1st become chaplain to Episcopal students at the University of Hawaii, Honolulu, and curate of St. Clement's Parish, Honolulu. Address: 1515 Wilder Ave., Honolulu.

The Rev. H. Albert Welch, formerly curate of Calvary Church, New York, is now curate of Christ Church, Tarrytown, N. Y.

The Rev. H. Albert Zinser, formerly vicar of the Chapel of the Advent, Baltimore, is now rector of the Church of the Good Shepherd, Covington, Ga., and chaplain of Emory College.

What is a Catholic Churchman?

Here is an answer that those in the Church who call themselves Catholic and those who do not (as well as those outside the Church) will find well worth the few minutes it takes to read. A Catholic Churchman, says this editorial from the January 4th issue of **The Living Church**, believes in a religion of the whole man — and everything he has learned he has learned from the Episcopal Church. While they last:



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Resignations

The Ven. William Oliver Leslie, Jr., formerly in charge of Christ Church, Newark, N. J., has resigned. He will continue as canon missionary of the diocese of Newark.

The Rev. Z. T. Vincent, vicar of St. John's Church, Jackson, Wyo., and of the Chapel of the Transfiguration, Moose, has retired from the active ministry because of trouble with his eyesight. He will continue his work as superintendent of St. John's Hospital, Jackson. Address: Box 124, Jackson, Wyo.

Changes of Address

The Rt. Rev. Dr. Arthur C. Lichtenberger, Bishop of Missouri, announces a change in his home address from 38 Washington Terrace, St. Louis 12, to 26 Berkshire, St. Louis 17, Mo.

The Rev. Dr. Charles Noyes Tyndell, formerly addressed at Wyman Park Apts., Baltimore, should now be addressed at 103 Morgan St., Winchester, Va.

Ordinations

Priests

California: The Rev. Eldon Ariel Bayard was ordained priest on December 20th by Bishop Shires, Suffragan Bishop of California, at St. Mark's Church, King City, Calif., where the new priest will be rector. Presenter and preacher, Canon C. M. Guilbert. Address: Box 845, King City.

The Rev. George Windsor Graydon was ordained priest on December 13th by Bishop Shires, Suffragan Bishop of California, at St. Peter's-by-the-Sea, Morro Bay, Calif., where the new priest will be vicar. Presenter, the Rev. F. W. Read; preacher, the Rev. D. W. Graham.

Delaware: The Rev. Victor Kusik was ordained priest on December 20th by Bishop McKinstry of Delaware at St. Mary's Church, Bridgeville, Del., where the new priest will be vicar. Presenter, the Rev. D. W. Mayberry; preacher, the Rev. R. C. Fell.

The Rev. Ralph N. Parkhill was ordained priest on December 22d by Bishop McKinstry of Delaware at the Church of St. John the Baptist, Milton, Del., where the new priest will be vicar. Presenter, the Rev. W. H. Marmion; preacher, the Rev. P. A. Kellogg.

The Rev. Jack Hillary Smith was ordained priest on December 13th by Bishop McKinstry of Delaware at St. Barnabas' Church, Marshallton, Del., where the new priest will be in charge. Presenter, the Rev. H. N. Herndon; preacher, the Rev. M. L. Yates. Address: 9 Kiamensi Ave., Marshallton.

The Rev. B. Clifton Reardon, now assistant rector of St. Andrew's Church, Wilmington, Del., was ordained priest on December 17th by Bishop McKinstry of Delaware at St. Martin's-in-the-Field, Selbyville, Del., where the ordinand was in charge. Presenter, the Very Rev. J. B. Mosley; preacher, the Rev. W. H. Marmion.

Eastern Oregon: The Rev. Sumner Walters, Jr. was ordained priest on December 26th by Bishop Walters of San Joaquin, acting for the Bishop of Eastern Oregon, at St. Mark's Church, Hood River, Ore., where the ordinand is now rector. The offering at the service was given to Wycliffe Theological College, Oxford, England, where the Rev. Mr. Walters studied for three years. He was this past year ordained deacon in the Cathedral Church of Christ, Canterbury, in the presence of the Archbishop of Canterbury.

