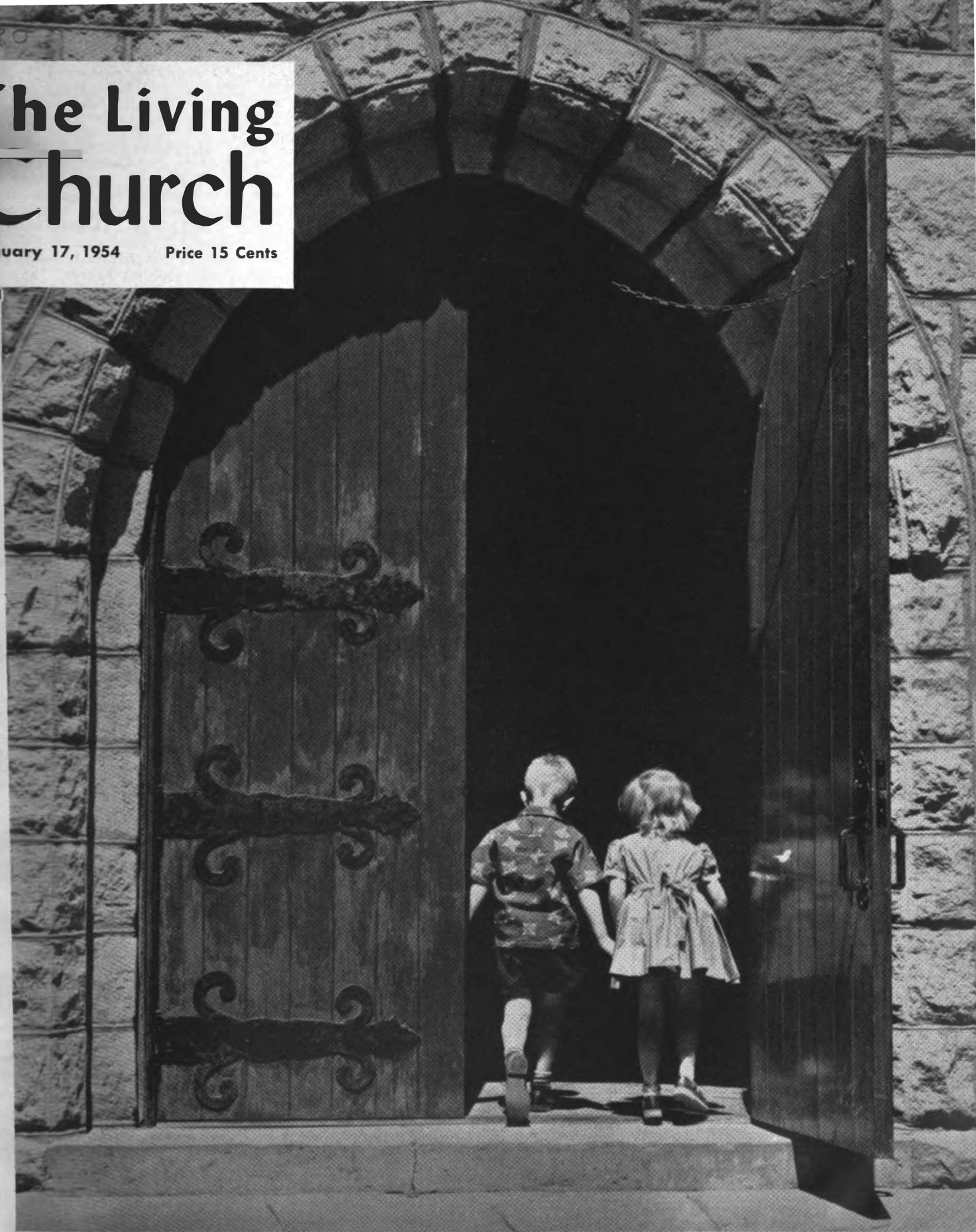


The Living Church

January 17, 1954 Price 15 Cents



PRO SUNDAY SCHOOL PUPILS: 30% increase coming [p. 6].

AMERICANISM, A
NEW RELIGION? [P. 14.]

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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.

Congratulations

THE number of November 1st of THE LIVING CHURCH informed me of the 75th anniversary of its publication.

Along with the expression of my deep appreciation of your efforts, I want to congratulate you also for this long period of Christian work, and for the progress your magazine has marked in the course of its 75 years.

Please accept my best wishes on the occasion of your anniversary. . . .

✠ TIMOTHEOS,
Bishop of Myra.

Thessaloniki, Greece

Sad Reading

I HAVE read and re-read Dr. Butler's review of "The Anglican Pulpit Today" [L. C., November 29th]. It is sad reading. How sad it is to be told that bishops, deans of cathedrals, and theological professors are representative preachers of our Church. The sadness is lightened a little by including 12 parish clergy. I wonder if they have charge of large parishes!

My own feeling is that representative preaching, and the best preaching, comes from the vast majority of our clergy who labor in small parishes or missions without the benefit of secretaries or perhaps any paid help. I have heard of one "great preacher" who informs his secretary of the subject on which he intends to preach. Immediately there is brought to him a card catalogue of quotations, references, etc. Such a sermon may have lots of polish, but the quality of an apple is not improved by the polish given to it.

Clergy who have been busy all week visiting their people, attending to the furnace, shoveling the sidewalks, making a daily meditation, running organizations, and doing a little reading, have not much time for polish, but they do give out a simple message from God which arises from their activities of the week. These are the preachers that I love to hear when it is my rare privilege to sit in the congregation; and I claim that they are worthy representatives of our Church, much more so than bishops, deans, professors, and rectors of large parishes. HENRY ✠.

[Rt. Rev. Henry H. Daniels,
Bishop of Montana.]

Helena, Mont.

Fr. Nosse

IN the account of the Rev. Isaac Hidetoshi Nosse's election to be bishop of South Tokyo [L. C., December 27th], mention is made of Presiding Bishop Heaslett's arrest after Pearl Harbor in St. Andrew's. Another arrest was made there when Fr. Nosse himself was put in jail for an unconscionable time for not betraying the Seikokwai (Holy Catholic Church) to the Kyodan (State-inspired pan-Protestant church). Fr. Nosse is a loyal Japanese citizen, but renders "to God the things that are God's."

The account might also have said that Fr. Nosse is the product of Kelham College in England, to which he went after

finishing St. Paul's University and the Central Theological College in Tokyo. I wish your Seikokwai correspondent had sent in a picture of Fr. Nosse with his magnificent father, although I was made proud by seeing myself pictured with the Okinawa staff of last summer. We had really gone to get pictures for our alien registration passports; Korean, Japanese and American priests—aliens on Okinawa but "truly our citizenship is in Heaven."

When Fr. Nosse came over to help us a year ago, it was as though the rector (for instance) of St. Bart's in New York surviving an all-out bombing of the city, saw a greater need for carrying the Gospel to a small island in the Bahamas. Fr. Nosse founded the Church of the Holy Spirit on Izena Shima, four hours by sampan from the top-end of Okinawa which is a day's journey by native bus from the rectory at Naha. I have greeted the Bishop-elect of South Tokyo at the rectory door, with him so covered with coral dust that only his voice was recognizable.

May God bless him, all his works, and fortify him in his episcopate.

(Rev.) NORMAN B. GODFREY,
Honorary Canon of Albany Cathedral;
Rector-elect of St. Peter's Church,
Bennington, Vt.;

onetime missionary on Okinawa.
Greenwich, Conn.

Musical Stable

IT is with joy that I have read both Fr. Norris's article [L. C., December 6th] and Mr. Wesley A. Day's reply [L. C., December 20th], and it not only looks like someone has side-stepped red tape, but others may be accused of their left hands not knowing what their right hands are doing. Then, too, the musical stable is not being locked tight enough.

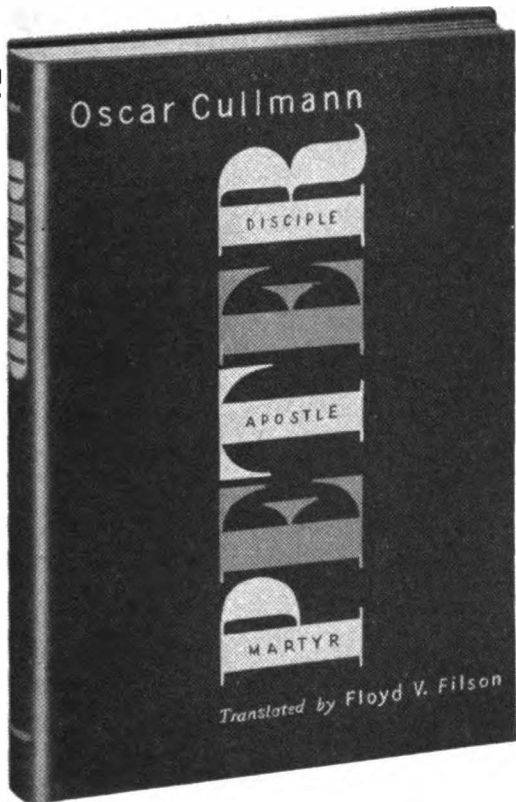
It is of great importance and benefit to our Church that we have an efficient Joint Commission on Church Music, but if its store of knowledge, wise judgment, and expert guidance is ignored and not utilized to the best advantage, money and talent are both wasted.

While the Commission operates in purely an advisory capacity, or as a consultant, and from time to time undertakes a project (1940 Hymnal, for example), it should stand as a supreme tribunal in our Church on matters musical, and not be overlooked. Courtesy alone would dictate that, and

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We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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I'm quite sure that an unbiased opinion, or help where needed would be very willingly given, with the purest of motive in mind, about any work, publication or recording submitted to the Commission.

Our Commission can be of great value in the preparation of publications of a recorded nature to be issued in the name of the Church. Such publications undoubtedly are of interest to others outside of our Communion, and both for our help, and their interest, the work should be exemplary. On this score, I do not feel that the Commission would be prejudiced as to who made recordings, but, if they are exemplary, release them, to indicate a good standard, well done.

Many of us disagree with the pointing and some of the pitches in the Hymnal 1940. We are using it because we are canonically and morally bound so to do. All "official" recorded examples should be in conformity with our hymnal's pattern. We owe our people a standard of uniformity that will have them feel at home wherever they may attend Church.

I would suggest that the Commission should have gone a bit further with its request, to include a revision of the Canon to control publication in the name of the Church of recorded hymn and chant examples.

GEORGE N. TUCKER, O. & C.,
St. Luke's Church.

Kalamazoo, Mich.

Editor's Comment:

The Hymnal text adopted by General Convention (prepared, incidentally, by the Joint Commission on the Revision of the Hymnal, not by the Joint Commission on Church Music) consisted only of words, and did not contain a line of music. Hence, no one

is canonically bound to use any particular music or any particular system of pointing. Canon 24, Of the Music of the Church, vests in the rector of the parish authority to "give order concerning the tunes to be sung in his Church" "with such assistance as he may see fit to employ from persons skilled in music." The Music Commission (and the tunes in the Hymnal) are only resources for the rector to use or ignore as he "sees fit."

The canon also warns the rector that "It shall be his especial duty to suppress all light and unseemly music, and all irreverence in the performance," thus implying that the rector would be subject to a godly admonition from his bishop should his choice of "tunes" fall below a minimum standard of taste. But that is all the Church law there is regarding the music of the Church.

Displacement

IN Epiphany season, may I call attention to a displacement in our revised Prayer Book.

The Gospel for the Third Sunday after Epiphany originally told the story of how Jesus healed a leper by stretching forth his hand and touching him, saying "I will; be thou clean."

Applying this Gospel to ourselves — which is the function of the Collects — the Collect for this day asks;

"Mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us."

This prayer, beautifully appropriate to the Gospel for which it was originally intended, is now offered in connection with

a wedding! The Gospel is changed, the Collect remains.

Surely it is not the intention of the Church to link a wedding with "our infirmities" (originally referring to leprosy) or to refer to the conditions of Christian marriage as "our dangers and necessities."

I offer, therefore, the following Collect as a means of applying the Gospel for the Day to a present need, as every Collect is supposed to do;

"O Lord Jesus Christ, whose first miracle at Cana of Galilee adorned and beautified a wedding; Bless thy Holy Church, redeemed with thine own precious blood; and grant that she, crowned with thy love, may dwell with thee in perfect unity of spirit;

"To thy honor and glory through ages of ages, Amen."

(Rev.) IRWIN ST. JOHN TUCKER,
Pastor, St. Stephen's Church,
Chicago, Ill.

General Forrest

YOU will probably get a number of letters, especially south from Mason and Dixon's line, as to who [was] General "Forrester" [L. C., December 6th, p. 15]. Some muddled historian on your staff probably had in mind General Nathan Bedford Forrest.

JAMES OAKLEY CARSON,
Batavia, Ill.

