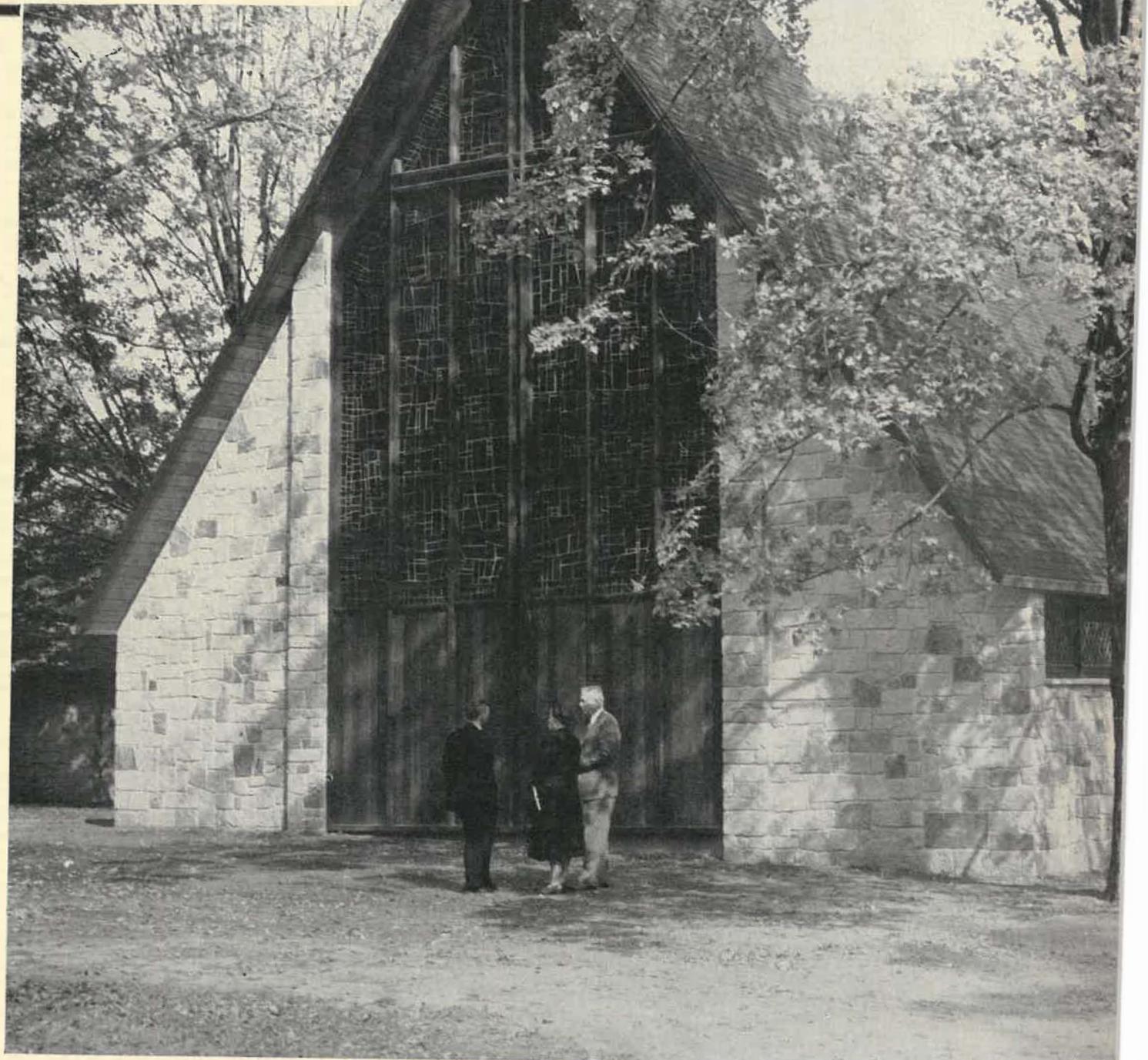


# The Living Church

March 13, 1955

Price 20 Cents



**ST. GEORGE'S, DURHAM, N. H.:** Prize winner [p. 8].

*David K. Johnson*

**ST. JOSEPH'S CREAM PUFFS** P. 14.

# LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

## A Mighty Fortress

Wasn't it Luther who took, "A Mighty Fortress is our God" from a street song and made a hymn (chorale) from it? He was criticized and answered: "The devil can't have all the good tunes."

I enjoy reading your magazine.

S. C. SCHOEPFLE

243 Date Street  
San Diego, Calif.

### Editor's Comment:

Our news story [L. C., January 30th] attributed the saying to William Booth, founder of the Salvation Army. Bartlett's *Familiar Quotations* (1937 edition), however, attributes it to an Anglican priest, Rowland Hill, born in 1744, died in 1833. We shall string along with Bartlett unless someone can give chapter and verse for the attribution to Luther.

## Women of the Church

How about "The Woman's Auxiliary"?

The noun "auxiliary" is defined as "a helper; an assistant; a confederate or ally; aid of any kind" (Webster). Inasmuch as women are now generally regarded as fully responsible members of the Church, as well as voters, property holders, and (in some cases) wage earners, wouldn't

"The Women of the Church" be a more accurate description of our status?

ANDREA H. BEAUCHAMP

New Orleans, La.

### Editor's Comment:

At the moment we are emphatically neutral on this question. We shall welcome comments from women readers.

## Armed Forces

You don't know how much THE LIVING CHURCH has meant to me. I am stationed at Taegu, Korea. There is no Episcopal Chaplain in the area and I am the only Churchman in my unit. Your magazine has been my only contact with the Church and I read it from cover to cover. I was greatly interested in your articles concerning moral problems of servicemen in the Far East, the general shortage of Episcopal Chaplains, and the controversy over a Bishop for the Armed Forces. I have particularly felt the lack of Episcopal Chaplains. Since last Easter I have been able to attend Anglican services only once — while in Tokyo on R and R. Of course I have my Bible, my Prayer Book and THE LIVING CHURCH but I'll be glad to get home and again have the privilege of regularly attending the Holy Eucharist.

I found the article by the Rev. Chandler Sterling [L. C., December 19, 1954] to

be especially good and quite moving. It is obvious that the home mission field deserves at least as much consideration as the Armed Forces. Three cheers for the priests who are called to leave their comfortable city parishes to serve as Fr. Sterling has.

(Cpl.) LLOYD F. MILES

Madrid, Iowa

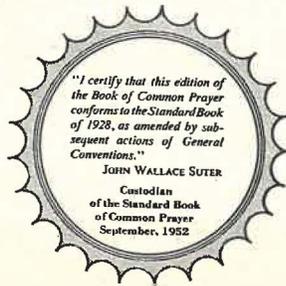
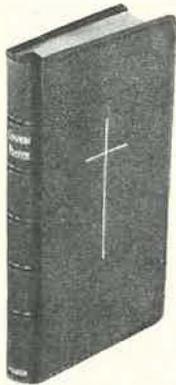
## Exchanges

While renewing my subscription to THE LIVING CHURCH, I wish to add mine to many other words of deserved praise for the excellence of your publication. In fact, I am proud to continue sending it as a good representative of the worldwide activities of the Episcopal Church to an Anglican friend in Leicester, England, from whom in exchange I receive *Church Times*.

I believe in the value of such overseas bonds as this which connects me with this Mr. William W. Dalgetty in Leicester, whom I know only through correspondence arising from this exchange of papers, stemming from a chance note in THE LIVING CHURCH. Later, my name and address appeared in *Church Times* of London, and I received many offers to exchange British church periodicals for my copies of the L.C. As I subscribe to but one copy, I had to get busy and arrange

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about a dozen exchanges among my friends in the congregation of the Church of St. Clement, Alexandria, Va., to utilize these overtures from Great Britain. I hope that at least some of these exchanges have flourished, as has mine with Mr. Dalgetty during the past two years. Various friends have shared in the pleasure afforded by the receipt of papers from this British exchange, some religious, some secular, and I heartily endorse the value to us of ties of this character, bringing to those on both sides of the Atlantic a keener appreciation of the problems and accomplishments of another part of the Anglican Communion.

As I have kept carefully my exchange file of *Church Times*, virtually complete for the past 24 months, I should like to know if there is any library desirous of acquiring it for filing. I shall give it to the first library offering to pay transportation costs, as a joint gift on the part of Mr. Dalgetty and myself, with the additional and provisional offer of sending further exchange copies for such use as they come to hand.

Although I am an archaeologist on the staff of Colonial Williamsburg, I am active as a layreader in Bruton Parish Church here in Williamsburg. While I resided in the Washington area, I was a vestryman in the Church of St. Clement. During the late 1930's and early 1940's, I was one of the Rev. Dr. Val Sessions' layreaders in the Bolton Field of the Diocese of Mississippi.

MOREAU B. C. CHAMBERS

Williamsburg, Va.

Filioque

The pending revision of the Prayer Book offers a golden opportunity for restoring the Creed in its genuine form.

"The Spirit of truth, who proceedeth from the Father" is our Lord's affirmation as recorded by the Fourth Evangelist (John 15:26). "... the Holy Ghost ... who proceedeth from the Father" is the affirmation of the Universal Church in the Nicene Creed as completed by the Ecumenical Council of Chalcedon. "... who proceedeth from the Father and the Son" (*filioque*) is neither scriptural nor Catholic, and the arguments used by *Prayer Book Studies IV* and by your own comment [L. C., January 2d], do not really meet the weighty objections to the interpolation.

The phrase was apparently added by a Spanish Council (Toledo, 589 A.D.) whose theological learning and moral pre-eminence may be judged by the fact that it allowed unmarried men to retain their concubines. It was spread by the influence and example of the imperial court at Aachen (Aix-la-Chapelle), despite the protests of popes and theologians. When finally adopted by Rome in the 11th century at the dictate of Emperor Henry II, it was largely as a gesture of allegiance to the Holy Roman Empire. It was protested by the whole Eastern Church, as it still is.

The West arrogantly claimed the right to add to the Creed of the Universal Church an article which half the Church (and far the more learned half) pro-

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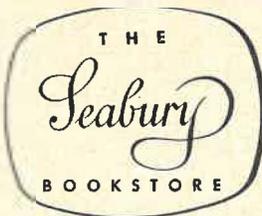
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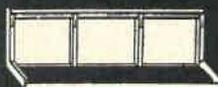
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## LETTERS

tested. This addition can ultimately be defended only if the Western Church is of itself infallible, and this it can be only if it possesses an organ of infallibility in the Papacy. Roman Catholics logically continue to recite the *filioque*. Anglicans most illogically continue to do so. The Old Catholics of Holland and Switzerland have rightly dropped the offensive phrase from the Creed. It reeks first of royal (or imperial) supremacy in matters of faith; secondly of papal supremacy.

To say, as you say, that "the Son has everything the Father has except pater-nity" is simply to beg the question. This is a point to be proved, not assumed. The older teaching of the Fathers (in general) was that whatever the Father and the Son have in common is shared by the Holy Spirit, (as St. Basil says), just as whatever the Father and the Holy Spirit have in common is shared by the Son. Thus the Son is no more the cause of the Holy Spirit's existence or procession than the Holy Spirit is the cause of the Son's origin.

May I add, in closing, the judicious words of Blessed John Mason Neale:

"English Churchmen will hardly deny that, let the dogma of the double Procession be never so true, its insertion in the inviolable Creed was an act utterly unjustifiable, and throws on the Roman Church the chief guilt in the horrible schism of 1054.

"It was done in the teeth of the veto passed in the sixth session of the Council of Ephesus, in the fifth of Chalcedon, in the sixth collation of the second of Constantinople, and in the seventeenth of the third of Constantinople. It was done against the express command of a most holy Pope, himself a believer in the double procession, who is now with God. No true union—experience has shown it—can take place between the Churches, till the *filioque* be omitted from the Creed, even if a truly Ecumenical Synod should afterwards proclaim the truth of the doctrine.

"And I end therefore, as I commenced, with the words of our great Bishop Pearson: "Thus began the schism; never thenceforth to be reconciled, till the word *filioque* be omitted from the Creed."

Why not now?

(Rev.) WILLIAM H. DUNPHY  
Rector, Christ Church

Ridley Park, Pa.

### Editor's Comment:

Fr. Dunphy makes a powerful case for the omission of the *filioque*, a proposition which is quite different from a proposal to revise the phrase. We hope that others will comment on this question.

### Life Saving

Although your analogy of the swimmer rescuing a victim [L. C., February 6th] is a good one in expressing God's showing man salvation, it is inaccurate. One of the first principles in life saving is not to knock out the victim. The rescuer has other methods which are far more helpful to rescue than the passé method of knocking out the drowning person. Misinformation can be harmful in this situation. This criticism may seem petty but the principles and methods of Red Cross Life Saving are important.

Jo LANGFORD

St. Paul, Minn.

# The Living Church

Established 1878

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

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## Things to Come

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### March

13. Third Sunday in Lent.
14. Citizenship seminar, United Christian Youth movement, to 18th.
18. North Texas convocation, to 20th.
20. Fourth Sunday in Lent.  
"One Great Hour of Sharing," N.C.C.
25. Annunciation.  
Executive committee meeting, United Church Men, N.C.C., to 27th.
27. Passion Sunday.