Easton: The Rev. Donald Calvert Hagan was ordained priest on December 17th by Bishop Miller of Easton at the Church of the Holy Trinity, Oxford, Md., where the new priest will be rector. Presenter, the Rev. N. M. Gage; preacher, the Rev. C. E. Hopkin.

Harrisburg: The Rev. Stanley P. Gladfelter was ordained priest on December 22d by Bishop Heistand of Harrisburg at the Church of Our Saviour, Montoursville, Pa., where the new priest will be in charge. Presenter, the Ven. F. P. Davis; preacher, the Bishop.

The Rev. James C. Stanley was ordained priest on December 23d by Bishop Heistand of Harrisburg at Christ Church, Berwick, Pa., where the new priest will be in charge. Presenter, the Ven. F. P. Davis; preacher, the Rev. L. O. Diplock.

Kentucky: The Rev. William Kimball Underwood was ordained priest on December 27th by Bishop Clingman of Kentucky at Emmanuel Church, Louisville. Presenter, the Rev. F. W. Elliott-Baker; preacher, the Rev. J. N. McCorm-

ick. To be associate rector of Calvary Church, 821 S. Fourth St., Louisville 3.

Michigan: The Rev. Raymond E. Bierlein was ordained priest on January 3d by Bishop Emrich of Michigan at Grace Church, Lapeer, Mich. Presenter, the Rev. Charles Braidwood; preacher, the Rev. F. K. Jellison. To be missionary in the Lapeer, Dryden, Otter Lake field. Address: Lapeer.

The Rev. William Edison Blewett was ordained priest on January 10th by Bishop Hubbard, Suffragan Bishop of Michigan, at St. John's Church, Detroit, where the new priest is curate. Presenter, the Rev. I. C. Johnson; preacher, Bishop Hubbard. Address: 33 E. Montcalm, Detroit 1.

The Rev. Garfield N. Brown was ordained priest on January 10th by Bishop Hubbard, Suffragan Bishop of Michigan, at the Church of the Ascension, Detroit, where the new priest will be rector. Presenter, the Rev. George Hann; preacher, the Rev. J. A. Blackwell. Address: 6241 Regular Ave., Detroit 9.

The Rev. Bruce H. Campbell was ordained priest on January 3d by Bishop Hubbard, Suffragan Bishop of Michigan, at St. Andrew's Church, Algonac, Mich., where the new priest will be rector. Presenter and preacher, the Rev. George Backhurst.

Milwaukee: The Rev. Richard F. Hulbert and the Rev. John J. Phillips were ordained to the priesthood on December 20th by Bishop Hallock of Milwaukee (then coadjutor), acting for the Bishop of Milwaukee, at St. Matthias' Church, Waukesha, Wis. Presenters, respectively, the Rev. W. O. Johnson, the Rev. W. P. Clarke; preacher, the Rev. Dr. W. F. Whitman. Fr. Hulbert will be vicar of St. Andrew's Church, Monroe, Wis. Fr. Phillips will be assistant at the Church of the Ascension and St. Agnes, Washington.

Montana: The Rev. John Harvey Hannahs was ordained priest on January 6th by Bishop Daniels of Montana at St. Luke's Church, Billings, Mont., where the new priest will be curate. He will also serve St. Stephen's Chapel, Billings, and the mission in Hardin. Presenter, the Rev. George Masuda; preacher, the Rev. R. O. Ostenson. Address: 119 N. Thirty-Third St., Billings.

Nebraska: The Rev. James Dean Kniceley was ordained priest on January 5th by Bishop Brinker of Nebraska at St. Hilda's Church, Kimball, Nebr., where the new priest will be in charge. Presenter, the Very Rev. W. E. Post; preacher, the Rev. R. W. Fowkes. Address: Box 7, Kimball.

