

the Living **CHURCH**

December 18, 1955

20 cents

Page 8: **Bishop Pardue**
Page 5: **What is a Catholic?**



**Perky little girls perk up
along with choir attendance
during Advent rehearsals**

Dick Doty

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the Living CHURCH

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

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Things To Come

December

18. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents

January

1. Circumcision
6. Epiphany
8. First Sunday after Epiphany
15. Second Sunday after Epiphany
18. Week of Prayer for Christian Unity, World Council, to 25th.
22. Third Sunday after Epiphany
Girls' Friendly Society Week, to 29th.
25. Conversion of St. Paul
29. Septuagesima

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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The Living Church

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.

The Anglican

If any of your readers are sufficiently seriously interested in the work and life of the Church in Australia to wish to subscribe to *The Anglican*, I have been authorized by the directors of that admirable weekly paper to collect American subscriptions at the rate of \$5.04 per annum, and I will be most happy to do so. Delivery should begin about four weeks after notifying me. I can supply a limited number of sample copies on request. [Address: 175 9th Ave., New York 11.]

(Rev.) JOHN C. VOCKLER

New York, N. Y.

Seabury Series

Your editorial on the Seabury Series [L. C., September 4th] was very much needed and expressed an attitude which should be given careful attention. I have read with some care the critics of this program and it is distressing that in most cases they have shown a complete misunderstanding of the material, or as you have suggested, they have passed judgment which is irrelevant. There are many Catholic-minded clergy who are using this material with enthusiasm. The remarkable thing is, not that there are weaknesses from the Catholic point of view, but that the Episcopal Church has come out with a position which so well upholds Catholic teachings.

Thank you for an intelligent editorial which sets a high standard for co-operation with the finest program of Christian Education in existence today. Of course we have a long way to go but I believe sincerely that we are headed in the right direction.

(Rev.) ALBERT REES HAY

Rector, St. John's Church

North Haven, Conn.

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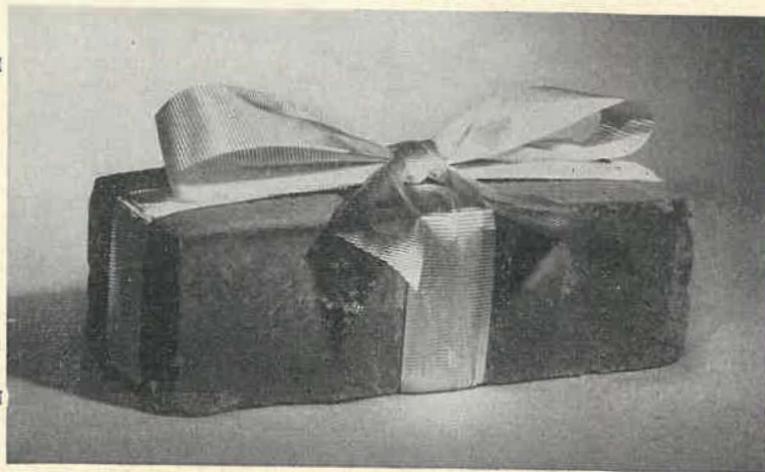
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Clergymen and laymen alike have made this wonderful work possible. The richly rewarding results are evidenced by the hundreds of thankful letters in our files.

To meet the many new requests which are steadily coming in, an enlargement of the Building Fund is now necessary. It is so difficult to turn down a worthy appeal. Won't you help us avoid this by giving us your support? Just \$1.00 for one brick would be most gratefully received.

If further details are desired, please write to the address below.

AMERICAN CHURCH BUILDING FUND COMMISSION

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Hurricane Aid

I wonder if you would be so kind as to make an appeal for a devastated parish in our sister Church in the West Indies.

My associate in this parish, the Rev. Gerald J. Fairweather, left the cure of St. Paul's Parish, Corozal, British Honduras during August of this year to come to the American Church. This fall the hurricane "Janet" which ripped through Central America completely demolished the church, rectory, parochial school and teacher's house. The present rector lost



all of his personal belongings and the headmistress of the school was crushed by a falling wall, and died two days later.

Fr. Fairweather heard from the vicar general of the diocese (who administers the diocese while the Bishop is on leave). Archdeacon Taylor, the Vicar General, says that there are at least 8000 homeless in the town, but that the town will rise again and the church should rise with it. He says that the lowest possible estimate for restoration of the buildings there is \$30,000. The people of the parish are so poor and will have to be rebuilding their own homes, that it would take many, many years to raise such a sum.

(Rev.) J. MURRAY EBY
Rector, St. James the Less

Jamaica, N. Y.

► Contributions marked for St. Paul's Church, Corozal, British Honduras, may be sent to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis. — Editor

What Makes a Great Parish?

The article [L. C., October 23d] concerning All Saints', Beverly Hills, "The Secret of A Great Parish," interested me.

For some time I have been wondering what is meant when a person speaks of "a leading person from an important parish." Your article and your editorial failed to enlighten me. It seems that your magazine, like many people in the Episcopal Church, think of "greatness" in terms of: (1) numbers, (2) attendance, and (3) financial support.

These are the three items that you report in your leading paragraph.

I wonder if you mean what you say, or if in God's eyes all parishes aren't "great"? And I wonder if you really know how many parishes are doing the things that you mention as being outstanding, and things that you consider the makings of a

"great parish"? I am sure there are many Episcopal Churches, which because of their location, will never rival All Saints' in the comparative statistics of the Church's life and yet which are doing equally as well and perhaps even more in their small way. I am interested in finding out if you are going to have as "great parishes" of the Episcopal Church only large parishes?

It was truly an interesting article and it shows that All Saints' is wide-awake, but I think it is time that the Church ceases to bow down to false Gods and worship the three things that you have pointed out as the important things in the "greatness" of this parish; namely, membership, attendance and financial support.

(Rev.) GEORGE F. PACKARD
Rector, St. Mary's Church

Baltimore, Md.

► We agree with our correspondent that many smaller parishes are doing a job that deserves the title "great," and we hope to include some of these in our series. However, it must also be



remembered that etymologically the word "great" means "large." As a rough index of a parish's Christian effectiveness it is not entirely unsound to count (1) numbers — the souls who have been enrolled as Christ's soldiers and servants; (2) Church attendance — active participation in worship, the main business of the Church; and (3) giving, which we defined, not as the parish's financial self-support, but its giving to the Church's mission in diocese and world. While there is always a danger that quantity can be made a fetish at the expense of quality, the two things have a way of going together; both quantity and quality are objectives divinely laid upon us.—Ed.

Juvenile Delinquency

I am much interested in your further comments on juvenile delinquency in "Sorts and Conditions," and in Mrs. Heffner's letter [L. C., November 6th]. There is some truth in both points of view, but I believe the most ominous factor has been left out of account.

You agree that there has been an increase in crimes of violence, and one has only to read the papers to see that these

are not confined to underprivileged homes. Surely Mrs. Heffner is right that this is no time for complacency. On the other hand, as you contend, our young people are not generally going to the bad, and they need our love and confidence.

But there is a real culprit, who goes his merry way because of our complacent society. This is the adult who grows fat on the profits from furnishing vice and crime to the young. I also sat for about a year on a civic committee on juvenile delinquency in a large city. The committee got absolutely nowhere, but it did receive information that should have led to action.

A young mother and active P.T.A. member told us of her lone crusade against the sale of pornographic and indecent magazines to children and youths. She had been told by a number of neighborhood stores that they were forced to buy these magazines by the distributors, who otherwise prevented them from securing the other magazines in regular demand; and that they would welcome help. Apparently nothing could be done, partly because of matters of law and policy, but mostly because of public apathy.

Some time ago there was published the result of a study of children's TV shows. It was found that the number of major crimes of violence per hour ran very high, and was several times the average number on adult shows. This report was quite widely published, but I have yet to find any parents who were disturbed by it.

This kind of entertainment is not wholesome diet for any child, and some children who are regularly regaled with crimes and indecencies strive to emulate what they see.

Some time ago a boy who had wantonly committed a murder for sheer sensation was interviewed by a social worker and the whole interview rather sensationally reported in the press. When told of the long confinement he faced as punishment, he said: "Now I'm a big shot like I always wanted to be."

The increase in violent crimes by youths is nothing to be complacent about. Almost every day something of this kind is reported for our metropolitan area. Tonight's paper carries a display headline on the front page: "Youth slugs boy, 13, with bat. Attack apparently unprovoked. Skull fractured. Victim in coma." But the real guilt lies much more with adult society than with our young people.

F. BRUCE GERHARD

Summit, N. J.

ACU CYCLE OF PRAYER

December

18. St. Philip's, Grand Rapids, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.
20. Annunciation, Anna Maria, Fla.
21. St. Thomas', Glen Carbon, Ill.; Emmanuel, Washington, D. C.; St. Peter's, Albany, Ore.
22. All Saints', Weatherford, Tex.; St. Thomas', Hollywood, Calif.
24. St. Barnabas', Chicago, Ill.; Christ Chapel, Brooklyn, N. Y.

Are Anglicans
the only real Catholics?
And if they are,
do they want to be?

WHAT IS A CATHOLIC?

By the Rev. Richard L. Rising

Priest-in-Charge, All Saints' Mission, Bontoc, Philippines

Any member of the Episcopal Church who takes time to read anything about his Church or to listen to sermons is bound to see or hear sometime of the dual role of the Anglican Communion as both Catholic and Protestant. Both words are "loaded" words and serve to puzzle more laypeople than the clergy realize. The first one seems to link us to the so-called Roman Catholic Church (which many don't like), while the second conjures up the vision of countless sects in a hopelessly confused pattern (which many others don't like).