### April

3. Palm Sunday
4. Monday before Easter
5. Tuesday before Easter
6. Wednesday before Easter
7. Maundy Thursday
8. Good Friday
9. Easter Even
10. Easter Day
11. Easter Monday
12. Easter Tuesday
15. Eastern Oregon convocation, to 17th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church

## The Shout of a Victor

AMONG the 25 "best religious books" of 1954, mentioned in the *Saturday Review* of March 5th, two Seabury Press publications and one Morehouse-Gorham book are included: *The Early Evangelicals*, by L. E. Elliott-Binns (Seabury Press, \$6.50), *A Symphony of the Christian Year*, by Randolph Crump Miller (Seabury Press, \$3.25), and *Roadblocks to Faith*, by James A. Pike and John McG. Krumm (Morehouse-Gorham, \$2.25).

The "Protestant Reading List," in which these books are mentioned consists of titles selected by Bishop Gerald Kennedy of the Los Angeles Area of the Methodist Church, with "descriptive annotations" by SR's editorial staff.

TWO of this year's books for Holy Week are by priests of the Church: *The Passion of the King*, by Frederick C. Grant, professor of New Testament at Union Theological Seminary, and *Love Speaks from the Cross*, by Leslie Badham, rector of Peppard, Oxfordshire, England.

Dr. Grant's book consists of chapters on our Lord's Seven Last Words, prefaced with material relating to Palm

Dr. Grant is able to bring to bear on his study many matters of historical, literary, and critical interest. One example is his observation that the "loud voice" with which Jesus "gave up the ghost" (St. Mark 15:37) was "anything but a despairing sob," but rather "the tremendous, roaring shout of a victor in battle" (p. 66).

The result is a somewhat intellectualized treatment, refreshingly unconventional, that will be interesting, and in-



deed fascinating, to those who already have some acquaintance with the scholarly approach to the New Testament. It is well written, with a strong sense of loyalty to the ever-reigning Christ and a real concern that His way of life become that of humanity — before it is too late.

A MORE conventional handling of the same theme — which is, after all, so many-sided both in significance and application that no one presentation can exhaust its content — is found in Leslie Badham's *Love Speaks from the Cross*.

Mr. Badham limits himself to the

**LOVE SPEAKS FROM THE CROSS.** Thoughts on the Seven Words. By Leslie Badham. Abingdon Press. Pp. 64. \$1.

Seven Last Words which he treats as so many manifestations of the love that speaks to us from the Cross — love in action, love unconditional, love's responsibilities, love's priorities, etc. Especially effective, in its personal confrontation, is the chapter on *Woman, behold thy son!*, with its ringing of the changes on "I am here to serve the Lord" (Moffatt's rendering of our Lady's "Behold the handmaid of the Lord").

Here is straight preaching — simple, direct, and with a punch.

WHEN this editor was chaplain at St. Mary's School, Sewanee, Tenn., 1937 to 1939, one of his neighboring fellow clergy was Fr. Jones of Sherwood — a little cement-making town a few miles down the mountain, where Fr. Jones (George William Jones) for many years was the beloved pastor of a congregation of mountain folk whom he taught the full resources of the Catholic faith.

In this work Fr. Jones (who died 1952) was aided by the prayers and offerings of "the greater congregation" — made up of people from all over the country who were interested in his work. Every quarter these received an attractive booklet — racy in its humor, penetrating in its insight — describing the work of the mission. Under the title, *Candles in the Dark Boreen*,\* these booklets have now been brought out in

**CANDLES IN THE DARK BOREEN.** Writings by George William Jones. Available from Epiphany Mission, Sherwood, Tenn. Pp. 321. \$3.50 or more. ["The book . . . is definitely an appeal for money with which to sustain the Mission"]

a single volume, the final editing done by Fr. Jones' successor, the Rev. J. S. Huske, present priest in charge of Epiphany Mission.

### Books Received

**THE CHURCH, POLITICS, AND SOCIETY.** By James A. Pike and John W. Pyle. Morehouse-Gorham. Pp. 159. \$2.75.

**MAN'S KNOWLEDGE OF GOD.** By William J. Wolf. Doubleday. Pp. 189. \$2.95. [Christan Faith Series. Consulting Editor: Reinhold Niebuhr. See L. C., January 2d.]

**THIS IS THE LIFE.** By Helen Chappell White. Doubleday. Pp. 254. [Based on the TV Program *This Is the Life*.]

**MORE LETTERS OF HERBERT HENSLEY HENSON.** A Second Volume. Chosen and Edited with an Introduction by Evelyn Foley Braley. Macmillan. Pp. xi, 161. \$3. [Recently published in England, now available in America.]

\*Title is taken from an Irish blessing: ". . . and may the blessed angels and saints with candles light your feet when you walk the dark boreens" [byroads, lanes].

## To the Ear, No Offense

A review by the Rev. JOHN JAY HUGHES

**THE WAY OF THE CROSS.** Compiled from Biblical and Liturgical Texts. Forward Movement Publications. Pp. 16. Paper, 10 cents.

THIS form of the Way of the Cross uses the traditional 14 stations, the only modification being the title of the sixth: "A Woman wipes the face of Jesus," which avoids specific mention of the legendary St. Veronica.

The description of each station is taken either from the Passion Narratives in the Gospels, or from some other portion of Scripture (e.g., "He hath no form nor comeliness. . ." for the sixth station, one of the Suffering Servant passages from Isaiah).

This is followed in every case by a versicle and response, and a collect, almost all of the collects being taken from the Prayer Book. The few exceptions are excellent prayers in language that does not offend the ear. The hymn provided is the familiar *Stabat Mater*, and an example of how carefully this booklet has been compiled is the provision of two stanzas of the hymn to be sung between the seventh and eighth stations, to cover the longer than usual gap occasioned by having to cross from one side of the church to the other.

The booklet is handsomely printed, with simple and strong drawings of the stations on every page.

THIRD SUNDAY IN LENT

## MINISTRY

## Fresh Veal and New Zigor

The Rev. Bayard H. Jones, professor of ecclesiastical history in the School of Theology of the University of the South, Sewanee, Tenn., resumed his classes on February 1st after three months in the hospital and a critical operation.

Dr. Jones writes: "I am in better health than in five years, and 'full of fresh veal and new zigor' as the young man with the bad habit of perpetrating Spoonerisms said."

Dr. Jones is vice chairman of the Standing Liturgical Commission [see p. 12].

## CAMPS

## Jamboree

Many children from New York's lower east side will have the opportunity to go to camp this summer because of the benefit bazaar put on by St. Augustine's Chapel, Trinity Parish, on February 22d.

The bazaar, opened by Mrs. Franklin D. Roosevelt, was the climax of a three day jamboree, including two basket ball games at St. Christopher's Chapel, a dance, and a dinner. Chairman of the bazaar was John van Pelt Lasso; co-chairmen were Mrs. Mary Hagar and Miss Juanita Everson. The Rev. C. Kilmer Myers is vicar of both St. Augustine's and St. Christopher's.

## EPISCOPATE

## Tennessee Consecration

The Rev. John Vander Horst, rector of St. Paul's Parish, Chattanooga, was consecrated the first Suffragan Bishop of Tennessee on March 2d, in his parish church. It was the second consecration there, the only other being that of Bishop Wing as Coadjutor of South Florida in 1925.

As at the last consecration in Tennessee (Bishop Barth as Coadjutor in 1948), the Presiding Bishop was consecrator, with the present diocesan and the lately retired diocesan, Bishops Barth and Dandridge, as co-consecrators. Also as before, and following custom practically universal until a quarter century ago but now become rare, the co-consecrators were gospeler and epistoler in the consecration Eucharist.



BENEFIT BAZAAR\*  
*The children will camp.*

Bishop Stuart of Georgia was the preacher and Bishop Louttit of South Florida, the litanist. Presenters were Bishops Hart of Pennsylvania and Powell of Maryland. Bishop Jones of Louisiana read the consents of the Bishops.

Readers of other testimonials were Canon James R. Sharp, secretary of the diocese, the Rev. Dr. Thorne Sparkman, a former rector of St. Paul's, and Messrs. Philip B. Whitaker and Alfred J. Law, Jr., of St. Paul's vestry. Attending presbyters were the Rev. Dr. Donald Henning and the Rev. Samuel C. W. Fleming. The Rev. Dr. John H. Fitzgerald was registrar. The Rev. George A. Fox, rector of Christ Church, Chattanooga, and former curate of St. Paul's, was master of ceremonies.

In addition to those taking vocal part in the service, Bishops Kirchoffer of Indianapolis, Hines, Coadjutor of Texas, Claiborne of Atlanta, Armstrong, Suffragan of Pennsylvania, and Murray, Suffragan of Alabama, took part in the imposition of hands.

Gifts to the new Bishop included the episcopal vestments from the parish, pectoral cross from the women and ring from the men of St. Paul's, a watch from the church school, and a vestment case and tippet embroidered with the diocesan seal from the clergy of the diocese.

The Suffragan Bishop will make

Chattanooga his headquarters and his office address will be 828 Cherry street, suite 102.

## LAYMEN

## Need for Decision

The Washington's Birthday Corporate Communion for men is an annual event in many parishes. This year 1800 men attended communion and breakfast in 10 churches of the diocese of Long Island. This attendance was larger than that of the past few years.

In Portsmouth, N. H., a day of devotion and acolytes' festival was held at Christ Church to celebrate Washington's Birthday, under the auspices of the state branch of the American Church Union. Clergy and acolytes from eight parishes joined in the festival. After a Communion service, luncheon was served, and then moving pictures were shown of the International Catholic Congress held in Chicago last August. After the films, a meeting for acolytes was held under the direction of the Rev. Charles W. Nelson, retired Navy chaplain.

Raymond Massey was the featured speaker at the Corporate Communion at Christ Church Cathedral, Hartford,

\*L. to r. Mrs. Mary Hagar, Mrs. Franklin Roosevelt, Miss Juanita Everson, John van Pelt Lasso.

Conn. More than 500 men and boys from Hartford and 26 surrounding towns attended. Mr. Massey, who is a member of St. Matthew's Church, Wilton, Conn., spoke on the need for decision in modern life and religion.

The annual Corporate Communion of the men of the Bronx was held at the Church of the Mediator<sup>¶</sup> there. Over 300 attended the Eucharist, celebrated by Bishop Boynton, suffragan of New York. The principal speaker at the breakfast was Bill Leonard, news commentator, who is a parishioner of Christ Church, Riverdale, N. Y. He spoke on the current case of Harvey Matusow, contrasting Mr. Matusow's attitude with that of George Washington.

"When I announced I was going to put Matusow on my television program, important people in my own company were scared. I got hundreds of calls from people calling me a Communist, and others calling me a great 'liberal.' It makes me wonder what we're afraid of in this country. It seems to me the best thing we can do is get somebody like that out where people can see him; see him answer questions, and make up their own minds about where the truth lies, and what to do about it.

"In this country, we don't lack courage, we don't lack enterprise, we don't lack faith. But let's look into our own hearts and see if we have charity there. We are going to need a great deal of it in the years to come."

## ARCHITECTURE

### Fruitful Activity

*The Joint Commission on Church Architecture and the Allied Arts will present the following report to General Convention, meeting in Honolulu, in September.*

During the last Triennium your Commission has had its most interesting and in many ways most fruitful activity. We have held four meetings, all well attended and evincing great interest on the part of the members.

Our membership, reduced for reasons of economy, has also been strengthened. We record with regret the death of Mr. Matthews Brown, a faithful member of the Commission from the days when it was the Commission on the Church Flag and Seal. His place was taken by Mr. Charles Nagel, at the time director of the Brooklyn Museum of Art and now director of the Museum of Arts in St. Louis. This provides us with what we have always lacked, *viz.* a member who was expert in the field of the allied arts. Mr. Waldron Faulkner

felt it necessary to resign and his place has been taken by Mr. John W. Stenhouse, a member of the same firm of architects and also of the diocesan Commission on Architecture in Washington. The present membership thus consists of two bishops, two priests and four laymen all of whom are devoted Churchmen and experts in their respective fields.

Among our achievements, first came the exhibit at the General Convention in Boston. This consisted of a booth attractively designed by the New York firm of Ketchum, Gina, and Sharp and presented pictures and plans of churches recently built in New York, California, the Middle West, and foreign and domestic mission fields. It elicited considerable interest and the Commission's primer on *Architecture and The Church* was introduced at this time, selling 70 copies in the first two days. This exhibit was in charge of the Rev. Canon Darby W. Betts, who also advised numerous rectors and vestrymen on projected building programs and made known the various services available by the Commission.

Our next accomplishment was something quite new, in the form of competitions by architectural students, for which several prizes were offered. These were held at Columbia University and at the Architectural School of Washington University, St. Louis, under the direction of Frederick Dunn, architect, and a member of our Commission. At the Columbia Exhibit some 35 designs were submitted and were judged by a professional jury of church architects, the Architectural Director of the National Council of Churches, and Canon West. The jury deliberated over two hours and awarded prizes of \$100, \$50,

and \$25 respectively, as well as one honorable mention. At St. Louis the first prize was won by a budding young architect, Harold Roth, and presented by Bishop Lichtenberger in the nave<sup>¶</sup> of his Cathedral.

Interesting photos were taken and it was hoped to exhibit them with the winning designs at the next General Convention, but it has not proven feasible for us to set up an exhibit at Honolulu. If some of the radical designs submitted constitute the thinking of tomorrow's architects, the parishes and their buildings will surely need to have someone in authority, such as our Commission, to turn to for advice.

The third thing we are trying to do is to collect and develop helpful literature on this subject. Our initial volume *Architecture and the Church* is but a beginning and is to be followed shortly by one by Canon West on vestments. More important still is the fact that through the coöperation of our two canons of the Cathedral of St. John the Divine, it has been arranged with the Commission to create and house a library of books, magazines, pictures, and other records concerned with ecclesiastical architecture and art.

