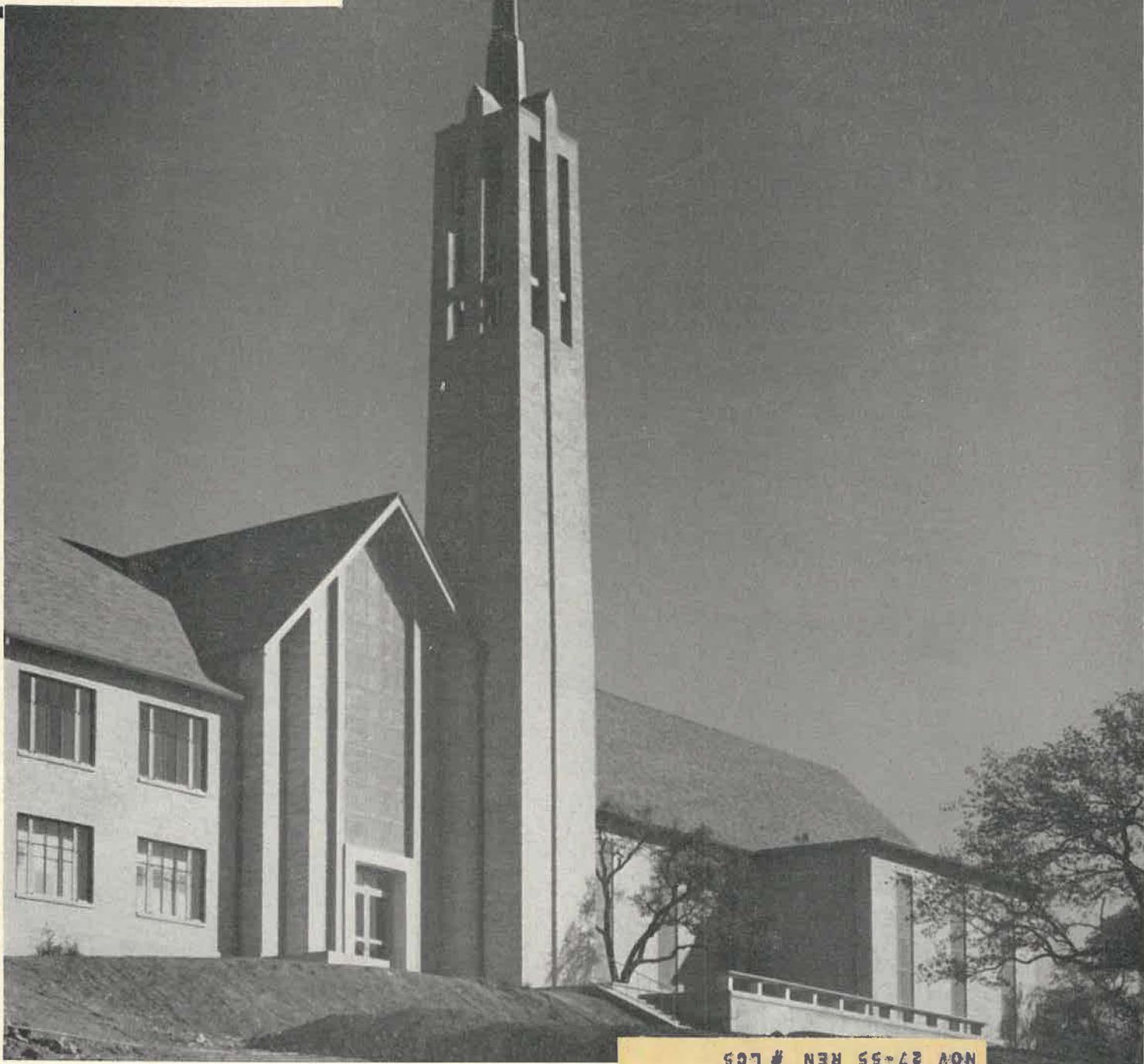


# The Living Church

April 17, 1955

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ST. LUKE'S, SAN ANTONIO: New Landmark [p. 10]

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**HOW TO CALL A RECTOR** P. 12.

## LETTERS

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

### Religion in Art

I would like to commend your art editor on his excellent choice of masterworks reproduced in your magazine. The powerful Rouault etching of our Lord, "The Nativity" by Piero della Francesca at Christmas time, and so many other wonderful paintings—how better can the spiritual mystery be expressed by man?

JEANNE B. CAMPBELL  
(Mrs. Jewett)

Richmond, Va.

### Co-Consecrators

I was pleased to read that at the consecration of the new Suffragan Bishop of Tennessee the co-consecrators acted as gospeler and epistoler, as used always to be the custom, as you mentioned in the report of this consecration. I have often wondered why this excellent custom seems to have been given up. We should be grateful to Tennessee for reviving it. I imagine that the reason has been that it was the desire to have as many bishops participate as could; but as it is now at most consecrations the co-consecrators really have nothing to do, quite literally, and never say a word. It is true that they lay their hands on the bishop being consecrated, but so do most of the other bishops present, many of whom take some part in the service, yet the co-consecrators are often chosen because they are close friends of the bishop-elect or have had or will have a close relationship with him in his ministry. Certainly they should be heard, and it is right and fitting that they be the ministers with the Presiding Bishop at the Eucharist.

(Rev.) RODNEY F. COBB  
Rector, St. Paul's Church

Goodland, Kas.

### Clergy Exchange

Would any of your priest readers be interested in making a sabbatical year exchange with the Rev. John Selwyn Taborn, vicar of Hook, Surbiton, Surrey, beginning in September or October? His interest in such an exchange came to my attention because I completed one with another English clergyman in 1947-8. It was such a lasting benefit to both of us, our families, and our parishes that I am eager to encourage similar exchanges.

In my case the two families paid their own travel costs, but exchanged parishes, rectories, automobiles, and stipends. We both found we could get along on each other's stipend, although the American was considerably more in money value. From the first Sunday in my English parish I was made to feel completely at home and could function effectively as the parson in the parish and community through the whole church year. The same was true of the English rector in the American parish. Attendance and financial support increased. My children, then 17, 15 and 12, say their year in England was the best experience I ever gave them.

Since then there have been several full

year exchanges, all of them so far as I know very successful. Our General Convention in 1949 voted its encouragement of such ventures. Summer exchanges have of course been much more frequent and are valuable. But the full year is many, many times more valuable.

Mr. Taborn is a graduate of Keble College, Oxford, M.A. 1934, and of Wells Theological College. He has had a varied and successful career particularly in presenting Christian teaching through films. He is officiating chaplain to the Royal Air Force station in the parish. He has a wife and three boys, 10, 6 and 2. The parish of Hook, created in 1838, is 12 miles southwest of London, in the "green belt," with a staff of a Church Army sister and two layreaders. There is a Church day school with 320 children. The car is an Austin 1953 convertible coupe with heater. The stipend, well above the average, amounts to about £750 (\$2100.00). The vicarage has two acres of orchard and garden, with open country very accessible. Each man would naturally conform to the churchmanship in the other's parish, which in Hook is broad.

Anyone interested should write the Rev. J. S. Taborn, Hook Vicarage, Surbiton, Surrey, England. I envy him his opportunity!

(Rev.) L. BRADFORD YOUNG  
Rector, Grace Church  
Manchester, N. H.

### Filioque

You have expressed the hope that there will be letters of comment on the question of the omission of the "Filioque" phrase so ably and so thoroughly covered by Fr. Dunphy [L. C., March 13th].

I do not, of course, presume to add to the cogent reasons set forth by him in urging this proper deletion, knowing him as I do and having such a profound respect for his scholarship; but I submit that more is needed: it may be perceived and known what ought to be done, yet it remains to be seen whether there will be appropriated the "grace and power faithfully to fulfill the same."

It is earnestly to be hoped that the proposal to omit the unwarranted, divisive phrase, "and the Son," intruded in an uncatholic manner into the Creed, will reach and be considered by General Convention, and that it will not be met there by the cavalier treatment I once saw a resolution to the same effect accorded on the floor of a diocesan convention.