Too often we forget that Anglicans have rather specialized definitions of the words, largely unaccepted by the other 95% of Christendom, and more often than not, the literary and homiletical waters are muddied rather than cleared by such words, even among good and faithful Episcopalians. But the final confusion is reached when in our own official positions we become inconsistent and begin to use the terms — especially the word "Catholic" — to apply where they don't belong.

Late in the 19th century, a proposal



THREE OF OUR BISHOPS a few years ago consecrated three bishops for another Church.*

first. It is obvious, of course, that they don't tell the whole story of what the Church is, but they are considered by many Anglicans to be an assurance of the *Catholicity* of any Christian body.

The result of all this is that we recognize generally three major branches of the Church Catholic, namely, the Roman, the Orthodox, and the Anglican. The justification for this (at least as one person recently put it) is that the four points of the Lambeth Quadrilateral can be seen to be present in all three bodies. The Bible, the Creeds, the Sacraments, and the historic episcopate are all there.

One would suppose from this that, if they were willing, the Roman and the Orthodox Churches would be welcomed at any time into full intercommunion. At present, of course, there doesn't seem to be much likelihood of such a move (the other two bodies prefer their own definitions); indeed, reunion with Rome is considered by some to be in the realm of eschatology. But at least such intercommunion appears to be a theoretical possibility from our formulas.

But we of the American Church have a case at hand which should throw more light on what we are really looking for in seeking intercommunion. A few years ago, three of our bishops consecrated as bishops three leaders of the Philippine Inde-

Continued on page 16

*The Philippine Independent Church. Shown in the picture, seated, as chief consecrator is Bishop Binsted of the Philippines; left to right, Bishop Wilner, suffragan of the Philippines; the three Philippine Independent Bishops — Aguilar, de los Reyes, Jr., Bayaca; Bishop Kennedy of Honolulu.

first made in Chicago at General Convention, and later adopted by the Lambeth Conference, became accepted in the Anglican Communion as the basis for discussions with other Christian bodies on church unity. The formula, now known as the Lambeth Quadrilateral, listed four points which the Anglican Communion considered essential in any scheme of reunion which might be proposed: the historic episcopate, the unflinching appeal to Holy Scripture, the expressions of faith contained in the Nicene and Apostles' Creeds, and the two Gospel sacraments of Baptism and Holy Communion.

It is important for us to remember that the four points of the Quadrilateral were put forth as just that, a basis for discussions, and were never claimed by their authors to be an adequate definition of the Church. But when these points are similarly referred to as "four institutional safeguards of (the Church's) continuity" (see *Doctrine in the Church of England*, p. 112), it is not hard to understand why they have taken on a more definitive character than they had at

sorts and conditions

MAYBE it is an old continental custom, maybe it is something new, but the Advent cards, with a window or door to be opened each day until Christmas, have just come to my attention within the last few years.

SOME of the cards have a stronger religious emphasis than others. Your Church supply house can undoubtedly supply you with the kind that brings out the religious note more strongly.

ONE that turned up in our house the other day, however, hasn't any signs of religion yet. We haven't peeked behind the place marked December 25th, so we don't know where the story is heading.

NEVERTHELESS, the Advent card has already underlined a religious truth for us. One of the children — the one who is more of a ceremonialist — had, day by day, opened two of the windows and I had opened a third before the other child had managed to have a turn at window-opening. What recriminations! What demands for justice! What memories of past injustice!

THE ONLY — absolutely the only — reason for the existence of this card, I pointed out, is to add to the joy and gayety of the house. If we did not have it, we would not miss it. We can't eat it or sleep in it or wear it. It probably won't even contribute much to our knowledge. All we can do with it is enjoy it.

YET we can't even enjoy it without some unhappiness. This is original sin — that there is no good thing, no innocent thing, good enough or innocent enough to overcome the thing within us that turns gayety into discord, pleasure into pain.

WHICH CHILD was the offender? The one who "took over" and opened the window that the other forgot to open? Or the one who forgot, and then complained? Or both? Or the parents, reacting too strongly against a childish outcry that should have been regarded as just part of the game?

IT IS curious that we think that the human problem is a matter of food and clothing and shelter and education and war and hydrogen weapons and radioactive fallout and politics and economics. The crucial problem is how to enjoy an Advent card, how to avoid eating the wrong apple, how to escape from original sin. We can make each other just as unhappy with blessings as with disasters. PETER DAY.

MAN POWER

A column for laymen
By Lee H. Bristol, Jr.

How to Carol

Blessed art Thou, O Christmas Christ, that Thy cradle was so low that shepherds, poorest and simplest of all earthly folk, could yet kneel beside it, and look level-eyed into the face of God.

"Blessed art Thou, O Christmas Christ, that Thy cradle was so high that the Magi, lords of learning and of wealth could yet come to it by a Star's pathway, to hazard their wisdom's store into Thy Baby hands.

"Blessed art Thou that, being grown to manhood, and being a carpenter, Thou didst fashion a Christmas Altar, like unto Thy cradle, so that all simplicity and all wisdom, all poverty and all wealth, all righteousness and all penitence for sin, might find sanctuary there.

"Be this our haste, O Christmas Christ, to seek that Altar, and, at this season of Thy Birth, unafraid of the time's complaint, may we be found kneeling still."

These magnificent words of Bishop Robert Nelson Spencer eloquently set the tone for the holiday season which will soon be upon us. In more and more communities across the land laymen are taking part in an effort to capture the spirit of that prayer by putting Christ back into the too commercialized, secularized Christmas season. Commendable as such community efforts may be, we certainly won't want to be so busy out in the community that we forget to make Christmas a spiritual experience in our homes with our children as well.

One of the many ways in which we can make Christmas mean more in our homes is through carol-singing. Informal around-the-piano singing of Christmas carols and hymns is often a necessary antidote to the holiday fare presented by radio disc jockeys who give you such beguiling musical offerings as "I saw Mommy kissing Santa Claus" and "I want Eddie Fisher for Christmas"!

1. Why don't you and your family take out your family hymnal and look up all the Christmas hymns and carols? Try singing different ones from different lands. For example, from France come such favorites as "Bring a torch, Jeanette Isabella," "Here while the oxen kneel in joy," "Angels we have heard on high" with its familiar "Gloria" refrain. From England come such favorites as "Hark! the herald angels sing," "Joy to the world" "The first Nowell," and numberless others. Americans have given the world such stalwarts as "O little town of Bethlehem," "We three kings," and great spirituals like "Go tell it on the moun-

tain" or "Jesus, Jesus, rest your head." You may wish to let your children choose one from each country, and sing a stanza or two. Chances are you and your family know carols and hymns from more countries than you realize!

2. Why not try "taking parts" in a carol like "We three kings" with one of you singing the part of Gaspard, another Melchior, another Balthazar; or, similarly, the parts of Joseph and Mary in the charming carol "Joseph dearest, Joseph mine"?

3. Why not try singing a carol every morning before the children leave for school during the days before Christmas? Each member of the family can take his turn at deciding what it will be that particular day.

4. Why not choose parts of the Christmas story and sing about each of them one at a time? For instance, there are the carols and hymns about the shepherds ("While shepherds watched their flocks," "Saw you never in the twilight," "The shepherds had an angel," etc.) Or about the kings (Epiphany hymns and carols like "From the eastern mountains," "As with gladness men of old," "Three kings rode forth," etc.)

5. Why not read the story behind one carol or hymn each night at bedtime before the children go upstairs and then sing it together?

6. Why not try singing different hymns and carols from different centuries? For example, from the 18th century come "Hark! the herald angels sing," "O come all ye faithful," "While shepherds watched their flocks," and "Joy to the world." From the 19th century come "As with gladness," "I heard the bells on Christmas day," etc.

It is a long time since Telesphorus, who became Bishop of Rome in 129, instituted the singing of carols in connection with Christmas observances. Certainly, carol-singing today is one joyous way to put Christ into Christmas in the home. Says Percy Dearmer in his introduction to the Oxford Book of Carols: "Indeed, to take life with real seriousness is to take it joyfully, for seriousness is only sad when it is superficial; the carol is all the nearer to the ultimate truth because it is jolly . . . the genius of the carol is an antidote to the levity of much present-day literature, music, and drama, made by men who are afraid to touch the deeper issues of life because seriousness is associated in their minds with gloom . . . jubilant (carol) melodies can encircle the most solemn of themes. . . ."

Yes, and they can remind us all, as we prepare ourselves for the Christmas Mid-night Eucharist, that it is not only Christmas where we live, but Christmas in Bethlehem as well.

EDITORIALS

Open Door or Double Doors?

From time to time, we have observed editorially that ecumenical bodies such as the National Council of Churches and the World Council of Churches must at all times keep the door open for Roman Catholic participation if they are to be true to their announced purpose of seeking a Christian consensus.

We are happy to find corroboration for this point of view in the address of Dr. Eugene C. Blake, NCC president, to the Council's fifth anniversary dinner in Omaha, Nebr. Sometimes individuals within the NCC seem to take the point of view that the organization represents a united front of "American Protestantism" and that one of its main tasks is competition with and opposition to the Roman Catholic Church. Unfortunately, color has been given to this interpretation of the NCC's function by publications of the Council defining and promoting "Protestantism" and ticking off the points of difference with "Catholicism." These publications have often been especially embarrassing to Episcopalians, who find themselves agreeing with Catholicism on some of the points of difference, and occupying an intermediate position on most of the others.