Material is needed from many sources and it is hoped that estates possessing or inheriting such libraries may be encouraged to keep them intact and give them to the Commission; that in time we may be able to create one of the finest cultural and technical libraries on these subjects for reference and study. With the rapid trend of modern design it is feared that the record of the past may be too quickly lost for future generations. Facilities will be available for cataloguing the collection and, if and



WASHINGTON'S BIRTHDAY, HARTFORD  
Warren E. Tennant, chairman; Bishop Gray, Raymond Massey.

**TUNING IN:** ¶Church of the Mediator is a somewhat uncommon title, but "mediator" is one of many words descriptive of the office and work of our Lord not only in the New Testament but in the Prayer Book — as, for example, in the

conclusion of the Prayer for the Whole State of Christ's Church, ". . . for Jesus Christ's sake, our only Mediator and Advocate." ¶Nave of the church is the largest part, where the congregation sits (from Latin, *navis*, "ship").

when the Commission has funds available for the purpose, it should enter upon a systematic purchase of current works. In the meantime we urge all who can do so to contribute.

For the immediate future preliminary plans have been made by the Commission to hold a National Conference on Church Architecture in the summer of 1957. This will be held somewhere in the Middle West, perhaps at Kenyon College, Ohio, where Bishop Burroughs has assured us of adequate facilities. Clergy, architects and others will be invited.

Aside from these outstanding and public activities, the bulk of the Commission's work is done through individual consultation. For instance, Canon Betts reports that he and Canon West<sup>1</sup> have had at least 100 office consultations, a similar number in the field, and many more that have had to be refused because of lack of travel funds. Mr. Dunn has also done a good deal of this sort of work as have other members of the Commission. Such requests come not only from our own country but we have recently had some from Canada which is evidence that our Commission is becoming somewhat widely known.

The Commission is now functioning better than ever before. Its members are deeply interested and we appear to have achieved a recognition that results in an embarrassing number of requests. Actually, the Commission could well use a full time secretary though we do not suggest that at present. We are, however, seriously in need of adequate funds to carry on our present work. So far the Commission has done it without costing the General Convention a penny. We have existed and functioned on the receipts from the sale of the Church Flag, designed by the Commission. Now, however, most parishes so desiring have flags and replacements are only occasionally needed. Hence the revenue from this source has dwindled to such a point that unless we receive adequate support from the Church we will have to cease to function.

That your Commission is needed as never before is evident from some of the monstrosities now being set forth under the name of modern architecture. Some of them look like the First National Bank — perhaps there is a symbolism in that. One has been described as having "all the airy grace of a Country Club" (we hope it is not used to propagate Country Club religion). A recent writer on this subject says, "a new rash of nondescript structures has broken out and new Churches encumber the earth, look-

ing like machine shops or tobacco warehouses with windows." If the Commission on Architecture can save us from some of these it is well worth supporting.

Your Commission offers the following resolutions:

*Resolved*, the House of \_\_\_\_\_ concurring, that the report of the Joint Commission on Church Architecture and the Allied Arts be accepted, and that the Commission be continued.

*Resolved*, the House of \_\_\_\_\_ concurring, that the sum of \$3,000 be appropriated to the Joint Commission on Church Architecture and the Allied Arts for the continuance and development of its work during the coming Triennium.

G. Ashton Oldham, chairman; Nelson M. Burroughs, Darby W. Betts, Edward N. West, Frederick W. Dunn, Merritt F. Farren, Sec. Treas.; Charles Nagle, John W. Stenhouse.

## Freedom of Form

The only first prize given to a completed church by the Church Architectural Guild of America at its annual meeting went to St. George's Church, Durham, N. H. It won first prize in the under 300 member class. Third place in this category went to Holy Trinity Church in Honolulu. Like all the other churches to which awards were given by the Guild this year, these are of modern or contemporary design.

In the over 300 member classification, no prize was awarded, but among three which received honorable mention was St. Luke's Church, San Antonio. There was also a "hypothetical" classification for churches not completed. Chairman of the five member awards jury was Canon Darby W. Betts of the Cathedral of St. John the Divine. A statement issued by the jury said its selections were not guided by "any preconceived style as representing church architecture." The statement continued:

The jury felt that in 90% of the cases the designs represented the architect's awareness of the church members' willingness to take advantage of 20th century materials and techniques. In view of this it is not surprising to find flat roofs, steeply pitched roofs, and adaptations of older vault forms. This freedom in the use of form characterizes all of the award winners and a great majority of the other excellent entries."

The annual national conference on church architecture, which met in Cincinnati February 23d to 25th, was sponsored jointly by the Church Architecture Guild and the N.C.C.'s Bureau of

Church Building. The Bureau, which has been in existence for 20 years, has been instrumental in helping guide the construction of about 50,000 churches. Its director, Dr. Harry Atkinson, predicted that church construction in 1955 will exceed \$700,000,000. He told the meeting:

"We are searching for an ecclesiastical architecture which will avail itself of modern material, means of construction and forms which honestly express their use and, at the same time, carries with it the accents of the divine. Slavish imitation of the past is not worthy of us."

He urged building committees to encourage the architect to employ imagination and ingenuity, and he called upon seminaries to give clergymen an understanding of building problems. He deplored the absence of the religious in the training of the architects who design church buildings. Such architects, he said, often produce functional buildings "as inspiring as an isosceles triangle."

The 1955 Conover Award for contributions to church architecture was given to Dr. Clarence Hall, executive editor of the *Christian Herald*, who was cited for his interpretation of modern trends in church architecture through his writings. Speaking to the group, Dr. Hall called for churches

"not fancier, not more gaudy, not necessarily more expensive than those we presently have, but churches more utilitarian, with space and equipment dictated not by what the church has been but by what it can and must become."

## Ability with Humility

Canon Darby W. Betts of the Cathedral of St. John the Divine recently clarified statements [L. C., January 2d] that the cathedral might be completed in modern style. He said the cathedral would not be "modernized" in the literal sense. The problem is one of completion rather than of radical change. A contemporary design could cut in half the estimated 14 years and \$10,000,000 needed to complete the cathedral in the traditional manner. Canon Betts also made it clear that the present cathedral dome is in no danger of collapsing.

The sections of the New York Cathedral yet to be finished include the crossing, the north transept, the two west towers, and perhaps the south transept. While the cathedral is regarded as Gothic, it is already a mixture of four styles, Romanesque, Renaissance, Gothic, and Byzantine. "To wed the four to contemporary design," said Canon Betts, "will require an architect capable of

**TUNING IN:** ¶Canon, as a title, is used of a clergyman on the staff of a cathedral, whether in a residentiary or honorary capacity. [For a quite different use of the word see TI, p. 10.] Residentiary canons assist in various capacities in the regular

services of the cathedral. Honorary canons may be distinguished priests of the diocese, or almost anyone whom it is desired to honor in this fashion. Canon Betts and Canon West are both of them residentiary canons.

combining great ability with humility." He said that a competition would be looked upon with favor, but that the project would have to be undertaken by a non-cathedral source with the understanding that no decisions would be binding.

## PERIODICAL CLUB

### New Board Members

Mrs. Irma Bletner of Bayard, Nebr., and Mrs. Richard E. Brooke of Richmond, Va., new members of the Church Periodical Club national board, were present at the semi-annual meeting at Seabury House in February. Mrs. Beltner represents the eight large jurisdictions of the Sixth Province. Mrs. Brooke represents the 13 dioceses of the Third Province. Mrs. George Shilling of Shamokin, Pa., is the new board secretary.

The triennial meeting is scheduled for September 20th-22d at St. James' Church, Chicago, of which the Rev. Dr. Howard S. Kennedy is rector. Each diocese and district is entitled to two delegates and while travel cost prohibits complete attendance, enough acceptances have been received to assure a quorum. Further program information will be available when the dates and plans of missionaries can be more definite. Mrs. Alex R. McKechnie of Great Neck, N. Y., is triennial committee chairman.

## LENT

### Flying Lecturer

The Rev. J. V. Langmead Casserley, Professor of Theology at the General Theological Seminary, is giving a series of Lenten lectures on "A Religious Revival" at Trinity Church, Wauwatosa, Wis., during March. Dr. Casserley flies to Wisconsin each Wednesday from New York to give the lectures.

## ELSA

### Realistic Policy

Admission of Communist China to the United Nations has been advocated by the Episcopal League for Social Action at its annual meeting in Newark, N. J. The League unanimously approved a resolution labeling this action the "only realistic policy . . . to secure peace in the Far East" since the Communist regime is the "de facto government representing 600 million Chinese people."

The Rev. William Howard Melish, acting rector of Holy Trinity church, Brooklyn, who has been chairman and director of the National Council for American Soviet Friendship, spoke in

favor of the resolution. He argued the UN should "really be a world organization."

Another resolution said the League saw "no peaceful purpose in our government's policy in maintaining armed forces in Formosa and in the Formosa Straits" and urged they be "withdrawn and the status of Formosa determined by negotiation."

Churchmen were called upon to "resist the so-called 'Right to Work' laws as intended to destroy the right of the workingman to participate in bargaining processes with his employer." Secretary of Labor Stephen Mitchell was commended for his opposition to them.

Unions which restrict membership by criteria of race, creed or color, "including the Railroad Brotherhood," were urged to open ranks to "all workers in the field of livelihood."

The delegates supported proposals that the minimum wage be set at \$1.25 per hour.

Major part of the meeting was devoted to a discussion of the race problem under the theme, "The Church Faces Up to Integration."

Speakers were Dr. Shelton Hale Bishop, rector of St. Philip's church in Harlem, and Dr. Robert M. McNair, associate professor of Ethics, moral theology and the philosophy of religion at Philadelphia Divinity School. [RNS]

## ORTHODOX

### Liaison Man

The Ecumenical Patriarchate at Istanbul has appointed Bishop James A. Coucouzes its permanent liaison representative at headquarters of the World Council of Churches in Geneva.

The chief secretary of the Patriarchate's Holy Synod said that Bishop Coucouzes "will help explain the World Council to the Orthodox Churches and bring the contribution of Orthodoxy to the World Council's headquarters." He has special knowledge of the position of those Churches and will give guidance on help to Orthodox refugees.

Bishop Coucouzes, who was recently consecrated Titular Bishop of Melita, was formerly dean of the Greek Orthodox Cathedral in Boston. [RNS]

### Ancient Manuscripts

The Orthodox Patriarchate of Jerusalem is trying to raise money to build a small fireproof library to house ancient manuscripts and religious treasures which are being threatened with destruction because of the climate of hostilities in Jerusalem, the American Friends of the Orthodox Patriarchate of Jerusalem were told at their annual meeting. The

group met at Harvard Divinity School.

(Original, ancient churches in Bethlehem are in the hands of the Patriarchate, with ancient manuscripts and icons which have been retained from the Middle Ages.)

Dr. Smith reported the bequest of \$10,500 from the estate of Charles Skouras of the motion picture industry — \$8,000 designated for the use of the Patriarchate in Bethlehem for the preservation and continuation of schools, and \$2,500 for the use of the organization in America.

## NATIONAL COUNCIL

### Further Developments

Developments at the annual meeting of National Council, held February 15th to 17th, which were not included in the March 6th issue of THE LIVING CHURCH are as follows:

✓ The Rev. Howard V. Harper presented a report for the Presiding Bishop's Committee on Laymen's Work, of which he is executive director, describing visits made by Committee members to the seminaries. General Theological Seminary and Berkeley Divinity School have been visited. The Committee plans to cover the entire 11 seminaries of the Church.

✓ The Rev. Roger Blanchard, executive secretary of the Division of College Work reported on a meeting of the World's Student Christian Federation which he had recently attended in Geneva.

✓ The Very Rev. John C. Leffer, chairman of the Department of Christian Social Relations, spoke on a Department study of the Church's Indian work, in relation to the increasing resettlement of Indians in urban centers.

✓ A film strip and two colored motion pictures were shown to National Council members by John W. Reinhardt, director of the Department of Promotion.

### Appointments

Miss Elinor M. Eccles was appointed as editor of publications in the Children's Division of the Department of Christian Education, effective June 1st.

The Rev. Dr. John W. Suter, director of the Department of Christian Education from 1925 to 1933, was appointed a writer-consultant in that Department. He is also custodian of the Standard Book of Common Prayer.

The Rev. A. Donald Davies, since November, 1954, associate secretary in the Leadership Division of the Department of Christian Education, has been appointed associate secretary in the Adult Division.

## RUSSIA

### No Atomic Weapons

Leaders of the Russian Orthodox Church have appealed for the "unconditional prohibition of atomic weapons." Patriarch Alexei of Moscow and All Russia and members of the Holy Synod signed the appeal, the Moscow radio announced, according to the *New York Times*.

## INDIA

### Bishop-Elect

The Rev. Fr. Victor G. Shearburn of the Community of Resurrection, Mirfield, has been appointed Bishop of Rangoon to succeed the Rt. Rev. George West, who resigned at the end of last year because of health reasons. Fr. Shearburn will be consecrated at the end of April in St. Paul's Cathedral, Calcutta.

The diocese of Rangoon, which was founded in 1877 and owes its existence to the liberality of the diocese of Winchester and the S.P.C.K., London, has an area of 237,000 square miles and a population of 15 million. Majority of the Christians are from among the Burmese, the Karens, Europeans, and Chinese. The Andaman and Car Nicobar islands in the Bay of Bengal originally formed a part of the diocese of Rangoon. Now they are transferred to Calcutta. Two British Missionary Societies, the S.P.G., and Bible Church Missionary Society, are working in Burma at present. The Bishop of Rangoon will be assisted by one Burmese and one Karen Bishop. The Bishop-elect served in Burma during the war as the Deputy Chaplain General to the Forces.