So often I have wondered what became of the silver plates on which were engraved the Nicene Creed, and in original form, placed in St. Peter's by an allegedly infallible Pope (Leo III, 795-816) by way of "telling the world" that Rome would have none of the obnoxious innovation. Maybe he took them with him when he fled across the Alps to the court of Charlemagne.

(Rev.) PALMER CAMPBELL  
Curate, Christ and St. Luke's  
Norfolk, Va.



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and the Thought of the Episcopal Church.

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THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates — \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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## Things to Come

APRIL						
S	M	T	W	T	F	S
				1	2	
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

MAY						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

### April

17. **Sunday after Easter.**  
Salina convocation, to 18th.  
Oregon convention, to 19th.  
Nevada convocation.
18. Election of West Texas suffragan, St. Mark's, San Antonio.
19. Sacramento convention, to 20th. New Mexico and Southwest Texas convention, to 21st.
20. Liberia convocation  
Spokane convocation
22. Erie convention, to 23d.
24. **Second Sunday after Easter**  
National Christian College Sunday.  
Kansas convention, to 25th.
25. **St. Mark**
26. South Florida convention  
South Carolina convention, to 27th.  
National Council meeting, Seabury House, to 28th.
27. Colorado convention, to 28th.
30. South Dakota convocation, to May 2d.

### May

1. **St. Philip and St. James.**  
Indianapolis convention, to 2d.
2. Washington convention.
3. Chicago convention, to 4th.  
Easton convention, to 4th.  
Kentucky convention, to 4th.  
New Jersey convention, to 4th.  
Quincy convention, to 4th.  
Upper South Carolina convention, to 5th.  
Wyoming convocation, to 5th.
4. Massachusetts convention.  
Nebraska convention, to 5th.
6. Bethlehem convention.  
Election of Texas suffragan, St. Paul's, Waco.
7. Maine convention.
8. **Fourth Sunday after Easter.**
9. West Missouri convention, to 10th.
10. Delaware convention, to 11th.  
Fond du Lac convention.  
Georgia convention.  
Iowa convention, to 11th.  
Lexington convention, to 11th.  
Montana convention, to 12th.  
New York convention.  
Newark convention.

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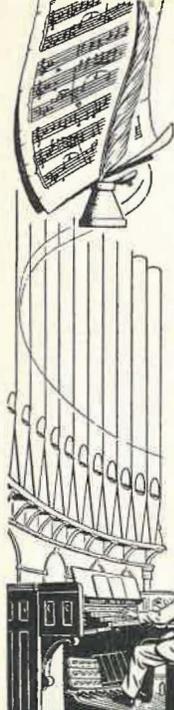
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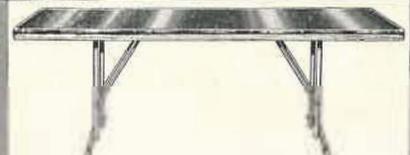
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# Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## Give Them Easter

IT HAS been said that, in many parishes, "too much Lent has spoiled Easter." What is meant is that, in the many services, and in the themes of penitence, self-denial, and deeper devotion, we come upon Easter unprepared. Easter Day celebrations are magnificent, it is true, but priest and faithful people are worn out with the austerities of Holy Week.

We miss the equivalent of the mounting joy that always precedes Christmas. Then, with a variety of Church and folk-ways, we build up the expectation, "He is coming!" Even though school and community celebrations repeat the story and spoil the surprise long before the feast, at least we know what Christmas celebrates.

In living through Holy Week we cannot expect to re-create the apostles' sense of doom and dismay. We know the outcome. But why can't we allow the promise of the Resurrection to shine through our solemnities? This is the valley of the shadow which we go through, knowing that the sun will be shining on the hilltop just beyond. Surely we can manage to endure this "for the joy that is set before" us.

This applies especially to our children, in most parishes. Easter is not often mentioned as the climax of Lent. The death and Resurrection of our Lord are not enough tied together in our teaching. This is a problem for theologians. But it is also a problem for every teacher of children. How can we make use of the weeks of Lent to give them the high experience of Easter?

Most parishes now meet this (better than in the past) by providing a truly child-like service on Easter Day. Seldom do we now hear the announcement that "Sunday school will be omitted, and the children will have their Easter service next Sunday." Rather, the Family Service serves, or appropriate celebrations are arranged for every age.

Yet still the teaching of the meaning of Easter is the special province of the class teacher. All the celebrations in parish life must be gathered up and made permanent by personal teaching. "This our celebration" must be made real to every person.

Teachers should use the six Sundays of the Easter season to give permanent

reality and meaning to the Resurrection.

First, there should be the build-up during Lent, of the expectation of the joy of Easter Day. You may well shrink from presenting too vividly the Crucifixion; why not make more of the Resurrection?

There are plenty of delightful ways to make a lot of Easter. There can be the tomb and the garden, of cardboard or stone slabs. Greeting cards are just as appropriate as for Christmas. Christ is alive. He is in the Church, He can be known in the breaking of the bread.

One sequence of lessons which may form an excellent unit for older pupils is to study the Resurrection appearances of our Lord. There may be listed seven, each with special meaning if you are striving to recreate the experience of the early Church, and the reality of the Lord made known to His own.

On this Low Sunday, you are confronted with the problem: How can I give my class the Easter experience? Certainly you can review the events. Get out your Bible. The events of Easter dawn may be a little hard to fit together from the various Gospels, but they are all worth class study. Above all, your part is to convey to your pupils the sense of wonder. You may not consider that you are given to emotion, yet here is the place to provide deep feeling, which is more important than even the details of the stories. Share Easter — your conception and experience of Easter — with your children.

In many a parish it is possible for children to miss the joy of Easter. The Day must be utilized for the children as well as may be. The clergy are tired and occupied. But the Sundays following are still Easter, and to make use of them is our calling. Let us make sure that we give our children their full inheritance.

## ACU CYCLE OF PRAYER

### April

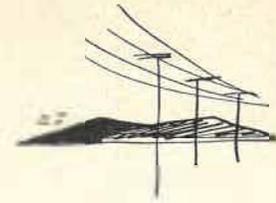
17. St. Stephen's, Hobart, Ind.
18. St. Clement's, Seattle, Wash.
19. St. Edward's Chapel, Joliet, Ill.; St. Paul's, Carlinville, Ill.
20. St. Peter's, Albany, Ore.; St. John's, Mt. Pleasant, Mich.; St. John's, Wisconsin Rapids, Wis.
21. St. Peter's, Washington, N. J.
22. St. George's, Bridgeport, Conn.
23. Chapel of the Nativity, Philadelphia, Pa.

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**SORTS AND CONDITIONS**

COMPETING for the charitable dollar is one of the most serious obligations a man can undertake. The figures showing that religious and charitable donations do not amount to more than 1% or 2% of the national income are very misleading, since the majority of the donations given come from a small minority of the population.



HERE IS a letter from a lovely lady who is typical of the all-important minority which consists of those who care:

Dear Mr. Day:

Your editorials in THE LIVING CHURCH are so worthwhile, so practical, so full of common sense and shot through with a delicious sense of humor, I read them with delight and never fail to profit. Your plea for money came this morning. It is very compelling, very persuasive, nor have I the slightest doubt that it is a tremendously worthwhile project.

In the same mail with your request came one from my own church urging a generous Easter gift and also a prompt delivery of my "Lenten card." Well that money is always parceled out each year into the mite boxes of a gang of grandchildren. To return to my mail, a request from a personal friend for money to aid in the prevention of juvenile delinquency. Although from a friend it was a form letter that I received headed, "Is it nothing to you, all ye that pass by," and a picture of a piteous waif.

Also in my mail an urgent appeal from my college for funds for scholarships for needy girls and lastly a long German letter from a family I have helped a little. Worthy they seem, but they want to be helped some more. What shall I do? This is a sample of the day's mail, a little more than average, not much.

Yesterday it was Crippled Children and Traveler's Aid.

Charming, delightful Mr. Day with the witty pen and the understanding outlook, what should an old lady do?

"... Seeth his brother have need and shutteth up his heart against him, how dwelleth the love of God in him?" I take that seriously.