The "open door policy" enunciated clearly and forcefully by Dr. Blake on the sound constitutional basis of belief in Jesus Christ as divine Lord and Saviour will, we hope, be shared by the NCC as a whole. If so, we think that it may necessitate some review of the aspects of the Council's life that tend to place barriers in front of the open door.

Certain specific aspects of difference with Roman Catholicism are almost inevitable in a body that represents other religious traditions as well. For example, it is difficult to imagine the NCC receding very far from its opposition to the support of sectarian schools with public funds. Actually, however, differences of policy exist in one area or another between the NCC and every one of its member Churches. The Council neither has nor desires the power to compel its members' consent, nor their collaboration on matters in which they do not agree with the majority opinion.

Such differences do not overshadow the fact that there are areas in which Christians can and should work together. The kind of barriers we have in mind are rather those which represent a settled policy of opposition and competition, those which criticize the

internal beliefs and practices of a particular Church, those which seem designed to weaken one part of the Christian community for the benefit of another part.

Living as it does in a tradition which combines Catholic Faith and Order with Protestant freedom and emphasis on personal commitment, the Episcopal Church should represent more than itself in the NCC. It should represent the whole Catholic tradition, not just for the sake of placating those within the Episcopal Church who desire to see this emphasis maintained in season and out of season, but for the sake of assuring that the open door indicated by Dr. Blake really is an open door.

Some great churches have beautiful bronze doors that are never closed, but behind them there is a plainer door that keeps out the weather — as well as unseasonable visitors. While Episcopalians like to be agreeable and "go along with the group," we think that those who serve in the National Council of Churches will be making a most important contribution to the long-range effectiveness of the ecumenical movement by pointing out the issues and irritations that make an open door policy a double door policy.

Since the Episcopal Church itself has not been conspicuously successful in establishing any kind of official rapport with Romanism, it is reasonable to question how we can appoint ourselves spokesmen for Rome, and what good may be expected to result from our doing so. Observing the glacier-like immobility of Roman Catholicism, many are inclined to repeat the old saw, "Rome never changes." But glaciers do move and Rome does change.

We do not think that Episcopalians working in the NCC structure should be spokesmen for Rome. Rather, we think that they should be spokesmen for Catholicism as they live it and know it, not in an effort to draw themselves apart from the Christians with whom they are working but in an effort to draw all Christians together in the service of their divine Lord and Saviour.

\$3,000 Needed

As the end of the year approaches, we estimate that THE LIVING CHURCH still needs about \$3,000 to balance its budget for 1955. Readers have generously contributed over \$14,000, which has helped to pay the high costs of an overseas General Convention as well as to increase weekly circulation by more than 1,000 copies. However, a little extra push will be needed to end the year with a clean slate, and we hope that between now and the end of the year those who are in a position to help us go "over the top" will do so. Checks should be made payable to Church Literature Foundation, and marked "for Living Church Development Fund."

Panorama of the Butterfly: A Way to Live

By the Rt. Rev. Austin Pardue*
Bishop of Pittsburgh

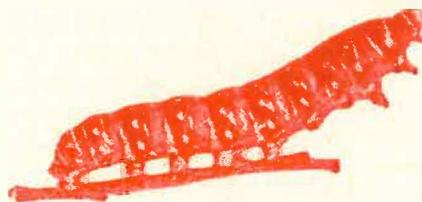


Pity the poor caterpillar who gets blue, then bright, then bilious. And envy him when he wakes up with wings!

There is a beautiful oriental rug covering the floor of an enormous baronial hall. In the middle of the rug, a caterpillar is laboriously working his belly-wise way toward some destination of which he seems not too sure. Progress is slow and confused because this particular species of caterpillar is strangely susceptible to the influence of color. He is crawling through the midst of a seemingly endless and intricate design of many colors.

His travel is, of necessity, so close to the design that he cannot possibly see its contour, point, or purpose. Confusion conquers perspective. Life to him is a series of surprises, many of which are unpleasant.

First, he finds himself in the midst of a portion of cobalt blue, and he responds with a spell of feeling blue; next he is in the yellow, which makes him feel bright and well again; crawling on he finds himself in a patch of brown, in which he feels achy and tired all over; now he turns to red in the design and he fairly burns up with emotional uncontrol, which so overstimulates his adrenal glands that his



confusion soon turns to biliousness. He wanders on into a stretch of green, and so life continues — a meaningless combination of confusions. In the midst of life, he is in pleasure, pain, sadness, joy, sickness, and finally, in despair.

Suddenly he is struck with a great idea; he decides to assemble a convention of the best minds in the caterpillar intellectual world. He sends out the call and from all four corners of his rug come the mighty of brain and political influence. Certainly when so many good heads meet for the cause of better understanding, great things will emerge. They meet, pass resolutions, debate, appoint commissions, and adjourn as do those at almost every other convention. So they all go back, each to his own particular kind of confused pleasure-pain existence. They know not one whit more now than when they started out, except that all of them are in the same predicament.

Life goes on for our friend out in the middle of the vast rug; he proceeds with heavy heart, an irritable

disposition, a hyperacid stomach, and complete disillusionment. After long nights of insomnia, he finally drops off into a deep sleep — for how long he does not know.

When he awakens he is suddenly aware of a change in his life; something has happened. What is it? He sits up, takes a good look at himself, and wonder of wonders, he has become a butterfly. A beautiful yellow colleague swoops down over him and calls, "Come up here and have a look."

Our friend slowly spreads his wings. What power he feels! He takes off, uncertain at first, and then with mighty pulls he feels himself being propelled up and up. As he peers down upon the rug, he sees that all of those painful colors which he kept getting into, without knowing why, are part of a great design. Now he realizes that, when he had been in the midst of the rug, he could do nothing but blunder from one event to another without reason or understanding. No wonder life on the rug was hell.

In a flash, life becomes clear to him and his problems are reduced to a new understanding. From above, he can see where he has been; the past is full of meaning; he can see where he was just a second ago and where he is now. But what is even greater, he can see into the future. From where he is, the past, present, and future are all one great whole.

What a wonderful way to live, to be able to see where you are heading and to know why. So back he goes to the rug. Now he moves with confidence and joy. He knows that he has wings and can rise above his problems. So can everyone who is born of the Spirit.

*From *He Lives*, by Austin Pardue. Morehouse-Gorham, 1945. Reprinted by permission of the publishers.

Picture credit for butterfly and caterpillars: American Museum of Natural History.

Bishop Finds Church Weak In Education Strategy

Priest and lay woman also give opinions as official delegates to White House Conference on Education; Churchman is head

Mrs. Stephen K. Mahon, executive secretary of the Girls' Friendly Society, who was invited to attend the White House Conference on Education, said that the "conference was a great success despite the misgivings of some educational and labor leaders. It demonstrated that citizens are vitally concerned with the issues, and are bound to win the battle for support of schools." Mrs. Mahon was one of 234 representatives of national organizations who participated in the conference held in Washington from November 28th to December 2d. Of these, 51 were representatives of religious and Church groups. The rest of the 2000 delegates were appointed by the states, about a third being professional educators. Other Churchpeople attending included the chairman of the conference, Neil McElroy, president of the Proctor and Gamble Co., Bishop Hines of Texas, the Rev. Edmund L. Malone, Jr. of the Virgin Islands, and the Rev. David Works, president of the North Conway Foundation on Alcoholism.

More Chaplains Needed

National Council Told

This is Elizabeth McCracken's telegraphed summary of December National Council meeting. Full report in next week's LIVING CHURCH.

✓ There are slightly over 100 Episcopal Church chaplains in the Armed Forces, and more are needed, Bishop Louttit told National Council in his report for the Armed Forces Division. There are 40 in the Army; 20 in the Navy; 25, Air Force; 16 Veterans' Administration.

✓ The Builders for Christ campaign has reached \$4,191,000, slightly over its goal.

✓ Seabury Press has operated in the black for the past seven months.

✓ Dr. J. Howard Means, director of Medical Service, Massachusetts Institute of Technology, spoke on his trip to Tokyo to see the Church's St. Luke's Hospital there.

✓ Visiting Bishops Hubbard of Spokane and Gesner of South Dakota described opportunities and needs in their districts.

✓ Council discussed problems of housing its divisions and departments. The Presiding Bishop said that every building is now bursting at the seams because of the Council's growing work.

the battle for support of schools." Mrs. Mahon was one of 234 representatives of national organizations who participated in the conference held in Washington from November 28th to December 2d. Of these, 51 were representatives of religious and Church groups. The rest of the 2000 delegates were appointed by the states, about a third being professional educators. Other Churchpeople attending included the chairman of the conference, Neil McElroy, president of the Proctor and Gamble Co., Bishop Hines of Texas, the Rev. Edmund L. Malone, Jr. of the Virgin Islands, and the Rev. David Works, president of the North Conway Foundation on Alcoholism.

Bishop Hines says of the Conference:

"I was impressed with the concern and efficiency evidenced by the participants. Its major value lay in the recognition by people of diverse occupations that the basic realities of democracy are tied up inseparably with durable educational achievements. Its major defect lay in the inability of these same participants to grasp and grapple with the place of religious concepts in constructive education. The round collars present were predominantly Roman Catholic, indicating a vast weakness in the Episcopal Church as regards this basic strategy so necessary to the structure of education. School boards

can take hope, but the authorities had better take counsel."