ACU CYCLE OF PRAYER

January

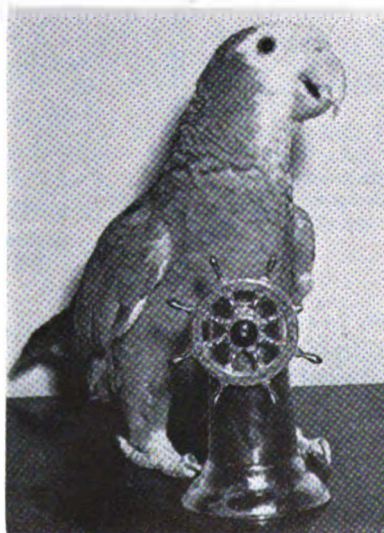
18. St. Barnabas', Burlington, N. J.
19. Our Merciful Saviour, Kaufman, Texas
20. Calvary, Syracuse, N. Y.
21. St. Michael and All Angels, Cincinnati, Ohio
- St. Peter's, Freehold, N. J.
22. Christ Church, Rochester, N. Y.
23. The Rev. Donald Macdonald-Miller, Crisfield, Md.

INFANTRY : Portraits of typical soldiers in the Church Militant.



COLLECTION TIME

"Is it on the car seat? Or in my other purse? Or on the mantelpiece?"



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COMMITTEE MEETING

"But everybody likes baked ham, scalloped potatoes, peas, and ice cream."

The Living Church

Established 1878

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

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Things to Come

JANUARY							FEBRUARY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1 2	1	2	3	4	5	6	
3	4	5	6	7	8	9	7	8	9	10	11	12	13
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17	18	19	20	21	22	23	21	22	23	24	25	26	27
24	25	26	27	28	29	30	28						
31													

January

- 2d Sunday after Epiphany. Church and Economic Life Week, NCC, to 23d.
- Religious Television Institute, NCC, Broadcasting and Film Commission, Wheeling, W. Va., to 19th.
- Meeting, Joint Commission on Ecumenical Relations, Washington, D. C., to 20th. Meeting, NCC, General Board, New York City, to 20th.
- Alabama convention, to 21st.
- Tennessee convention.
- Mississippi council, to 22d.
- Executive Committee, Department of Church World Service, NCC, New York City.
- Meeting, Presiding Bishop's Committee on Laymen's Work, Seabury House, to 24th. Annual Meeting, KEEP, Detroit, to 23d. Mexico convocation, to 24th.
- 3d Sunday after Epiphany. Theological Education Sunday. Eau Claire, diocesan council, to 25th.
- Conversion of St. Paul. San Joaquin convocation, to 26th. Texas council, to 26th.
- Atlanta council, to 27th. Florida council, to 28th. Western Michigan convention.
- Arkansas convention, to 28th. Oklahoma convention, to 28th.
- Dallas convention, to 29th. Los Angeles convention, to 29th.
- Ohio convention.
- 4th Sunday after Epiphany. West Texas council.

February

- Purification.
- California convention.
- Maryland convention, to 3d. Michigan convention, to 3d.
- Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House, to 7th.
- 5th Sunday after Epiphany.
- Installation of the Rt. Rev. Russell S. Hubbard as Bishop of Spokane. Southern Virginia council.

SORTS AND CONDITIONS

ONE OF the amazing discoveries of modern science is the fact that every cell of the human body carries the stamp of that individual and no other. Whether skin or muscle or bone or nerve, or any other tissue, each cell contains the same 48 chromosomes, 24 from each parent, with which the baby's life began in its mother's womb.)

DETECTIVES of the future, no doubt, will be able to determine an individual's identity from a single cell just as today they are able to do so on the basis of a single fingerprint.

THUS, not only our common inheritance as human beings but the unique and personal endowment of every individual is found in every part of each of us. The only part that is different from the rest of us is the reproductive cells; they contain only 24 chromosomes. Such a cell is not even human in its structure — that is, it is not like the cells that make up human bodies — until it joins with a cell of the opposite sex.

SOMETHING of the same combination of universality and uniqueness is found in the spiritual endowment of every man. A fact of experience far older than science is conscience — con-science, which of course is derived from the Latin for "thoroughly knowing."

THERE is that within us which is ourselves, and yet not ourselves, which presides over our intellectual and moral judgments and declares what is true, what is lovely, what is right. It belongs to us as human beings, and because of that common human moral inheritance there is a remarkable agreement on the good life between all the world's great religious and ethical systems. But it is as absolutely and unshakably individual as the chromosomes in our body cells. One man's conscience cannot be substituted for another's without moral disaster to the individual whose conscience is silenced.

PERHAPS the ultimate blasphemy of Communism is not in its formal atheism, which is an error at the intellectual level; but in its denial of the authority of conscience, which is a more fundamental and far-reaching form of atheism. The recurrent spectacle of power-struggle within the Communist hierarchy, with abject admissions of guilt on the part of the losers, demonstrates the hideousness of a way of life based upon slavish acceptance of an external authority. Where conscience is dethroned, the only alternative guide is naked power.

WHEN William Ernest Henley says, "I thank whatever gods may be for my unconquerable soul," he is uttering a cry of religious faith in the very moment that he seems to express a defiant agnosticism. For the voice of conscience is not, we intuitively realize, merely our own voice. Psychologists call it the super-ego, recognizing that while it is intimately related to the ego, the self, it is somehow above the self. Theologians see in it the functioning of the "image and likeness of God," possessed by every man from Adam on.

IT IS a little too much, perhaps to say that the voice of conscience is the voice of the Holy Ghost, a direct communication from God. We cannot blame Him for all the strange and horrible things people have done in the sincere conviction that they were obeying the dictates of righteousness. I am reminded of the old English list of parochial expenses containing this entry: "Item: Oil for boiling Don John . . . 5 shillings."

BEGINNING in Eden, men have found out how to stultify their conscience and garble its messages from God, as St. Paul brings out in his great Epistle to the Romans. Yet God has never left a human being without some capacity for hearing His voice and judging between right and wrong, between truth and falsehood, between that which expands life and that which diminishes it.

EVEN the most authoritarian forms of Christianity, such as Roman Catholicism, recognize that there is no greater authority for the individual man than his conscience, that it is worse for a heretic to recant insincerely than it would be for him to be excommunicated for refusing to recant. Yet a good deal of the distortion that those who are not Roman Catholics perceive in Romanism appears to spring from an inadequate trust in the reliability of conscience. Theological opinions are defined to razor sharp distinctions, classified as dogmas, pious opinions, permitted opinions, and on down the scale to heresy. Moral distinctions are treated similarly. Papal infallibility is explained as due to the need for a "living voice" (other than the voice of conscience) to clarify faith and morals. And free use is made, in lands where Rome is strong, of the secular power to stam-pede the conscience of dissenters.

AND ALL to no avail for salvation, since the authority God requires us to follow is the authority of our own conscience. While each man's conscience is "weak" in one way or another (I Corinthians 8), the process of strengthening it cannot be undertaken in violation of its essential function.

THE EPISCOPAL Church is often accused of too much "laxity" in its demands upon its members. Though the Church is perfectly clear on the main issues of belief and conduct, it doesn't do much to those who stray from the beaten path. Its disciplinary rules for the laity — church every Sunday, fasting on Friday, etc. — are broken more often than they are kept. This segment of the mighty army that is the Church of God seems to move with the deployment of a bird watchers' hike.

WELL — the net effect may not be as bad as it seems. I have known a lot of Episcopalians, and though their backbones may seem to bend with the breeze, they often prove in times of crisis to have a surprising toughness of moral fibre. Their Church believes in conscience and has tried to teach them to rely on its inner strength.

Peter Day.

EPISCOPATE

Election Decision

The diocese of Michigan, at its annual convention on February 2d, will probably decide whether to elect a new suffragan to succeed the Rt. Rev. Russell Sturgis Hubbard. Bishop Hubbard, former suffragan of Michigan, was recently elected bishop of the missionary district of Spokane.

SUNDAY SCHOOLS

Boiler Rooms and Green Blackboards

If all the people who now live in San Francisco queued up outside the parish hall of the Church of St. Bartholomew's-on-the-Boulevard they would number nearly 800,000. This is about equal to the number of children who will be lining up in 1958 for Sunday school classes throughout the Episcopal Church. It adds up to a 30% increase over the 1952 enrollment.

The present national Sunday school enrollment of over 600,000 is taxing some parish and mission facilities and personnel to the point of inefficiency. Classes of squirming kindergartners and gangling teen-agers are meeting in such unlikely places as boiler rooms, movie theaters, and busses. One class meets in a pulpit — a place not so unlikely, but hardly rating "A" in classroom efficiency. Many lucky pupils, of course, learn about God in up-to-date school rooms, with such of the newest wonders as green blackboards, soundproof walls, and radiant heating.

The birth rate in the Church (based on infant baptism statistics in the 1954 *Episcopal Church Annual*) has been speeding upward along with the birth rate of the entire nation. Every year from now on more and more children will reach Sunday school age. Each year, until at least 1960, the number of children beginning Sunday school will far exceed the number of children who become old enough to end their Sunday school days. The traffic will be heavier going in than coming out.

If it is assumed that Sunday school pupils are, for the most part, aged six to



SIX TO 13-YEAR-OLDS
The traffic is heavier going in.

RNS

13, there will be, by 1958, between 775,000 and 800,000 of them ready and waiting to be taught.

In 1952 (the most recent year recorded) there were 71,096 Sunday school teachers, or one for every 8.6 pupil (total 1952 enrollment: 618,000). If the ratio is to prevail, there will have to be 90,135 teachers in 1958.

200,000 MORE CHAIRS

There will also have to be thousands more text books, work books, pencils, crayons, and other pieces of educational equipment, not to mention thousands more square feet of classroom space. There will have to be 200,000 more chairs.

The tabulation below shows the numbers by which Sunday school enrollments will increase in each of the next six years. (The year 1953 is included because figures have not yet been compiled for it, and are therefore not included in the total of 618,002.) The numbers represent pure increases — the difference between the number of 13-year-olds who, on the basis of baptismal statistics, may be presumed to leave Sunday school and

the number of six year-olds who will probably enter:

Year	Increase
1953	38,090
1954	31,262
1955	23,025
1956	23,030
1957	18,399
1958	23,356

Total Increase 157,162

Sunday school enrollment in the Episcopal Church has been mounting since 1944. That year the number of pupils was 387,981, the lowest since 1889, when it was 382,605.

The queue of pupils that has been burgeoning since 1944 has been fairly well accommodated in the new church buildings that have been springing up everywhere. But more church buildings manned by more teachers and ministers will be needed. The teachers and ministers will have to come equipped with ideas and implements to turn the 800,000 squirming, gangling pupils into strong communicants. And these, in their turn, will take over the teaching and ministering and the producing of more prospective Sunday school pupils.

TUNING IN: The original Epiphany emphasis was on the Baptism of our Lord, and this is preserved in the Prayer Book Gospel for the Second Sunday after Epiphany, which recounts the event as told by St. Mark. His Gospel is generally

regarded as the earliest of our four. Only rarely, however, do Markan selections appear as the Gospel for the Day. Reason: traditionally his Gospel was less popular than the others, with their clear emphasis on Christ's Person.

PUBLIC AFFAIRS

One of Ten

One of the "ten outstanding young men of 1953" named by the United States Junior Chamber of Commerce is the Rt. Rev. William Jones Gordon, Jr., Bishop of the missionary district of Alaska. He is the only clergyman in the group.

When Bishop Gordon assumed his post in 1948, he was the youngest man ever to be consecrated bishop in the Episcopal Church, having just reached the age of 30.

As spiritual guide of Indians, Eskimos, and white people living in the Alaskan territory, the Bishop spends six months of each year visiting missions extending from Point Hope and Point Lay on the extreme northern shore of the Arctic Ocean to Ketchikan, 2,000 miles away on the extreme southeastern tip of Alaska. The Bishop's headquarters is now at Fairbanks, where he lives with his wife and three children.

With the nine other men so honored by the Junior Chamber of Commerce, Bishop Gordon will receive special commendation by *Look* magazine on February 9th, when they will be featured in the section "*Look* Applauds."

In the Cathedral,

Government Workers

On Sunday, January 3d at St. Paul's Cathedral, Buffalo, N. Y., there was a service of dedication for national, state, county, and city officials and workers. The service was attended by leading national and local figures including the heads of the Republican and Democratic parties and Buffalo's mayor, Stephen Pankow, Democrat and Roman Catholic.

Presiding at the service was the Very Rev. Philip F. McNairy, D.D., Dean of St. Paul's. The address was given by Churchman Charles P. Taft, former president of the National Council of Churches of Christ in America, prominent civic leader in Cincinnati, son of the former president and brother of the late Senator Robert Taft.

Others participating in the service were Bishop Scaife of Western New York, who offered the dedication prayer and pronounced the benediction; the Hon. Hamilton Ward, Supreme Court Justice for the state of New York and a prominent Buffalo Churchman, who read the Old Testament Lesson; Mr. Charles Diebold, Jr., attorney and active in civic affairs, who read the New Testament Lesson; and the Rev. Har-



MR. TAFT AND MAYOR PANKOW
All in one breath.

lan M. Frost, executive secretary of the Council of Churches of Buffalo and Erie County, who led the congregation in the reading of the Psalm.

Music for the service was by the Men's and Boys' Choir of the Cathedral under the direction of DeWitt C. Garretson, choirmaster and organist.

Radio station WGR broadcast the service in its entirety. Radio commen-

tary was made by the Rev. Leslie D. R. Hallett, Canon of St. Paul's. The service, using the Prayer Book and Hymnal 1940, and service sheet [see cut] were arranged by the Rev. Mitchell Haddad, canon sacrist.

The service was largely attended by leaders of all political parties, and all religious bodies. There were large numbers of Roman Catholics, Eastern Orthodox, Jews, and Protestants.