Ever yours admiringly,

WHO AM I, or what are we on THE LIVING CHURCH, to advance our claims against any of these causes! "After such argument, what can I plead, or what pale promise make?" It is not only that our cause may seem pale to prospective givers; in relation to the staggering proportions of the world's need, it seems a little pale to ourselves.

COMMUNICATION is a second priority on everybody's list. THE LIVING CHURCH is a means of communication dedicated to charity, not only in the limited sense of material response to material need, but in the total sense of the impact of God's redemptive action

upon His people. Yet, even with this total dedication, THE LIVING CHURCH is not justified by itself. Priests, parishes, and people, the Prayer Book and the sacraments, Christ in heads and hearts and hands—that is what does the job, with or without the help of a means of communication.

INDEED, if THE LIVING CHURCH does not cause its readers to give more, rather than less, to parish and community chest and college and overseas relief and Crippled Children and Traveler's Aid than they would give if they did not read THE LIVING CHURCH, the magazine ought not to exist. Be careful what you give us, for we shall use it to try to talk you into giving more to somebody else!

THIS amazingly bad investment has, however, its compensations. Everybody gives till it hurts, even those who give nothing at all. In their case, giving hurts even before it begins, just as many of us suffer our worst agonies before we get to the dentist's office. We cannot say that giving to THE LIVING CHURCH is giving to Christ. But we can say that THE LIVING CHURCH helps you to find important places and times to give to Him and the courage to do it; and there is no shrewder thing to do with your money than that.

THERE ARE, however, limits to everything in this finite world, and we know that the quality of giving of many of our readers already exceeds anything we can urge upon them or suggest to them. Money must be used not only generously but responsibly. And while we have no compunction about urging someone to stretch his pocketbook, we feel that we have no right whatever to compete with some more urgent and compelling cause for the limited means of those who are already giving sacrificially.

WITH ALL OUR HEARTS we believe that the significance of our work can be measured only by things outside it: by actual good done to actual people, by actual contact of souls with God, who is so actual that we dare not sentimentalize our role in His service.

WE ARE entirely certain about the need of THE LIVING CHURCH for substantial contributions to do the job that is expected of us; when it comes to the need for THE LIVING CHURCH, however, any cup of cold water to any of Christ's little ones is a more urgent need.

PETER DAY.

## EPISCOPATE

## Nominations

Eight men have been named by a nominating committee in the diocese of Texas as possible candidates for suffragan<sup>†</sup> Bishop of Texas. The committee, composed of seven diocesan clergymen and seven laymen, was appointed by a diocesan Standing Committee after the annual council meeting last January [L. C., February 6th]. The special meeting to elect a suffragan will be held May 6th at St. Paul's Church, Waco, Tex.

The men nominated are: the Rev. Arthur S. Knapp of Trinity Church and the Rev. J. Thomas Bagby of St. Martin's, both in Houston; the Rev. Gray M. Blandy, dean of the Episcopal Theological Seminary of the Southwest, Austin, Tex.; the Rev. F. Percy Goddard, rector of St. John's Church, Marlin, Tex.; the Rev. Scott Field Bailey, rector of All Saints' Chapel, Austin; the Rev. Boyd B. Howarth, rector of St. Mark's, Richmond, Va.; the Very Rev. Clarence R. Haden, Jr., dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.; and the Rev. William S. Lea of St. John's Church, Knoxville, Tenn.

Other nominations will be accepted from the floor. Bishop Quin, diocesan of Texas, will retire next October and will be succeeded by Bishop Hines, present Bishop coadjutor.

## ARMED FORCES

## National Strategy

The Very Rev. Francis B. Sayre, Jr., Dean of the Washington Cathedral, attended the first annual National Strategy Seminar of the Department of the Army of the United States, March 29th to 31st, at the Army War College, Carlisle Barracks, Pa. Fr. John J. Cavanaugh, president of the University of Notre Dame, was the only other clergyman invited to the Seminar.

Headed by Robert T. Stevens, Secretary of the Army, the Seminar brought together a military student group of 200 officers and 50 citizens who are recognized authorities in a wide variety of fields to work in 16 committee units. Discussions centered on international, political, psychological, and domestic so-

cial factors affecting national strategy.

Among the non-military guests at the Seminar were: Hanson W. Baldwin, New York *Times*; William W. Edell, president, Dickinson College; John M. Franklin, president, U.S. Lines; Eugene J. McNeely, vice-president, American Telephone & Telegraph Co.; George F. Hussey, Jr., president American Ordnance Association; Prof. Filmer S. C. Northrop, Yale University; David A. Sarnoff, chairman of the board, Radio Corporation of America; Arthur M. Schlesinger, Jr., Harvard University; Juan T. Trippe, president, Pan American Airways; and Tracy S. Voorhees, Long Island Railroad.

## BUILDING FUND

## Trustee and President

Bishop Sherman, suffragan of Long Island, was unanimously elected a trustee and president of the American Church Building Fund Commission of the Church at the March meeting of the board of trustees. Bishop Sherman succeeds Bishop Gardner, late Bishop of New Jersey and president of the Commission since 1938.

At the same meeting the Rev. Robert B. Appleyard, rector of Christ Church, Greenwich, Conn., was elected a trustee of the Commission. Mr. Appleyard is also active in the diocese of Connecticut as a member of the executive council and the department of youth and laymen's work.

The Commission closed its 74th year with church loans on its books amounting to \$1,081,845 and pending new loans aggregating \$422,000, scheduled for closing in 1955 and 1956. This service of financial assistance to the Church in its building program covers more than 3,400 cases of loans and gifts, averaging one case of aid every eight days since 1880.

## INTERCHURCH

## Patience and Restraint

Officers of the National Council of Churches recently urged President Eisenhower to resist the pressure of those who advocate policies that could lead to a third world war.

In appealing to the chief executive to

take all honorable steps to end peaceably the crisis in Asia over the Formosa Strait, the NCC officers said they would regard as extremely unfortunate any course that would imperil the goodwill and cooperation of this country's friends and allies.

They expressed the hope that the president will call upon the American people to exercise patience and restraint; caution against the risks of unilateral action; and utilize to the fullest extent such facilities for negotiations as the United Nations or others.

The message telegraphed to the White House and made public by the National Council was signed by Dr. Eugene Carson Blake, president; Ernest A. Gross, chairman, and Walter W. Van Kirk, executive director, of the Council's department of international affairs.

## Daily Bible Reading

A plan to enroll a million men in a program of daily Bible reading has been announced by United Church Men, laymen's organization of the National Council of Churches.

The plan calls for laymen of all Communion to read daily some selection from the Bible, or to make use of readings to be broadcast on TV stations under the sponsorship of men's groups of local church councils across the country.

The TV broadcasts, one minute in length, have been prepared by the American Bible Society, and the series is sufficient for 180 days use on any station or combination of stations.

## YOUNG PEOPLE

## Appointments

The Rev. Richard L. Harbour and his wife, Virginia Markham Harbour, of Irvington-on-Hudson, N. Y., have been named executive secretary and editor of publications, respectively, in the Youth Division of National Council.

Since 1950 Mr. Harbour has been rector of St. Barnabas' Church in Irvington. He will be responsible for developing the over-all program of young people's work in the Church, in addition to advising young people in their own meetings and conferences. Mrs. Harbour will prepare special literature

**TUNING IN:** †**First Sunday after Easter** is commonly called "Low Sunday," to distinguish it in dignity from Easter Day itself. It is, of course, the Octave Day of Easter, being the eighth day after, counting Easter Day as the first. †**A suffra-**

**gan bishop** is an assistant bishop who works under the bishop in charge of the diocese, technically called the "diocesan" or the "ordinary." A suffragan may be elected to succeed his diocesan, but does not automatically do so.

for young people and assist her husband in the general work of the division.

Born in Kansas City, Mo., in 1911, Mr. Harbour was graduated from Northwestern University in 1933 and Seabury-Western Theological Seminary in 1935. Upon his ordination to the priesthood he became rector of Christ Church, Warrensburg, Mo., remaining there until 1943 when he became a Navy chaplain. He served in the Pacific for the duration of the war and at its close continued his chaplaincy duties at the Brooklyn Navy Yard. From 1946 to 1948 he was a tutor in the Department of Church and Community at Union Theological Seminary, New York City, and in 1948 became rector of Zion Church, Wappingers Falls, N. Y.