Mr. Works felt that the conference was useful chiefly to crystalize public opinion for the formulation of a national school program, taking into account the needs of children, teachers, administrators, parents, and taxpayers. He praised the use of the technique of group dynamics in the conference, which was divided into 180 tables of 11 persons each, who remained together throughout the meetings. Mrs. Mahon, who also felt that this technique was successful, said that at her table there was a senator, a college president, a superintendent of schools, a parent, and a teacher. Her only criticism of the conference was that the "young people of the nation could have been better represented."

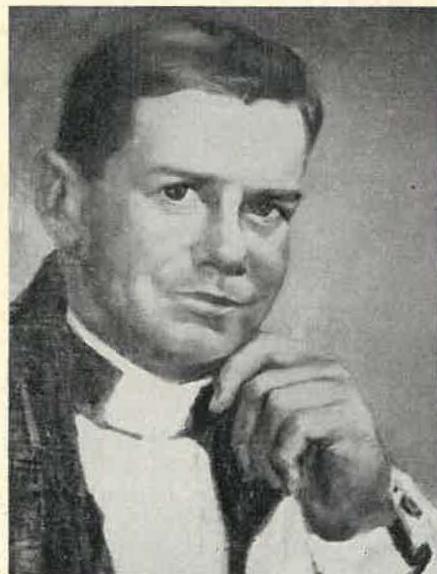
By a two to one majority, the conference members urged more federal aid to education. Besides federal funds for building programs, there was a strong demand for the use of federal aid for paying teachers' salaries. The use of federal funds for building or operating private schools was opposed, however. This might be significant in view of proposals in some Southern states for the abandoning of the public school system to avoid racial integration. One out of 10 of the discussion groups agreed that federal aid should be made available only to those states which do not practice segregation.

A statement by the Roman Catholic hierarchy of the United States calling for tax support of non-public schools was not considered by the conference. (The General Board of the National Council of Churches, meeting at the same time in Omaha, issued a statement opposing public aid for Church schools [see p. 10]). Many delegates felt, however, that health and welfare services, which are given to the child rather than the school, should be extended to pupils in private and parochial schools. It was felt that the opportunity for public and non-public school administrators to meet together to discuss mutual problems had accomplished much good.

Speaking of the relevance of the conference to the Episcopal Church, Mrs. Mahon said: "Churchmen will be interested in following and participating in the hundreds of little White House Conferences to be held in every state throughout the country, since the Church pioneered in education in the United States and will want to continue to speak out on educational trends in the future."



MRS. MAHON: Pioneers were often Churchmen.



BISHOP HINES: Round collars were mostly Roman.

Sunday School Teachers

get hints, from Dr. Hoag, on how to open class sessions — next week in *The Living Church*

Financing of NCC Aid Program For Persecution Victims Planned

General Board hears desegregation facts, sympathizes with Christians affected by it; also votes on grain surpluses and tax funds for schools

Interchurch relief action was proposed by the General Board of the National Council of Churches, meeting in Omaha, Nebr., November 30th to December 1st, to help "persons who have become political refugees in our own country."

The Board directed its Central Department of Church World Service to "canvass with member Churches the possibility of instituting and financing a program of relief for ministers and other people, of whatever race, who are the victims of persecution on behalf of justice. . ."

This action was taken after the Board heard a detailed, factual report from Dr. J. Oscar Lee of the NCC Department of Racial and Cultural Relations on developments in the wake of the Supreme Court decision regarding segregation in the public schools. While eight former segregation states and the District of Columbia had accepted some 134,000 Negro children in formerly all-white schools, Dr. Lee said, there were as yet no mixed classrooms in public schools in Georgia, Mississippi, Louisiana, Alabama, Florida, North Carolina, South Carolina, or Virginia.

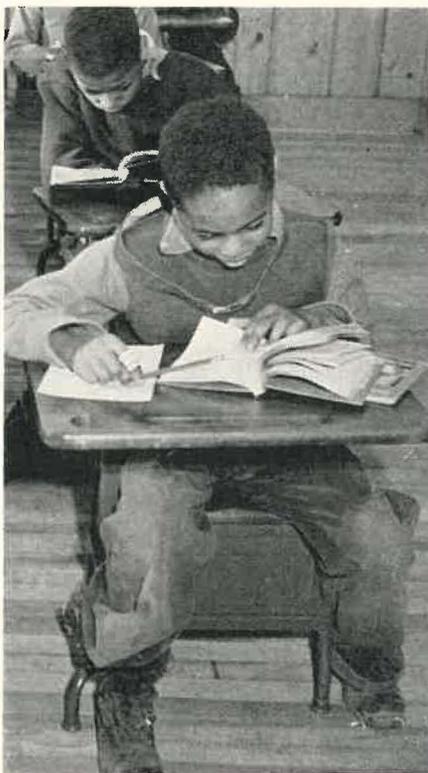
Citing Mississippi as "an outstanding example of the attitude of defiance of the Supreme Court's decision," Dr. Lee said that the state "has been the scene of many incidents which are violations of civil rights and civil liberties." "White Citizens Councils," beginning in Indiana, Miss., have spread rapidly. There are some 300 in Mississippi and many in other states.

"Negroes who are active in the movement for the integration of the public schools and who insist upon exercising the right to vote, . . . have been discharged from jobs. The banks have foreclosed on mortgages and withdrawn credit. Some distributors have refused to supply Negro merchants. Negroes have been threatened with the loss of jobs if they patronize businesses run by other Negroes who are active in the movement for integration or for voting."

Dr. Lee gave examples of individuals by name and case history.

Five ministers in four states have lost their pulpits over the issue. One, the Rev. J. A. Delaine, fled to New York state after his church was burned and his home fired upon. The state is seeking to extradite him to stand trial for returning the fire.

Dr. Lee also mentioned the well known cases of the controversy between Sheriff Byrd of Holmes County, Miss., and editor Hazel Brennan Smith, and of the kidnapping and murder of Emmett Till. He told of the Rev. George W. Lee, of Belzoni, Miss., murdered after he had been ordered to remove his name from the registration list and refused to do so. He called attention to a newspaper item of



GENERAL BOARD resolution aimed at practical help for suffering while avoiding recriminations.

November 27th reporting the shooting of Gus Courts, a Negro merchant of Belzoni.

Concluding his dry, factual presentation, Dr. Lee referred to the General Board's previous statement that "to put the (Supreme Court) decision into effect will test the goodwill and discipline of people in many communities." "The people of many communities are meeting the test of goodwill and discipline," Dr. Lee said. "However, the people of other communities appear to falter as they face the test."

In a statement unanimously adopted, the General Board said:

"In the present situation of acute tension over policies with regard to race relations, many of our fellow-Christians are in deep distress of spirit and in extreme difficulty in their community relationships. Long-standing social traditions and deep emotions make reasonable action and relationships almost impossible.

"We therefore assure the Churches and our fellow-Christians in these agonizing situations of our sympathy and prayers, and of our resolution to assist them in

ways that may be helpful, including our practical support when they suffer hardships as a result of their loyalty to justice, their practice of goodwill, and their obedience to law according to the decision of the United States Supreme Court regarding segregation in the public schools, which decision we have already commended as Christian in principle."

In addition to its action starting Church World Service aid in this direction, the Board urged the Churches in which displaced ministers serve to take prompt steps to assure them other places of Christian service and called upon the Governor of New York to study carefully "in view of the danger that the interests of justice would not be served" the request of the state of South Carolina for extradition of the Rev. J. A. Delaine.

The Board also appealed for funds to make possible an additional staff person in its Department of Racial and Cultural Relations "for work primarily in the areas of greatest tension."

In presenting the resolution, Dr. F. Epling Reinart, United Lutheran, stressed the intention of the Board to avoid recriminations against anyone and yet to give practical help to those suffering because of their stand for justice and law. He expressed the thanks of the Committee to Judge Robert McC. Marsh of New York, Episcopal Church delegation member, for his help in framing the significant statement.

Surpluses

Churchpeople were urged to express themselves in favor of releasing a portion of the huge U.S. surpluses of grains and fibres now piled in government warehouses in a resolution adopted after Dr. R. Norris Wilson of Church World Service told the Board of lengthy efforts to secure a hearing from the U.S. Department of Agriculture. Existing law permits such use of foodstuffs without charge after U.S. needs have been met. However, commodities cannot be given away if to do so would "diminish normal expenditures for such foods." Since the needy in the U.S. are being fed with food purchased on the open market, surplus foods cannot be given away to them, and it is argued that under such conditions it would be inexpedient to give free food for use overseas.

Powdered milk, butter, and cheese have been made available to Church World Service, but 923 million bushels of surplus wheat and large amounts of other grains and fibres remain in the U.S., Dr. Wilson said — "an embarrassment to the government, to the people, to the farmers, and to us who believe in all conscience that America has something to say to the needy millions of the world."

Education

In a statement on education, the General Board reminded the public that the Sunday schools in which 37 million stu-

dents are enrolled, are an important part of the "pattern of education."

The Board insisted that tax funds should not be used for schools combining general and religious education, stating that those who desire to maintain such schools are "appropriately free to do so." It approved in "general public education" supported by the state and "specific private religious education" by Church and home.

"Parents have the right to educate their children according to their conscience and best wisdom," the statement said. "But to take this position is not to assume that the public schools are, or need be, Godless. It is expected that they shall teach that religion is an essential aspect of our national heritage and culture, that this nation subsists under the governance of God, and that our moral and ethical values rest upon religious grounds and sanctions. To do otherwise would be to distort history."

U.S. troops in the darkness of arctic winter will be visited by Dr. Eugene Carson Blake, NCC president, during the Christmas season, as a result of the Board's acceptance of an invitation extended by the military. Dr. Blake will not stay in the comparative comfort of Thule but will visit distant outposts.