In the lead editorial the next day, the *Butfalo Courier Express* had this to say:

"Public officials and workers are accustomed to hearing exhortations occasionally, as most of us are, on the need for greater morality in the behavior of individuals in performing their jobs. It is not often, however, that they are addressed on the subject as a group by a lay Churchman with special qualifications to speak of religion, politics, and government all in one breath. So an address here Sunday by Charles P. Taft was of major importance. . . .

"The real heart of government is the operation of the government's personnel," he observed. "Solid moral foundations are needed in big cities as never before," he said. "There must be no trifling with dishonor or crime," and government workers must be given opportunity to realize their capabilities.

"Mr. Taft's words were of a kind to furnish inspiration to persons in public service. . . . The service itself was, it seems to us, an expression of a community desire to attain the best possible government at all levels that the community may influence. . . ."

**The Order of Service
for the DEDICATION
of GOVERNMENT
OFFICIALS and
WORKERS**



**ST. PAUL'S
EPISCOPAL CATHEDRAL
in the CITY OF BUFFALO
NEW YORK**

Sunday, January 3, 1954

at 5:00 P.M.

ANGLICANISM

A Prayer for Every Diocese

An attractively designed leaflet, *An Anglican Communion Cycle of Prayer*, issued by the Lambeth Conference's Anglican Communion Advisory Council on Missionary Strategy, is available from Church Information Board, Church House, Dean's Yard, Westminster, S.W. 1, England, at one shilling a copy (one shilling and two pence, postage included).

The *Cycle*, which follows the lines formerly adopted by the Bishop in Jerusalem, allots every day in the year to some diocese of the Anglican Communion and its bishop, with assistant bishops if any, whose names are printed, so that the diocese and its bishops may be prayed for by name. (About 20 blank days are given, to be used as desired.)

The Rev. W. F. Morley, Education Secretary of the Overseas Council of the Church Assembly, says that the use of this cycle "would also help in the preparation for the forthcoming Anglican Congress at Minneapolis."

TUNING IN: Bishop Gordon was born May 6, 1918, and consecrated May 18, 1948 — 12 days after attaining his 30th year. This may well be the record for the entire Anglican Communion. Perhaps the closest runner-up, in the American

Church at least, would be Daniel Sylvester Tuttle, born January 26, 1837, consecrated May 1, 1867. Bishop Richards, suffragan of Albany, was born January 24, 1921, consecrated July 19, 1951.

LAITY

Not Apologists

A guide for training lay callers, according to *Churchways* magazine, has been prepared for Churchpeople by the Rev. Dr. Howard V. Harper. It is called *Lay Callers' Training Guide*.

The course is planned to show lay people how to call upon new communicants in the neighborhood, prospective communicants, and lapsed parishioners. Written in the form of a meeting guide, the course is divided into four sessions or meetings — the first to be conducted by a clergyman; the other three either by a clergyman or a carefully selected lay person.

One of the chief features of the guide is the high proportion of group participation for which it provides. Another is that the course does not attempt to make evangelists or apologists¹ of the callers.

NATIONAL COUNCIL

Evangelism

Officers of the National Council meeting at Seabury House, Greenwich, Conn., December 28th and 29th, discussed evangelism and the ways in which it could be intensified and coordinated with other programs in the Church.

Each department head presented his proposed plans and programs for 1954 to the entire assembly for the purpose of creating a better understanding among the various divisions and departments of the National Council.

Summer Service

Assuming a new responsibility, the College Work Division of the National Council has appointed a "Work Camp Committee," to act as a coordinating group for all the summer service projects sponsored by Church groups for young people. The committee will attempt to stimulate new interest in the summer projects and encourage formation of new ones and act as the coordinating body.

CONTESTS

Subject of Tithing

The Layman Tithing Foundation, at its annual meeting in Chicago, on November 12th, voted to give an Annual Award to writers of articles, sermons or pamphlets on the subject of Tithing. A cash award of \$50 will be given for the best piece of literature, written during 1953, and \$25 for the one receiving sec-

ond place. An interchurch committee, chosen from the Board of Directors, has charge of the award. Judges will be U.S. and Canadian leaders in the field of stewardship. Rule governing the 1953 award may be secured from Layman Tithing Foundation, 8 S. Dearborn St., Chicago, Ill.

GFS

Offering

Members of the Girls' Friendly Society of St. Mark's-In-the-Bouwerie Church, New York City, recently presented a missionary offering of \$2,000



BISHOP BENTLEY AND DONORS*
For Liberian natives, scholarships from the girls.

to the Rt. Rev. John Boyd Bentley, D.D., director of the Overseas Department of the National Council.

The \$2,000 raised by approximately 15,000 members of the GFS in the United States during their 1952-53 study of the work of the Episcopal Church in Liberia, will be used to help provide scholarships for native students to Cuttington College and Theological Seminary, Suakoko, Liberia, reopened by the Church in 1949.

PRESS

Sermons are not News

If clergymen wouldn't press so hard for publication of their sermons² in the daily press, church editors could be more selective in their choice of religious news, in the opinion of Dr. Reinhold Niebuhr of Union Theological Seminary.

Speaking informally at a recent lunch-

eon given in New York City by Union Seminary for members of the Religious Newswriters Association, Dr. Niebuhr said sermons are news only when the subject is relevant to urgent problems of the day.

Admitting to the "historical fact" that ordinary sermons are often dull, Dr. Niebuhr said they should not be regarded as newsworthy. Neither is there news appeal in sermons which expound Christian faith, he added.

Dr. Niebuhr said that sermons are corrupted when a headline writer attempts to digest the content in a few lines of type; making the speaker's claims either "obvious or dubious." [RNS]

Reorganization

Church Management magazine, in a recent reorganization, has shifted the Rev. Dr. William H. Leach, founder and head of the magazine for 30 years, from president to chairman of the board.

Succeeding him as president is J. Howard Spaulding of Rochester, N. Y. Robert A. Fangmeier, Washington, was named managing editor, replacing Norman L. Hersey.

1954 Award

A prize of \$100 and a certificate will be awarded by the Supple Memorial Fund and the Religious Newswriters Association for excellence in reporting the news of religion in the secular press during the calendar year 1953.

Any reporter employed by a United

*From left: Marilyn Biro, Jean Kenney, and Lynette Benton.

TUNING IN: ¶For the meaning of **apologist**, see Tuning In, p. 14, where its technical use is defined. ¶Sermon are mentioned three times in Book of Common Prayer: (1) in the Communion Service (p. 71), in which they are a normal fea-

ture; (2) at ordinations (pp. 530, 536, 552), when they are required (but at ordinations of priests and deacons an "exhortation" may be substituted); (3) in connection with the Bidding Prayer (p. 47).

States secular newspaper, news magazine, or wire service (except those reporters employed by the Fund and the Association) is eligible to compete. The winning entry will be selected by the Fund's board of managers in consultation with the judges.

Entries should be mailed to Mr. Robert D. Whitaker, Religion Editor, *Providence Journal*, Providence 2, R. I., by February 1st.

RADIO & TV

Like Paul Without His Ship

Blame for the inadequacy of religious programs on radio and television lies more with religious leaders than with radio-television executives, says Gilbert Seldes.

The author of *The Great Audience* and other books on the entertainment field made this statement at a radio-TV workshop of the National Council of Churches at the Butler University School of Religion in Indianapolis, Ind.

Mr. Seldes said broadcast officials are looking for different types of programs. If religious leaders were alert enough, he said, they would provide ideas for new programs to the network officials and to local stations — ideas that would in many cases be eagerly received.

"You don't have to give people what they want," he said. "You don't know what they want. You have to put on programs and find out that they do want them."

The National Council of Churches recently carried an interesting article in their *Information Service* bulletin entitled, "TV, the Tester," in which Mr. Clayton T. Griswold, chairman of the NCC's Broadcasting and Film Commission, pointed out that television is testing the life of every minister within its broadcasting range.

Mr. Griswold says a clergyman may dislike television, "but he cannot escape its effects."

More and more, television is providing Churches with a growing opportunity to go through closed doors into millions of homes of non-Church people. An excellent example might well be a recent television show sponsored by the diocese of Rhode Island. Entitled "The Episcopal Church Welcomes You," the program, from all reliable reports, rated a high viewer interest. Appearing on the program were Bishops Bennett and Higgins of Rhode Island. The Rev. Dana F. Kennedy, Woonsocket, R. I., was the producer.

Televised nationally on December 20th was the annual Yule Log Festival staged by the students at the Hoosac School for Boys, Hoosick, N. Y., diocese of Albany. The festival was adapted for the television program *Omnibus*, and

featured, in part, the traditional ceremony of bringing in of a flag-bedecked boar's head. During the ceremony the festival head. Hoosac is an Episcopal Church institution headed by a clergyman.

To prepare themselves for possible use of the television medium, Mr. Griswold recommended that clergymen:

(1) Watch and analyze a variety of programs.

(2) Read television sections of the various books on broadcasting methods.

(3) Begin to appear on television by giving a brief talk, or as a member of a panel.

For Churches to decline to make use of radio and television, Mr. Griswold



HOOSAC ON TELEVISION
Through closed doors, a Yule Log.

says, "would be as unthinkable as if St. Paul had refused to travel in ships or Luther and Calvin had looked down on the printing press as unworthy of their use."

MINISTRY

Automobile Insurance

Rate changes for automobile liability insurance and their effect on the clergy were discussed in a recent issue of *Business Week*.

Although rates on cars used for business purposes are to remain as at present, private passenger cars owned by clergymen may not be considered as used for business purposes. The magazine said:

"The schedules are complicated and you may have to consult your insurance agent to determine how you come out. But briefly, the rate changes put private cars into seven groups instead of the present three, thus permitting greater variation in rates according to the risk in each type of operation. . . . There will be a boost, for example, for unmarried car owners under 25 years of age — a group considered one of the poorest risks."

ARCHITECTURE

Going Modern

An on-the-spot survey, conducted by George Dugan, religion editor of the *New York Times*, seems to indicate that many churches of America are going modern in their architecture.

At the opening session of the National Joint Conference of Church Architecture, meeting recently in Knoxville, Tenn., Mr. Dugan found that one out of every four new churches now under construction was modern in design rather than conventional. It is estimated that, on the West Coast, for every "standard" church being built, four modernistic ones were going up.

At the three day conference, on which Mr. Dugan reported in the *New York Times*, January 6th, Dean Henry L. Kamphoefner of the School of Design of North Carolina State College at Raleigh presented awards for church design on behalf of the Church Architectural Guild of America. He emphasized that the winning entries in all categories reflected a search for new structural forms that at the same time enhanced underlying religious motifs.

Dean Kamphoefner noted that not one first prize went to a Gothic or Colonial structure — styles in which most of the competing architects were trained.

Walter Taylor, director of research and education of the American Institute of Architects, said 20th century archi-

The number of new churches of modern design is growing. See story, this column.

ture "must be an expression of enduring values and this will not be found in regurgitated Gothic of the 17th century."

Mr. Taylor said that both history and geography challenge the 100-year-old concept that Gothic is the special Christian architecture.

"There is a real Christian architectural tradition but it is not expressed in style," he said. "It is expressed in terms of proportion, of plan, of height and length, or harmony and unity, of color and form."

Conferees, however, indicated their disapproval of "freak" architecture that violates the basic tenets of church building. One comment was that "any old building with a cross is not a church."

Another speaker, Dr. C. Harry Atkinson, executive director of the Bureau of Church Buildings of the National Council of Churches, predicted that 1954 would be the "greatest year" in church building.

INTERCHURCH

Symbol

The United Church Canvass of the National Council of the Churches of Christ has announced the adoption of the Episcopal Church's 1953 Every Member Canvass poster and theme, "Of Thine Own Have We Given Thee," as the official symbols for the 1954 United Church Canvass. Permission to use the poster and theme came from the Department of Promotion of the National Council of the Episcopal Church.

"Of Thine Own Have We Given Thee" was one of the most popular Every Member Canvass posters in recent years, in the Episcopal Church, and was the second in a new series based on the theme of Christian Stewardship.

Prayer Cards from ACU

The American Church Union has announced that prayer cards for use during the Week of Prayer for Christian Unity, January 18th to January 25th, are again available through its office at 247 Madison Ave., New York 17, N. Y. Christians the world over will be uniting in prayer during the designated week [L. C., January 3d]

The Rev. Charles Graf, rector of St. John's Church, New York City and chairman of the Week of Prayer, said:

"The ACU simply provides materials to assist parishes and individuals in observing the week with daily intentions and prayers for unity. The 1954 Prayer Card is based completely on the Book of Common Prayer."

GAMBLING

The God of Chance

Protesting against games of chance still being sponsored by some Roman Catholic parishes, seven ministers of Allen Park, Mich., recently released to the public press a statement "making absolutely clear" their position with reference to charity-sponsored gambling. Among the signers was a priest of the Episcopal Church, the Rev. Carl R. Sayers, of St. Luke's Church.

The ministers listed their reasons for opposing gambling: "It is interwoven with political corruption and racketeering throughout the country. . . . It leads to worship of the false god of Chance. . . . It promotes the 'something for nothing' philosophy which is weakening American life."

The statement said that the Churches cannot effectively oppose gambling if they themselves practice it or teach children to obey the law if they themselves are hunting for loopholes in it. Churches should be supported by voluntary and proportionate giving, the signers said.