Active in young people's work ever since entering the ministry, Mr. Harbour has participated as a faculty member in a number of youth conferences across the country. During his ministry in New York he was a member of the diocesan board of Christian education, a member of the leadership training division and one of the examining chaplains for the diocese.

Mrs. Harbour, a native of Milwaukee, Wis., was graduated from Bryn Mawr in 1942. She received a bachelor of divinity degree from Union Theological Seminary in 1948. Her three-year course there was broken by a semester at the Ecumenical Institute in Bossey, Switzerland, January-May, 1947.

She is on the board of the Northfield League, Inc., which plans conferences for teen-age girls in New England. For the past three years Mrs. Harbour has been chairman of a youth conference in the Mid-Atlantic area and since 1950 has been executive secretary of the Association of Professional Women Church Workers.

## LAYMEN

### Joseph Pulitzer

A funeral service was held at Christ Church Cathedral, St. Louis, on April 2d for Joseph Pulitzer, editor and publisher of the St. Louis *Post-Dispatch*. The service was conducted by the Rev. Canon Early W. Poindexter.

Mr. Pulitzer, who was 70 when he died, March 30th, was the son of Joseph Pulitzer, founder of the *Post-Dispatch* and the *New York World*. Following his father as editor of the St. Louis paper, he considered himself first of all as a working newspaperman. The *Post-Dispatch* received several awards for public service, including five of the

Pulitzer prizes named for his father, under his leadership.

Mr. Pulitzer is survived by his wife, Elizabeth Edgar Pulitzer, two sons, Joseph Pulitzer, Jr., of St. Louis, and Michael E. Pulitzer of Beverly Farms, Mass.; two daughters, Kate Pulitzer Quesada of Los Angeles and Elin Pulitzer Hempelman of Rochester, N. Y.; eight grandchildren, a brother, and a sister.

## ORTHODOX

### Fourth Major Body

A national effort by the Greek Orthodox Archdiocese of North and South America to have Eastern Orthodoxy<sup>1</sup> recognized as a fourth major religious group moved into the General Assembly at Providence, R. I., recently.

Two measures designed to accomplish this aim are now in the hands of the House corporations committee.

One, a newly-introduced resolution, directly provides for recognition of the Eastern Orthodox Church as a major faith in Rhode Island. It asks that Orthodoxy be included among the religious confessions of the state and that the forms and official papers of the state and local governments "which refer to the major faiths be changed from 'Protestant, Catholic and Jewish' to 'Protestant, Catholic, Eastern Orthodox and Jewish.'"

The resolution also requests communi-

cations media "to include the Eastern Orthodox Church when referring to the major faiths."

An earlier bill would accomplish the same end by statute. It provides:

(1) For the creation of a "body politic" of all groups "under the name and style of the Orthodox Church" recognized by the Patriarchates of Constantinople, Antioch, Moscow, and Yugoslavia.

(2) Machinery under which an unincorporated group, "may apply to the appropriate hierarchy, archbishop, bishop, or administrator for permission to incorporate under this act."

The measure provides further that the certificate of incorporation must specify the purpose of the corporation. [RNS]

## B.S.A.

### 18 in Recent Weeks

The first assembly of the Brotherhood of St. Andrew in the diocese of California was held recently at Grace Cathedral, San Francisco. A total of 18 parishes in the diocese have organized chapters of the Order during recent weeks. Lawrence Choate, former international president of the order, spent about two months organizing the Order in California.

Bishop Block of California will serve as diocesan chaplain to the Order. Harry D. Rothrock of St. Paul's Church, San Rafael, Calif., is president of the assembly.



HARRY D. ROTHROCK, BISHOP BLOCK, LAWRENCE CHOATE  
*First Assembly*

**TUNING IN:** ¶Eastern Orthodoxy, as a distinct grouping, dates from the division, in 1054 A.D., between the Eastern and Western parts of Christendom. In course of time the West developed into the Roman Catholic, Anglican, and various

Protestant bodies that we know today, while the East remained substantially the same, consisting of a number of self-governing national churches bound together by identity of doctrine and similarity of ritual and ceremonial.

## JAPAN

### World Council

Steps toward affiliation with the World Council of Churches were approved by the National Christian Council of Japan at its annual meeting recently in Tokyo.

Such affiliation probably will be on a consultative basis. The World Council's central committee has invited the participation of national councils in various countries on this basis.

Two of the four constituent members of the National Christian Council already are members of the World Council. They are the United Church of Christ in Japan (Kyodan) and the Episcopal Church in Japan (Sei Ko Kwai). The other N.C.C. members are the United Lutheran Church in Japan and the Japan Baptist Church (Shin Sei Kai).

Presiding Bishop Yashiro of the Sei Ko Kwai, N.C.C. vice-president, said the decision to move toward affiliation with the World Council "should be the means of bringing the N.C.C. in line with the faith and order of the ecumenical Church."

The meeting invited the World Council of Christian Education to hold its 1958 World Sunday School Convention in Japan.

Several speakers said holding of the convention here would give impetus to the six-year evangelistic movement—now in its second year—which is to culminate in 1959 with observances marking the 100th anniversary of the establishment of Protestantism in Japan. [RNS]

## INDIA

### Indigenization

Protestant leaders of India, at a recent conference at Bangalore, discussed the question of adapting native symbols and practices to services of Christian worship.

The meeting was sponsored by the Southeast Asia section of the Commission on Worship set up by the World Council of Churches' Faith and Order Commission. Its theme was "The Indigenization of Worship and Church Unity."

The Rev. Joshua Russell Chandran, principal of United Theological College, Bangalore, and a minister in the Church of South India, is chairman of the section.

He told the conference that two widely differing concepts of indigenization are held among Indian churchmen. The more popular of these, he said, holds that certain symbols and actions used in



BISHOP YASHIRO  
*Steps toward affiliation.*

worship by non-Christians are, of themselves, "amoral" but may be adapted for Christian use. Among such practices are the removal of footwear in places of worship, prostrating one's self at prayer, observing silence at set intervals and repetitive chanting (bhajan).

The other concept is that Indian symbols may not be grafted onto "western" liturgical exercises but that an "Indian" theology must first be developed which, in building up a liturgy, will both "condition people for worship" and "express the individual's relationship to the Supreme Being in a manner native to the new theology."

Some of the more extreme exponents of the latter concept, Mr. Chandran said, advocate a Christian Vedanta—an interpretation of theology in terms of the dominant Hindu school of philosophy.

Dr. William Quinlan Lash, Bishop of Bombay (Anglican), presided at the conference. Among those who attended was Dr. J. Robert Nelson of Geneva, Switzerland, secretary of the Faith and Order Commission. [RNS]

## KOREA

### New Bishop in Korea

The Archbishop of Canterbury has appointed the Rt. Rev. John Daly, now Bishop of Accra in West Africa, to succeed Bishop Cooper as Bishop in Korea, according to the London *Church Times*. Bishop Daly, who is 53, has served in

West Africa since 1935, when he became Bishop of the diocese of Gambia and the Rio Pongas. This is near the American Church's missionary district of Liberia. After 17 years in this strongly Moslem country, he became Bishop of Accra, also on the coast of West Africa, in 1951.

Bishop Daly is a graduate of King's College, Cambridge. He did parish work in England for a number of years.

### Farewell Letter

The recently retired Bishop in Korea, the Rt. Rev. Alfred Cecil Cooper [L. C., January 9th], was given free passage to England on a troopship. This was a gift from the War Office as a mark of appreciation for all that the Church in Korea has done for the British troops in Korea. Bishop Cecil wrote for *Morning Calm*, diocesan paper, during his trip home:

"I am not sure whether, after writing his farewell letter to the parish 'the late dear Vicar' is ever again permitted to find space in the parish magazine? . . . .