In a speech at the Council's fifth anniversary dinner, Dr. Blake told the assembled company that the NCC is "more than a pan-Protestant organization." Not only does it contain other traditions than Protestantism today, he said, but "we must avoid becoming a movement which gets its strength from what it is against. . . . It must assume such a Christian and forgiving practice toward the Roman Catholic Church as will strengthen those within that Communion, a not inconsiderable body, who are unhappy at the present intransigent exclusiveness and isolation of their own Church."

The Council now includes, besides the Episcopal Church, 24 Protestant and five Eastern Orthodox bodies, with a total Church membership of 35,874,000. Although a majority of American Protestants are represented, Dr. Blake, who is stated clerk of the Presbyterian Church in the USA, reminded his audience that "there are millions of Protestant Christians whose Churches are not yet in the Council, including the largest convention of Baptists and the second largest Lutheran Church."

The Episcopal Church delegation was joined at its Communion service on the second morning by the only Orthodox delegate present, Mr. Ralph Arkush. At the breakfast after the service, with Bishop Brinker of Nebraska and Dean A. C. Barnhart as guests, the delegates congratulated William G. Connelly on his recent advancement to the position of business manager in the NCC Office of Business Services. He is a communicant of St. Anne's Church, New York City.



STONE from altar where St. Mark may have worshipped, is part of prize-winning St. Mark's Chapel.

Chapel at University Of Connecticut Sets Precedent

The new St. Mark's Chapel on the campus of the University of Connecticut, Storrs, Conn., which won a third prize in a competition sponsored by the American Society of Church Architecture recently, was consecrated December 3d by Bishop Gray of Connecticut. After the service the cornerstone was sealed in place. One of the articles in the cornerstone was a piece of stone from the altar of the great temple of Karnak, Egypt, at which St. Mark is supposed to have worshipped, according to legend.

The chapel, believed to be the first fully diocesan built and supported chapel at a New England state university, serves more than 500 Episcopal Church students. Constructed in modern style of red brick and tile, it has a simple mahogany altar, over which hangs a 25 foot gold mosaic cross.

Roman Catholics Pray For Anglican "Submission"

On January 20, 1956, Anglicans will have a very special place in the prayers of Roman Catholics, for on that day members of that world-wide body will pray for the "submission of Anglicans to the authority of the vicar of Christ," the Bishop of Rome, according to a recent Religious News Service release.

The observance will be part of the Church Unity Octave — an eight-day period of prayer for the reunion of Christendom (which for Roman Catholics, of course, means submission to the see of Rome), beginning with the Feast of St. Peter's Chair at Rome (January 18th) and ending with the Feast of the Conversion of St. Paul (January 25th).

Each day, in this cycle of prayer, is given over to the "return" of some specific group of the "other sheep" — "Oriental separatists," Anglicans, "lapsed Catholics," Jews, etc. — to the Roman Catholic fold.

A similar octave of prayer for the reunion of Christendom is kept by many Anglicans during the same period, but of course without praying for unity in terms of "submission" of any one group to another.

Philadelphia Seamen's Institute, Begun in Boat, Sells Building

The Seamen's Church Institute of Philadelphia has agreed to sell its waterfront hotel to the Federal Government for more than \$600,000. This five-story building, which can lodge 220 men a night, includes a chapel, and provides many varying services to merchant seamen. The sale of the building was necessitated by the development of the Independence Hall Mall and Historical Park project.

The original Seamen's Mission, under the auspices of the diocese of Pennsylvania, was founded in 1847. From 1849 to 1853 it operated the Floating Church, which was built of the hulks of two old clippers tied together. Seating 200, it was anchored in the Delaware River in the part of Philadelphia then known as Sailortown. Many American seamen had families in the area, so that the mission ran a Sunday school and community programs during the week. After sinking twice, the Floating Church was declared unseaworthy, was dismantled, and then re-erected in Camden, N. J., where it was the first building of St. John's Church.

The next Seamen's Mission was a sail loft, a large open room adapted to the making of ships' sails. Later it occupied several other locations before merging

with the interdenominational Seamen's Church Institute of Philadelphia in 1923. Bishop Hart of Pennsylvania is honorary president of the combined organization, and the 15 honorary vice presidents are clergymen of Churches participating. The superintendent is a priest of the Church, the Rev. Percy R. Stockman, and the chaplain is appointed by the Bishop of Pennsylvania. Money was recently allocated toward the salary of a full-time Lutheran chaplain, to help serve the large number of German and Scandinavian seamen who visit the port.

The Institute's facilities are for the use of merchant seamen and harbor boatmen, with homes for a limited number of aged and retired seamen. The present hotel has 170 single rooms plus several large dormitories. Charges start at 50 cents for a dormitory bed. Since its opening it has provided over 2,400,000 lodgings, as well as medical services, meals on credit for unemployed seamen, a depository for seamen's funds, books for ships' libraries, and chapel services.

Discussion of the future program and a new building has been going on for some time, but the plans have not yet proceeded to the point where an announcement can be made.

It was announced in October that the Institute definitely plans to replace its Port Richmond Branch facilities with a modern one-story building. This branch does not provide lodgings, but serves as a recreation and referral center for the seamen coming to that part of the large Port of Philadelphia.

Christian Values

Applied to Business

"There is probably more conscious effort on the part of the American business men today than ever before to apply the values of our vigorous Christian heritage to everyday business activity." This is the opinion Henry G. Waltemade, president of the National Association of Real Estate Boards, expressed when he addressed the annual Communion breakfast of the Brotherhood of St. Andrew at Grace Church, Queens, L. I., N. Y.

The Cover

Attendance of choir members at rehearsals and at services of worship may from time to time become spotty, but such attendance usually perks up in Advent, for everyone — including the two little girls on the cover — wants to sing at Christmas, and Christmas music, with its tender appeal, must be rehearsed ahead of time if it is to be worthy of the great occasion.

Steps for Clergy Who Want Social Security Benefits Listed

What are the steps to be taken by a clergyman desiring to benefit from Social Security? They are summarized in November 1955 *Protection Points*, issued by the Church Pension Fund.

First, the clergyman must have a Social Security number. In order to get this he must obtain from any Internal Revenue or Social Security office a copy of Form SS-5, "Application for Social Security Number." When this form is completed and returned to the Social Security Administration an account number will be assigned to the clergyman.

Second, having obtained a Social Security Number, the clergyman must complete and file with his local Internal Revenue office Form 2031. (Church Pension Fund earlier in the year mailed to all the clergy copies of this form, which may also be obtained from the local Internal Revenue.)

If the clergyman wishes his 1955 earnings to enter into the picture, he must file with Internal Revenue Form 2031 by April 15, 1956. It may be filed at any time before that, but it must be filed by that date if 1955 earnings are to be taxed. In any case the tax is to be paid with the federal income tax for the calendar year 1955 — that is by April 15, 1956.

Once the form is filed it is irrevocable; the clergyman cannot thereafter withdraw from Social Security. He may wait until April 15, 1957, to file Form 2031, in which case only earnings from 1956 on will be computed; but if he does not file by April 15, 1957 he cannot later do so. (Clergy ordained after January 1, 1955, will in

general have a period of two years after ordination for filing necessary certificate.)

Other matters of interest to clergy electing coverage under Social Security are dealt with in the November, 1955, issue of *Protection Points*. In December, 1954, the Church Pension Fund distributed to all clergy a 12-page information bulletin entitled "The Clergy and Social Security." This carries a rather complete discussion of the whole question. Copies are still available from the Fund.

Rev. Roger Blanchard Called to Florida

The Rev. Roger Blanchard, executive secretary of the Division of College Work of National Council, has accepted a call to be dean of St. John's Cathedral, Jacksonville, Fla. He will take office March 1, 1956. He will replace the Very Rev. Arnold M. Lewis, who was elected bishop of the district of Salina by General Convention. Dean Lewis is to be consecrated February 2d.

26,000 Miles Later, Bishop of San Joaquin Comes Home

Bishop Walters of San Joaquin and Mrs. Walters recently returned from a 26,000 mile journey. Leaving Honolulu after General Convention, they returned to California via Japan, Hong Kong, the Philippines, India, Egypt, London, and New York.

They visited Bishop Yashiro, Presiding Bishop of the Nippon Seikokwai, Bishops Binstead and Ogilby in the Philippines, and in Hong Kong Bishop Hall, Dean Temple, and the Rev. Charles Long, formerly of National Council. In India they spoke with the Metropolitan, Archbishop Mukerjee, and visited Church leaders in Delhi, Lucknow, and Madras, where they were guests of Bishop Chellappa of the Church of South India. Having toured the Holy Land three years ago they went to Egypt on this trip and then to London, where they renewed their friendship with the Archbishop of Canterbury.

Windham House Head On World Council Staff

Helen Brogden Turnbull, director of Windham House, New York City, has been appointed to the staff of the World Council of Churches in Geneva, Switzerland. With Dr. Madeleine Barot of France, Miss Turnbull will be associate secretary of the Council's Department on Cooperation of Men and Women in Church and Society.

Miss Turnbull has directed Windham House, the Church's national graduate training center for women, for 10 years. She has also been a part-time lecturer in religious education at Union Theological Seminary and the General Theological Seminary.



HELEN TURNBULL goes to Geneva after 10 years at Church's national graduate training center.



Gift Suggestion

By HELEN M. PACKARD

What will you give to our Lord on His birthday? The Wise Men gave gold, frankincense, and myrrh. What will you give?