### Worship and Unity

*By the Rev. CANON E. SAMBAYYA*

The Indian Episcopal Synod recently considered two questions that are vital to any living Church — namely, worship and unity. Among the bishops in the Synod are Indians, Singhalese, English, Irish, Canadians, Scottish, Burmese, and Nicobarese. It is not monochrome in churchmanship, either. There were often sharp differences in points of views and yet there was a wonderful spirit of accommodation.

In 1951 the Synod accorded permissive use to the "Proposed Prayer Book" — a volume replete with liturgical learning and with a wide variety of material.

The Synod has decided to extract from this volume a basic prayer book which will replace the English Prayer Book of 1662 in the Indian Province.

It was proposed to include a new section in the Prayer Book called the Ministry of Reconciliation. After a comprehensive introduction, which sums up the teaching of Holy Scripture on reconciliation, there are (a) a simple form of confession privately to God alone; (b) individual confession in the presence of a fellow Christian or a minister, without absolution; (c) a form of confession and absolution; and (d) a form of renewal of baptismal vows for use in case of public restitution. This is certainly going to be a very valuable addition to the new Prayer Book.

The new Eucharistic Liturgy requires the celebrant and the people to say together the prayer of humble access. It has a revised and properly balanced Canon<sup>1</sup> judiciously interrupted in three places with the people's Amen.

There was a long and learned debate about the wisdom of including an Epiclesis in the Canon, and in the end the following Epiclesis was adopted:

"Send forth, we humbly beseech thee, most merciful Father, thy Holy and life-giving Spirit upon us and upon these thy gifts, that the bread which we break may be the Communion of the Body of Christ, and the cup which we bless may be the Communion of his blood; and grant that all we who are partakers of this Holy Communion may be fulfilled with thy grace and heavenly benediction, and made one body in thy Son our Saviour Jesus Christ. Amen."

The Daily Offices were not subjected to much revision. The service of Confirmation presented some difficulties. This is due to the inconclusive nature of recent studies in the theology of Confirmation and its relation to Baptism. The preface to this service in the 1662 Prayer Book came under fire. A new preface based on Acts 1:8 was adopted. This new preface, with its emphasis on the gift of the Holy Ghost for Christian witnessing, steers out of the difficulties caused by the Patristic interpretation of the rite of Confirmation on the one hand, and the Scholastic doctrine on the other.

The Synod took a serious view of the fasting regulation and said: "Our failure to press home fasting regulations has been disastrous." Days of fasting and days of abstinence have been clearly set forth, with the explanation that the days of fasting are those on which only one main meal is taken, and that the days

of abstinence are to be observed by taking a smaller quantity of food or by some other act of self denial. Thus the distinction between meat and fish on Fridays has been eliminated.

### Schemes of Church Union

The Synod made a rapid appraisal of the two schemes of union current in the Province — the Ceylon scheme and the North India plan.

It was reported that the Ceylon scheme, in its final form, will be ready in April for consideration by the responsible bodies of the negotiating Churches. There are, however, a few difficulties to be ironed out, such as the status of the visiting ministers in the United Church, the rigid enforcement of the Church's marriage law, and the question of properties.

North India reported how it was coping with the difficulties of the Baptists, who wanted some provision in the scheme for a sacramental expression of the experience of conversion for use when a person asks for believer's baptism, even though such a person may have been baptized in infancy. The Derby Committee Report on the North India scheme, together with the illuminating comments thereon of the Archbishop of Canterbury, was made available to the Synod, which endorsed the Archbishop's views on the unification of the ministry.

After some discussion, the Synod instructed the Anglican delegation to the Negotiating Committee to secure: (1) the emendation of the formulas used in the rite of the unification of the ministries; (2) reconsideration of the unification of the episcopate so that it becomes clear that the Methodist Bishops are specifically consecrated; and (3) the rearrangement of the procedure of the inauguration ceremonies.

The Synod was saying in effect: "While inaugurating the new Church, have your Bishops first, as in the Ceylon scheme; i.e., begin with the unification of the episcopate. Then you will have a unified episcopate which does not belong to any one particular Church. But if you should proceed by uniting the ministries first, you will find that your bishops will become the bishops of the United Church only."

The other question which the Synod had to face in connection with Church unity was that of the loss of identity. How can we go into union and still carry with us our identity as Anglicans? Can the Anglican Church grow beyond Anglicanism and still retain its identity?

**TUNING IN:** ¶The Canon, in the Eucharistic Liturgy or service of Holy Communion, is the form of words by which the bread and wine are consecrated to become the Body and Blood of our Lord — called in the Prayer Book the Prayer of

Consecration. Our American Prayer Book treats it as though it began with the words "All glory be to thee, Almighty God, our heavenly Father" (top of p. 80), but actually and historically it begins with "Lift up your hearts" (bottom of p. 76).

These questions involving legal knowledge were postponed for further study.

### The Eastern Churches

The Synod requested the Metropolitan to appoint a committee to open conversations with the various Eastern Churches on the Indian Continent, with a view to eliciting their Faith and Order and thus to pave the way for a closer relationship with these ancient Churches.

## ENGLAND

### 80 Years, 80 Talks

What the London *Church Times* of February 11th describes as "probably the biggest autograph album in existence" was presented to the Archbishop of York, Dr. Cyril Forster Garbett (rhymes with "carpet"), on February 6th, his 80th birthday.

The album contained the signatures of 32,559 parish priests and lay people in Yorkshire — all the way from peers of the realm to fishermen, farm workers, and small children. Six pence (about seven cents) was the price of the privilege. When the Archbishop was handed the volume he was also presented with a check for £715 9s. 7d. (about \$2000).

The *Church Times* of the week before (February 4th) contains a full-length article on the Archbishop by the dean of York, the Very Rev. Eric Milner-White. The article describes the affection in which the Archbishop is held as pastor and administrator and his wide range of interests and abilities.

As instance of the Archbishop's unflagging energy Dr. Milner-White cites his own wish expressed to the Archbishop that a projected holiday of the Archbishop's would be "a real holiday," when the Archbishop replied:

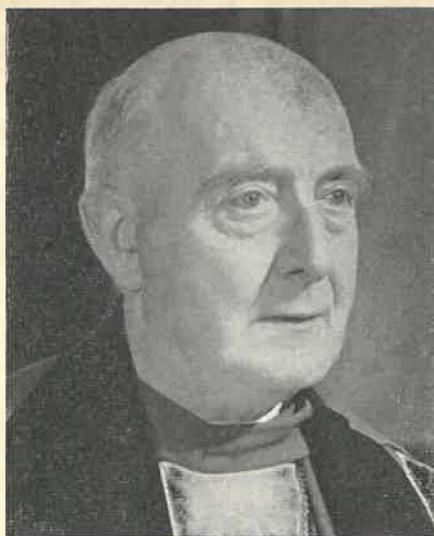
"Well, it is the only time I shall have to get down to my 80 addresses for Australia; and as they will all be reported, I fear they must all be different."

### Increase in Stipends

Purchase of Bush House, an imposing block of office buildings in central London, by the Church in Wales<sup>†</sup> was announced recently.

The transaction is part of the Church's program to readjust its investments so as to provide increased income. It is anticipated the deal will net the Church an additional 45,000 pounds (\$126,000) annually.

Church of England officials recently made readjustments of its investments



ARCHBISHOP OF YORK  
32,559 signatures.

in a similar manner and a number of other religious bodies and agencies in Britain are pursuing a like policy.

Spokesmen for the Church in Wales said it is hoped the expected additional revenue will make possible an increase in the stipends of clergymen. [RNS]

### Varied Experience

The Rt. Rev. Gerald Ellison, suffragan of Willesden, has been named Bishop of Chester. Now 44, he has had a varied experience. Two years after his ordination 20 years ago he became domestic chaplain to the Bishop of Winchester. Five years later he served in the same capacity for the Archbishop of York. In 1946 he became vicar of St. Mark's, Portsea. He was consecrated to the suffragan see of Willesden in the diocese of London in 1950. At Oxford he was awarded a rowing "blue," and two years ago he umpired the Oxford and Cambridge boat race.

### A Sign of Grace

Representatives of the Church of England and the Presbyterians have decided to prepare, within three years, an outline of ways to attain "a fuller manifestation of catholicity in faith and order," by modifying their traditions, but without disloyalty to principles held to be essential.

There is a feeling among Catholic Churchmen that such approaches are influenced by the fact that the Church of Scotland is "established" rather than by strictly theological reasons. It is a sign of grace that for the recent conference (in which the Bishop of Derby, Dr.

Rawlinson, headed the English delegation) representatives of the Episcopal Church of Scotland, formerly excluded, were brought in.

### Parish Appointment

The Rev. Harold Riley, for the past 10 years general secretary of the (English) Church Union, has resigned the position to accept the benefice of St. Augustine's, Kilburn, according to the London *Church Times* of January 21st.

Fr. Riley is known to American Churchmen, having visited this country for the Prayer Book anniversary celebration in 1949 and for the Catholic Congress and related gatherings of 1954.

## SOUTH AFRICA

### Church to Convert Schools

An appeal for white volunteers to help the Anglican Church break down *apartheid* in South Africa has been made by the Rev. John Shand, director of religious education for the Johannesburg diocese.

His appeal was contained in a special supplement in the February issue of the *Parishioner*, published at St. Mary's Cathedral.

The Rev. Mr. Shand asked Europeans (the South African term for whites) to help to man the proposed Church family centers into which Anglican missionary schools are being converted.

"Here is a practical way of showing our sympathy with our African brethren, who, by Baptism, have been made one with us in the family of the Church," he said.

The family center plan was worked out after the diocese decided to close its 23 schools, rather than accept government supervision of them or try to operate without the subsidies on which virtually all mission schools in South Africa have depended.

Diocesan officials have felt that the government's real aim in taking over control of native education is to limit the opportunities for Negroes and indoctrinate them to acceptance of a permanently inferior role in society.

The Roman Catholic Church has similarly refused to transfer to government control its 681 native schools, and the Church of the Nazarene, its four.

However, 40 Protestant churches controlling 5,000 schools have agreed to the transfer. It was believed that this figure includes mission schools operated by Dutch Reformed churches, which support the government's *apartheid* policy.

**TUNING IN:** †Church in Wales was disestablished, and in part disendowed, by the Welsh Church Act of 1914, which came fully into force on April 1, 1920. On that date a new province of the Anglican Communion came into being — the Province

of Wales, which contains six dioceses: St. Asaph, St. David's, Bangor, Llandaff, Monmouth, and the diocese of Swansea and Brecon. Present Archbishop is the Most Rev. John Morgan, D.D., who is Bishop of Llandaff.

# Prayer Book Revision: When and How?

WHAT about Prayer Book revision? Will it, or will it not, be proposed at General Convention in Honolulu in September?

To this question the answer seems to be No.

For some years the Standing Liturgical Commission has issued, at intervals, a series of *Prayer Book Studies* in which revised forms of certain of the Church's offices have been put forth tentatively. These have been reviewed in *THE LIVING CHURCH* as they have appeared, and not a little discussion of their merits has followed.

To many, it must have seemed that revision of the Book of Common Prayer was definitely in the offing. Accordingly, we wrote to the Rev. Dr. Bayard H. Jones, vice-chairman of the Liturgical Commission, for an authoritative answer. Dr. Jones writes:

"The Liturgical Commission intended *Prayer Book Studies* to lay a foundation of the history and principles which have developed the existing constituents of the Prayer Book, as a basis for the consideration of possible future improvements.

"To carry out this plan, it is first necessary to complete the schedule of the *Studies*. Important elements not yet filled in, include the Daily Offices, the Christian Calendar, the Ordinal, and the Burial Office.\* Much work has been done on these, but much remains to be done. Three more years will not be too much time to devote to these activities of the Commission.

"That does not mean that in the year 1958 the Liturgical Commission will be prepared to force a new Prayer Book upon the Church, on a 'take it or leave it' basis. When the Commission proposed the series of *Prayer Book Studies*, it meant exactly what this title implies, and intended that the membership of the Church should join in studying the proposals. To judge from the great majority of communications which have reached the Commission from the body of the Church, the average member, clerical or lay, has studied nothing: after a most cursory inspection of the texts laid before him, he has exclaimed: 'Bah! But I don't like that!'"

If, as the Commission concludes, the average Churchman, clerical or lay, has done little or no studying of the reasons behind the Commission's proposed changes, the fact is an unfortunate one. None the less, one must accept what appear to be the realities of the situation: the Commission has still to complete its work; the Church has not done enough studying of the proposals already submitted;

therefore, action looking toward overall revision seems unlikely at the 1955 Convention.

Does the Church want Prayer Book revision in the foreseeable future? Or is it quite contented with the Prayer Book as it is? These are questions that it would be difficult, if not impossible, to answer without a representative survey of Churchwide opinion on the subject. Our guess, however, would be that, although many Churchpeople feel some anxiety about opening up the subject, most of them think that the Liturgy could be improved.†

One thing is certain: no proposed revision will in every particular satisfy everybody. There will in any such proposal be something that some one will wish had been different. Yet it ought surely to be possible to produce a revision that will reasonably satisfy reasonable people, clerical and lay. How is such a revision to come about?