Nevada: The Rev. John R. B. Byers, Jr. was ordained priest on December 19th by Bishop Lewis of Nevada at St. Francis' Church, Lovelock, Nev., where the new priest will be vicar. Presenter, the Rev. Dr. F. A. Schilling; preacher, the Rev. J. K. Tsukanoto. Address: Box 154, Lovelock.

Northern Michigan: The Rev. Herman Page was ordained priest on December 13th by Bishop Page of Northern Michigan at St. John's Church, Iron River, Mich. Presenter, the Rev. J. A. Alfred; preacher, the Very Rev. John Weaver. To be in charge of St. Mark's, Crystal Falls, Mich.; St. John's, Iron River; and St. David's, Sidnaw. Address: Crystal Falls.

Pittsburgh: The Rev. William Lyon Kier and the Rev. Douglas Matthew Kierstead were ordained to the priesthood on January 3d by Bishop Pardue of Pittsburgh at Emmanuel Church, Pittsburgh. Presenters, the Rev. W. W. Lumpkin and the Ven. W. S. Thomas, Jr., respectively; preacher, the Rev. Mr. Lumpkin.

The Rev. Mr. Kier will be rector of Emmanuel Church, Pittsburgh. Address: 955 W. North Ave., Pittsburgh 33.

The Rev. Mr. Kierstead will be in charge of Christ Church, Indiana, Pa., and St. Peter's, Blairsville. Address: 16 S. Ninth St., Indiana, Pa.

San Joaquin: The Rev. John M. Wilcox and the Rev. George Woodgates were ordained priest on December 12th by Bishop Walters of San Joaquin at St. James' Cathedral, Fresno, Calif. Presenters, respectively, the Ven. J. S. Doron; the Rev. Wayne Parker; preacher, the Very Rev. Dr. S. E. Johnson.

The Rev. Mr. Wilcox is vicar of St. John's Church, Tulare, Calif. He has had a change of address from 143 N. O St. to 745 E. San Joaquin St.

The Rev. Mr. Woodgates is vicar of St. Columba's, Fresno.

West Virginia: The Rev. Samuel Wright Wyson was ordained priest on December 20th by Bishop Campbell of West Virginia at Christ Memorial Church, Williamstown, W. Va., where the new priest will be in charge. He will also serve Grace Church, St. Mary's. Presenter, the Rev. Dr.

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CHANGES

J. M. Waterman; preacher, the Rev. R. C. Martin. Address: Williamstown.

Deacons

Chicago: Several deacons were advanced to the priesthood on December 13th by Bishop Conkling of Chicago at St. Thomas' Church, Chicago. Preacher at the service was the Rev. Dr. R. K. Yerkes. Among those ordained were:

The Rev. Norman Hugh Barbour, presented by the Rev. R. L. Miller; to be vicar of St. Chad's Church, Loves Park, Ill., and assistant of Emmanuel Church, Rockford. Address: 524 Theodore St., Loves Park.

The Rev. Robert Edwin Blackburn, Jr., presented by the Rev. Thomas Bellinger; to be vicar of St. Raphael's Church, Oak Lawn, Ill. Address: Box 64, Oak Lawn.

The Rev. Paul Dunbar Felton, presented by the Rev. W. B. Carper, Jr.; to assist at the Church of the Holy Spirit, Lake Forest, Ill. Address: 872 Church Rd.

The Rev. Phillip Fenton Lewis, presented by the Rev. R. A. Resister; to be vicar of St. Mark's Church, Chicago, and to continue his work on the staff of Brent House at the University of Chicago. Address: 5540 S. Woodlawn Ave., Chicago 37.

The Rev. Robert Gail Ruffie, presented by the Rev. R. E. Savage; to be curate of Christ Church, Grand and Utica Sts., Waukegan, Ill.

The Rev. Carter Paris Temple, presented by the Rev. W. B. Suthern, Jr.; to be curate of St. Thomas' Church, Chicago. Address: 3801 S. Washburn Ave., Chicago 15.

The Rev. Rempfer Lees Whitehouse, presented by the Rev. Dr. J. H. Dennis; to be vicar of St. Timothy's Church and Holy Trinity Mission, Chicago. Address: 943 N. St. Louis Ave., Chicago 51.