At our house we have devised a plan that we think is rather good. We would like to pass it along to others.

We add the total amount spent on gifts at Christmas for each other and for friends, then give the same amount for our Christmas offering. "Oh," you say, "I could not possibly spend that much. That would double what I spend now, and it's too much as it is."

Well, that's just the idea. Plan ahead of time and cut down a bit on your gifts to family and friends. After all, whose birthday is it? Are we really Christians, or do we just enjoy acting like Christians, giving forth with the Christmas spirit to all our friends, and consoling ourselves with the fact that, after all, no one will know that we only put a dollar in the collection plate?

Won't you try it? Put Christ where He belongs on your Christmas list — at the top. You will find a new meaning in Christmas, and your cup of Blessing will indeed run over.

Christmas Radio Schedule

Several Christmas broadcasts have been scheduled by radio and television networks which will originate from the Church's two major cathedrals, St. John the Divine in New York and SS. Peter and Paul in Washington. On December 18th NBC-TV will include 10 to 15 minutes of lessons and carols from St. John the Divine on its Wide World program, 4:00 to 5:30 p.m., E.S.T. On December 22d and 23d ABC radio will broadcast another service of lessons and carols from the New York Cathedral from 10:30 to 11:00 p.m., E.S.T.

Christmas Eve services will be televised from both cathedrals. CBS-TV will have the service from Washington from 11:30 p.m. to 12:30 a.m., while ABC-TV and radio will broadcast the service from St. John the Divine from 11:00 p.m. to 12:00 midnight, E.S.T. On Christmas Day NBC-TV will have another service from the Washington Cathedral from 11:00 a.m., to 12:00 noon, E.S.T.

Bishop Larned Dies in Boston Two Years After Retirement

Early switch from engineering to ministry, eventually led to charge of all American Episcopal Churches in Europe.

The Rt. Rev. John Insley Blair Larned, who retired as bishop in charge of the American Churches in Europe in 1953, died December 3d at Massachusetts General Hospital. Aged 72, he was taken ill unexpectedly while staying in Boston.

In a recent Harvard College class report, Bishop Larned recalled that during his 42 years in the ministry "I have filled almost every position in my Church." As a young man he studied to become an engineer, but decided instead to enter the ministry.

Ordained to the priesthood in 1912, he

Europe and interchurch service to millions of refugees."

Bishop Larned's first wife, Frances Jenkins Larned, died in 1953. A year later he married Mabel Burrage Bremer, widow of S. Parker Bremer. Besides his wife he is survived by a son, J. I. Blair Larned, Jr., of Chicago, and two daughters, Mrs. John Davidson of Morristown, N. J., and Mrs. Tyler Weymouth of New Canaan, Conn.

The Bishop has been making his home in Dublin, N. H.



BISHOP LARNED: His interests ranged from golf to interchurch aid for refugees in war-torn Europe.

served as curate at St. John's Church, Staten Island, N. Y., then spent three years building St. John's Church, Globe, Ariz. He was rector of St. John's Church, Kingston, N. Y., from 1916 to 1918, dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa. from 1918 to 1922, and rector of St. John's Church, Yonkers, N. Y., from 1922 to 1925. He was a general field secretary for National Council from that time until his consecration as suffragan Bishop of Long Island in 1929.

A long-time sports enthusiast, the Bishop held several tennis championships and later turned to golf and won a number of tournaments.

Appointed to take charge of the churches in Europe by Bishop Sherrill in 1947, Bishop Larned also served as bishop for the Armed Forces in that area and as chairman of the board of managers of the Department of Reconstruction and Interchurch Aid of the World Council of Churches. Of the latter position, he said "I was most fortunate to serve as my Church's representative . . . in a great movement of interchurch aid to war-torn

Death Comes at 67 To Bishop of Coventry

The Rt. Rev. Neville Vincent Gorton, Bishop of Coventry, died November 30th at the age of 67. A former school headmaster, Dr. Gorton was consecrated in 1943 and enthroned in the ruins of Coventry Cathedral. He aroused controversy when he announced plans for construction of a new cathedral with striking architectural innovations, including the altar at the center. He also wanted the new cathedral to serve as a center of service to the community as a whole in partnership with the other Churches. Noting that 80% of Coventry's people had no church affiliation of any kind, he felt that the cathedral should stand for a new Christian leadership.

War-Damaged Lambeth Palace Chapel Restored

The chapel of Lambeth Palace, severely damaged in the last World War, has been completely restored to its original early Gothic beauty and refurnished through the use of funds contributed by churches throughout the Anglican Communion. A new organ is the gift of Bishops of the Episcopal Church in the United States.

The chapel is part of the historic residence of the Archbishops of Canterbury, dating to the 14th century. Rededication of the chapel took place in the presence of all the English bishops who were able to attend, the royal family, and representatives of the Anglican Church throughout the world.

The Very Rev. Sturgis Lee Riddle, dean of the American Pro-Cathedral Church of the Holy Trinity, Paris, represented the Episcopal Church in the USA.

SERVICE OF LIGHTS

by Alice W. Chaplin

An Epiphany Pageant for Presentation by the Young People of the Parish

**EASY TO PERFORM —
NO MEMORIZING —
EFFECTIVE WITH CANDLES,
MUSIC, etc.**

Easily performed, since the spoken parts are *read* by two characters only; the other characters have simple actions to perform. No memorizing at all is necessary, except for four sentences by Angel at beginning. The Angel and the Reader read all the rest, with their scripts kept upon pulpit stand and lectern. The other members of cast only need to be taught their actions. The choir may use hymnals. Price, 40¢

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BOOKS

A Judicious Balance

AMERICAN HERITAGE, DECEMBER 1955.
American Heritage Publishing Co., Inc.,
551 Fifth Ave., New York 17, N. Y.
Pp. 119. Single copies \$2.95; annual
subscription \$12 in USA, \$13 elsewhere.

If, by some strange magic, THE LIVING CHURCH could come out in book form, with over 100 pages to an issue, and sell for \$2.95 a copy, what might it be like? Possibly something like *American Heritage*, which is a magazine in book form selling for \$2.95 a copy and appearing six times a year (annual subscription price, \$12).

Subtitled "The Magazine of History" and sponsored by the American Association for State and Local History and the Society of American Historians, Inc., *American Heritage* is given over to material bearing upon the history of America and its background. Each issue contains a number of articles on a wide variety of such topics — all of them written by authorities in their field and most attractively illustrated by a judicious balance of halftones, line drawings, and color plates.

Most of this material is of secular interest, but the December 1955 number contains two articles of definitely religious relevance: one on the cathedrals of the old world as part of our heritage ("Glory in Stone," by Donald Culross Peattie), and one on early American preoccupation with the Old Testament and its reflection in the art of the period ("The Garden of Eden and the Deacon's Meadow," by Perry Miller).

Here is a magazine that is sound in its substance, readable in its style, and captivating in its format. Any issue would make a fine gift.

In Brief

THE MODERN TREASURY OF CHRISTMAS PLAYS. A Collection of One-Act Plays for Church and School. Edited and Compiled by Lawrence M. Brings. T. S. Denison. Pp. 536. \$4.50.

GOLDEN BOOK OF CHURCH PLAYS. A Compilation of One-Act Plays and Pageants . . . Edited and Compiled by Lawrence M. Brings. T. S. Denison. Pp. 476. \$4.50.

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copy. Amateurs may produce any of these plays without payment of a royalty fee, provided that the required number of copies [which seems to range from five to ten] as specified in each instance are purchased."

THE DIVINE LITURGY. [With] Dismissal Hymns of the Resurrection and the Saints through the year. Greek Archdiocese of North & South America, 10 E. 79th St., New York 21, N. Y. Pp. 56. Paper, \$1.

This edition of the Divine Liturgy of St. John Chrysostom, with English on left-hand page and Greek on right, appears to be based upon the well-known Faith Press edition, but is adapted to the common usage of American Greek Orthodox congregations (e.g. it presupposes that the priest will take the deacon's part).

This editor reviewed the book by using it at an actual service in a Greek Church. It is by far the easiest to use of any edition he has thus far come across. A neat job and a good buy.

HISTORICAL SKETCHES of Churches in the Diocese of Western North Carolina. By (Rev.) **James B. Sill**, Historiographer of the Diocese. Available from author at Tryon, N. C. Pp. xiv, 205. Bound edition, \$3.50; paper, \$2.50.

Sketches of virtually all of the parishes and missions in the diocese of Western North Carolina, a few pages being devoted to each mission or parish. Contains a number of interesting pictures of churches.

Books Received

THEOLOGY OF THE NEW TESTAMENT. By Rudolph Bultmann. Volume II. Translated by Kendrick Grobel. Scribners. Pp. 278. \$4.

THE TELEVISION-RADIO AUDIENCE AND RELIGION. By Everett C. Parker, David W. Barry, Dallas W. Smythe. Harpers. Pp. xxx, 464. \$6.

HOW TO OVERCOME NERVOUS TENSION AND SPEAK WELL IN PUBLIC. By Alfred Tack. T. S. Denison. Pp. 242. \$3.

CHRISTMAS ECHOES. Selected Christmas Art and Literature: Volume 10. T. S. Denison (published under Lutheran Auspices). Pp. 96. Paper, \$1.25.

THE FLOOD AND NOAH'S ARK. By André Parrot. Studies in Biblical Archaeology No. 1. Philosophical Library. Pp. 76. \$2.75.

THE TOWER OF BABEL. By André Parrot. Studies in Biblical Archaeology No. 2. Philosophical Library. Pp. 75. \$2.75.