IT seems to us that, in a democratic Church such as ours, there are three possible procedures by which revision of the Church's liturgical forms can be carried through:

(1) The liturgical experts (in our own case the Liturgical Commission, with such outside help as they might wish to draw upon) might work until a draft liturgy is produced as nearly perfect as seems humanly possible. This might then be submitted to General Convention for outright acceptance or outright rejection. If its fate should turn out to be rejection, the Commission would try again and keep trying until it succeeded in producing a form acceptable to a majority.

We do not know of any actual revision that has been brought about in this way, though we seem to have seen this method advocated in print. It would result, very likely, in a finished piece of work. But such a product could hardly claim to be—as "liturgy" is—the "work of the people"; for the bulk of Churchpeople would have no part in shaping it. And, as Gregory Dix reminds us, in his *Shape of the Liturgy*, liturgy is essentially "people praying."

Moreover, we suspect that such a procedure—on a "take it or leave it" basis—would either require extremely conservative proposals or result in

\*Already published are the *Studies* on Baptism and Confirmation and the Liturgical Lectionary (both in one volume, \$1), Visitation of the Sick (50 cents), the Eucharistic Liturgy (\$1.50), and the Litany (60 cents). All are available from Church Pension Fund, 20 Exchange Place, New York 5, N. Y.

†Those who favor revision do so for reasons falling in one or more of such categories as these: (1) desire for a form of worship believed to be more relevant to modern living; (2) the remoteness from present usage of some of the archaic English of the Prayer Book; (3) the revolutionary progress of liturgical studies in recent years.

endless attempts to arrive at a revision that stood chance of adoption.

(2) The draft liturgy might be submitted to General Convention, which would then debate it in detail, make further changes, vote on these one by one, and in this way finally arrive at an acceptable revision of the submitted draft. This appears to be the way in which our present revision of 1928 — begun as far back as 1913 — came about. And it is probably, in principle, the way most Anglican revisions in recent years have been accomplished.

This gives a larger part of the worshipping community an actual finger in the revision, at least through its elected representatives. Thus it may be argued that, as a method of procedure, it is somewhat more democratic than (1). But it is just as academic and arm-chairish a method as (1) — except that the arm chairs and their occupants have increased somewhat in number.

For neither (1) nor (2) gives anyone concerned (except possibly the relatively small group that prepares the draft liturgy) a chance to get the "feel" of the proposed liturgy by seeing it in action and by active participation in it. Yet if liturgy be essentially

"people praying," it does seem rather obvious that liturgical forms can be evaluated only when people have prayed them.

(3) Hence the third method of procedure for securing an adequate revision of the liturgy is to submit the proposals of the experts to the Church's legislative body for adoption on an experimental basis over a period, at the end of which time they would come up for further consideration, possible amendment, and eventual acceptance or rejection — all of which, however, would by this procedure be undertaken after some experience with the practical use of the forms.

To a limited extent this is already possible. The House of Bishops, at its 1953 session, gave it as its judgment that any of the forms already proposed by the Liturgical Commission might, for purposes of study, be authorized by the diocesan for use "on a particular occasion" that does not fall in the category of "regular public worship."

Evidently, however, the Liturgical Commission believes that this restricted authorization (to which the House of Bishops quite properly confined itself) does not fully meet the needs of the case. For Dr. Jones in his answer to our question whether the Commission expects to propose Prayer Book revision at the next General Convention, quotes as indicative of the mind of the Commission these words of the Rev. George W. Barrett, professor of Pastoral Theology at the General Theological Seminary:

"Let the Standing Liturgical Commission continue its consideration of the Eucharist and other Prayer Book offices. When the work is done to the reasonable satisfaction of all concerned, let the General Convention, instead of authorizing a new Prayer Book, send the revised offices through the Church to be used on carefully selected occasions over a number of years. The Church cannot possibly evaluate them unless for a while she lives with them and observes how well they stand the test of time."†

Thus it is clear which method of procedure is preferred by the Liturgical Commission for carrying through the process of Prayer Book revision, when the time seems ripe for this undertaking. And the Commission's preference, coming as it does from such a source and inviting an adequate testing out of its own work, is not something lightly to be set aside.

But the decision is after all one for the Church to make, and this means laity as well as bishops and clergy. Hence, we shall welcome from our readers an expression of opinion on the question, which may be phrased thus:

By what procedure can the Liturgical Commission's proposals for Prayer Book revision receive from the Church the kind and degree of consideration necessary to an informed final evaluation of them?

†From a review of *Prayer Book Studies IV: The Eucharistic Liturgy* in *The Anglican Theological Review*, January 1955.

### Oblation

**O** LORD, I love Thee with a love  
 Not great enough for Thee,  
 So small beside Thy love for men,  
 Beside Thy love for me.  
 So weak, impure, and frail my love,  
 But, O, my God, behold!  
 It is as great, as rich, as strong  
 As this poor frame can hold.  
 So small for Thee to whom I give,  
 But oh, so great a part  
 Of me, it's almost hard to bear,  
 It almost breaks my heart.  
 For I would speak it, and my tongue  
 Is palsied at its grace,  
 I cannot say it, sing it, show  
 With strength, or hands, or face.  
 Accept my love, O God, my God,  
 And open me a way  
 To give it, and to grow, that I  
 May yet love more, someday.

CHRISTINE FLEMING HEFFNER.

ONE hot afternoon in late summer, when the water was low in the brook that runs along the fringes of our woods, our two boys chose for recreation the hard labor of building a dam out of stones and logs and sticks. They were knee deep in black mud, faces streaked and flushed with exertion, unwilling to stop until the water was entirely held back. It was the sort of work which required little discussion once a plan was underway.

They were silently and thoughtfully slaving away when Beau straightened up in mid-stream and stood with the mud dripping from his dangling hands while he said, "We're always asking God to help us to be saints, but *we* can't be saints. You have to be a monk or a nun or a priest to be a saint."

Bink gave him one of those looks of fond amusement which boys often wear when their younger brothers show a juvenile misunderstanding of what seems a simple matter to their elders.

"Plenty of saints weren't monks or nuns," he said. "What about St. Joseph? He was a carpenter!"

"Oh, sure," said Beau, "I forgot." And he heaved another rock onto the dam.

That Bink should think first of St. Joseph is not at all surprising, for of all the saints we love it is to St. Joseph more than any other that our family has a special devotion. His feast day, March 19th, is an important family day, because at our house it is Father's Day. What more appropriate day could there be to honor the father in our house than the day the Church has chosen to honor the head of the Holy Family, model of labor and of fatherly watchfulness and care?

We know that nearly everybody else has Father's Day along in June sometime because we see all the advertisements in the papers announcing "Gifts for Dad." We have gifts on our Father's Day, too, but they are much more likely to be homemade ones and sometimes strange ones, like the cat-shaped incense burner Bink made out of ceramic clay, knowing that it would be well received by a father who likes anything to do with cats. (The cat's tail holds the incense!) Fortunately, it doubles very nicely as an ash tray, since it is highly doubtful whether Father shares his young son's enthusiasm for the aroma of incense filling the house. Other gifts have been known to be as elaborate as several packages of Dad's favorite fruit-flavored life savers bought out of a saved allowance. It is certainly not the gifts

themselves which make our St. Joseph's Day important.

It may be that St. Joseph's Sfnge is the central appealing feature. At any rate it is now our firmly established dessert of the day. The traditional Italian recipe comes from Florence Berger's *Cooking for Christ*.<sup>\*</sup> It is hardly at all different, however, from any recipe for cream puffs. Surely there is not a father alive who would not agree that homemade cream puffs set a day apart as a memorable occasion.

Along with the cream puffs and the gifts on the dinner table each year we bring out the first St. Joseph's Day decoration which Bink made some years ago. One could hardly say what it is. It hangs from the lamp over the center of the table and is just something he made because it was St. Joseph's Day and he wanted a way to display a small statue he had of St. Joseph.

Because he has the kind of a mother who hates to throw anything away — and especially things her children make — it is brought out again each year to hang over the dinner table. After several years Bink is now not particularly proud of the crooked letters which spell "St. Joseph" down one side of the triangular cylinder of heavy paper, but the little bracket so painstakingly set in one

<sup>\*</sup>National (Roman) Catholic Rural Life Conference. \$2.50.

side still holds the statue, and the crayon colors depicting the symbols of St. Joseph are still gay as ever. Besides traditional symbols — carpenter's square and plane — are all sorts of modern wood-working tools, even a portable power saw. When he had first drawn them they brought forth from his mother the surprised remark, "They didn't have tools like that when St. Joseph lived."

"I know it," said Bink, "but that doesn't make any difference!"

And, of course, it does not. It just goes to show what a current figure St. Joseph is at our house, and how stupid mothers can be.

Then there are the greeting cards, not only the ones for Father on Father's Day, but greetings and blessings in the name of St. Joseph sent to neighbors and friends. Why should the sending of messages of love be limited to the Feast of St. Valentine? Surely St. Joseph would like us to help him let other families know of his love for them, especially on his feast day.

One year we used all colors of construction paper for the cards with white paper cut into lacy designs pasted on top. The children wrote messages like, "With Love to Dad on St. Joseph's Day," or, "May St. Joseph Bless and Protect Your Home," for friends. We folded the white paper either square or crosswise from corner to corner, once,

# Cream Puffs for St. Joseph

**who is an example — to end all  
examples — of parental responsibility**

**By Dorothy Roby Schneider**

twice, or three times, then cut into the folded edges outlines of all the things we could think of which remind us of St. Joseph, tools, nails, angels, flowering staffs, doves for purity. When the paper was opened again the cut-out designs were as much of a surprise to the one who had cut them as to the rest of us. Carpenter's squares cut on a fold became a cross on the finished paper. One angel in a corner turned into four, just the right number for the four times St. Joseph received a message from an Angel (St. Matthew 1:20; 2:13, 19, 22). And if a carpenter's bench turned out to look like a manger, why so much the better. What was intended for a nail looked more like a sword. But that was all right, too, for didn't St. Joseph protect the two-year-old Child Jesus from the swords of Herod's soldiers? And if the shapes when unfolded bore no resemblance to anything at all, what difference did it make? They were still attractive, and we and St. Joseph knew what they meant.

Add all these things together, cream puffs, decorations, gifts, greetings and the fun of Father's Day, and still they are but a small outward expression of the joy which an intimate relationship with St. Joseph brings to those who have known it. It sometimes seems almost superfluous to say that one certain day is St. Joseph's Day, for in our home never a day goes by that we do not have occasion to talk about him, thank him, ask his help in our prayers, look to him for guidance, or simply to be conscious that he holds us in his protective embrace. In St. Joseph we find the meaning and the inspiration of Christian family living. He strengthens the bonds of love which hold us together, ever directing us toward the source of our oneness. In our family every day is St. Joseph's Day.

To say that St. Joseph is a model for all fathers is telling only part of the story. A model to whose perfection one may hardly dare hope to attain might even be a discouraging thing, for what mother and father can fail to see in themselves a sorry picture when compared to the perfection of our Lady and St. Joseph? And if, for children, St. Joseph is simply a model of perfection to which their father is supposed to measure up, then even the smallest of them will have no difficulty in perceiving occasional flaws in the performance of his own father. For does not this father whom the child adores sometimes get angry and punish him? And even unjustly, it may at times appear to the child. Does his father not sometimes misunderstand him or fail to give him the help he needs at a given moment? And does he not sometimes deny him his heart's desire?

But if through so simple a thing as giving a gift to his own father on St.

Joseph's Day a child comes to identify his own father with St. Joseph, so that they are bound up together in his mind with the role of fatherhood, why then the ideal father and the aspiring father become merged into one in their father-son relationship to the child. He has not only a father but a foster father as well. As he is the adopted brother of Christ so he is also the adopted child of St. Joseph.

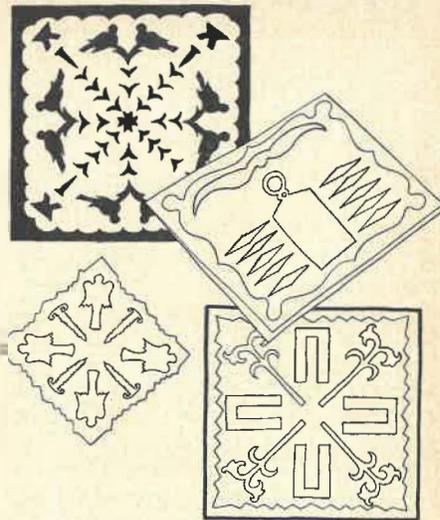
Any parent who seeks an intelligent approach to family living in even so casual a way as reading family articles in current magazines can hardly fail to know the importance of the role of father in the family. One may read that to a young child the father appears in a role like that of God, that he is the all-powerful authority, the source of well-being of the family. From him it is necessary that the child receive beneficence, kindness, love, and justice.†

Another article tells of the sort of help children need from their fathers to fit them for their own roles as parents in the years ahead. Through recognizing the father as the source of family support, through his cheerful attitude toward his work, by his sharing with the family his pride and pleasure in a promotion in his job, children learn faithfulness, responsibility, and respect for work well done. From a father's speech, attitudes, and values boys and girls learn their standards of behavior. From games and fun shared together children learn how to relax. Children need to discover, through their fathers, the highest type of relationship of a man toward his wife, the goodness of masculine ways, the security of masculine strength.‡

If very many fathers were all the things to their children that they should be, would we be likely to take note of the man who has an obviously fine relationship with his children? If it were the rule, would we hear the neighbors say admiringly of a man, "He's a wonderful father. He gives so much time to his children, always taking them places or out playing baseball with the boys." Well, that may be the man who will be out of work next week, who never holds a job very long and is not a reliable provider of the necessities of life. So what of that sense of responsibility and respect for labor well done? Or perhaps this father may so lose himself in playing at being a boy again that he neglects his mature role as husband and example of the highest type of relationship between a man and a woman. Or if a father is the voice of authority, the law-respecting example of justice in his dealings with his family, is he not likely also to be the father who lacks the tender qual-

†Dorothy Thompson, *Ladies' Home Journal*, January 1955.