CEYLON

Temple of the Tooth

Unbelievably and yet quite logically a public stir has grown in Ceylon because of the proper status of the Temple of the Tooth during the visit of the Queen, which is scheduled to take place in April. For in Kandy is enshrined a most sacred relic of the Buddhist faith: the tooth of Buddha. Attached to the Temple of the Tooth is a building which not only



QUEEN ELIZABETH*
In Ceylon, no elephants.

RNS

offers a good viewing point, but which is also government property.

The president of the Ceylon Buddhist Congress has declared his intention to protest to the British High Commissioner in Ceylon and to revive a campaign to have the Queen excluded from this building.

The editor of the *Buddhist World* has said that if thousands of non-Christians attended the coronation and followed the Christian ritual, would it not be a reciprocal act of courtesy for the Queen to place her hands together and deposit a tray of flowers at the temple? (Ceylon Anglicans object vehemently to this suggestion.)

Just before the secretary of Ceylon's Congress of Buddhist Monks demanded cancellation of the two-mile long procession with elephants that was being planned for the Queen, a columnist named Janus, writing in the British *Time and Tide*, suggested that the

*With the Rt. Rev. William John Simkin, Bishop of Auckland. The Queen attended services in the Cathedral Church of St. Mary, Auckland, N. Z.

Queen have the royal dentist act as her proxy at the Temple of the Tooth.

Christian worship is, of course, a regular part of the Queen's present tour.

HAITI

Anniversary

The Rt. Rev. Charles Alfred Voegeli, S.T.D., missionary Bishop of Haiti, recently celebrated the tenth anniversary of his consecration. A two-day fete began December 16th with the blessing of a newly-constructed building at St. Vincent's School for Handicapped Children, Port-au-Prince, Haiti, and ending, on December 17th, with a campfire program put on by Boy and Girl Scouts.

During the two-day celebration the Haitian government accorded the Bishop the rank of "Commandeur de l'Ordre National d'Honneur et Merite," and the clergy of the district presented him with a cope and miter.

Since his arrival in Port-au-Prince in January, 1944, Bishop Voegeli has led the work of the Church in Haiti and the Dominican Republic. New churches have been constructed and opened; the theological seminary has acquired its own facilities and grounds; Holy Trinity Cathedral has been beautified by the addition of murals painted by native artists.

GREECE

Pre-Fab

A pre-fabricated barrack, constructed to serve as a church, has been sent to the Ionian Islands of Greece, where church-goers have been worshipping outdoors or in tents since the islands were struck by an earthquake last August. A gift of the Episcopal Church in America, the structure, shipped through the World Council of Churches' Department of Inter-Church Aid and Service to Refugees, typifies the aid rushed to the badly damaged Ionian Islands by relief groups led by the World Council.

EGYPT

A Gesture

For what is reported to be the first time since the July, 1952, revolution, President Mohammed Naguib of Egypt, has of his own initiative made a gesture to the Anglican Church in his country.

The gesture was the sending, by the President, of a representation to Midnight Mass at All Saints' Cathedral, Cairo.

Egypt is a missionary diocese of the Church of England under the jurisdiction of the Rt. Rev. Francis Featherstonhaugh Johnston. The dean of the cathedral is the Very Rev. John Freeman.

A Daily Fifteen

FINDING TIME TO READ is the title of an article by Louis Shores in the January 1954 *Coronet*, sold on newsstands for a quarter.

Gist of Mr. Shores' article is that "in one year of average reading by an average reader for 15 minutes a day, 20 books will be read." "That's a lot of books," says Mr. Shores, "1000 or more in a reading lifetime."

Those who would adopt this practice and would like to know what to begin on will find enough suggestions for two lifetimes in E. Seymour Smith's *What Shall I Read Next?* which lists, under 14 classifications, nearly 2000 works published since 1900, including works as late as 1953.

The 10-page section on Philosophy and Religion, which starts off with Samuel Alexander's *Space, Time, and Deity* (Macmillan, 1920), may seem

WHAT SHALL I READ NEXT? A Personal Selection of Twentieth Century English Books. By F. Seymour Smith. New York: Cambridge University Press, 1953. Pp. vii, 231. \$2.

meager in comparison with the space given to other subjects, but its titles would keep most of us busy for four or five years—even if we devoted our 15 minutes a day to nothing else.

This guide, with its thumb-nail reviews ("appreciatory comments") of the selected items, its listing of publishers and their addresses, and its two indexes (of authors and editors and of titles), has many obvious uses—to the book dealer, to the librarian, to the general reader, and to reviewers (like this editor) who want to know what to read next when they want to read a book simply because they want to read.

BOOKS on worship and its various aspects continue to pour forth at a voluminous spate. Latest to come to this department is a small one that can be read in an evening—that this editor did in fact read in an evening: *The Nature of Christian Worship*, by J. Alan Kay.

Dr. Kay, who is evidently a British Methodist, considers under four chapters the ingredients of worship (adoration, offering, making request, etc.), the corporate character of worship, the means of worship (use and abuse of symbolism), and the Holy Communion.

Dr. Kay shows himself acquainted not only with the Eastern liturgies (including the Armenian), which he cites again

and again, but with the works of Dom Gregory Dix, with whom, however, he takes issue on the meaning of *anamnesis* (the word translated "remembrance" in "Do this in remembrance of me"), see-

THE NATURE OF CHRISTIAN WORSHIP. By J. Alan Kay. London: Epworth Press. In America: Alec R. Allenson, 81 W. Van Buren St., Chicago 5. Pp. 115. \$2.25.

ing in its scriptural use only a subjective connotation.

Catholics won't find his position on the real presence adequate, but they can learn much from the book. Particularly good is the chapter on symbolism.

THE appearance of an interesting and informative pamphlet, *The Meaning of Ecumenical*, by W. A. Visser 't Hooft, General Secretary, World Council of Churches, provides a good occasion for decorating this page with the WCC symbol.



Dr. Visser 't Hooft's brochure traces the origin of the Greek word *oikumenē* (shown somewhat stylized, in cut) from its classical use by Herodotus (where it means the inhabited earth) to the

THE MEANING OF ECUMENICAL. By W. A. Visser 't Hooft. London: SCM Press. In America: Alec R. Allenson, 81 W. Van Buren St., Chicago 5, Ill. Pp. 28. Paper, 40 cents.

recent use of its adjective to refer to world-wide Christianity. (More on this, from time to time, in *Tuning In*.)

In Brief

LORD, HEAR MY PRAYER. By Shirley C. Hughson, OHC. Edited by Julian Gunn, OHC. Holy Cross Press. Pp. 200. \$3.

Short meditations on the Prayer Book Collects for the Sundays and Holy Days. A revision, under a new title, which Fr. Hughson began the last year of his life (1949) and Fr. Gunn has since completed, of Fr. Hughson's *The Voice of My Prayer: Short Meditations for Sundays and Holy Days* (1907).

All who came under Fr. Hughson's influence as a spiritual director—and there must indeed be many such—will be interested in this attractively produced book, frontispiece of which is what is thought to be the last picture taken of Fr. Hughson.

Books Received

THINK ON THESE THINGS. The Harper Book for Lent. By John Ellis Large. Harpers. Pp. 127. \$1.75.

CHRISTIAN WORSHIP: SOME MEANINGS AND MEANS. By George Hedley. Macmillan, 1953. Pp. xiii, 306. \$4.

THE GREEK PASSION. By Nikos Kazantzakis. Translated by Jonathan Griffin. Simon & Schuster. Pp. ix, 432. \$4.

American Natural Man

By the Rev. R. B. GUTMANN

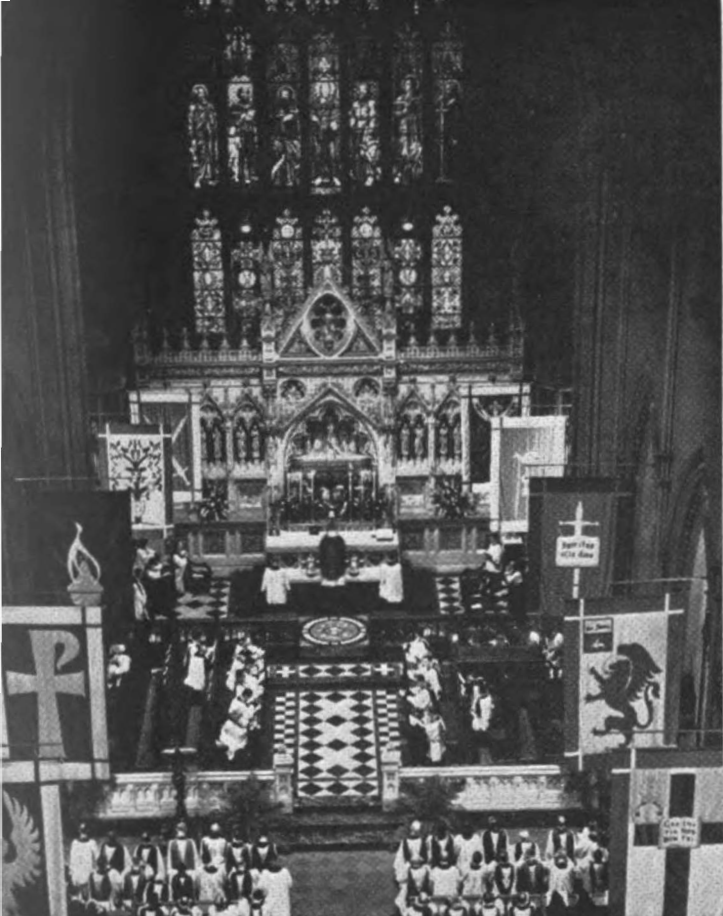
SEX ETHICS AND THE KINSEY REPORTS. By Seward Hiltner. Association Press, 1953. Pp. 238. \$3.

REACTION, at the parish level, to the Kinsey Reports has varied from ridicule and indifference to shock and disbelief. Such reaction is not very helpful. The reports need to be taken seriously as descriptive of the sexual behavior of American "natural man" in the Pauline sense of that phrase. Professor Hiltner provides us with valuable help in bringing our thinking into focus.

A brief discussion of the Biblical and historical view of sex, with emphasis on its sacramental nature, is followed by a careful examination of

the methods employed by Kinsey and his associates in compiling their data and by detailed examination of the findings themselves. He shows that the development of sexual practices on the basis of education and occupation on their various levels must be disquieting to Christians, because quite evidently the Church has failed significantly to influence the mores of most Americans. Cultural and educational factors are more significant than the teaching of the Church.

The book provides valuable material for discussion groups in Family Life Education, an area to which the Church most assuredly must pay more attention, if Kinsey's findings are correct.



INTRODUCTION*
A new unit . . .

What's Wrong With the Proposed Rite?

**Some changes have been suggested
in the service of Holy Communion.
Churchpeople have two years to
decide whether they like them.**

By the Rev. Wilfred F. Penny
Rector, St. Ignatius' Church, New York City

LITURGICAL science has made enormous progress since the last revision of the Prayer Book in 1928. Contributions of a score or more of Anglican scholars to the great advance of liturgical studies has marked this intervening period. Some of the cumulative effects of this research are seen in the Standing Liturgical Commission's recently published *Prayer Book Studies: IV — The Eucharistic Liturgy*.

Because of the growing feeling that the time is ripe for a reconsideration of our Liturgy, the proposals of the Commission will be submitted to the 1955 General Convention. Fortunately, the early release of their findings will allow a full two years for careful study of the rearrangements and changes which they recommend.

Very significant is the suggested title: "The Liturgy for the Celebration of the Holy Eucharist and the Administration of Holy Communion." Some may have hoped for the restoration of the first English Prayer Book's "Mass" (1549). Others, however, realize that even this term has fallen upon evil days. In colloquialism it is sometimes applied to any

*Trinity, New York. Dr. Heuss celebrating at his institution as rector. Location of book on right and fact that people are kneeling indicates a point before Collect of the Day — probably at the Kyrie.

service. Thus a woman attended an 11 o'clock service in a "first-Sunday-of-the-month-Communion parish" and told her "high church" friend that she had been to "Mass." He replied: "But this isn't the first Sunday of the month, silly; it must have been Morning Prayer." "Of course," she said, "but I knew you'd be thrilled to hear me call it Mass."

The new proposed title is not an altogether unfamiliar one. "The Liturgy," as an all-embracing term, restores a balanced concept that the Eucharist includes Offertory, Consecration, and Communion as integrated elements. Explicit in the new designation is the remedy of a former neglect by a proper balance of emphasis on the Sacrifice as well as the Communion. Our Reformers had laid the whole stress on what was then a neglected element, the Communion. Proposed now is the title which reminds us that there can be no Communion without the Eucharist, no administration without the celebration. (Even reception from the Reserved Sacrament implies a previous Eucharist.)

Provision of major sub-titles will be useful as convenient terms of reference, especially in Sunday service leaflets, in-

struction classes, and the like. However, the Commission might well reconsider the employment of a suitable major subtitle to mark the "exordium"† of the liturgy. By itself, "The Ministry of the Word" as the first subdivision is misleading. It does not connote the liturgical unit of the "entrance rite" which includes the Introit, Kyrie, Gloria, and Collect of the Day.