THE MIRACLE OF LOURDES. By Ruth Cranton. McGraw-Hill. Pp. xi, 286. \$4.50.

A CHRISTIAN IN POLITICS: LUTHER W. YOUNGDAHL. By Robert Esbjornson. T. E. Denison. Pp. 384. \$3.50.

CHURCH AND PARISH. Studies in Church Problems, illustrated from the Parochial History of St. Margaret's, Westminster. The Bishop Paddock Lectures for 1953-4. By Charles Smyth. London: SPCK. Pp. xvii, 262. 17/6. (about \$4.40*).

*American booksellers' quotations for British currency vary, the amount given being based upon 25 cents to the shilling.

"When will



Daddy come?"

Sul Ja wants her daddy. Every day she looks for him. Every day she asks her mother, "When will Daddy come?" Sul Ja is only four years old. How can her mother explain why Daddy doesn't come — that he still is a prisoner of the Communists in North Korea, that he may even be dead?

Sul Ja's mother doesn't say these things. Like Sul Ja, she hopes that her husband *will* come back some day. In the meantime she struggles desperately to keep her little family together. In war-torn Seoul, where thousands of refugees strive to rebuild their lives, the young mother runs a roadside stand — and makes \$10 a month! This does little more than pay the rent, let alone meet the needs of a growing child like Sul Ja. With Korea's bitter winter here, her plight is still more precarious.

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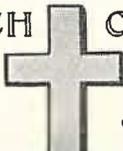
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CATHOLIC

Continued from page 5

pendent Church, who in turn carried out the task of extensive reconsecration and reordination of their own clergy. Technically, the Philippine Independent Church can now exhibit the four points of the Lambeth Quadrilateral. But for many reasons, we are still not in intercommunion with this body. It is no secret that doctrinally they have gone through many vicissitudes, and the doctrinal chaos from which they are thankfully emerging is one of the major factors which has caused our own bishops to move cautiously and slowly. The time will come when full intercommunion is reached, but it has not yet arrived.

If we feel this way about the Philippine Independents, what about the other bodies whom we call "Catholic?" Is it possible that we have been somewhat uncritical in giving this name to them? Certainly, if the term means anything, it means that the faith held as necessary for salvation is the same which is basic to all Christianity, "at all times and in all places."

Setting aside the question of the Orthodox churches, about which the writer is not well informed, we can still affirm that any person who has had even brief experience in the Philippines begins to have serious doubts about dubbing the Roman Church with the same title he applies to himself. Philippine Romanism is not the most edifying variety of the Roman Church.

It is not simply a question of the harsh teachings of individual Roman priests (who often refer to Anglicans as "devils"), nor a question of popular pietistic devotions, though they themselves must reflect some sort of orthodoxy if they are to escape criticism: the deeper and at the same time more obvious question is what to do with the *official* position of the Roman Communion. How can any one seriously claim that a group is Catholic which has increased its body of dogma so far beyond the foundation-point of Scripture and Creed?

In the eyes of Rome, if Roman Catholics were only honest about it, people like St. Peter and St. Paul have become hopelessly heretical. Many serious theologians of our own Communion can see in the recent Roman dogmas and doctrinal trends a complete undermining of the doctrine of creation, a usurping of our Lord's role

as mediator by His own mother, and the setting up of one man as the Vicar of Christ, just because he happens to be elected Bishop of Rome. Even in the 16th century, English ecclesiastical leaders saw much the same thing, and considered it worth a wholesale revolt from Roman authority to recover the true nature of Catholicity.

One cannot deny that the Roman Church accepts the Creeds, but how much *more* than the Creeds is allowable within the limits of Catholic doctrine? At some point, such an expanded body of belief required for salvation must be stamped as heretical, and at about the same time one would assume that the term "Catholic" becomes no longer applicable.

This is not to say that within the history of the Roman Church, even after the Reformation, we cannot find great treasures from which we can learn important lessons in the institutional and devotional life of Christians, though occasionally we might wish that the borrowings were more critically chosen. But to say that "the principal difference between the Ro-

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man Church and the Anglican Communion is one of administration," as the writer recently heard, is to be blind to the true Catholicity we claim, or to do an injustice to our own reformers.

Not all of this is in the realm of theory and theology alone. Every parish priest must face the question on a practical level sooner or later. How, for instance, should we handle the vexing question of a mixed marriage of one of our parishioners with a Roman member? Is it not fair to put forth our claim, to make clear to a person for whom we have a pastoral responsibility just what the Anglican attitude toward Rome is, and to warn of the dangers of getting involved in such uncatholic positions?

Not infrequently we must present former adherents to Rome for reception into the Episcopal Church. Do they need less instruction than those who have not been episcopally confirmed? Indeed, one might seriously question our right to "receive" them

*This mystery that is I
is no mystery to God.*

as communicants; how valid is a confirmation by a bishop who openly and proudly holds heretical beliefs? Does the mechanism of the laying on of hands remain unaffected by the doctrines and intentions of the persons whose hands they are?

If this argument is carried out to its logical extreme, the Anglican may find, like Elijah, that "I, only I, remain. . . ." — a position of which we had better be suspicious under the judgment of God. Still, we have found it relatively simple to exclude many Protestant bodies on the basis of our Lambeth Quadrilateral, and the time has come to be as straight-forward with Rome as with the others. If that leaves us alone, our conclusion may be that God has committed to the Anglican Communion alone the task of carrying forward the banner of truth.

Or it may — and probably does — mean that our definitions are too narrow, that true Catholicity can never be found as long as we are all in a state of schism: that the One, Holy, Catholic, and Apostolic Church in which we believe will never be fully Catholic until it is fully One.

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The Rev. John H. Bonner, Jr., formerly rector of the Church of the Nativity, Huntsville, Ala., will become rector of St. Paul's Church, Chattanooga, Tenn., on about January 15th. Address: 305 W. Seventh St., Chattanooga 3.

The Rev. Lloyd George Comley, a non-parochial priest of the diocese of Albany, has transferred to the diocese of Edmonton and will be in charge of St. Thomas' Church, Wainwright, Alberta, Canada, and St. Mary's Church, Irma. Fr. Comley will also serve the communities of Giltege and Metropolitan.

The Rev. John T. DeForest, formerly assistant of St. Mark's Church, San Antonio, Tex., is now in charge of St. Thomas' Church, Corpus Christi, Tex. Address: 362 W. Saxet.

The Rev. James M. Stoney, Jr., formerly vicar of St. Philip's Church, Houston, is now rector of the Church of the Good Shepherd, Brownwood, Tex. Address: 2623 Austin Ave.

The Rev. Robert P. Varley, who has been serving St. Stephen's Church, Beverly, N. J., will on January 15th become rector of St. Peter's Church, Salisbury Parish, Salisbury, Md.

The Rev. Newton C. Wilbur, who has been serving the Church of the Transfiguration, Washington, will in January become rector of Emmanuel Church, Chester Parish, Chestertown, Md.

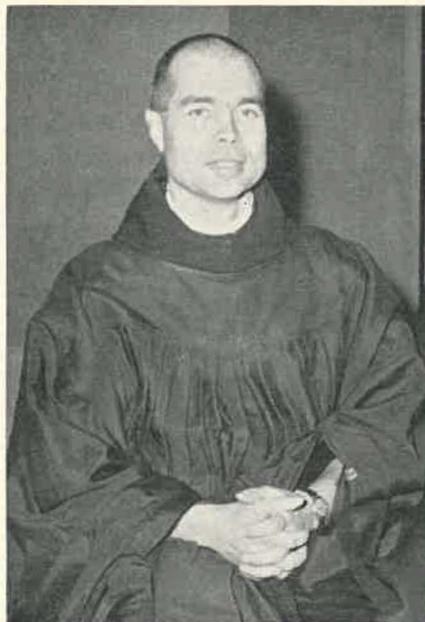
The Rev. Emerson K. Hall, who is in charge of St. Bartholomew's Church, Cranston, R. I., has added the Church of the Holy Nativity, Thornton, to his care. Address: 81 Beckwith St., Cranston 10.

The Rev. Edwin J. Mosher, formerly in charge of Zion Church, Windsor, N. Y., is now rector of Christ Church, Sherburne, N. Y., in charge of Grace Church, Earlville. Address: Classic St., Sherburne.

Religious Orders

The Very Rev. Dom Benedict Reid, O.S.B., has been appointed prior of the Benedictine Priory at Three Rivers, Mich. The new prior, 34, served for three years in the Army Air Corps during World War II, flying as engineer and gunner in B 17s.

He became a monk in 1948, was admitted to solemn life vows in January 1953 and was ordained priest in July, 1954. Previous to his appointment



DOM BENEDICT REID: former Air Corps flyer, now monk, becomes prior at Michigan monastery.



He brought snow to New Guinea

DECEMBER 24, 1944. The captured, rebuilt airstrips bake under a blazing sun. No breeze stirs the kunai grass. The notice clinging to the mail-room door tells you Jap subs sank the ship carrying Christmas packages.

If you punch two buttons on the walkie-talkie at the same time, you can tune in on the Jungle Network. And the song you hear is a soldiers' favorite all over the Pacific. It seems to bring you home.

"I'm dreaming of a white Christmas . . ."

The man who wrote that song is an expert at cheering up troops. In 1918, Private Irving Berlin wrote his first all-soldier show, in 1942 his second: "This Is The Army," with which he toured almost every theater of war.

Berlin is also an expert at coming up the hard way. Immigrant to America at 5, on his own at 19, his first song earned thirty-three cents. But Berlin never lost faith in himself or his opportunities.