"During October I conducted the Retreat for the Sisters of the Holy Cross, and then spent a pleasant five days with the British Division in the front line. I spent the first night with the Royal Irish Fusiliers, who are now my fellow passengers on this ship, and confirmed some of their men. . . . I supped with General Murray and his staff. Next morning he and others were at their chapel for All Saints' Mass. When I looked out after breakfast, most of the chapel was already being loaded on to lorries, as that camp was closing down! . . . . I finished up at an indoor garden party at the 'Castle Inn' where the W.V.S. ladies have done splendid work. I have never felt so episcopal in my life! . . . .

"The two last months were a time of great emotional strain, with constant streams of sorrowing Koreans, entreating me to stay. I paid my last visit to the island of Kangwha, after which, to cover the 60 miles back to Seoul I rode in four buses, a ferry, and a taxi, and wished that we had our jeep! . . . . At Christmas there were good congregations for the two Midnight Masses, one in Korean and one in English—many British and American troops being present at the latter. I sang the High Mass in Korean at 8 a.m. and the Cathedral looked lovely with the flowers sent over from Japan by the W.V.S. . . . .

"I have always been to Sou-won on Holy Innocents' Day. . . . The orphans had a party, and sang and danced for me. I sang Mass in the Cathedral for the last time on the Feast of the Epiphany, and left Seoul that night. Many people saw me off, and an hour later, when the train stopped at Sou-won, the train-boy rushed in to say that I was wanted. I found a group of our orphans, with Sister Phoebe and the matrons, who had come down to say goodbye, though the temperature was about zero, and it was very late at night."

# What Have We Learned From Yalta?

**T**HE RETIREMENT of Winston Churchill, last of the three who led the grand alliance against Nazidom in World War II, marks the end of a historical period. That period did not, as many had hoped, end in a full retreat of tyranny before the forces of freedom and enlightenment; indeed, the world of today is, if anything, burdened with a sense of imminent doom surpassing the anxieties of the 1930's. But of all the great leaders of the period, Churchill is the one who seems best able to rest his case before the bar of history.

The weeks just before the Prime Minister's retirement saw the publication of documents that showed the "big three" at the pinnacle of their power, engaged in epic negotiations and decisions. What was said and done at Yalta has obviously had important consequences in shaping the uneasy world of today, although neither that conference nor all the conferences and diplomatic negotiations of the war period put together could alter the fundamental facts of power politics and ideological conflicts. Press and magazine comment generally agree that something went dreadfully wrong with U.S. diplomacy at Yalta, and that as of today our statesmen would approach the meeting with superior wisdom. We now wish that more had been given to our enemies, Germany and Japan, and less to our ally, Russia.

But this is 1955, and what we need this year is not superior wisdom about what to do in 1945, but the right solution to the problems of today. That solution must be found in the political realm, rather than the religious; and yet, much that has been published about the Yalta decisions underlines the fact that moral and spiritual considerations have an inescapable bearing on political matters. To ignore them in the interests of prudence raises a question of the validity of prudence as a guide in a world where it is so difficult to foresee the results of today's decisions in terms of the situation ten years hence.

Churchill, representing the British tradition of realism and rich experience in statecraft, had the poorest hand to play at Yalta, and played it best. His great political objective throughout the latter part of his career has been to forge an enduring alliance of the British commonwealth with the United States. And this is the one thing that the western world has achieved.

Some things were handed to the Russians at Yalta, but other things have been taken forcibly by

them since. Russian concessions to the United States in the matter of elections in eastern Europe did not prevent Russia from strongarming its supporters into power in those lands. On the other hand, American concessions to the Russians with respect to the UN did not prevent the alignment of the UN with the free world rather than the Soviet world when issues were drawn.

Today, the line between the two worlds is virtually a battle line. Justice is an absolutely secondary consideration on such issues as the offshore islands of China, or Viet Nam, or Formosa, or any other point at which Communist power faces the power of the free world. There seems to be no objective standard acceptable to both sides for even discussing what is just.

**W**HAT is the role of Christian faith in such a situation? Certainly it is not a matter of invoking military power to defend God, for there is nothing mankind can do to contribute to His security. Nor is it a matter of crying "peace" where there is no peace and allowing one free area after another to fall into Communist hands. Force is not the only kind of power, nor the ultimately determinative kind of power. Even Nazis and Communists claim the right to use force on the basis of an ideology, an appeal to psychological and intellectual standards. Yet, in our local communities we do not allow force to be the exclusive possession of the ill-disposed, and Christianity does not require us to do so in international affairs either.

The thing that seemed to be lacking at Yalta is still lacking in the affairs of nations: and that is the subordination of force to justice. "They that take the sword shall perish with the sword"; the statement has never been more precisely accurate than today in which the destruction of whole nations can be accomplished in a matter of minutes. Cynical concessions to our enemies cannot improve our situation; but serious consideration of just claims and desires of our enemies brings into play on our behalf a power which is actually stronger than the power of arms.

In the world of today, it is difficult to believe that we are defending ourselves when we try to be fair with those who are not fair with us. But history may render a different verdict, as it seems to have done in reviewing what was decided at Yalta 10 short years ago.

**WEST TEXAS**

**From One Communicant**

By ALICE WELKE

A new landmark in San Antonio, Tex., is the spire of St. Luke's Church [see cover]. The 6-month-old building of Mexican brick stands high on a hill in suburban Alamo Heights. Its contemporary architecture, visible from points miles away, also caught the eye of a meeting in Cincinnati. The joint gathering there of the Church Architectural Guild and the Commission on Architecture of the National Council of Churches chose to give no prizes for churches seating over 300 but handed out six honorable mentions [L. C., March 13th]. One prize in this category (St. Luke's has seats for 600) went to Henry Steinbomer, architect of St. Luke's.

A communicant of St. Luke's, Mr. Steinbomer is the only Texas architect who designs only churches. He believes in building "for our own time, from our own material."

It is not only St. Luke's architecture that is worth mention. In October, 1944, St. Luke's was established as a mission.<sup>1</sup> There was one communicant, the wife of the priest in charge, the Rev. Smythe Lindsay (formerly managing editor of *THE LIVING CHURCH*). Six months later St. Luke's had made the leap from mission to parish status. Now there are almost 1,200 communicants. Budget for 1955 is \$77,000, over twice what it was in 1954.

The Rev. Joseph Brown became rector of St. Luke's in 1952. Shortly after his arrival the parish was given its hill property by neighboring Texas Military Institute, a church school. Only condition was that the chapel-less TMI boys might use the church and its recreational facilities.

This plan has resulted in a happy arrangement for both parties. The Rev. Mr. Brown is acting chaplain for the school. And TMI boys turn up regularly in church and in St. Luke's rumpus room (the parish hall is not yet completed).

St. Luke's has grown along with sprawling San Antonio. The geographically scattered congregation is knit together by hospitality chairmen who organize groups of members and interested outsiders in their neighborhoods. These groups meet socially and are also tapped as resources for parish manpower and woman power.

The \$460,000 plant is half paid for,

largely through two successful fund-raising campaigns.

The congregation is now giving top priority to landscaping its five-acre lot. Although a landscaping engineer has been engaged, parishioners are putting their own shoulders to the job, which got under way with a grass-planting party.

**DALLAS**

**Bisque and Redwood**

Members of St. Paul's Church, Greenville, Tex., have designed and built their own altar. Fifteen people had a hand in it; several of them were not Churchmen.

A scarlet and gold dossal was raised to cover a large plain wheel-window opening to the East, from which the glare of the Texas sun was disturbing. A figure of Christ the King was made of bisque, designed and sculptured in china clay by the rector, the Rev. A. Blanchard Boyer. Thirty inches high, it is on a 68-inch cross of lacquered redwood. The carved trim is covered with



ST. PAUL'S, GREENVILLE  
*Pleasure in working.*

gold leaf. At the four corners are medallions in tooled copper showing the four winged creatures of the Revelation and suggesting the four Evangelists. Behind the head of the corpus is the tri-rayed nimbus, symbol of Deity.

This crucifix, hanging in the sanctuary, suggests the victorious Lord reigning voluntarily over the cross. No nails hold Him in place — only the wounds are evident. By contrast, an 18-inch crucifix showing Our Lord in agony hangs above the pulpit at the chancel step.