Without a title to signify the "entrance rite" one might assume, and quite correctly, that the liturgy commences with scriptural readings. "The Ministry of the Word" would be a true designation for the beginning of the Mass of the Pre-sanctified on Good Friday, which starts off abruptly with the lesson from Hosea VI. It would also be a true title for all the liturgies of the Early Church which J. H. Srawley has collected in *The Early History of the Liturgy*.[‡] There we find that the formative period

[‡]Originally published 1913 and in 1945 recommended by Dom Gregory Dix as "still the best technical introduction to liturgical studies available in English," but at that time "unfortunately out of print" (*The Shape of the Liturgy*, p. 205). Since then it has been put out in a new edition (New York: Cambridge University Press. Pp. xxviii+240. \$2.50).

TUNING IN: †Exordium is used by Cicero (and others) for the beginning of a speech and by our Liturgical Commission for the beginning of the Liturgy (everything up to the Epistle). ‡Synaxis [p. 13] means "meeting." It was applied

to the Jewish synagogue service as taken over by the early Christians, who bequeathed it to us in the form (roughly) of what is commonly known as Ante-Communion (including everything in the service that comes before the Offertory).

the liturgical texts sets before us the Service of the Word" as the abrupt beginning of the synaxis¹ (T. I., p. 12). This served to emphasize its continuity with the practice of the Jewish synagogue from which it sprang.

The notion that the "Service of the Word" should have a preliminary introduction added another liturgical unit to the synaxis. This did not come into being at a stroke. As the zeal and reverence of successive centuries dictated, one antiphona after another got tacked on to the Service of the Word." In its final form this new unit comprised the Introit, Kyrie, Gloria, and Collect. Because it is a distinct element in the liturgy it is only fitting that it should be designated by a proper major sub-title such as "The Approach," "Entrance Rite," "Opening," or "Introduction."

Wisely, the Commission has removed some of the difficulties of the former "exordium" by incorporating the penitential Decalogue "together with some other important and neglected matter" into a new "Office of Preparation for the Holy Communion." We should be grateful that this calamity inflicted in 1552 (namely, insertion of the Ten Commandments and elimination of the ancient Kyries) has been extricated from our liturgy. Opposition has not been to the Ten Commandments in themselves, but to their liturgical impropriety. In its new position the Decalogue will serve as a guide for self-examination.

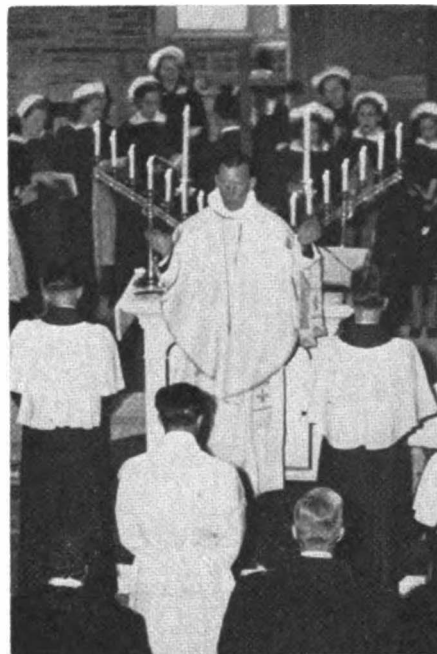
AN ATHLETIC INTRODUCTION

After disentangling this catastrophe from the exordium, what remains? Briefly stated, quite an athletic introduction for the first 10 minutes. Although the Commission shied away from rubrics of posture we shall be directed to stand for the introit hymn or anthem, kneel for the Collect for Purity, the Law of Love, and the Kyrie, stand for the Gloria, and kneel for the Collect of the Day. We shall welcome the respite of sitting for the Epistle, but we may be too tired to listen.

What shall we be doing in all this movement? This is the important question, for after all action has meaning in what it expresses. The dominating note of the Introit will undoubtedly be jubilant. Then we shall become penitential while on our knees for the Collect for Purity and the Law of Love. The same mood will be attached to the Kyrie if recited kneeling and considered as a cry of mercy for our failure to keep the Law. Our thoughts shall be elevated to praise once again in the Gloria. To adjust our minds and souls to this juxtaposition of the themes of supplication, penitence, and triumph at the very beginning of the rite

will require mental gymnastics as well as bodily athletic prowess.

Anomalies such as this give an impression of our approach to the majesty of God as both incoherent and lacking unity. The Commission has attempted in its exordium too much at once. On the one hand we find the blend of a choral and said celebration, and on the other a fusion of a subjective and penitential element united with that of praise



SALUTATION†
... a high point.

and triumph. This conflation is a patchwork composition of several liturgies — each of which is intelligible when considered separately, but confusing in a blend.

We find the same anomalies in the Anglo-Catholic practice at a Solemn Mass of interpolating Western Rite usage while desiring to remain loyal to our own. The result has always been an exordium incoherent and confusing.

Even wholehearted adoption of the modern Roman usage won't help much. Some priests, realizing the reduplication caused by the conflation of the Prayer Book exordium with the addition of the Roman preparation, have resolved the difficulty in their own minds by omitting the Prayer Book material altogether. There is no escaping the fact that even in the solemn celebration of the Roman rite we are struck by the same incoherence. At the outset we are met with the anomaly of a threefold introit: First, a curtailed Introit not always applicable to the motif of the day and sung at the wrong time — after the clergy have en-

†St. Paul's, Mt. Vernon, N. Y., Easter 1941, during repairs. "The Lord be with you," etc., before Collect of the Day.

tered rather than while they are entering; secondly, the invariable "Introit" of the *Judica me* (Psalm 43) interposed at the foot of the altar during the singing of the first Introit by the choir; thirdly, the incongruous duplication of the Introit repeated by the celebrant after the censuring of the altar.

The intrusion of the prayers at the foot of the altar, while the choir renders a truncated entrance hymn and the people kneel, certainly obscures the original significance of an "entrance rite" in the Roman liturgy. Obviously this is a juxtaposition of penitential and jubilant elements. Perhaps that is why interpreters of the Roman Mass scarcely ever treat of Introit, Preparation, Kyrie, Gloria, and Collect under one title, but as individual portions without much connection.

At Low Mass it is not much use trying to imagine taking part in an entrance rite at all. It is certainly incongruous for the celebrant at Low Mass to read what amounts to a processional hymn (namely, the Introit) after he has already arrived at the altar. In a Low Mass our Collect for Purity may serve as a magnificent "Call to Worship," but in a choral celebration it introduces just as disconcerting an element as the intrusion of the prayers at the foot of the altar.

For example, by our present arrangement the celebrant at a choral Eucharist must wait at the foot of the altar for the completion of the Introit before commencing the Collect for Purity and Summary. After this he ascends the altar steps and censes the altar during the Kyrie. By omission of the Collect for Purity and Summary, a full introit psalm could be utilized to cover the procession from sacristy to sanctuary, include the censuring, and allow for the Kyrie and Gloria to follow without interruption.

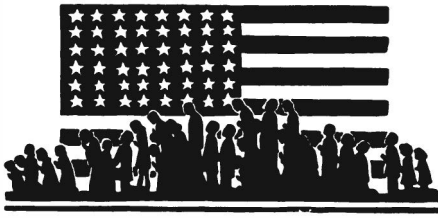
Directing the people to kneel for the Kyrie seems to defeat the interpretation of the Commission's commentary wherein the Kyrie is regarded as equivalent to a proclamation: "Thou art the Lord, the fount of all mercy!" As such it represents a greeting, a popular acclamation sung by clergy and people. Dean Ladd in his *Prayer-Book Interleaves* considered it as a "fourth century Constantinopolitan cry of greeting to the Emperor or his statue, something like 'long live the King!' or 'Hurrah for the President!'" Shouldn't an acclamation by the gathered assembly of the people of God be done standing?

We miss this mood in our traditional English translation with its emphasis of mercy "upon us." The proposed use of the Kyrie in Greek is therefore a welcome medium for restoring a greeting

(Continued on page 19)

TUNING IN: ¶Summary of the Law combines Deuteronomy 6:6ff and Leviticus 19:18. *Shema' Israel* ("Hear, O Israel") is Hebrew introduction to former passage. It is included in St. Mark's version of Summary, which is that of Scottish

Liturgy ("Our Lord Jesus Christ said: Hear, O Israel . . ."). But to say directly to the congregation, "Hear, O Israel, the Lord our God is one. . .," would remind them that they, as Christians, are the continuing Israel of God. [See page 19.]



Christianity and Americanism

Is devotion to the American way
of life fast becoming a religion?

By the Rev. W. Norman Pittenger

Professor of Christian Apologetics†

General Theological Seminary, New York City

OFTEN a man's worst enemies are those of his own household, and this is as true of "the household of faith" as of any other. Have we taken due account of the large number of American Christians who are ready to present and defend the Christian faith,[†] but who, through ignorance or intention, do so solely or mainly on the grounds that it is a bulwark of the national security and a guarantee of the values of the "American way of life"? In my judgment, the Church in America, and not least that branch of it to which we Episcopalians belong, is in grave danger precisely at this point — and this despite the fact that our Presiding Bishop and many other leaders are vigorously opposed, as their public utterances show, to any such misuse of the Christian religion.

It is very easy, in a land such as ours, to fall into this confusion. After all, many, if not most of the "values" of American democracy, have some relationship to the total Christian perspective. The rights of the person, his essential dignity, the freedom which thereby is properly his, and many another important American ideal, really spring out of the long tradition[‡] of Christian faith, even if they are frequently presented without any such religious basis. And although by no means all of our founding fathers were Christians in any integral sense of the term, a Christian perspective did in fact influence many of them. The deism[¶] then commonly held, the notion of "the law of nature," the "inalienable rights" belonging by that law to men, may not in themselves be Christian; but even a man like Thomas Jefferson, who could hardly be called a Christian if we indicate by that term the historical faith of the Church, was unable to escape his Christian inheritance and his outlook was molded by that inheritance much more than he perhaps was aware.

Nor can there be any question that a democracy like ours provides a setting in which the Christian Church is able to flourish much more satisfactorily than in totalitarian states. At the very least, there is no outright persecution of Christians in America; at the most, our national life is both patient of and receptive to a Christian point of view. There may even be a sense in which it is cor-

rect to say that the present cold-war is indeed a conflict between a "Christian civilization" and a "non-Christian civilization." But this is true only if by "Christian civilization" we mean one which still retains respect for and some allegiance to the implications of the faith, for our civilization is not one in which the faith is in fact the dominant and controlling factor in the lives of men.

TRUE OR USEFUL?

But it is with none of these ideas that we are here concerned. What I do wish to indicate is the terrible danger of that kind of preaching of Christianity which builds on the notion that we should be Christians because in that way we can preserve America; in other words, we should use the Christian faith as a means to an end. And the end is the really important thing. The distinction between preaching Christianity because it is true, and preaching it because it is useful, may seem to some a rather subtle one. But it is precisely in this nuance that we can find the difference between those who really, although often not conscious-

ly, make America their god, and those who love their country and would serve it well because they believe that the Christian faith which they cherish may most securely flourish in a free land.

A short time in summer parishes where one meets the ordinary lay-folk of the Church, makes it clear — at least to this writer — that a large number of our people do not have the picture right in this supremely important matter. And listening to sermons in parish churches, as one travels about the country, confirms the impression that a fair percentage of our clergy are no better than their flocks. A recent pulpit effort, in which the preacher said flatly that, if America lost the cold-war, it was all over for Christianity, is a good case in point. Another is the sermon in which the brilliant preacher urged loyalty to the Church, support of its activities, and attendance at its services, on the plea that only in this manner would we be strengthened as a nation to resist Communism as it sought to infiltrate our country.

Now only a fool can be quite un-

TUNING IN: †Apologetics is that branch of theology which aims †to present and defend the Christian faith. But the grounds on which it is defended must be worthy of the faith itself. ‡Tradition, often thought of as hoary with age and

stuffy, is in the Christian sense of the term a living reality — the handing down from generation to generation of the everlasting Gospel. ¶Deism holds that God, as it were, wound up the universe and then left it to continue on its own momentum.

ware of the menace of Communism. This of course does not mean that every sympathizer with this, that, or the other particular Communist policy is or was "fellow-traveller"; it is a confusion of this sort that shows men like J. B. Matthews to be such shallow thinkers and those who support them to be either stupid or intolerable reactionaries. But it does mean that we are indeed engaged in a conflict for values that count for much, if not all; that we must be prepared to defend these values; that Communism would bring in a reign of terror and a destruction of the things that all of us, including democratic socialists like Norman Thomas and those who sympathize with his line of thought, must recognize as essential to the dignity of man. Yet is there not a real peril? Are we not in serious danger of turning "Ameri-

canism" into a religion, an ultimate religion, to which the Christian faith is in fact adjectival? Many years ago, Professor Carleton Hayes wrote a book in which he described the "religion of nationalism," with its creed, its cult, its scriptures, its founding fathers, its particular notions of conduct, and the like. We are ready enough to see that Communism, as Bishop Sheen and Dr. Charles Lowry* have pointed out, has many of the marks of a religion; and that it is held and defended with a religious zeal by those who accept it.

But are we quite so ready to recognize what is equally true, that in America today there is also a new religion?

*See especially *Communism and Christ*, by Charles W. Lowry. Morehouse-Gorham, 1952. Pp. xvi, 176. Paper, \$1.75; cloth, \$2.75.