‡Dorothy Koehring, "Needed: Full-time Fathers," *National-Parent-Teacher, P.T.A. Magazine*, February 1955.



ity which make for a warm companionship with his children?

God knows that every father cannot be the perfect example of fatherhood which every child needs to prepare him for his life on earth as well as for the kingdom of heaven. When our Lord used the relationship of an earthly father to his children to illustrate the love of God for us, when He taught us to call God "Our Father, who art in heaven," He pictured a perfect relationship between a father and his children, the relationship which existed between Himself and his foster-father Joseph, the father-son relationship which God planned for His Son in His human nature.

What God planned for His Son Jesus Christ He planned that all who are born in Him should share. It seems reasonable, when one meditates upon one's relationship to St. Joseph, that when God chose Joseph as foster father of Christ he chose a man suitable for the role of foster fatherhood of *all* His children, in whom all His children might see a perfect illustration of His own fatherly love for them, from whom they might learn wherein is the source of their well-being, and all fatherly virtues.

It then logically follows that, when God bid Joseph of Nazareth to take Mary as his wife, and to care for her Child as his father, He was bidding him not only to provide for a few years for one woman and one Child but to accept the role of foster father of His own Body and all the members of His Body.

When Joseph obeyed the bidding of God he accepted the greatest responsibility that a man has ever undertaken. He performed his duties in perfect faithfulness and trust: an eternal illustration — to end all illustrations — of fatherly responsibility.



# CERTAINTIES OF THE HEREAFTER

## III. The End of the Present Age

By the Rev. Robert Findlay Thomas

Rector of the Church of the Holy Comforter, Burlington, N. C.

*Even though the soul has become purified in the intermediate state, God's work upon it is incomplete until the resurrection of the body.*

WHILE our understanding of the present state of the departed, which we considered in the second installment of this series [L. C., March 6th], is dependent mostly on inference and speculation, our knowledge of the End of the Present Age is on a different footing. There is much teaching in the New Testament on this subject.

At the end of the present age, the Bible tells us, three events will occur — the Second Coming of Christ, the Resurrection of the Dead, and the Last Judgment. We shall leave the whole subject of God's judgment of us, now and hereafter, for the next article in this series, and for the present consider only the other two events of the last day —

the Second Coming of Christ, and the Resurrection of the Dead.

To a limited degree Christ already reigns on earth, and presumably His reign gradually is becoming more and more complete. But that doesn't mean that the present spiritual and material order of things will just gradually evolve into a Utopian order. The prophetic teaching of the Bible too plainly precludes such an assumption. There will be a Second Coming of Christ — some supernatural cataclysmic event which will herald the end of the present world, and the resurrection of the dead. Then will follow the General Judgment, in which the long pending problem of human sin will be resolved, and in which

God's creation will be brought to completion and perfection.

According to the Bible (particularly St. Matthew 24), the appearance of certain *signs* will indicate that the present age is drawing to a close, and that the Second Coming of Christ is near. In every generation since the time of Christ, some Christian sects have identified those signs with contemporary events in human affairs and contemporary phenomena in nature. Such sects become preoccupied with reading the fulfillment of prophecy into current events, and with predicting in detail the world developments which will lead up to the end of the Age.

The truth is, the "signs" described in St. Matthew 24 and elsewhere in the Bible, are not easy to interpret; probably they are mostly symbolic. Christian people should have better things to do than to occupy themselves trying to predict the time of Christ's Second Coming, or trying to link certain passages in the Book of Revelation with the papacy or the Kremlin! We recall that our Lord Himself warned us to be ready at any time for His Second Advent; when finally it does come, He said, it will occur unexpectedly. And St. Paul warned the Thessalonians not to speculate about the exact time of Christ's Coming, saying that "the day of the Lord will come as a thief in the night."

An accompaniment of our Lord's Second Coming will be the General Resurrection. "Do not marvel at this," writes St. John (5.28), "for the hour is coming when all who are in the tombs will hear His voice and come forth, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment."

Belief in the immortality of the soul antedates Christianity, and is based more on reason than on revelation. The unique revelation of Christianity is that there is a resurrection of the *body*. Through Christ God has promised that He will raise us up at the Last Day in our bodies; and, in raising Christ bodily from the dead, God has given us proof of His power to fulfill that promise. In the Apostles' Creed we say we believe in the resurrection of the body.

Moreover, the Christian doctrine of the resurrection of the body makes belief in the immortality of the human soul more plausible. While it is the nature of angels to be disembodied spirits, it is the nature of human beings to have bodies. It is hard for us to conceive of a human being remaining forever a disembodied spirit. It is a concept that seems to us unnatural and incomplete. Belief in the resurrection of the body saves us from having to accept that difficult concept.

One view of the universe assumes a moral contrast between the spiritual and

(Continued on page 22)

**MASSACHUSETTS**

**Tailors, Chefs, Nurses**

The diocese of Massachusetts is opening an intensive campaign this spring to secure sponsorships for European refugees. Only 18 months more remain to fill out papers for the last refugee who can enter the country under the present Refugee Relief Act.

The diocesan resettlement committee, headed by the Rev. William H. Clark, plans to bring the need for volunteer sponsors to the attention of church groups and individuals. They will emphasize the filling of labor shortages.

A number of requests are anticipated from employers needing tailors, needle workers, chefs, practical nurses, and laboratory technicians.

**ATLANTA**

**Growing Missions**

At the council of the diocese of Atlanta held in St. Luke's Church, January 25th and 26th, Bishop Claiborne of Atlanta reported that six new mission churches and two new mission parish houses had been constructed during 1954. He further reported that on January 1st a missionary to serve the hos-

pitals and public institutions of the city of Atlanta was added to the staff of St. Luke's Church, and that on March 1st the Rev. John Lee Womack will come as Archdeacon of the Atlanta metropolitan area, to have supervision of all mission churches in this growing section. The Bishop's advance fund has received \$43,139.44, two-thirds of which is a revolving fund for loans to new mission churches and one-third of which is used for other objectives, including college work and the theological school at the University of the South. The minimum mathematical quota for the Builders for Christ fund, set at \$32,000, has been over-subscribed.

The council passed unanimously the following resolution: "Be it resolved that the question of segregation is not a problem within the Episcopal Church in the diocese of Atlanta, and be it further resolved that we affirm the Christian principle of the brotherhood of man under the fatherhood of God, which means that segregation on the basis of race alone is inconsistent with the principles of the Christian religion."

The 1956 Council will meet at St. Paul's Church, Macon.

**ELECTIONS.** General Convention deputies: clerical, C. H. Tisdale, C. L. Allgood, Alfred Hardman, T. S. Matthews; lay, C. L. Daughtry, J. A. Rabbe, H. G. Sapp, H. F. Longino. Alternates: clerical, M. L. Wood, Jr., J. T. Walker, W. R. Daniel, J. F. C. Hopper; lay, D. W. Durden, Jr., J. P. Dick, R. P. Shapard, Jr., F. E. Baird. Standing Committee: clerical, C. L. Allgood, Alfred Hardman, C. H. Tisdale; lay, T. F. Lockwood, Sims Bray, J. H. Kent.

**A FULLER HERITAGE**

*By the Rev. WARREN I. DENSMORE*

Rector of St. Mary's Church, Tampa, Fla.

[In order to expect increased devotional worship of Our Lord, a church must present to its parishioners the opportunity to express this devotion, according to Fr. Densmore. The fullness of the Anglican heritage can be expressed in a modified way even though the church is small. The result can be seen in the fondness of the people of St. Mary's Parish for the Maundy Thursday Watch before the Altar of Repose.]

St. Mary's seats only 275 persons and has no chapel where a special altar can be used for a Watch.

In a small alcove that contains the electric organ is a suitable place for placing a plywood altar borrowed from a Sunday school room. Loving hands have made a special super-frontal from a family's supply of lace. Drapes are borrowed to provide a temporary dossal. The flowers each year are donations from gardens. A Methodist friend gives gardenias from her large supply, having learned from a friend on the altar guild what was happening at St. Mary's.

The Watch begins after the 10 a.m. celebration of the Holy Communion, when the ciborium is placed on the Altar of Repose flanked with lighted candles and with flowers. The Watch is maintained throughout the day by the Daughters of the King, two at a time.

During the evening and throughout the night, the Brotherhood of St. Andrew keeps the Watch with Our Lord. Throughout the day and night families visit the altar for family prayers together. Sunday school chil-



dren are urged to keep a fifteen-minute watch after school.

Last year the rector found an elementary school girl keeping the Watch with her dog by her side. She said she wanted him to see how beautiful the altar was. The rector felt that Our Lord would not mind that kind of devotion from one of His children.

An ample supply of devotional literature, mostly from tracts published by the *Forward Movement* and Holy Cross Press, is available to worshippers for use during their prayers and meditation.

The Watch ends on Good Friday morning at 7 a.m. with the Mass of the Pre-Sanctified and the preparation of the church for the Three Hours Service in the afternoon and the Stations of the Cross on Good Friday evening.

**HONOLULU**

**Admiral to Yeoman**

Reports on preparations for General Convention occupied a large part of the sessions of the convocation of the district of Honolulu, held February 13th. In his opening address Bishop Kennedy of Honolulu reported on the growth of the district, including 937 confirmations for 1954, an 11% increase over 1953. Nine men were listed as preparing for the priesthood. Of the total of \$2,600,000 in new churches and other buildings constructed in the past 11 years, more than 90% has been raised locally, less than 10% came from National Council and the Woman's Auxiliary.

Three priests of the district were honored with the Bishop's Distinguished Service Cross. The three, the Rev. Canon Wai On Shim, the Rev. Lawrence Ozaki, and the Rev. James Nakamura, are the "old-timers" in the district, who greeted Bishop Kennedy on his arrival in Honolulu 11 years ago.

The Pearl Harbor Chapel was received by the convocation as an organized mission. Its bishop's committee includes

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men ranging in rank from Admiral to Yeoman First Class. The mission, which ministers to service personnel, has recently acquired a new property and surplus quonset hut.

Delegates to the convocation sent greetings to other members unable to be present, those on Wake, Guam, Okinawa and Formosa.

ELECTIONS. General Convention deputies: clerical, Wai On Shim; lay, Arthur G. Smith. Alternates: clerical, Norman Altar; lay, Thomas Major.

## WEST TEXAS

### Episcopal Assistance

A special council will be called in the spring to elect a suffragan bishop for the diocese of West Texas. The council of the diocese, held in San Antonio January 31st and February 1st, accepted the request of Bishop Jones of West Texas for episcopal assistance. He said that it is becoming increasingly difficult for one man to cover the 67,000 square miles of the diocese and a growing number of churches. He stated his "conviction that the privilege of confirmation ought to be available to a congregation not just once a year but as often as a reasonable number of candidates can be recruited, carefully trained, and presented to the Bishop." The Bishop reported 1394 confirmations during 1954, just short of a record 1423 in 1953. He pointed to predictions of growth for south and west Texas.

Bishop Quin of Texas attended the council and spoke to the delegates and to members of the Woman's Auxiliary, which met concurrently. Another guest was Bishop McKinstry, retired Bishop of Delaware.

ELECTIONS. General Convention deputies: clerical, B. M. Boyd, H. C. Gosnell, D. S. Rose, R. E. Dicus; lay, Jack Foster, John Jockusch, Bert Parker, Jack Ammann. Alternates: clerical, C. H. Douglass, Paul Abbot, S. O. Capers, Paul Kratzig; lay, Andrew Dilworth, H. E. L. Toombs, Everett Knapp, Frank Richardson.

Standing committee: Rev. R. Earl Dicus, Jack Scarborough.  
Executive board: clerical, H. C. Gosnell, P. H. Kratzig; lay, Hollis Fitch, Everett Knapp.

## NEW YORK

### Appreciation

"An appreciation," reads the plaque presented recently to Christ Church, Riverdale-on-Hudson, by a grateful Liberal Jewish Congregation, who had been holding Friday night services in the Episcopal parish house for the past two and a half years.

Now housed in its new Temple, the congregation has sent the appreciation tablet, reading: "An appreciation: The members of the Riverdale Temple at their community service of worship extend greetings to their neighbors of



WEST TEXAS PROCESSION  
Bishops and Chaplains\*

Christ Church, Riverdale-on-Hudson and express to them their grateful appreciation for facilities granted while the new Riverdale Temple was under construction. Such community relations will always remain a proud chapter in the history of the Riverdale Temple. February 18, 1955. Francis J. Bloustein, president; Charles E. Shulman, Rabbi."

The Rev. Gerald van O. Barry is rector of Christ Church.

### Adaptation

Establishment of a day school, the tripling of missionary giving, and the building up of the women's organization from an active membership of about 12 to more than 400—all of this was accomplished at Grace Church, Manhattan, during the past 15 years although during this time the neighborhood was changing and many members of the old congregation had moved away to the suburbs.

The future of the parish in 1940 depended on the successful answer to two questions: "Would newcomers feel at home?" and "Would the physical plant meet the new needs?"

The Rev. Dr. Louis W. Pitt recently celebrated his 15th anniversary as rector.