St. Paul's is a parish of 70 communi-

cants, lacking funds to buy such an altarpiece. Those who worked on the project felt that they had learned something about Christian art and Symbolism, and they took pleasure in working out their artistic problems together.

**WASHINGTON**

**Cathedral Stonecutter**

Joseph Ratti, master stonecutter, fell to his death April 1st while working on the Washington Cathedral. He was 67 years old. A native of Italy, he had worked on the National Cathedral for 12 years.

Mr. Ratti had just finished work on a gargoyle when he apparently slipped and fell from a platform 80 feet above the ground to a landing 15 feet lower. He was lowered to the ground on a plank and taken to an emergency hospital, but died soon after.

Stone at the Cathedral is put into place uncarved. Some designs are roughed in beforehand, and Mr. Ratti finished them as they looked best. Others resulted from his own ideas. The Cathedral's only employe sculptor, he was considered an expert on church ornamentation and symbolism. A spokesman said it was not known how he could be replaced, since this work is almost a lost art.

**WESTERN N. C.**

**Home for the Aging**

Deerfield Episcopal Home for the aging on the Hendersonville Road near Biltmore, N. C., will open May 1st, according to Bishop Henry of Western North Carolina, chairman of the Deerfield Home Board.

The Rev. Isaac Noyes Northup, rector of All Souls Church, Biltmore, is chairman of admissions. At present the home will accommodate 12 residents who are able to be up and about.

The house stands in 30 acres of ground and was given to the diocese by Mr. and Mrs. C. E. Timson, members of Calvary Church, Fletcher, N. C.

**MASSACHUSETTS**

**Lent at G.E.**

The Rev. Robert H. Anderson, rector of St. Stephen's Church, Lynn, Mass., participated in a program of Lenten services held at the General Electric plant there. Two lunch hour services were held each week during Lent, Ro-

**TUNING IN:** ¶[Congregations are of two types — missions and parishes. A parish is self-supporting and its pastor is correctly styled "rector." A mission is not yet self-supporting, but receives aid from some other source — usually the diocese.

In that case, the rector of the mission is the bishop of the diocese, who may appoint a clergyman as its local pastor. Such a clergyman is correctly styled "minister (or priest) in charge," or vicar, never "rector."

man Catholic masses on Wednesday and interchurch services on Thursdays. A similar series was held at General Electric's River Works plant.

The idea for the Lenten services came from a Congregational minister, the Rev. Lester Newman, who had worked out a similar plan at the Elgin Watch Co. plant in Elgin, Ill., three years ago. The plan called for short sermons on Lenten topics to be delivered at both services. Organs were installed temporarily in the plants' auditoriums where the services were held, to accompany the singing. The services were given wide publicity in the local secular press.

## COLORADO

### In the Wilderness

In the 95th year since its foundation, St. John's Cathedral in Denver is conducting a building and development campaign for \$400,000 to be used for an educational building, parking lot, and other developments.

One of the largest and most notable congregations in the Rocky Mountain area, the Cathedral, whose dean since 1936 has been Paul Roberts, now numbers over 3,600 members (nearly 3,000 communicants) and has a budget of \$125,000 this year. Membership in the Sunday School, now numbering over 1,000, has increased by such leaps and bounds as to make the present building campaign necessary. Director of the young people's work is the Rev. Canon Vernon Myers.

First services at St. John's were held in January, 1860, two years after the founding of Denver, and soon thereafter a congregation was organized with the fitting parish name of "St. John's Church in the Wilderness." It was the only Episcopal church within a radius of many hundreds of miles, and still operates with that corporate title under a special charter granted by the territorial legislature.

Just past the half-way point of the campaign, nearly half of the goal has been subscribed. The campaign started February 21st with a parish dinner at the Shirley-Savoy Hotel attended by nearly 1,200, and will end April 7th. General chairman is Dr. Robert L. Stearns, formerly president of Colorado University and now director of the Boettcher Foundation.

## HARRISBURG

### 200th for St. John's

St. John's Church, York, Pa., will celebrate in May the 200th anniversary of its founding, by the Society for the Gospel missionaries, in 1755. St. John's church building was erected in 1765 and admitted to the diocese of Pennsylvania

as a parish in 1785. Among the 27 clergymen who have been rectors of the parish was the Rev. Dr. John Andrews, founder of the York County Academy.

Col. Thomas Hartley, a member of George Washington's staff and a warden of St. John's, represented the congregation at the first General Convention in 1785. When Washington visited York he was the guest of Col. Hartley.

Bishop Heistand of Harrisburg will celebrate a Choral Eucharist at St. John's on May 1st. Activities connected with the anniversary are scheduled throughout the first week in May, with former clergy of the parish, and sons of the parish who have become priests, officiating at the services. They are invited to the anniversary dinner.

## LONG ISLAND

### Annual Appeal

Joseph A. Patrick, New York attorney, will head an appeal for \$200,000 for the support of Church charities in Long Island during 1955, Bishop DeWolfe, has announced. This annual campaign will be conducted through personal solicitation of business and civic groups in Brooklyn, Queens, Nassau, and Suffolk Counties during April and will culminate in parish campaigns in the 175 churches of the diocese beginning May 15th. The benefiting agencies are: St. John's Episcopal Hospital; St. John's School of Nursing; The Home for the Aged and The Home for the Blind; all units of the Church Charity Foundation; Youth Consultation Service; and the Bishop's Call, a fund free of other commitments, which the Bishop uses to minister to people in distress and to meet sudden emergencies.



ST. JOHN'S, YORK  
Activities in May.

## A Rescue

THOSE who were unable to attend the Anglican Congress held last summer in Minneapolis, Minn., and the Second Assembly of the World Council of Churches held right after it in Evanston, Ill., can now do so through a "world-wide pictorial special number," *One and All: Minneapolis and Evanston*, which describes these gatherings.

*One and All* is of about digest size — a little thinner, if anything. It is a popular presentation, with plenty of pic-

ONE AND ALL: MINNEAPOLIS AND EVANSTON. Seabury Press. Pp. 32. Paper, 30 cents each; 5 for \$1.35; 10 for \$2.50; 50 for \$11; 100 for \$20.

tures, of what went on in Minneapolis and Evanston. Suitable for the tract rack.

A MEDIEVAL writer recently rescued from oblivion is "Brother Bernard," whose *Instructio Sacerdoti de praecipuis mysteriis nostrae religionis* ("Instruction to the Priest concerning the principal mysteries of our religion") has been ascribed to the great St. Bernard of Clairvaux, but is obviously the work of another author of the same name.

This devotional treatise has been translated into English by "A Religious of CSMV" (Community of St. Mary the Virgin, England) under the title *The Threefold Gift of Christ*. Its three

THE THREEFOLD GIFT OF CHRIST. By Brother Bernard. Translated and edited by A Religious of CSMV. London: Mowbrays. In America: Morehouse-Gorham. Pp. 45. Paper, 75 cents.

parts cover the Incarnation, the Holy Eucharist, and the hope of heaven.

### Books Received

CHRISTIAN FAITH TODAY. By Stephen Neill. Penguin Books. Pp. 272. Paper, 65 cents.

GOD'S GOOD NEWS. By Gerald Kennedy. Harpers. Pp. 182. \$2.50.

THE SELF AND THE DRAMAS OF HISTORY. By Reinhold Niebuhr. Scribners. Pp. ix, 246. \$3.75.

THE PSYCHOLOGICAL NOVEL, 1900-1950. By Leon Edel. Lippincott. Pp. 221. \$3.

DR. JOHNSON'S DICTIONARY. Essays in the Biography of a Book. By James H. Sledd and Gwin J. Kolb. University of Chicago Press. Pp. viii, 255. \$5.

SPIRITUAL VALUES IN SHAKESPEARE. By Ernest Marshall Howse. Abingdon Press. Pp. 158. \$2.50.

THE PORTABLE DANTE. *The Divine Comedy*, complete, translated by Laurence Binyon. *La Vita Nuova*, complete, translated by D. G. Rossetti. Excerpts from the *Rhymes* and the *Latin Prose Works*. Edited, and with an introduction, by Paolo Milano. Viking Press. Pp. xl, 662. \$1.25.