We may call it "Americanism"; we may say that it is concerned with the "American way of life" and with "democratic values"; and in this fashion we may deceive ourselves very easily indeed. For what is taught in our public schools, expounded from our public affairs forums, and alas sometimes preached from our pulpits, is often nothing other than the worship of America, its way of life, its values, the ideals for which it stands, and the causes which it would further. And Christianity is used to give a certain specifically religious quality to this new secular religion.

I hope no one will assume that the writer of these words is a disloyal citizen because he cannot accept any such point of view. For him, the values of Americanism, rightly understood, are worth defending to the point of death; it is not just patriotism, which sometimes can be a weasel word used by scoundrels to further their own ends, but a conviction that we in America, through no particular merit of our own, have been given a heritage which we must maintain and defend—and which we must also, let it be said, further and broaden by making democracy and American ideals really work in every area of our national life, among all races and for all people, "with liberty and justice for all."

But I have a higher loyalty than that which I owe to my country. I have a loyalty to God; I have a loyalty to the Gospel of the Lord Jesus Christ; I have a loyalty to the Church which in its final expression knows no distinction of nation or culture or civilization or "way of life." I believe the Christian faith because I am a needy, sinful man, to whom God in Christ through His holy Church has offered salvation. I do not believe it because it makes me a good citizen or furnishes support for the security of my country.

A great deal of fog would be dissipated and the clear light of truth would be thrown upon many of our current problems, if this simple affirmation were more often, and more plainly, made. Christianity has existed and indeed has flourished with great vigor even though under appallingly difficult conditions in countries which are not democratic; it cannot be put down, if it be true, even in the tyrannical lands where human rights seem utterly denied. We Americans have been given an enormous privilege—we live in a country where the only persecution we can suffer is from too much praise and too little understanding of the real meaning of our faith. If we are to be worthy of this privilege, those of us who are Christians must neither barter away our distinctive Christian perspective nor allow our faith to be employed as a bulwark for something which, though inestimably valuable, is not the ultimate Reality of God Himself as He has spoken in the Gospel of his Son.



Evring-Gallosway

“Builders for Christ”

RESPONDING to the direction of General Convention, the National Council has announced plans for a campaign to meet the capital needs of the Church, as we have recently reported in our news columns.

The goal of the campaign is \$4,150,000, with about half of the total going to the supremely important task of strengthening the Church's theological seminaries; about a million and a quarter for overseas capital needs; and \$800,000 for the domestic field.

There is hardly a diocese, hardly a parish, that has not been engaged in a similar effort on its own behalf during recent years. Those who normally provide the leadership in such efforts are coming to the point where they groan at the thought of “one more campaign” added on to all the others in which they have been involved. Not only the Church but colleges, social agencies, health organizations, and other charitable organizations are hard at work on the task of building up their financial strength.

Yes—the size and number of charitable campaigns is rather appalling. But it would be still more appalling if the American people were to accept the idea of permitting the forces of love and mercy to stand still or decline while the material aspects of our civilization claimed an ever greater share of their time and attention. “Where your treasure is, there will your heart be also”—the statement is as true today as it was 1900 years ago, and the real measure of our personal worth is not what we possess but what we have given away for the benefit of our fellowmen.

Actually, Builders for Christ does not amount to such a sum that it will impoverish those who take part in it. The sum requested is approximately the same as one year's national missionary quota. In terms of the total communicant strength of the Church, it is approximately \$2.34 per communicant.

In applying such yardsticks in a particular parish or diocese, experienced campaigners warn that the objective should be multiplied by about 2½ to allow for the limitations of a one-time effort. But even thus multiplied the sum required is well within reach.

The importance of such a campaign is almost self-evident in the world of today. As never before in recent history, we read the words of the Old Testament with a keen sense of their relevance to our own time. “Except the Lord build the house, their labor is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain.”

The very survival of our civilization depends upon the sturdiness of its Christian foundations. If our national prosperity is a godless prosperity, it is only the flickering flame of a candle that is about to go out.

As a magazine speaking from the Catholic point of view in the Church, we hope that Catholic Churchmen will make of this campaign an act of witness to their dedication to the cause of Christ. One of the very foundation stones of Catholicity is the awareness of the visible Church as God's chosen instrument for mankind's salvation. And yet, those Churchmen who are described as Evangelical so often seem to outstrip the Catholics in visible support for the visible Church. It would be a pleasure, for once to point to the record of our own school of thought as proof that we practice what we preach.

In fact, it would be excellent if a holy competition in good works became one of the main expressions of Churchmanship. Then Christ's admonition, “By their fruits ye shall know them,” would be words of comfort rather than of condemnation.

Keeping the Vineyards

SPEAKING of financial campaigns, we are ready to report to THE LIVING CHURCH FAMILY on the first year's results of our Development Fund. The total sum raised since the fund was opened just before the beginning of 1953 up to December 31, 1953, was \$13,074.05. This sum, slightly lower than the total last published, includes a transfer from the fund to another account of \$7.00, a transfer in the opposite direction of \$1.75, and a remittance of \$2.00 on the last day of the year from W. A. B., Nashville, to whom, with all the other donors, we extend our heartfelt thanks.

This does not exactly amount to \$50,000, the amount we set as our objective. It reinforces our comment above that a campaign goal needs to be broken down into individual objectives considerably larger than the total sum sought. However, as we have previously reported, our development has been powerfully assisted in other ways; and we have been able to make real progress toward our five-year goal of a better magazine going to many more Churchpeople.

Hence, if we echo the plaintive words of the dark girl in the Song of Solomon: “They made me the keeper of the vineyards; but mine own vineyard have I not kept”—we do so in the complacent accents of one who is conscious of being well-beloved.

WEST MISSOURI — A New Year's day fire virtually destroyed St. George's Church, Kansas City, Mo., causing an estimated \$80,000 damage.

Flames, according to the Kansas City Star, consumed the pipe organ, furnishings, altar rail, and pews. However, a large crucifix, some silver, and garments were saved. A preliminary fear of arson was later ruled out.

St. George's, described by its rector, the Rev. John H. Soper, as an "English chapel type," had more than 500 communicants. Last fall, after a long vestry discussion, the church decided to move out to a more residential area and planned to abandon the old building late this year.

REBUILDING PROGRAM

Mr. Alan Crary, church treasurer, valued the entire church properties were valued in his books at \$113,848. He estimated the value of the building and its expensive interior furnishings at a minimum of \$80,000. However, the furnishings were carried on the books at only \$5,000. Vestrymen,¹ Mr. Crary said, only recently discussed the problem of increasing the value of furnishings for insurance purposes.

The fire will have no effect on the church's rebuilding program, scheduled for this spring, except that the very equipment which could have been moved and used in the new church was destroyed. Church officials have indicated that any insurance return would be used toward the new building.



ST. GEORGE'S, KANSAS CITY, MO.
A crucifix was saved.

LONG ISLAND — An important advancement in the Church's missionary endeavor took place in Brooklyn, N. Y., recently, when the Church of the Holy Family was dedicated by the Rt. Rev. James P. DeWolfe, Bishop of Long Island. About 600 people attended the service.

This congregation of Spanish speaking people under the leadership of the Rev. Louis Meyer had outgrown Grace Church, their former place of worship. The Ven. A. Edward Saunders, Archdeacon of Brooklyn, under whose super-

vision the Spanish work is conducted, expressed the gratitude of the congregation to the Bishop for his concern and care of their welfare. "The forward vision of the Bishop and his sympathetic understanding has been an inspiration and a benediction," Archdeacon Saunders said.

The Puerto Rican government sent a message of greeting and appreciation of the interest and help of the diocese of Long Island among people from their country.

SPANISH WORK GROWING

Dr. Saunders reports that the work among Spanish people is growing rapidly. There are two Spanish congregations in Brooklyn. The second is located at Christ Church, under the Rev. Angel Fernandez who came to the Episcopal Church from another Christian body,¹ bringing his entire congregation of 50 people. Half the members of the Church of the Holy Family were communicants of the Episcopal Church in Puerto Rico. These people are a proud and deeply religious group. Dr. Saunders believes that they will find a place in the life of the city and community, commensurate with their ability and cultural background, only as the Church gives them the opportunity.

ARIZONA — A lighter note was injected during the fall gathering of clergy and laymen at Trinity Cathedral, Phoenix, Ariz., by the chairman of Episcopal men of the Eighth Province. Insurance specialist William Siegmund of Los An-



BISHOP DEWOLFE AT DEDICATION
The Puerto Rican government sent greetings.

TUNING IN: ¶Vestrymen, elected by the congregation, which they represent, assist the rector in matters involving the expenditure of funds and upkeep of the material property of the Church. ¶A minister coming into the Episcopal Church

from another body is not reordained if the Church from which he comes has the Apostolic Succession of bishops, priests, and deacons. Thus, for example, a Roman Catholic or Greek Orthodox priest would be received without reordination.

ges suggested a collection of hymns and songs for fast drivers:

When the speedometer shows 55: "Oh, what a beautiful morning"; at 65: "Dear Lord and Father of Mankind, Forgive our foolish ways"; at 75: "Nearer my God to Thee"; at 85: "Open wide the pearly gates."¹

In his talk Mr. Siegmund told what laymen were doing throughout the province. Bishop Remington, Retired Suffragan of Pennsylvania, urged the clergy present to share parish leadership with their laymen so that strong laymen might be developed.

CENTRAL N. Y. — Diocesan headquarters and conference center of the diocese of Central New York will move to a new location at 935 James Street, Syracuse, N. Y., this summer or fall.

Presently the residence of Mr. and Mrs. Elwyn L. Smith of Syracuse, the new site has been presented by them to the diocese and will replace the present headquarters located at 429 James Street. Assessed for \$52,400, the property is a famous Syracuse landmark.

VERMONT — A \$1,600 purse, to cover the costs of a trip to the Holy Land, was presented on Christmas Eve to the Rev. John Walter Nourse, assistant at Trinity Church, Rutland, Vt., by the Rev. Harvey D. Butterfield, rector of the parish. The gift represented the expression of affection in which Fr. Nourse is held by the Churchmen and townspeople of Rutland and the diocese of Vermont.

Fr. Nourse was ordained to the diaconate in 1946 after retiring from a lifetime of service in the United States Postal Service. He was advanced to the priesthood in 1950. When Fr. Butterfield was called into active service with the units of the Vermont National Guard the care of the church was given to Fr. Nourse. The gift made this year was, in part, a recognition of his loyal and efficient work both as a layman and as a clergyman.

TEXAS—Fifty years in the priesthood was marked by the Rev. Stephen Moyland Bird at a Solemn High Mass on December 21st, in the presence of Bishop Quin of Texas, assisting guest clergy, and a host of friends. The service was held in St. Peter's Church, Brenham, Texas, where Fr. Bird has been rector for 40 years. (1905-1921; 1929-1953)

Seventy-five years old, the oldest active priest in the diocese, Fr. Bird is in excellent health. He is active in various civic organizations in Brenham. He visits the sick and the hospitals daily.

Not Always So

Money is never discussed during a church service at St. John's Church, Pascagoula, Miss. Such discussions are reserved for a yearly meeting of the congregation. However, each vestryman is responsible for one-twelfth of the parish list. If the attendance falls below 50%, the vestry goes to work.

The budget is \$9,031, while last year's income was over \$13,000. This was not always the case.

In 1949 St. John's was without a clergyman. No one would come; the salary was \$2,100. The mission then had a budget of \$3,000, and received diocesan aid. To indicate their earnestness, mission committee men agreed to guarantee a starting salary of \$3,600 and to cash bonds worth \$1,500 to repair the badly run-down vicarage. The Rev. Cyril Vlaminck accepted the call to be priest-in-charge.

By January, 1951, the financial condition of St. John's had so improved that it was able to apply for status as a self-supporting parish.

Spiritual Healing

The ministry of healing is an important part of parish life at St. Paul's Cathedral, Buffalo.

During December a five-day healing mission open to the public was conducted by the Rev. Dr. Alfred W. Price, rector of St. Stephen's Church, Philadelphia, and associate warden of the Order of St. Luke. Noon sessions were preceded by a celebration of the Holy Communion. Three evening sessions were held.

The cathedral bulletin that announced the healing mission also said:

"The cathedral clergy are happy to call on the sick at any time of the day or night. They cannot do this if they have not been notified.

"'Episcopalian, St. Paul's Cathedral, Buffalo' is the proper way to register yourself at a hospital when asked for religious status. It is possible you will be overlooked if you merely say 'Protestant,' as you are then put on the unaffiliated list. . . ."

The bulletin went on to remind parishioners to pray for those on the sick list and to give thanks for those recovering.

The Order of St. Luke² is, according to the *Episcopal Church Annual*, a non-monastic order for those within the Church who feel impelled to make the ministry of healing a part of their vocation.

SEMINARIES

\$9,000 For Kenyon

The Firestone Foundation, Akron Ohio, has just granted \$9,000 to Kenyon College, Gambier, Ohio, for its divinity school, Bexley Hall. The money will provide three three-year scholarships for men entering the seminary this fall. This is the fourth such grant the Foundation has made to Kenyon, bringing the total of its contributions to \$33,000.

Two World Straddle

Life can't be reduced to anything so simple as a series of algebra problems, said Dr. William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies, speaking at the recent eighth annual Anglican Seminary Conference, held in Austin, Texas.