Dallas: Several deacons were advanced to the priesthood by Bishop Mason of Dallas on December 22d at the Church of the Good Shepherd, Terrell, Tex. The Rev. James Joseph was the preacher. Among those ordained were:

The Rev. Richard Stanley Hall, presented by Dean J. I. Davidson; the Rev. Greer McClellan Taylor, Jr., presented by Canon E. B. Ferguson; the Rev. George Moore Acker, presented by the Rev. H. L. Fullerton; the Rev. Davis Cahoon Herron, presented by the Rev. R. G. Flagg; and the Rev. Hume Wixon Reeves, presented by the Rev. Henry P. Roberts. The mailing addresses of the new priests remain the same.

On the same day Bishop Burrill, Suffragan Bishop of Dallas, ordained another group of men to the priesthood at Trinity Church, Fort Worth. The Rev. J. P. DeWolfe, Jr. was the preacher. Among those ordained were:

The Rev. Orloff Levin Lake, presented by the Rev. J. P. DeWolfe, Jr.; the Rev. Edward Eugene Blankenship, presented by the Rev. E. L. Conly; the Rev. Mark Gladwin Holliday, presented by the Rev. L. W. Thaxton; the Rev. Donald Walfred Clark, presented by the Rev. H. F. Rogers. The mailing addresses of these priests remain the same.

Fond du Lac: Robert Theodore Jenks was ordained deacon on December 28th by Bishop Sturtevant of Fond du Lac at St. Paul's Cathedral, Fond du Lac, Wis. Presenter, the Rev. W. C. Way; preacher, the Rev. W. V. Ischie, Jr. To be in charge of Holy Trinity Church, Chicago, and to continue work at Seabury-Western Theological Seminary. Address: 600 Haven, Evanston, Ill.

Indianapolis: Delbert Chateau was ordained deacon on December 21st by Bishop Kirchoffer of Indianapolis at Christ Church, Indianapolis, Ind. Presenter, the Rev. J. P. Craine; preacher, the Rev. E. E. Thompson. To continue his studies at Bexley Hall. Address: 307 E. High St., Mount Vernon, Ohio. The new deacon is a former Methodist and Reformed Episcopal minister and a former pastor of the Friends Church in Danville, Ind.

Michigan: Paul Z. Hoornstra was ordained deacon on December 23d by Bishop Emrich of Michigan at St. Paul's Cathedral, Detroit, where the new deacon will be curate. Address: 4800 Woodward Ave., Detroit 1.

Irving V. Shepard was ordained deacon on December 27th by Bishop Emrich of Michigan at St. James' Church, Dexter, Mich., where the new deacon will be in charge. Presenter, the Rev. F. W. Brownell; preacher, the Rev. Francis Ayres. Address: 3287 B St., Dexter.

Milwaukee: A number of men were ordained to the diaconate on December 20th at St. Matthias' Church, Waukesha, Wis., by Bishop Hallock, then the Coadjutor of Milwaukee, acting for the Bishop of Milwaukee. In addition to a candidate ordained for the Bishop of Nassau, the group included the following:

Laurence C. Brenton, presented by the Ven. E. A. Batchelder; to continue his studies at Nashotah House.

George W. Bersch, presented by the Rev. G. S. Patterson; to assist at St. Paul's Church, Milwaukee. Address: 904 E. Knapp St., Milwaukee.

Lawrence I. Ferguson, presented by the Rev. Carter Butt; to be assistant at the City Mission and St. Andrew's Church, Milwaukee. Address: 3215 W. Lloyd St., Milwaukee.

Ralph M. Fisher, presented by the Rev. W. O. Johnson; to assist at St. Paul's Church, Beloit, Wis.

William R. Harvey, presented by the Rev. John Keene; to assist part-time at Grace Church, Madison, Wis., and to work at the University. Address: 6 N. Carroll St.

Roy B. Flinchbaugh, presented by the Rev. V. E. Bolle; to continue studies at Nashotah House.