# How To Call A Rector



The task of choosing a rector is one of the most important that a layman can share in. Here are some suggestions on procedure, based upon the experience of one layman.

By Henry T. Stetson

I HAVE been a member of Grace Church, Orange, N. J., for almost 50 years and have served continuously as vestryman or warden since 1916.

During my term of service we have had to elect a rector on two occasions, and, in each instance, I have had the honor as well as the responsibility of heading a subcommittee appointed by the vestry for this purpose. Needless to say the experience was most interesting — indeed thrilling. To search about and find a spiritual leader, and then to have the efforts of your committee and vestry prove generally so acceptable to the members of the congregation is gratifying to say the least.

At the outset I must say, with all the emphasis possible, that, unless one is prepared to give a great deal of time and effort to this task, which is so important and vital to the future well-being of the parish, he should decline the proffered appointment to serve on the committee. This is one of the most important tasks that a layman is called upon to perform, and it must be worked at continually, conscientiously, with thoroughness and deep Christian humility.

It must be remembered that, once the pastoral relation is established it is extremely difficult, if not impossible, to dissolve it. Indeed, unless a clergyman commits an offense prescribed in Canon 53, such dissolution can be brought about only by following the provisions of Canon 46. Therefore, let no one called to serve on such a committee take his duties lightly, but “reverently, discreetly, advisedly, soberly, and in the fear of God,” constantly praying for the guidance of the Holy Spirit.

The wise procedure seems to be to

have the vestry appoint a small committee, not more than five members, largely as a fact-finding committee. In choosing this committee, account should be taken of those who are deeply interested in the Church, as evidenced by their regular attendance at public worship, support of the parish, and more than general knowledge of the work of the Church in the diocese, the nation and overseas, and who have displayed sound judgment in handling problems in and out of the Church. Neither seniority nor position (i.e., whether one be warden or vestryman) should be given undue preference over devotion to the worship and work of the Church and sound judgment. It may seem desirable to have some member of the parish, neither warden nor vestryman, serve as a member of the committee. If this course is followed the majority of the committee should still be from the vestry.

It must be remembered that this obligation to find a rector and call him as provided by Canon 47 devolves on the churchwardens and vestry. This does not mean that they should not seek the advice and counsel of other members of the congregation as they choose, but this should be only in an advisory way. The final responsibility is that of the vestry, which must make the selection, without the approval of a congregational meeting called for the purpose, as is the practice in some of the Protestant Churches.

A small committee is recommended since, if the work is to be well done, it will prove very heavy, with a great deal of correspondence. Frequent meetings must be held, with intimate discussions about the various men, and this can be handled far better in a small group. It

must be understood at the outset, however, that this committee should report from time to time to the vestry and, of course, it has no power to select but only to recommend a presbyter.

Having created the committee, the wardens and vestrymen should promptly, and before considering anyone, consult with the bishop of the diocese and get the benefit of his godly counsel and advice. He may submit the names of some presbyters for consideration by the committee. The committee should keep in close touch with the bishop as the work progresses, but they should not let him “take the ball” from them. He will not do so if he feels that the job is in competent hands. Every bishop has more work than he can do, and fully realizes that in the last analysis the vestry must make the choice. However, the bishop’s approval must be sought as provided in Canon 47 before any call can be actually issued.

As the names of presbyters are presented, the committee should try to get all the information possible about them by correspondence. *Stowe’s Clerical Directory* and the *Episcopal Church Annual*, used together, give much information about the clergy of the Church, including their age, education, and the cures they have held.

The committee should pay courteous and respectful attention to suggestions from parishioners. The vestry are their representatives and they, therefore, have a perfect right to make suggestions and to feel that they will receive careful consideration.

The question will arise as to how a vestry may obtain additional names of clergymen whom it should consider. No particular rules can be laid down about this. The fact that a vacancy exists in a parish is generally publicized in the church papers and the word gets about. The members of the vestry may also inquire individually about possible candidates. Undoubtedly they will have friends among the clergy with whom

they might communicate, but let it be remembered that no clergyman "who is worth his salt" will make known to the committee that he desires to be considered. A man who applies for the post should be given scant encouragement.

The committee and vestry must consider these questions among others:

(a) What does a vestry look for in a clergyman?

(b) What is the relative importance of the various considerations which it must have in mind?

(c) How is the information about the man actually secured?

These are all very important questions, which must be dealt with by each vestry in its own way. Suffice it to say that a letter to the senior warden of the parish a clergyman has served will often elicit valuable information about him. But the committee should not stop at this, however. A great deal of valuable information can be obtained by making inquiry from clergymen of other churches, the charitable and philanthropic organizations, the bankers or business men in the community where the clergyman has formerly served and is at the time serving.

After canvassing the men under consideration, some will stand out as real possibilities. The committee should then plan to see and hear them *in their own churches*, unannounced if possible. Under no consideration should the man be asked to come and preach in the church looking for a rector. This is the wrong approach: it is not fair to a clergyman, besides being fraught with dangers to the parish. The committee needs to see how a clergyman acts in his own bailiwick, how he conducts the services and preaches, and what kind of congregation he has at home.

As the work of the committee progresses, it should not fail to make frequent reports to the vestry, so that this body will be acquainted with the problems. They are entitled to know what is going on and to share the responsibility with the committee. After all, the final decision belongs to the whole vestry and not to the committee. It should be remembered that both committee and vestry are seeking the head of an organization who should not be selected without all the knowledge that can be acquired about him, and not without personal contact.

After the committee has thoroughly canvassed the men under consideration and made careful examination of their character, love of people, devotion to their chosen work, as well as their churchmanship—being sure it is what is desired—they should report to the vestry those names they think should be given further consideration. This list would naturally be a greatly reduced one, consisting of perhaps two or three names.

It is quite possible by this time that

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other members of the vestry will want to visit these men in their own churches. Further consultation should also be had from time to time with the bishop as the choice narrows down. His counsel will often prove very important, and before any final selection is made the bishop must first be informed.

If the bishop has no objection, or better, if he approves of the person chosen, then the clergyman in question should be approached. If he manifests interest in the call, he should be invited to meet with the vestry, see the church, and look over the community, without a final commitment on either side. All expenses involved in this should, of course, be borne by the parish. At this meeting many things besides churchmanship, salary, living accommodations, etc., should be discussed. Many questions will be asked by both clergyman and vestrymen.

If the conference proves satisfactory to both sides, and the vestry feels that the clergyman is still receptive to a call, a letter should be written him outlining the essential terms of the proposed engagement. If by chance the first call should result in an acceptance, the vestry, knowing beforehand that the candidate is acceptable to the bishop, should comply with Section 3 of Canon 47 and advise the bishop that the call has been accepted.

If the call is not accepted the same procedure must again be repeated until a presbyter is finally found who is acceptable to the vestry and is prepared to come. There is no reason to regret the time consumed (some people call it delay) in this task. It is better to make haste slowly and be sure, than to move rapidly and repent later. The committee and vestry should also be prepared to cope with some impatient criticism from the congregation.

These paragraphs may give some idea as to how to go about one of the most important tasks of the Church. They are based largely upon personal experience and I would not, of course, indicate that there is no other way to do it. I hope it may be of some help to those who, from time to time, may be called to the task—a task to be carried through with constant consultation with the bishop, and with prayers for the guidance of the Holy Spirit.



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# CHANGES

## Appointments Accepted

The Rev. John S. W. Fargher, formerly assistant to the dean of Trinity Cathedral, Omaha, Nebr., is now rector of the Church of the Epiphany, Independence, Kans. Address: 400 E. Maple.

The Rev. Benson Fisher is now rector of St. Paul's Church, Ossining, N. Y. He will continue his former work as executive secretary of social research for the department of missions of the diocese of New York. New home address, where he is to receive all mail: 49 Sherwood Ave., Ossining.

The Rev. Austin McNeill Ford, formerly curate of St. Luke's Church, Atlanta, Ga., is now vicar of St. Bartholomew's Church, Atlanta. Address: 1824 La Vista Rd.