If we think of history, both past and present, as being just another equation to be solved, said Dr. Pollard, we never can gain any concept of God as the director of history — of God's still being in control of His own creation and its history.

LIFE, AN EDUCATION

The physicist emphasized to the seminarians the necessity for straddling two worlds — the secular and the spiritual.

People today have an increasing tendency, he said, to regard life as a series of problems to be solved like an equation. The idea behind this, he explained, is that history is within our control, that the future is in our hands.

"Take a look at any total college curriculum," Dr. Pollard said. "The students come out thinking that every problem, frustration, and difficulty can and must be solved. They consider the question of how to control history the same kind of problem as how to make the atom bomb."

RELIGION, A DEVICE

In other words, he said, religion has become a device for solving man's problems, adding: "We look at history as it to say 'Here is another problem for human ingenuity.'"

As the answer, Dr. Pollard suggested: "We have to get a new motive for thinking, a motive that involves some understanding of the profundity and mystery of being. Can we not then ask ourselves what it is like to live in God's world?"

Host to the more than 60 seminarian students who attended the conference was the Episcopal Theological Seminary of the Southwest.

TUNING IN: ¶Of the hymns here mentioned, two are found in *The Hymnal 1940* — "Dear Lord and Father of mankind" and "Nearer, my God, to Thee." Neither "Oh, what a beautiful morning" nor "Open wide the pearly gates" can be located

in the index of first lines, but "Pearly gates are opened" appears as the third line of "Golden harps are sounding" (No. 359). ¶St. Luke is the patron of this order because of the belief, supported by Colossians 4:14, that he was a physician.

Rite

(Continued from page 13)

rather than a self-centered cry of mercy. Our attention and worship will thus be Godward at the very outset.

COALESCING KYRIES

A most magnificent contribution is the provision "to pass at once to the Kyrie Eleison" when the Litany has been said immediately before. The concluding Kyries of the Litany will coalesce with those of the Eucharist as in the Easter Eve Vigil and culminate in the terminal Collect of the Day. This sequence of Litany, Kyrie, and Collect will create a fitting approach to the throne of God.

Why are we to be limited to this approach on Litany Sundays? Could not this be extended to the choral celebration so that we might have the sequence of Introit, Kyrie, Gloria, and Collect? In places where shortened Morning Prayer precedes the Sunday parish Mass the omission of the Collect for Purity and the Law of Love would permit a smooth transition from the canticle to the Kyrie. Especially would this be effective if the fore-Mass, as well as Morning Prayer, were allowed to be celebrated in vestments at the sedilia or in the choir, as is being suggested in eminent quarters.

Actually all that would be needed is to insert five words (here italicized) in the proposed rubric so that it might read "But if a Litany, *Morning Prayer*, or *Introit Psalm* hath been said immediately before, the Priest may pass at once to the Kyrie Eleison."

The Commission recognizes that the "matchless grace and power of the Collect for Purity make it something too good to be confined to the private use of the priest in the sacristy." Are there other possibilities? They might consider it as a preparation for the people to say on entering the pews, and print it separately on a page facing the liturgy. This would eliminate a void on the part of many who are at a loss for a formula to be recited privately before service.

"Hear what our Lord Jesus Christ saith," introducing "The Law of Love," might more honestly be changed to "Shema' Israel." The present arrangement creates the impression that the Old Testament was strictly negative and that the New Testament substituted the positive Law of Love. The "Summary" is found in the Old Testament and ought to be footnoted. [See T. I., page 13].

It is questionable whether the Commission did right in inserting the salutation "The Lord be with you" before the Collect for Purity. For surely it is the Collect of the Day that is the "first prayer of the Lord's Day" and the peak of the entrance rite. Introit, Kyrie, and Gloria are sung by the people, but at the salutation before the Collect of

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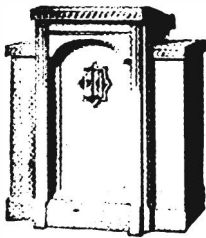
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the Day the priest himself steps before the gathered assembly to blend together all that has gone on before. Therefore, it seems that the salutation ought to be reserved for this high point.†

A creditable attempt to eliminate the duplications of two introductions in the daily and Sunday combination of Matins and the Eucharist has been recommended by Dr. Cyril Richardson in the autumn, 1953, issue of the *Anglican Theological Review*. He proposes an amalgamation of shortened Morning Prayer with the synaxis of the Mass so that a suitable psalm, an Old Testament lesson in accord with the motif of the day, and one of the Canticles might be included.

Such a blend retains the essentials of shortened Morning Prayer with its Old Testament material added to the spiritual and scriptural diet of Churchpeople. Precedent for the use of Old Testament lessons may be found in the Masses in the Missal for Ember Days. The present-day traditional introts of the Western usage could be utilized by lengthening them to include the original verses of the psalms for which they were selected. By omitting the Collect for Purity and the Summary of the Law we might arrive at something like this: Introit (full psalm à propos of the day); Kyrie, Gloria, and the culminating Collect of the Day; Old Testament Lesson (chosen to agree with the motif of the Mass); Canticle (from Morning Prayer selection); Epistle, Gradual, and Holy Gospel. This would provide a splendid blend without the incongruities of the present two introductions.

Although this article has been preoccupied with details which seem to pose interrupting elements in the ascending movement to prayer which characterizes

†For a technical discussion of the matter, see Jungmann, *The Mass of the Roman Rite*, p. 361.

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the exordium, it is hoped that provision may be granted for a smoother transition unimpeded by a confused blend of disparate elements.

There is a distinct difference and emphasis between the exordium of a Low Mass and that of a choral celebration. The action of the latter requires the functions of more people. What may be a perfectly valid introduction in a Low Mass may easily intrude in a choral celebration. For that reason the proposed exordium combines too much at once and may require the magic rubrical directive "may" to disentangle the conflation.

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DEATHS

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

James Christian Hofmann, Priest

The Rev. James Christian Hofmann, rector of St. John's Church, Wichita, Kans., since 1944, died January 4th in Wichita hospital.

Born in Oskaloosa, Kansas, in 1903, he son of Henry A. Hofmann and Martha J. (Kevan) Hofmann, Mr. Hofmann was educated in the public schools of Kansas City, Kans., and was graduate of Kansas University, Lawrence, Kans., and the Episcopal Theological School, Cambridge, Mass.

Ordained to the diaconate in June, 1935, and to the priesthood in June, 1936, Mr. Hofmann became rector of St. Paul's Church, Leavenworth, where he remained until 1944, when he became rector of St. John's.

James A. Palmer, Priest

The Rev. James Allchurch Palmer, rector emeritus of Holy Trinity Church, Spokane, Wash., died in Spokane on December 19th at the age of 77.

Born in Kidderminster, England, he came to the Northwest in 1911, when he took charge of the Church's work in the mining communities of Roslyn and Cle Elum, Wash. Ordained priest in 1913 by Bishop Wells, he became rector of Holy Trinity two years later. He remained in that parish, except for a year in charge of St. Michael's, Philadelphia, until 1931, when ill health forced his retirement.

Fr. Palmer was a man of varied accomplishments and prodigious industry. While in Roslyn he introduced the Boy Scout movement to the state of Washington, and he later founded the first troop in Spokane. During his rectorate at Holy Trinity he was chaplain of St. Luke's Hospital, then a Church institution. He was a talented amateur magician, a gift which he used to advantage in visiting children's wards.

In his retirement he learned to write Braille and became a transcriber for the National Braille Press. The Northwest Braille Service, which he organized, and for which he trained nearly 30 transcribers, supplied thousands of pages, including some complete college texts, for the use of blind people in all parts of the world.

For the past 20 years he had also been in charge of the Mission of the Good Shepherd, a mission by mail to hundreds of isolated people throughout the missionary district. In these labors he overcame the handicap of constant illness which rarely left him free from pain or able to leave his home.

Fr. Palmer is survived by his wife, Aida, and by nieces and nephews in England.



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CHANGES

Appointments Accepted

The Rev. G. Herod Barrow, who has been assistant at St. James' Church, Chicago, is now associate rector.

The Rev. James R. Brumby, III, formerly vicar of St. John's Church, Brookville, Pa., and St. Margaret's, Inverness, is now assistant of the Church of the Holy Trinity, West Palm Beach, Fla., and vicar of the Church of the Holy Spirit, West Palm Beach. Address: Box 1166, West Palm Beach.

The Rev. Paul Chaplin, formerly professor at Daniel Baker College and then canon of St. Matthew's Cathedral, Dallas, Tex., is now rector of St. Francis' Church, Rutherfordton, N. C. Address: 900 N. Main St.

The Rev. Elson L. Eldridge, who has been serving as rector of the Church of the Good Shepherd, Nashua, N. H., and managing editor of the New Hampshire Churchman, will on February 1st become secretary of the Province of New England.

The Rev. William L. Gatling, Jr., formerly rector of St. John's Church, Versailles, Ky., is now in charge of Holy Trinity Mission, Sulphur, La. Address: 72 Beech St., Maplewood, La.

The Rev. E. Leslie Rolla, formerly rector of the Church of the Ascension, Twin Falls, Idaho, is now vicar of the Church of the Redeemer, Delano, Calif. Address: 1324 Princeton.

Changes of Address

The Rev. Richard G. Jenevein, formerly curate of St. Peter's Church, Redwood City, Calif., now non-parochial supply assistant of the diocese of California, should be addressed for all mail at 566 Montclair Ave., Oakland 6, Calif.

The Rev. Robert E. Jurgens, vicar of St. Paul's Mission, Barstow, Calif., should be addressed for all mail at 518 E. Williams.

The Rev. Alex Lyall, who recently became vicar of the Church of the Holy Comforter, 10216 Denker Ave., Los Angeles, is living at 10004 S. Harvard, Los Angeles 47.

Ordinations

Priests

Albany: The Rev. Robert David Liguori was ordained priest on December 13th at St. Andrew's Church, Albany, by Bishop Barry of Albany. Presenter, the Rev. R. L. Hackwell; preacher, the Bishop. To be curate of St. Andrew's Church, Albany.

The Rev. Stephen Walker Gillespie was ordained priest on December 19th by Bishop Barry of Albany at the Church of the Ascension, Troy, N. Y. Presenter, the Rev. A. L. Bice; preacher, the Rev. Bradford Burnham. To be curate of St. John's Church, Troy.

The Rev. Walter Andrew Perkins was ordained priest on December 19th at Zion Church, Hudson Falls, N. Y., by Bishop Richards, Suffragan of Albany. Presenter, the Rev. Anselm Broburg; preacher, the Rev. A. W. Abraham. To be in charge of Christ Church, Pottersville, N. Y., and churches at Chestertown and Schroon Lake. Address: Pottersville.

The Rev. Richard Day Clark was ordained priest on December 20th at St. James' Church, Oneonta, N. Y., by Bishop Richards, Suffragan of Albany. Presenter and preacher, the Rev. Dr. Louis Van Ems. To be curate of Grace Church, Medford, Mass.

The Rev. Leland Leonard Harrison was ordained priest on December 20th by Bishop Barry of Albany at St. Paul's Church, Troy, N. Y., where the ordinand is curate. Presenter, the Rev. F. E. Thalmann; preacher, Canon Edward Williams.

The Rev. David Standish Ball was ordained priest on December 21st by Bishop Barry of Albany at St. Margaret's Church, Menands, N. Y. Presenter, the Rev. A. L. Bice; preacher, the Rev. J. K. Ramsey. To be curate of Bethesda Church, Saratoga Springs, N. Y.

The Rev. Dean Delos Wampler was ordained priest on December 21st at St. Peter's Church, Hobart, N. Y., by Bishop Richards, Suffragan of Albany. Presenter and preacher, the Rev. Darwin Kirby. To be in charge of St. Peter's Church, Hobart, and churches at Bloomville and Stamford.

The Rev. William Arthur Hio was ordained priest on December 27th by Bishop Barry of Albany at Trinity Church, Gloversville, N. Y. Presenter, the Rev. H. P. Kaulfuss; preacher, the Rev. Darwin Kirby. To be a missionary in Okinawa.

Chicago: Several deacons were ordained to the priesthood on December 12th by Bishop Street, Suffragan of Chicago, at St. James' Church, Chicago. Preacher at the service was the Rev. P. S. Kramer. Ordained were:

The Rev. Ernest Francis Campbell, presented by the Rev. Dr. H. R. Higgins; to be curate of St. Mark's Church, Evanston, Ill.

The Rev. Warner C. White, presented by the Rev. F. W. Lickfield; to be in charge of St. Cyprian's Church, Chicago.

The Rev. Richard Arthur Yale, presented by the Rev. F. W. Putnam; to be curate of St. Matthew's Church, Evanston, Ill.

Colorado: The Rev. Ward Earl Gongoll and the

Rev. Richmond Nelson Hutchins were ordained to the priesthood on December 21st by Bishop Boyer of Colorado at the Church of the Ascension, Denver.

The Rev. Mr. Gongoll, presented by the Rev. Dr. J. L. Patton, will be in charge of St. George's Church, Englewood, Colo., and St. Timothy's, Littleton.

The Rev. Mr. Hutchins, presented by the Rev. C. V. Young, will be curate of Trinity Church, Greeley, Colo.