Kazimierz Olubowicz, Jr., presented by the Rev. C. B. Maddock; to continue studies at Nashotah House.

The Rev. Dr. W. F. Whitman was the preacher.

Nassau: Frederick G. Guild, Jr. was ordained deacon on December 20th at St. Matthias' Church, Waukesha, Wis., by Bishop Hallock, Bishop Coadjutor of Milwaukee, acting for the Bishop of Nassau. Presenter, the Rev. Dr. E. S. White; preacher, the Rev. Dr. W. F. Whitman. To work with the Bishop of Nassau.

Texas: Robert Summers Regan was ordained deacon on December 22d by Bishop Quin of Texas at Holy Cross Church, Houston, where the new deacon will be in charge. Address: 710 Medina, Houston 12.

Deaconesses

Deaconess Hilda L. Dieterly, formerly director of the Shippensburg (Pa.) Home for the Aged, is now director of the House of Mercy, Washington, D. C.

Religious Orders

Father Raymond Gill, OHC, was life professed at the monastery in West Park, N. Y., on December 1st. His new address is the Order of the Holy Cross, Liberian Mission, Kailahun, Sierra Leone. Brother Sydney, OHC, has also left West Park for the mission in Liberia.

Diocesan Positions

Mr. Norman H. Bunting, of the Church of the Good Shepherd, Lake Wales, Fla., has been appointed interim treasurer of the diocese of South Florida, succeeding Mr. Sydney G. Gray, treasurer for the past 18 years.

Lay Workers

The Rev. Kenneth R. Coleman, formerly a missionary pastor of the Congregational Church in Hartford, Conn., and a postulant for Holy Orders, is assistant of St. Margaret's Church, Washington. Address: 1629 Fitzgerald Lane, Alexandria, Va.

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CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11, MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat & Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC; Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer.

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

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

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); 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, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-3

ST. THOMAS' Rev. Roelif H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 11, 1 & 3 S, MP Ser 11, EP Cho Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs; 12:10 Noonday ex Sat

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8, Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri HC 12; C Fri 4:30 & By appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30; Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily 7; Thurs 10; C Sat 7:30-8:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast), 9 Sch of Religion and Nursery, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cha Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed & Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP 5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 Mc Kee Pl, Oakland
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7 & by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15), 11 (Sol & Ser) Ev (Sol) & B 6:30. C Fri 12, Sat 12 & 7

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7. MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 251 Fell St. nr. Gough
Rev. Francis Kane McNaut, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Casmapolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45; Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
5720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others pasted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30, 7:30-8:30 and by appt

LIBERTYVILLE, ILL.

ST. LAWRENCE'S Rev. Thomas K. Rogers
Sun 7:15, 9:15, 11; HC Wed & Fri 9:15; MP 9, EP 7:15

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS Dorchester
(Ashmont Station)
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7; Wed & HD 10; C Sat 4-5, 7-8



Cold, hungry, and in rags,
this tiny Korean refugee needs your help.
Wide World Photo

Someone Cared...

THIS winter in Europe, in Asia, and in the Near East, thousands of refugees face death from cold and hunger. Others—men, women, and children—face the crippling effects of disease and malnutrition.

But there are those in the Church who cared. Already,

- 500 warm blankets have been distributed to freezing refugees in Korea
- Food packages have gone to the hungry in Germany, Austria, Trieste, and the Holy Land
- Medical supplies have been sent to sick refugees in Belgium

Through the Presiding Bishop's Fund for World Relief

You, too, Can Share

- Send a check to the Presiding Bishop's Fund for World Relief, 281 Fourth Avenue, New York 10, N. Y., to provide food and blankets.
- Send a personal package of food to a family in Europe. (Full directions are given in the folder *I Was Hungry*, available from your rector.)
- Send a bundle of warm clothing to your nearest Church World Service Center (your rector has the address).

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

281 FOURTH AVENUE

NEW YORK 10, N. Y.

Clergy may secure reprints of this advertisement for mailing to their people by writing to the Rev. Almon R. Pepper, D.D., 281 Fourth Ave., New York 10, N. Y.