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as prior, he has been novice master and will be remembered by many as guest master also.

His predecessor in the office of prior, the Rev. Dom Patrick Dalton, who came to the Priory from the British Mother House, Nashdom Abbey, Burnham, Bucks, was granted American citizenship last year and was accepted as a priest of the diocese of Northern Indiana from the diocese of Oxford last June. He will continue to reside at the priory and put his experience and talents at the disposal of his successor.

Depositions

Arthur Hedley Holmes, presbyter, was deposed on November 4th by Bishop Dagwell of Oregon, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the standing committee of the diocese; renunciation of the ministry.

Ordinations

Priests

Connecticut — By Bishop Hatch, Suffragan, acting for the Bishop of Connecticut: The Rev. Nigel Lyon Andrews, on November 23d, at Grace Church, Old Saybrook, Conn.; presenter, the Rev. H. L. Hutton; preacher, the Rev. W. E. Traub; to be in charge of St. Ann's Church, Old Lyme, Conn., where he is now serving as vicar.

Long Island — By Bishop Voegeli of Haiti, acting for the Bishop of Long Island: The Rev. William L. Wipfler, on November 20th, at St. Stephen's Church, San Pedro de Macoris, Dominican Republic; address: Avenida Independencia 61, Ciudad Trujillo, Dominican Republic.

Southwestern Virginia — By Bishop Marmion: The Rev. Walter Dewey Edwards, Jr., on November 22d, at Christ Church, Pearisburg, Va., where he is in charge; presenter, the Rev. R. L. Thomas; preacher, the Rev. Roddey Reid, Jr. The Rev. Mr. Edwards, a former Methodist layman, was drawn to the Episcopal Church after reading the Prayer Book while serving in Panama with the finance section of the Army. He was later confirmed in Southwestern Virginia.

Deacons

Connecticut — By Bishop Hatch, Suffragan, acting for the Bishop of Connecticut: Robert Livingstone Hyde, on November 23d, at Grace Church, Old Saybrook; presenter, the Rev. R. B. Appleyard; preacher, the Rev. W. E. Traub; to be curate of the Church of the Holy Trinity, Middletown, Conn.

We congratulate

Anniversaries

THE RT. REV. WILLIAM R. MOODY, Bishop of Lexington, who recently celebrated the 10th anniversary of his consecration. A special service of thanksgiving at Christ Church, Lexington, Ky., was attended by 600 people. At a dinner in his honor, Bishop Moody was given an antique silver punch bowl, a coffee urn, and \$3000. Two of Bishop Moody's achievements have been the revival of the Episcopal Theological Seminary in Kentucky, and the establishment of the Cathedral of St. George the Martyr and its associated activities on a 1000 acre tract in the Kentucky mountains.

New Buildings

THE CHAPEL OF OUR SAVIOUR, MANHATTAN STATE HOSPITAL, Ward's Island, N. Y., whose new building was dedicated recently by Bishop Donegan. The original chapel was built in 1913 by New York's Episcopal City Mission Society. When the state made plans to rebuild the hospital it offered to build a new chapel on another site. The chapel, with a capacity of about 300, cost about \$175,000. The plain brick and wood structure also includes a residence for the chaplain, the Rev. Wilford S. Crum.

Because the land is not owned by the Church, the chapel could not be consecrated, but the Bishop consecrated the altar stone on which the Holy Eucharist will be celebrated.

ST. GREGORY'S CHURCH, WOODSTOCK, N. Y., whose new building is under construction. St. Gregory's, which had its first service in 1951, meets in a former corner guest house given by the late Frederica Milne which holds 35 people. The name of St. Gregory, patron saint of the arts, was chosen because Woodstock is a center of artistic endeavor — painting, sculpture, music, theater and literature. The mission's organist is concert pianist Inez Carroll Richards. The weather-vane, an angel blowing a horn, is by artist Edward Chavez.

ST. AGNES SCHOOL FOR GIRLS, Alexandria, Va., which dedicated its two main buildings November 5th. The recently completed auditorium, chapel, and gymnasium building is named Daniel Hall in memory of John Moncure Daniel, a trustee of the school for many years who died recently [L. C., November 20th]. The classroom and ad-

ministration building, completed in 1946, was also dedicated.

Honors

The Very Rev. WALTER SLOWAKIEWICZ, pastor of the Polish National Catholic Church of the Holy Name, Milwaukee, Wis., on his appointment as Senior. As such, he will, in addition to serving his own parish, assist in the oversight of several other parishes the Bishop of the Western diocese, the Rt. Rev. Joseph Kardas, who performed the investiture in the Church of the Holy Name, Milwaukee, December 4th. The Episcopal Church was represented by the Very Rev. Malcolm DeP. Maynard, dean of All Saints' Cathedral, Milwaukee, and the Rev. Francis C. Lightbourn, Assistant Editor of THE LIVING CHURCH.

Deaths

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

The Rev. Thomas Worrall, retired priest of the diocese of Harrisburg, died December 2d at his home in Tioga, Pa. He was 82.

Mr. Worrall was ordained in 1899. Churches he served included St. Paul's, Burlington, Vt., Christ Church, Rye, N. Y., St. Stephen's, Longmont, Col., St. Mark's, Lewistown, Pa., where he was rector from 1925 to 1938, and St. Andrew's, Tioga, where he remained until his retirement in 1941.

He is survived by his wife, Gladys Smith Worrall, and two sisters.

Harriet Hamilton Chilton, 86, mother of the Ven. Samuel B. Chilton, Archdeacon of the diocese of Virginia, died November 25th in Albemarle County, Va.

Mrs. Chilton, a native of Prince William County, Va., was the widow of Charles Blackwell Chilton, of Culpeper County. She died in a nursing home after a year-long illness.

Besides Archdeacon Chilton, she is survived by three other sons, George H. Chilton, of Culpeper County; John B. Chilton, of Remington, and Taylor S. Chilton, of Lansdowne, Pa.; 10 grandchildren and two great grandchildren.

CLASSIFIED advertising in The Living Church gets results.

CHURCH FURNISHINGS

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

LIBRARIES

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

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

CATHEDRAL STUDIO: Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address 3720 Williams Lane, Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

MONEYMAKER

LADIES SELL "Kopper Shield." Extra Special for Brass, Copper, Silver. So easy. Wipe on, wipe off, dry. Will not injure finest finishes. Only \$1.50 pint. Generous Commissions. Unek Products Company, Oconomowoc, Wis.

POSITIONS OFFERED

PRIEST, ASSISTANT, needed for Field Work connected with mission to Indians. Hard work, varied assignments, long hours, low salary. Present priest has had three chapels, hospital, classes in five locations. Parish consists of two counties. Impossible to minister to all areas, but in past 12 months there have been more than 60 baptisms in field alone. Single man; cooperative living arrangements. Reply Administrator, Box 547, Framington, New Mexico.

DIRECTOR, Episcopal Church Home for forty aged women in city. Administrative experience, understanding of gerontology, good health essential. Good salary, private quarters. Write giving age, experience, references. Reply Box W-266, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, M.Mus., F.A.G.O., Ch.M., full time in large parish. 12 years experience. Studied with noted instructors. Available immediately. Reply Box W-270, The Living Church, Milwaukee 2, Wis.

PRIEST AVAILABLE for new cure, but in no hurry; age 31; married; graduate college; seminary; central churchman; 3 1/2 years in mission and as assistant in city parish. Reply Box W-268, The Living Church, Milwaukee 2, Wis.

SOCIAL WORKER, seven years experience, Psycho-Analytic Orientation, seeks Counseling position. Reply Box V-269, The Living Church, Milwaukee 2, Wis.

RETREATS

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

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- Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7 1/2 cts. per additional word.
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- Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

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THE LIVING CHURCH

Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH — he'll appreciate it.

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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 day 7 & 12
Noon; C Sat 5-6

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Barrow, Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
7:30, 9, 11 HC; Weekdays 7:15

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
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. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

KEY—Light face type denotes AM, black face
PM; add, 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, Instruc-
tions; 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.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, Ser & HC 11; Ev & Ser 4;
Wkdys: MP 8:30; HC 7:30 (& 10 Wed); Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., 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
12:10; Church open daily for prayer.

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

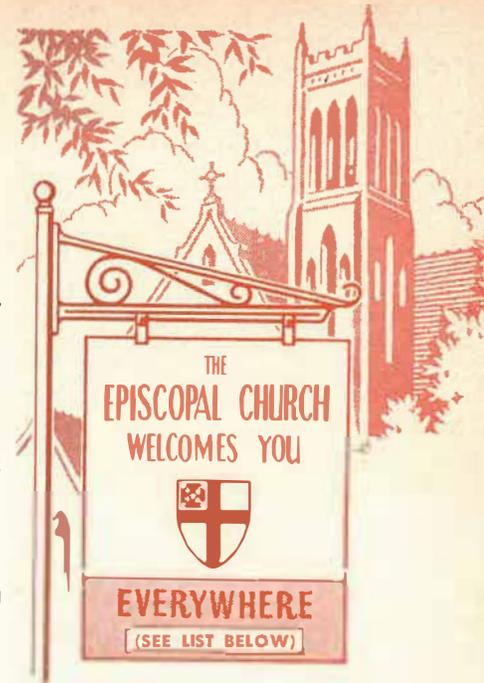
HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

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. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10



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

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 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,
& by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
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
Rev. St. (at Scammell)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;
C Sat 12-1, 4-5

MADISON, WIS.

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

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as anno.)
C Fri 12, & 7

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