### Offspring Parish

St. James' Church, Manhattan, which observes the anniversary of its founding each year, this year marked its 145th.

This year's celebration had as participants the clergy, choirs, and congregation of the Church of the Holy Trinity,

\*L. to r. Bishops McKinstry, Quin, Rev. C. H. Kehl, Bishop Jones.

**DIOCESAN**



Because the Ashby Episcopal CHURCH KALENDAR has been so dependably correct throughout its 59 years of publication, the publishers have asked the assistance of *The Living Church* in calling attention to several errors which inadvertently appeared in the 1955 edition. While immediately obvious to clergymen, the several errors in color may cause some confusion among the lay users of this long-accepted guide to Episcopal Church colors and usages.

Corrections should be made for these days in the following months:

February 1, 3, 4 and 5 should be GREEN instead of violet.

February 27th is not a fast day.

March Ember days should be 2, 4 and 5.

May 31 should be RED instead of violet.

June 1, 3 and 4 Ember days should be RED instead of violet.

All other information on the Church Kalendar is substantially correct and no similar errors have appeared on the Churchman's Ordo Kalendar. The publisher assures us that double precautions have been taken to assure the customary accuracy for 1956.

Undoubtedly there are many women in the Church who are handy with needle and thread and find time to do sewing for their particular parish Church. I believe, however, that many of these individuals find it difficult to secure patterns for the crocheting of Church laces and linens; subsequently they are always on the lookout for new designs and new patterns to use.

Mrs. C. H. Petskeyes, 2709 Middle Road, Davenport, Iowa recently inquired about the availability of Church lace designs and patterns. In her letter she also asks this question . . . "is there somebody in the vast number of people the magazine (*The Living Church*) reaches who would by chance have some designs that they would like to either loan or give me?" So if there is anyone who has some designs or patterns they would like to loan, exchange, or sell, will you kindly write directly to Mrs. Petskeyes.

*Edgar O. Sledge*  
Advertising Manager

which was until 1951 a parochial mission of St. James'.

Bishop Donegan of New York was rector of St. James' Church at the time of his election to the episcopate. Present rector is the Rev. Dr. Arthur Lee Kin-solving.

**THE LIVING CHURCH RELIEF FUND**

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

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Previously acknowledged	\$595.35
Mrs. Alan J. Young	120.00
Lois E. Robbins	60.00
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G. W. B.	8.00
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Martha Merich	1.00

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**St. Peter's Church, Lusaka, N. Rhodesia**

Previously acknowledged	\$50.00
K. G.	5.00
Rev. and Mrs. John S. Williamson	5.00

\$60.00

**The Living Church Development Program**

Previously acknowledged	\$585.25
G. F. W., Milwaukee	50.00

\$635.25

**ACU CYCLE OF PRAYER**

**March**

13. St. Mark's Church, Milwaukee, Wis.
14. St. Philip's Church, Richmond, Va.  
St. Mary's Church, Belleville, Texas
15. St. Matthew's Church, Bloomington, Ill.
16. St. Paul's Church, Plymouth, Wis.  
St. Peter's, Albany, Ore.
17. St. Timothy's Church, Chicago, Ill.  
House of the Redeemer, New York, N. Y.  
St. Barnabas' Church, Richland Center, Wis.  
St. John the Baptist Church, Mt. Carmel, Ill.  
The Brothers of St. Paul, Roxbury, Mass.
18. St. Mary's Memorial Church, Pittsburgh, Pa.  
Church of St. Philip and St. James, New Hyde Park, N. Y.  
Emmanuel Church, Washington, D. C.
19. St. Paul's Episcopal Church, Evansville, Ind.  
St. Paul's Church, Harrisburg, Pa.  
St. Joseph's Church, Queens Village, N. Y.  
St. Andrew's Church, Grand Prairie, Texas

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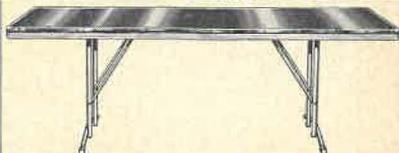
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## DEATHS

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



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### George L. Potter, Priest

The Rev. George L. Potter, 59, vicar of St. Andrew's mission, Encinitas, Calif., died February 19th after an attack of double pneumonia. Son of a newspaperman, Mr. Potter was identified with the *Press-Telegram* of Long Beach, Calif., before his ordination. He also served as an officer of the United States Army 1917 to 1929.

Ordained to the priesthood in 1939, Mr. Potter served St. Paul's, Tombstone, St. Mark's, Mesa, and St. Paul's, Winslow, in Arizona, and at St. Mark's, Hood River, Ore., before coming to the diocese of Los Angeles in 1946 as vicar of St. Mary's, Lompoc. During his two-year vicarship of St. Andrew's, a new church building was erected. He was a member of the diocesan Department of Christian Social Relations.

Survivors are his wife, Elois Pearson Potter, and two sons, George L., Jr., Fresno, Calif., and Robert P., Alhambra, Calif.

### Homer A. Flint, Priest

The Rev. Homer A. Flint, 79, a retired priest of the diocese of Pittsburgh, died of a cerebral hemorrhage on January 15th in Stowe, Vt., his home since his retirement in 1943.

Ordained in 1900, Dr. Flint served several churches in the diocese of Pittsburgh, including St. Philip's Church, Pittsburgh, Christ Church, Pittsburgh, Church of the Nativity, Crafton, Pa., and St. Peter's Church, Pittsburgh. From 1907 to 1915 he was rector of Christ Church, Montpelier, Vt., returning from there to the diocese of Pittsburgh. The last 24 years of his active ministry were spent as executive secretary of the diocese and treasurer of its board of trustees. He was a deputy to every General Convention from 1922 through 1940.

Surviving are his wife, Theodora M. Flint, one son, Frank Plumley Flint, of Westport, Conn., one daughter, Phoebe Sakash of Stowe, Vt., and six grandchildren.

### Claudius F. Smith, Priest

The Rev. Claudius F. Smith, 94, retired priest of the diocese of Virginia, died in a Richmond hospital on February 16th. Ordained in 1891, Mr. Smith served a number of churches in North Carolina, Virginia, Washington, D. C. and Kentucky during his active ministry. Among them were St. Thomas, Abingdon, Va., Trinity, Upperville, Va., Christ Church, Elizabeth City, N. C., Grace Church, Lynchburg, Va., and

Christ Church, Big Stone Gap, Va. From 1929 until 1937 he was rector of St. Mary's Church, Middlesboro, Ky.

Mr. Smith retired in 1938, and had made his home in Richmond since that time. In his retirement he served as locum tenens at Trinity Church, Columbia, S. C., Trinity Church, Staunton, Va., and in several other churches in Virginia.

He is survived by his wife, Clara Forsythe McGuire Smith; two daughters, Clara Mason Coleman, of Richmond, and Rose McGuire Smith, of New York; one son, Edward Nelson Smith, of Richmond; one brother, George Frederick Smith, of Tarpon Springs, Fla., four grandchildren and three great-grandchildren.

### Donald H. Morse, Priest

The Rev. Donald Hartwell Morse, assistant at Trinity Church, Broadway and Wall Street, New York City, from 1935 to 1950, for most of which time he was priest-in-charge of Trinity Church, died February 15th at his home in Bradford, Mass., in his 68th year.

During his 15 years' ministry at Old Trinity, Fr. Morse preached almost daily at the noonday services where his preaching endeared him to thousands in the downtown district. He also ministered to many sick and troubled individuals.

Fr. Morse studied for the ministry at G.T.S. and was ordained a priest in 1916. After having been rector of St. John's Episcopal Church, Delhi, N. Y., and of Christ Church, Schenectady, N. Y., he came to New York City in 1930 as assistant at St. Edward the Martyr and later was on the staff of the Cathedral of St. John the Divine.

Fr. Morse is survived by his wife, Eleanor Kimball Johnson Morse, and four children, Eleanor Bailey, Mary and Margaret Morse, and Charles F. J. Morse.

### Walter Edwin Dakin, Priest

The Rev. Walter Edwin Dakin died February 14th in St. Louis. He was 97 years old and had retired in 1931. After his ordination in 1896, he served churches in Ohio and Tennessee until 1902, when he went to Mississippi. Among churches served by Mr. Dakin in Mississippi were St. Paul's, Columbus, 1905 to 1913, and St. George's, Clarksdale, from 1917 to 1931, except for the years 1925 and 1926, when he was at Christ Church, Bay St. Louis, Miss.

The playwright Thomas Lanier (Tennessee) Williams is Mr. Dakin's grandson.

## DEATHS

### Edith Weir Perry

Edith Weir Perry, widow of former Presiding Bishop James De Wolf Perry, died February 25th in Charleston, N. C. She was 79 years old.

Mrs. Perry was a daughter of John Ferguson Weir, who was dean of the Fine Arts School of Yale University. She was herself an artist and an author. Several of her miniatures have been exhibited in the National Gallery, Washington, D. C., and in Paris and London. Her books include *Under Four Tudors*, a biography of Archbishop Matthew Parker, *Set Apart*, a work on deaconesses, and a manual for altar guilds.

Mrs. Perry married Bishop Perry, then rector of St. Paul's Church, New Haven, Conn., in 1908. Consecrated Bishop of Rhode Island in 1911, Bishop Perry was Presiding Bishop from 1930 to 1937. Retired as Bishop of Rhode Island in 1946, he died the next year.

Mrs. Perry is survived by two sons, the Rev. De Wolf Perry, rector of St. Michael's Church, Charleston, S. C., and Dr. John Weir Perry of San Francisco, and five grandchildren.

### Mary Harriman Dole

Mary Harriman Dole, widow of Paul L. Dole, died in Old Lyme, Conn. February 10th. Mrs. Dole was the daughter of the late Rev. Frederick W. Harriman, rector of Grace Church, Windsor, Conn., for 34 years.

Mrs. Dole studied at Smith College with the class of 1903 and was graduated from the Church Training and Deaconess School in Philadelphia in 1907. She served as a missionary on Indian reservations in Minnesota and as a parish worker at St. Mark's-in-the-Bowerie, and at St. George's, New York City. She modernized the orphanage near Concord, N. H., which was largely a project of St. Paul's School. In her later years she was librarian and special teacher in the Hartford public school system.

Mrs. Dole is survived by two daughters, Mary Jane Morton of Tokyo, Japan, and Elizabeth Anne Dole of Seattle, Wash.; and by two brothers; the Rev. Charles Jarvis Harriman of Oklahoma City, Okla., and Lewis G. Harriman of Buffalo, N. Y.

### Mrs. Lee A. Wheeler

Mrs. Lee A. Wheeler, organist and choir director of the Church of the Good Shepherd, Lake Wales, Fla., died suddenly at her home in Lake Wales on February 25th. Choir director since the founding of the parish, she was also chairman of the National Music Week for the Florida State Federation of Music Clubs. She was largely responsible for the organization of the first Music Conference in the diocese of South Florida last year.

### William Courtland Hart

William Courtland Hart, 83, died January 29th in Princess Anne, Md. Until his retirement in 1953 he had been a longtime vestryman of Somerset parish and for several years a member of the standing committee of the diocese, also representing the parish in many diocesan conventions. He was a lay deputy to General Convention in the years 1940, 1943, 1946, and 1949.

### John B. Harris

John Brockelsby Harris, brother of the Rev. Dawson Harris, rector of St. Alban's Church, Hamilton, Ont., died on January 21st.

Mr. Harris was a lifelong resident of Hamilton and a faithful member of St. Alban's Church. He operated a jewelry store.

In addition to his brother, Mr. Harris is survived by his wife, Euphemia Jamieson Harris.

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THE LIVING CHURCH  
407 East Michigan Street, Milwaukee 2, Wis.

## Certainties

(Continued from page 16)

the physical: the spiritual aspect of creation is thought to be good and immortal because it is spiritual, while the physical aspect of creation is thought to be evil and corruptible because it is physical. But such a view is erroneous. Creation is a unit, and so is man. Evil and sin have crippled and corrupted the whole man; and it is the whole man, spiritual and physical, which God means to redeem. Even though the soul of one departed has become entirely purified in the intermediate state, God's work of redemption in that person will remain incomplete until the resurrection of that person's body. Thus, when he administers the Blessed Sacrament to us, the priest says, "The Body of our Lord Jesus Christ which was given for thee, preserve thy *body* and soul unto everlasting life." God means to redeem us spiritually from sin, and physically from corruption.

What will the resurrected body be like? Of course we don't know exactly what it will be like. But we find intimations of what the body in resurrection must be like in the Gospel records of our Lord's appearances on earth following His Resurrection. His friends failed to recognize Him at first, no doubt because His countenance had lost all traces of strain, weariness, and pain. Yet they were able to recognize Him eventually.

When the disciples were closeted in a room with the door closed, the risen Christ suddenly appeared in their midst. Apparently He could will His resurrected body to pass through a wall or a closed door. Yet the resurrected Christ definitely was not just a ghostly apparition; He invited Thomas to touch Him and make sure His body had substance.

Our resurrected bodies will be exempt from fatigue, disease, and decay. They will be short of corruptible tissue. But the identity of our present bodies will continue in our resurrected bodies, and the latter probably will be what—in the language of mortality—we would call visible. According to St. Paul, mortal flesh is to the body in resurrection as a seed is to the fruit or flower into which eventually it grows; that is, there is a continuing identity.