The Rev. Kenneth D. Higginbotham, formerly assistant of St. Thomas' Church, Philadelphia, will on May 1st become vicar of the Church of the Saviour, Providence, R. I.

The Rev. George B. Marshall, formerly curate of St. Martin's Church, Charlotte, N. C., is now curate of St. Paul's Chapel, Trinity Parish, New York. Address: 61 Gramercy Park, New York 10.

The Rev. Roswell Otheman Moore, who is now doing graduate work at the Yale Divinity School, New Haven, Conn., has been appointed to the new position of program director of the diocese of Central New York. He will begin his new duties on or before January 1st.

According to Bishop Peabody of Central New York, the program director will have as his special concern the new diocesan conference center at 935 James St., Syracuse, N. Y.; the field of adult education in the diocese; the encouragement of experimental projects in parishes; and research and program development in matters concerning the National Council and other Christian bodies.

The Rev. H. Alfred Rogers, formerly rector of the Church of the Incarnation, Great Falls, Mont., is now rector of the Church of the Ascension, Detroit. Address: 6241 Regular Ave., Detroit 9.

The Rev. Donald C. Stuart, who has been assisting temporarily at St. Philip's Church, Coral Gables, Fla., is now on the staff of the Church of the Ascension, N. Village Ave., Rockville Centre, L. I., N. Y.

The Rev. G. W. H. Troop, retired priest of the diocese of New York, is serving temporarily as assistant of Christ Church Cathedral, 1440 Union Ave., Montreal 2, Canada.

The Rev. Clifford O. Walin, formerly vicar of St. Luke's Church, Cedar Falls, Iowa, is now rector of St. James' Church, Oskaloosa, Iowa. Address: 312 First Ave. E.

The Rev. Glen B. Walter, formerly rector of St. Paul's Church, Georgetown, Del., and St. Mark's Millsboro, will on May 1st become canon residentiary of the Cathedral Church of St. John, Wilmington, Del.

The Rev. Mr. Walter, who is extremely active in civic and diocesan work, has a son who is a captain in the air corps and is stationed in England; one daughter is a graduate nurse; another, a senior nurse. The Walters also have a child who is now a junior at the University of Delaware.

The Rev. Eugene J. West, formerly rector of Grace Church, Morganton, N. C., is now rector of St. Paul's Church, Summerville, S. C.

The Rev. Mr. West came to Morganton a year and a half ago and during his rectorship a \$83,000 parish house has been erected and the old parish house renovated. He has also served three neighboring missions and a hospital and has been active in several diocesan bodies, according to our news correspondent.

## Ordinations

### Priests

New York—By Bishop Carruthers of South Carolina, acting for the Bishop of New York: The Rev. John B. Morris, on March 26th, at St. Barnabas' Church, Dillon, S. C.; presenter, the Rev. R. J. Hobart; preacher, the Rev. Inayat Masih, priest of the Church of India, Burma, Pakistan, and Ceylon (part of the Anglican Church).

Oregon—By Bishop Dagwell: The Rev. Wallace C. Bradley, on March 25th, at Trinity Church, Portland, Ore.; presenter, the Rev. Dr. L. E. Kempton; preacher, the Rev. L. B. Keiter; to be vicar of St. Mary's, Gardiner, Ore., and St. Andrew's, Florence; address: Box 898, Reedsport, Ore.

South Carolina—By Bishop Carruthers: The Rev. Ralph E. Cousins, Jr., on March 23d, at the Church of the Advent, Marion; presenter, the Rev. DeWolf Perry; preacher, the Rev. J. Q. Beckwith.

### Deacons

Kansas—By Bishop Fenner: Max Thomas Tracy, a senior at Seabury-Western Theological Seminary, on March 24th, at Grace Cathedral, Topeka, Kans.; presenter, the Very Rev. J. W. Day; preacher, the Rev. B. C. Latimer.

By Bishop Fenner: Walter Lee Rockwell, director of the home service department of the American Red Cross, Leavenworth, Kans.; to serve also as perpetual deacon of St. Paul's Church in that city; ordained March 29th at St. Paul's; presenter, the Rev. M. E. Leabo; preacher, the Rev. H. R. Heeney; address: 200 N. Seventh.

Missouri—By Bishop Burrill of Chicago, acting for the Bishop of Missouri: Eldred John Langlitz, on March 26th, at All Saints' Church, Chicago; presenter, the Rev. A. E. Walmsley; preacher, the Rev. A. M. MacMillan.

Oklahoma—By Bishop Burrill of Chicago, acting for the Bishop of Oklahoma: Rob Roy Rhudy, on March 26th, at Christ Church, River Forest, Ill.; presenter, the Rev. Dr. R. A. Hayes; preacher, the Rev. Dr. W. C. Klein.

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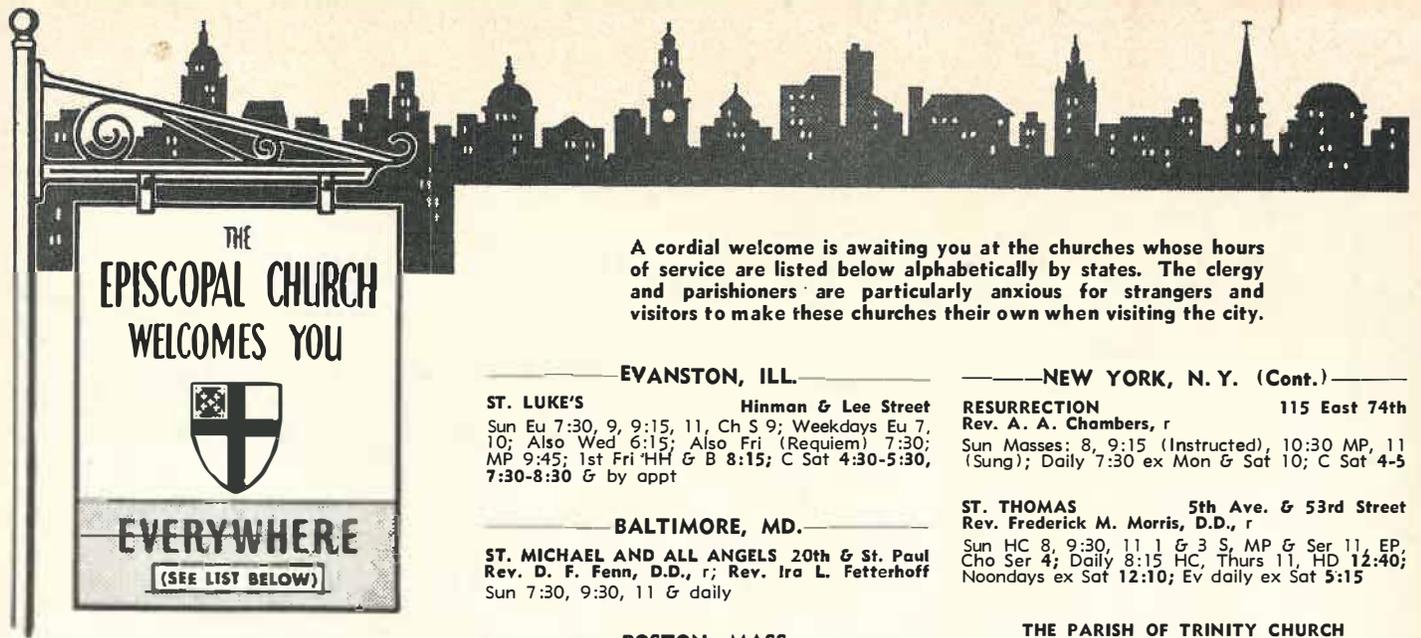
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**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**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

NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th Amsterdam, New York City  
Sun HC 7, 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4;  
Wkdys HC 7:30 (also 10 Wed & Cho HC 8:45 HD);  
MP 9, 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 & 9:30, MP & Ser 11; Tues & Thurs  
& HD HC 8 & 12; Thurs Healing Service 12:30;  
Daily: MP 8, 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

NEW YORK, N. Y. (Cont.)

**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 12:40;  
Noondays ex Sat 12:10; Ev daily ex Sat 5:15

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 INTERSESSION  
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

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

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

MADISON, WIS.

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

**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.