Connecticut: The Rev. Leland Otis Hunt, the Rev. Edward John Morgan, and the Rev. Bruce Marvin Robinson were ordained to the priesthood on December 16th by Bishop Gray of Connecticut, assisted by Bishop Hatch, Suffragan of Connecticut, at St. Thomas' Church, New Haven, Conn. The preacher was the Rev. Paul D. Wilbur.

The Rev. Mr. Hunt, presented by the Rev. Y. Wilbur, will be curate of St. James', Danbury, Conn. The Rev. Mr. Morgan, presented by the Rev. S. F. Hemsley, will be curate of St. John's, Stamford, Conn. The Rev. Mr. Robinson, presented by the Rev. W. R. Robbins, will be curate of St. Thomas', New Haven.

Dallas: Several deacons were ordained to the priesthood on December 21st by Bishop Mason of Dallas at St. Matthew's Cathedral, Dallas. Preacher at the service was the Rev. T. H. McCrea. Ordained were:

The Rev. Richard Pearce Layman, presented by the Very Rev. Dr. C. A. Beesley; the Rev. George Kerr Gordon Miltenberger, presented by the Very Rev. Dr. G. G. Moore; the Rev. Bertrand Needham Hones, Jr., presented by the Rev. L. F. Mann; the Rev. Howard Paul Hadley, Jr., presented by the Rev. J. P. DeWolfe, Jr.; and the Rev. Walter Garrett Fields, presented by the Rev. F. E. Jarnes.

Several deacons were ordained to the priesthood on December 21st by Bishop Burrill, Suffragan of Dallas, at St. John's Church, Brownwood, Tex. Preacher at the service was the Rev. James Joseph. Ordained were:

The Rev. Boyce McLean Bennett, Jr., presented by the Very Rev. D. G. Smith; to continue work as a chaplain of St. Augustine's Mission, Address: 3930 N. Hampton Rd., Dallas.

The Rev. James Edward Flinn, presented by the Rev. J. J. Talley; to be rector of St. Mary's Church, Hamilton, Tex.

The Rev. John T. Salberg, presented by the Very Rev. M. B. Terrill; to be vicar of St. Matthew's Mission, Comanche, Tex.

Erie: The Rev. John Leo was ordained priest on December 16th by Bishop Crittenden of Erie at St. Saviour's Church, Gearhartville, Pa., where the new priest will be vicar. He will also be curate of the Church of the Good Shepherd, Hawk Run. Presenter, the Rev. Dr. C. A. Mepham; preacher, the Rev. E. E. Philipson. Address: 201 Hale St., Osceola Mills, Pa.

The Rev. Joseph William Upson, SSJE, was ordained priest on December 21st by Bishop Crittenden of Erie at the Church of St. Augustine and St. Martin, Boston. Presenter, the Rev. F. J. Gross, SSJE; preacher, the Rev. Granville Williams, Superior of the Society of St. John's Evangelist. Address: 960 Memorial Dr., Cambridge, Mass.

Indianapolis: The Rev. William Lee Casady was ordained priest on December 17th by Bishop Krumphoffer of Indianapolis at St. Paul's Church, Evansville, Ind. Presenter, the Rev. Dr. I. M. Blackburn; preacher, the Very Rev. E. L. Conner. To be curate of St. Paul's, Evansville.

New Hampshire: The Rev. Merle M. Smith was ordained priest on December 16th by Bishop Boyer of New Hampshire at Trinity Church, Tibbetts, N. H., where the ordinand will be rector. Presenter, the Rev. C. L. Morrill; preacher, the Very Rev. Roger Barney. Address: 6 Arch St.

New York: The Rev. Andrew Frederick Wisemann was ordained priest on December 19th by Bishop Whittemore, retired Bishop of Western Michigan, acting for the Bishop of New York, at Christ Church, Greenwich, Conn., where the ordinand will be assistant minister. Presenter and preacher, the Rev. R. B. Appleyard.

A number of deacons were ordained to the priesthood on December 20th by Bishop Donohue of New York at the Cathedral of St. John the Divine, New York. Preacher at the service was the Rev. J. A. Bell. Ordained to the priesthood were:

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he Rev. Stephen W. Collins, Jr., presented by Rev. H. B. Thelin; to be in charge of the rch of the Resurrection, Pine Plains, N. Y., l St. Thomas', Amenia Union. Address: Pine . Pine Plains.

he Rev. Thomas Fletcher, presented by the v. G. C. Backhurst; to be assistant minister of John's Church, Larchmont, N. Y.

The Rev. George C. Harris, presented by the v. Dr. J. E. Large; to be assistant minister the Church of the Heavenly Rest, New York. dress 2 E. Ninetieth St., New York 28.

The Rev. Peter A. Marks, presented by the Rev. R. S. Bosher; to be assistant minister of the urch of St. Edward, New York. Address: 12 109th St., New York 29.

The Rev. William A. Norgren, Jr., presented by e Rev. Dr. C. A. Simpson; to be tutor of Genal Theological Seminary. Address: 175 Ninth e., New York 11.

Newark: A group of deacons were ordained to e priesthood on December 19th by Bishop Wash- r of Newark at Trinity Cathedral, Newark. rmon Stark, Coadjutor of Newark, preached the rmon.

Ordained were the Rev. Richard N. Bolles, who as presented by the Rev. E. O. Miller; the Rev. bert C. Hamlyn, who was presented by the v. E. S. Ford; the Rev. William C. Harvey, ho was presented by the Rev. Benjamin Minifie; e Rev. Field H. Hobbs, who was presented by e Rev. Elmer DeWitt Francis; the Rev. Edgar . Nutt, who was presented by the Rev. Dr. J. A. itchell; and the Rev. Richard C. Williams, who as presented by the Rev. H. B. Cannon.

North Carolina: The Rev. James Bryan Griswold as ordained priest on December 19th by Bishop aker, Coadjutor of North Carolina, at Trinity urch, Statesville, N. C. Presenter, the Rev. . M. Moore, Jr.; preacher, the Rev. R. H. imball. To serve St. James' Church, Iredell ounty, and St. Matthew's Church, Mooresville. l. C. Address: Box 414, Mooresville.

North Dakota: The Rev. Lawrence James Rowe as ordained priest on December 10th by Bishop mery of North Dakota at Grace Church, Jame- own, N. Dak., where the ordinand will be rector. 'resenter, Canon Nelson Ellsworth; preacher, the v. Rev. J. T. Baker. Address: 411 Second ve., N. E., Jamestown.

The Rev. Franklin Goldthwaite Sherrill was or- dained priest on December 16th at St. John's urch, Dickinson, N. Dak., by his father, the 'residing Bishop. Presenter, Bishop Emery of orth Dakota; preacher, the Very Rev. C. H. tuck. To be in charge of St. John's, Dickinson, . Dak., and St. Matthew's Church, Beach. Ad- dress: 313 Sims, Dickinson.

Ohio: On December 16th, in Trinity Cathedral, Cleveland, the following men were ordained to the priesthood by Bishop Burroughs of Ohio: Rev. Messrs. Robert C. Dean, Charles H. Evans, James S. Johnston, William G. Knapp, Edwin G. Molnar, and Robert H. Wilkinson. The Rev. Laur- ence H. Hall, canon of Trinity Cathedral, preached the sermon.

The Rev. Mr. Dean is rector of the Church of the Good Shepherd, Lyndhurst, Ohio, and may be addressed at 1272 Avondale Rd., So. Euclid 21; the Rev. Mr. Evans is assistant at St. Mark's Church, 15305 Triskett Rd., Cleveland 11; the Rev. Mr. Johnston is assistant at St. Paul's Church, W. Market and Kenilworth Dr., Akron 13; the Rev. Mr. Knapp is assistant at St. John's Church, 323 Wick Ave., Youngstown 2; the Rev. Mr. Molnar is assistant at the Church of the Ascen- sion, 13216 Detroit Ave., Lakewood; the Rev. Mr. Wilkinson is assistant at St. Mark's Church, 2272 Collingwood Blvd., Toledo 10.

On December 16th, in Trinity Church, Fostoria, Ohio, the Rev. David A. Stambaugh was ordained to the priesthood by Bishop Burroughs of Ohio. The Rev. W. C. McCracken preached the sermon. Mr. Stambaugh is rector of Trinity Church, Union and Tiffin Sts., Fostoria.

On December 19th, in St. Andrew's Church, Toledo, the Rev. James L. P. Trautwein was or- dained to the priesthood by Bishop Burroughs of Ohio. The Rev. Henry Lewis preached the sermon. The Rev. Mr. Trautwein is in charge of St. John's Church, Bowling Green, and St. John's, Napoleon, and may be addressed at 610 N. Main St., Bowling Green, Ohio.

On December 20th, in Christ Church, Kent, Ohio, the Rev. Herbert G. Myers was ordained to the priesthood by Bishop Burroughs of Ohio. The Rev. T. Gillette preached the sermon. The Rev. Mr. Myers is rector of Grace Church, 246 W. Cedar Ave., Ravenna, Ohio.

Oregon: The Rev. Lauren McReynolds, Jr. was ordained priest on December 21st by Bishop Dag- well of Oregon at St. George's Church, Roseburg, Ore., where the new priest will be curate. He will also be vicar of St. Anne's Church, Myrtle Creek, Ore., and the Church of the Ascension, Riddle. Presenter, the Rev. A. S. Tyson; preacher, the Rev. C. S. Neville.

The Rev. George Peter Dally and the Rev. Walter S. H. Parker were ordained to the priest- hood on December 22d by Bishop Dagwell of Oregon at St. James' Church, Coquille, Ore. The Rev. Byron Jean Clark preached the sermon.

The Rev. Mr. Dally, presented by the Rev. R. H. Greenfield, will be assistant of the associate mis- sion, Coos and Curry Counties, Oregon. The Rev. Mr. Parker, presented by the Rev. W. R. Ellis, will be vicar of St. Mary's Church, Gardiner, Ore.

Pennsylvania: The Rev. Frederick Victor Kettle was ordained priest on December 6th at St. Peter's Church, Albany, N. Y., by Bishop Barry of Albany, acting for the Bishop of Pennsylvania. Presenter, the Rev. L. H. Bruner; preacher, the Very Rev. F. D. Gifford. To be curate of St. Peter's, Albany.

West Virginia: The Rev. Hewes Wilson Phillips was ordained priest on December 19th by Bishop Campbell, Coadjutor of West Virginia, at the Church of the Good Shepherd, Parkersburg, W. Va., where the new priest will be rector. Presenter, the Rev. W. C. Thorn; preacher, the Rev. F. F. Bush, Jr. Address: 3211 Linden St.

Laymen

Mr. Karl V. Kharas of Omaha, Neb., has been appointed special assistant to Mr. Hal G. Perrin, member of the Presiding Bishop's Committee on Laymen's Work and chairman for the Sixth Province.

Other Changes

The Rev. Frank L. Titus, rector of Holy Cross Church, Miami, Fla., has been elected chaplain of the Forty and Eight Society of the American Legion for the state of Florida.

The Rev. Dr. William Way, rector emeritus of Grace Church, Charleston, S. C., has been elected president of the New England Society of Charle- ston for the 36th year. The society is the oldest incorporated New England Society in the United States.

Living Church Correspondents

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

RATES (A) Minimum price for first inser- tion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertise- ments, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. (E) Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to ad- vertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CLASSIFIED

BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

BOOKS WANTED

WILL EXCHANGE new review copies for any or all of following: Concordance to Septuagint (Hatch & Redpath), Papyrus Reader (Goodspeed), Septuagint Version of O.T. with English Translation (Bagster & Sons), Greek-English Lexicon, Liddell & Scott (8th edition). Reply Box L-943, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

MOBILE, ALA.

TRINITY 1900 Dauphin
Rev. John D. Prince, Jr., r
Sun HC 7, Cho Eu Ser 8, Ch S 9:30 & 11, MP Ser 11 (1st Sun HC ser), Ev 5:30, Compline 7:50; HD & Wed HC 10; C Sat 7-8 & by appt; Open Daily for Prayer 8-4

LOS ANGELES, CALIF.

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

OAKLAND, CALIF.

ST. PETER'S Broadway at Lawton Ave.
Rev. Dr. L. D. Canon Gottschall
Sun Masses 8, 11; Wed Healing Service & Addr 8; C by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston M. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, 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., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

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

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. Percy Major Binnington
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD & Fri 9; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass daily 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 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

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

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B; Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-7

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues & Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

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

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun 7, 8, 9 HC, 9:30 HC or MP & Ser, 11 HC & Ser (generally with MP, Lit or Procession), 4 Ev & Ser; Wkdays 7:30 HC, 8:30 MP, 8:45 HC (HD), 10 HC (Wed), 5:30 Ev (The 8:30, 8:45 & 5:30 services are choral ex Mon); Open daily 7 to 6

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
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

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

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

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

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 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roelf H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30 HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30, HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION

Brooklyn & 155th St.
Rev. Joseph S. Minnis, D.D., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v

292 Henry St. (at Scammon)

Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, F, HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

New York City

Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd
Rev. Edward Jacobs, r

Sun Masses 8, 9:15 & 11, Mat 10:45; Daily ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th St.
Rev. Emmott F. Paige, r; Rev. Paul Kintzing, Jr.

Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon, Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7 & by appt

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow St.
Rev. H. Paul Osborne, r

Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pearson, c

Sun 8, 11 HC; Weekdays as anno; C appt

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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.