But we need not believe that any actual particles of our present bodies ever will be reassembled. It is irrelevant to our Faith whether our bodies are cremated, and it is irrelevant whether the body or the urn of ashes is interred in the ground or entombed above it. In any case our mortal flesh eventually will entirely dissolve, and, in any case, the individual identity and pattern of our mortal body somehow will survive in the Resurrection.

St. Paul speaks of the resurrected

body as a spiritual body. The resurrected body will be a spiritual body not in the sense that it will be unreal, invisible, or ghostly, but spiritual in the sense that it will be under the complete control of the spirit, and a perfect instrument of the spirit.

A body is not less spiritual simply because it is physical or visible. Not only are the spiritual and the physical not opposed, but to a large extent they actually are mutually interdependent. The spiritual life is a social life, a life in which the self goes out to others in fellowship and love. In such fellowship we rely for communication not on mental telepathy, but on the eyes, and voice, and the touch; that is, we participate in fellowship with others through our bodies. And we express love for others by serving them through acts our bodies perform. Thus, in this life we need bodies for the expression of Christian love.

In that heavenly fellowship for which God is preparing us, our resurrected bodies, being spiritual bodies, will be perfect instruments for the expression of perfect love.

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### RETREATS

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. Robert K. Bernhard, formerly vicar of the Church of Our Saviour, Joliet, Mont., and churches at Red Lodge and Bridger, is now curate of Trinity Church, 3243 N. Meridian St., Indianapolis 8, Ind.

The Rev. Harvey E. Buck, formerly rector of St. Andrew's Church, North Grafton, Mass., is now rector of St. Paul's Church, Santa Paula, Calif.

The Rev. J. T. Heistand, Jr., formerly rector of Trinity Church, Tyrone, Pa., and chaplain of the Grier School for girls, will on March 16th become associate rector of St. Paul's Church, Richmond, Va. Address: 815 E. Grace St., Richmond 19.

The Rev. Allen McGlohn Miller, formerly rector of St. Matthew's Church, Indianapolis, Ind., is now assistant of Christ Church, Alexandria, Va.

The Rev. Lorin A. Paull, formerly curate of St. Mark's Church, Palo Alto, Calif., is now vicar of St. David's Church, Pittsburg, Calif. Address: 149 Victory Ave.

The Rev. Joseph W. Pinder, formerly rector of St. Stephen's and Wicomico Parishes in Northumberland County, Va., is now rector of St. John's Church, Halifax, Va.

The Rev. Robert E. Ratelle, who formerly served the Church of the Redeemer, Ruston, La., is now in charge of two new missions in Louisiana, St. Alban's in south Monroe and St. Thomas' in the college area on the east side of the city. He will continue his work as correspondent for The Living Church.

The Rev. W. Eugene Snoxell, formerly rector of Holy Trinity Church, Tiverton, R. I., will on March 15th become assistant of St. James' Church, Birmingham, Mich.

The Rev. Edmund L. Souder, formerly vicar of St. Bartholomew's Church, El Sereno, Los Angeles, is now vicar of St. Luke's Church, Firestone Park, Los Angeles.

The Rev. Norman Stockett, Jr., former rector of St. Paul's Church, Holdenville, Okla., and vicar of Grace Church, Henryetta, is now vicar of St. Mark's Church, Myrtle Point, Ore., and St. Paul's, Powers. Address: Box 172, Myrtle Point.

The Rev. John M. Taylor, Jr., formerly associate of the Chapel of the Incarnation, New York, is now rector of Grace Church, Concord Pike, Wilmington, Del.

The Rev. John L. Womack, formerly rector of St. Matthias' Parish, Shreveport, La., is now archdeacon of the metropolitan area of Atlanta, Ga. Address: 4168 Hyland Dr., Decatur, Ga.

## Resignations

The Rev. Stephen M. Kelker has resigned as rector of Christ Church, Lima, Ohio, and is taking a rest of several months before accepting another parish.

## Changes of Address

The Rev. Richard C. Acker, who recently became rector of the Church of the Incarnation, Lynn, Mass., may be addressed at 17 Broad St.

The Rev. Paul D. Collins, who recently became chaplain of the English Church of the Resurrection, Brussels, Belgium, may be addressed at 18, Rue de Stassart, Brussels.

Dr. Clark G. Kuebler should no longer be addressed at Ripon College, Ripon, Wis., where he was president. He may now be addressed: Provost Clark G. Kuebler, University of California, Santa Barbara College, Goleta, Calif.

The Rev. W. Herbert Mayers, retired priest of the diocese of Maryland, formerly addressed at Box 673, Largo, Fla., may now be addressed c/o H. Rawle Mayers, Box 516, Clearwater, Fla.

The Rev. William D. Orr, of St. Ann's Church, Amsterdam, N. Y., has had a change of rectory address and is now receiving mail at 35 Division St.

The Rev. Willis J. Parker, of the diocese of Newark, formerly addressed in Nutley, N. J., may now be addressed: Crestview Dr., Bernardsville, N. J.

## Changes of Address

The Rev. John Harvey Soper, rector of St. George's Church, Kansas City, Mo., may be addressed at 1600 E. Fifty-Eighth St., Kansas City 10.

The Rev. Arthur P. Stemberge, retired priest of the diocese of Los Angeles, is serving for two or three months as locum tenens at St. Paul's Church, Beloit, Kans. His permanent address is 6 Encino Dr., Oak View, Calif.

## Ordinations

### Priests

Los Angeles—By Bishop Peabody of Central New York, on February 6th, in the chapel at Cornell University, Ithaca, N. Y.: The Rev. James Crocker Wilson, of La Jolla, Calif., who is a student at Cornell.

By Bishop Bloy: The Rev. Robert E. Henry, on February 14th, at All Saints' Church, Pasadena, Calif., where he is curate; and the Rev. Keith Alfred Druley, on February 15th, at St.

Luke's Church, Long Beach, where he is curate.

Mississippi—By Bishop Gray: The Rev. Charles Osborne Moyer, on February 2d, at St. James' Church, Greenville, where he is curate; presenter, the Rev. H. O. Martin; preacher, the Rev. F. M. Spindler.

Nevada—By Bishop Lewis: The Rev. David Krieg Wilson, on February 5th, at St. Christopher's Church, Boulder City, Nev., where he will be rector; presenter, the Rev. W. F. Wolfe; preacher, the Rev. R. H. Cochrane.

By Bishop Lewis, on February 9th, at Trinity Church, Reno (the Rev. J. T. Ledger, preacher): The Rev. James Howard Davis and the Rev. Robert Crawford Strang, who were presented by the Rev. T. H. Kerstetter; and the Rev. John F. Thomas, presented by the Rev. J. T. Golder.

The ordinands will be, respectively, curate of Trinity Church, Reno; vicar of St. Philip's Mission, Hawthorne, Nev.; and vicar of Coventry Cross Mission, Minden, Nev.

### Deacons

Pennsylvania—By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania: Dr. William E. Danforth, on February 12th, at Trinity Church, Swarthmore, Pa., where he will serve as perpetual deacon; presenter, the Rev. H. L. Whittemore; preacher, the Rev. E. P. Paige.

The Rev. Dr. Danforth, who received his degrees of master of arts and doctor of philosophy in physics at Harvard University, is an assistant director of the Bartol Foundation of the Franklin Institute of Philadelphia.

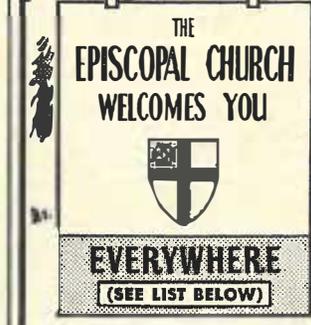
## Other Changes

Mr. and Mrs. Shigeo Mayeda, of New York, have announced the engagement of their daughter, Kaworu Mayeda, to the Rev. Hikaru Yanagihara, son of Bishop and Mrs. Yanagihara of Osaka. The couple will marry in June.

Miss Mayeda, a graduate of William Smith College, is on the staff of Vogue magazine. The bridegroom-to-be is a graduate of Tokyo Imperial University, and ETS, and is now working for a doctorate at UTS and Teachers College of Columbia University. He is on the staff of the Cathedral of St. John the Divine and is chaplain to the Bishop of New York.

## Marriages

The Rev. Charles R. Fisher, rector of St. John's Church, Presque Isle, Maine, and Miss Georgie M. Tyler, of Pittsfield, Mass., were married on January 22d at the Church of the Transfiguration in New York City.



Follow the good Lenten custom of stepping up your weekday Church attendance — and go to Church every Sunday wherever your travels take you. The list is arranged alphabetically by states.

### SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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

### STAMFORD, CONN.

ST. ANDREW'S Washington Avenue  
Rev. Percy Major Binnington  
Sun 8, 9:30, 11; Wed, Fri 9; C 4:30-5:30 & by appt

### 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; Wklys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. JOHN'S Lafayette Square  
Rev. C. Leslie Glenn, r; Rev. Frank R. Wilson, Ass't.; Rev. Raymond W. Barnes, Ass't.  
Sun 8, 9:30, 11, 4 & 7:30; Daily 7:30 & noon, Address by Rector

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

(Continued on page 24)

LOS ANGELES, CALIF.  
ST. MARY OF THE ANGELS 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Eugene Stech, c  
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9, ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt



THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

**CORAL GABLES, FLA.**

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley; Rev. Donald C. Stuart  
Sun 8, 9:30, & 11; HC Daily; C by appt

**FORT LAUDERDALE, FLA.**

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

**MIAMI, FLA.**

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

**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

**ATLANTA, GA.**

**OUR SAVIOUR** 1058 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other  
days 7:30; Ev B Sun 8; C Sat 5

**CHICAGO, ILL.**

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

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily  
7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30;  
(Mon thru Fri) Int 12:10, 5:15 EP

**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

**PLYMOUTH, IND.**

**ST. THOMAS'** Rev. W. C. R. Sheridan  
1 Block U. S. 30 & 31 Motel Center—100 Mi.  
From Chicago  
Sun 8, 11 (Fam Eu) E.S.T.; 9:30 Culver Military  
Academy; C Sat 4-5, 7:30-8:30, Travelers: Any  
arranged time.

**BALTIMORE, MD.**

**GRACE & ST. PETER'S** Park Ave. & Monument St.  
Rev. Rex B. Wilkes, D.D., r; Rev. James Carey, Jr.,  
Rev. Allan W. Low  
Sun 8 (HC), 9 (Cho Eu), 10:15 (MP & Ser),  
11 (Cho Eu & Ser), 3 (Chinese Ch S); Daily: MP  
7:15, HC 7:30, EP 5; Tues HC 10, Healing Mission  
10:30; C Sat 4-5 & by appt

**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 (G Sch), 10:40 MP, 11 (Sol); EP & B  
7:30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

**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

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**ST. JOSEPH, MO.**

**CHRIST CHURCH** Francis at 7th  
Rev. William H. Hanckel  
Sun HC 9, Morning Service & Ser 11; Thurs HC  
Noon; HD 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; Thurs 7:30 Devotions & Instr

**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  
Leslie D. Hallett; Canon Mitchell Haddock  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,  
Thurs 10; C 7:30-8:30

**MASSENA, N. Y.**

Site of the St. Lawrence Seaway & Power Projects  
**ST. JOHN'S** Rev. C. B. Persell, Jr., Rev. W. L. Gray  
Sun 8, 9:30, 11; Thurs 10; HD 7:45

**NEW YORK, N. Y.**

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th Amsterdam, New York City  
Sun HC 7, 8, 9, 10, MP, Ser & HC 11, Ev & Ser 4;  
Wkdays HC 7:30 (also 10 Wed & Cho HC 8:45 HD);  
MP 8:30, Ev 5. The daily offices are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Irving S. Pollard in charge.  
& 8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**

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

**HEAVENLY REST** 5th Ave. at 90th Street

Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 8; 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  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS'** 5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,  
Cho, Ser 4; Daily 8:15 HC, Thurs 11, HD 12:30;  
Noondays ex Sat 12:10

**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, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

**NEW YORK, N. Y. (Cont.)**

**THE PARISH OF TRINITY CHURCH**

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.

Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & 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

292 Henry St. (at Scammel)  
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

**TOLEDO, OHIO**

**GRACE** 604 Stickney Ave.

Rev. John A. Greely  
Sun 8 HC, 11 MP 1 S HC

**BETHLEHEM, PA.**

**TRINITY**

Rev. M. M. Moore; S.T.D., r; Rev. P. L. Okie, Ass't.  
Sun 8, 9:30, 11; Wed 10; Fri 7:30

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th & 17th Sts.

Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30;  
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 4-5

**CHARLESTON, S. C.**

**ST. MICHAEL'S** Rev. DeWolf Perry, r

Sun 8, 9, 3 S Fam HC 9, 11:15 MP 1 S HC;  
Daily HC in Lent, Tues, Fri, Sat 7:30; Mon, Wed  
Fri 10; Lent Preaching 11 Thurs, also Wed 8  
in city. Spiritual Counsel by appt.

**COLUMBIA, S. C.**

**GOOD SHEPHERD** 1512 Blanding St.

Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri  
EP 5:45; C 6 & by appt

**DALLAS, TEXAS**

**INCARNATION** Rev. Edward E. Tate, r

3966 McKinney Avenue (off the Expressway)  
Sun HC 7:30, Family Service 9:15, MP 11, EP 7:30;  
Wed & HD 10:30

**SAN ANTONIO, TEXAS**

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.

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

**MADISON, WIS.**

**ST. ANDREW'S** 1833 Regent St.

Rev. Edward Patter Sabin, r  
Sun 8, 11 HC; Daily 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