

the Living **CHURCH**

July 29, 1956

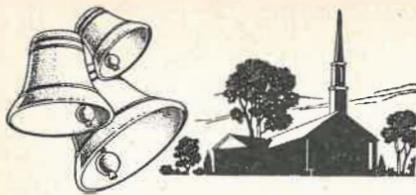
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**Penland Schools:
A mountain retreat — P. 4**



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the Living CHURCH

Volume 133 Established 1878 Number 5

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

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Things To Come

July

29. Ninth Sunday after Trinity
30. Eighth annual interdenominational institute on racial and cultural relations, NCC, Chicago, Ill., to August 3d.
Religious radio-TV workshop, Broadcasting and Film Commission, NCC, New York city, to August 10th.

August

3. Annual missionary education conference, NCC, Asilomar, Calif., to 8th.
5. Tenth Sunday after Trinity
6. Transfiguration
12. Eleventh Sunday after Trinity
19. Twelfth Sunday after Trinity
24. St. Bartholomew
26. Thirteenth Sunday after Trinity
27. Church music school for organists and choir-masters, General Convention joint commission on Church music, Trinity Church, Columbia, S. C., to 31st.

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

BOOKS

Westward Position

BEFORE THE HOLY TABLE. A Guide to the Celebration of the Holy Eucharist, Facing the People, According to the Book of Common Prayer. Edited by Massey H. Shepherd, Jr., John H. Keene, John O. Patterson and John R. Bill, with the assistance of other members of the Associated Parishes, Inc. Seabury Press. Pp. 62. Paper, \$1.

This reviewer is not, at present, going to take sides on the question whether to face the people when celebrating the Holy Eucharist or to face away from them. His purpose will be merely to evaluate *Before the Holy Table* in terms of its usefulness to those who have already decided to adopt the "westward" position — just as the booklet itself does not argue for celebrations facing the people, but merely commends them as legitimate and attempts to show how they may conveniently and reverently be carried out.

Two main types of celebration are described in *Before the Holy Table*: a celebration with deacon and subdeacon, and one with priest assisted only by servers, with possibly a layreader to read the Epistle. A further variation is provided for under each type: the Ante-Communion (which the booklet treats as liturgically quite distinct from the Eucharist proper) may be said "in choir" as well as from behind the altar. In the former case the priest will take his position behind the altar at the Offertory.

All of these variations are carefully described, with the aid of numerous diagrams and several halftone illustrations. This allows for a helpful repetition of important points. In the diagrams it would have been clearer if T had been used for "torchbearers" (instead of lumping these under "acolytes" — A) and Th for "thurifer."

The booklet presupposes an Offertory Procession, with representatives from the congregation bringing not only the money but the bread and wine. But plate 5 and its accompanying caption are inconsistent with the text (p. 47) which they are presumably supposed to illustrate. The former directs that chalice and paten will be prepared separately and returned separately to the celebrant; the latter states that they are taken together to the Oblation-bearers at the altar rail, and together returned to the altar.

But apart from a few such minor lapses *Before the Holy Table* is a careful piece of work, on the whole clearly written and attractively produced. Certainly any priest contemplating celebrating facing the people will want to own it and study it.

FRANCIS C. LIGHTBOURN

The Place of Religion

MAN AT WORK IN GOD'S WORLD.
 Edited by **George E. DeMille.** Longmans. Pp. xviii, 205. \$3.50.

In October, 1955, a congress on the Church and work was held in Albany, N. Y., and to it were invited leaders in many fields. The purpose of the congress was to determine the place of religion in our daily work. *Man at Work in God's World*, edited by George E. DeMille, consists of the speeches made at the sessions.

The keynote address was made by Arnold J. Toynbee [L. C., November 20, 1955]. Choosing as his topic "Man at Work in the Light of History," Dr. Toynbee presented a historical survey of our concepts of *work* and *God*. He then proceeded to demonstrate that, because we have compartmentalized "work" and "religion," work for us has become demonic and destructive, a drudge and a bane. At one time, all work was a consecrated act. Now, little, if any, is. It is merely what we *do* to earn a living. And from this grows our pain.

Dr. Toynbee is never content merely to analyze. He offers two powerful constructive suggestions also: (1) "Man's work in God's world cannot be healthy or beneficent unless we consecrate it"; (2) "The price of consecration . . . is eternal vigilance — and the exercise of this vigilance cannot be delegated by you and me to the public authorities, civil or ecclesiastical. . . . This is not feasible because . . . the place where work goes right or wrong is the soul of each individual human being."

The reaction of the congress to this paper was extraordinary. Every subsequent speaker made reference to it. All other remarks seemed colored by it. And the participants were all distinguished ones: Henry Cabot Lodge, Jr., our representative to the U.N.; Benjamin F. Fairless, president of the United States Steel Corporation; "Red" Barber of sports fame; the labor leader, Ellis Van Riper, among others.

Such a congress as this can reach few definite "conclusions." Yet it demonstrates that we do have a growing awareness of this great dualistic problem, and in that is our hope.

ROBERT H. GLAUBER

Books Received

THE MAN AND THE BOOK NOBODY KNOWS. By Bruce Barton. Bobbs-Merrill. Pp. 325. \$3.50. [A new and revised edition.]

THE DECLINE AND REVIVAL OF THE SOCIAL GOSPEL. Social and Political Liberalism in American Protestant Churches. By Paul A. Carter. Cornell University Press. Pp. x, 265. \$3.75.

THE CHURCH SECRETARY. By Virginia S. Ely. Moody Press. Pp. 190. \$2.50.

FUN AND FESTIVAL FROM SOUTHEAST ASIA. By Constance M. Hallock. Friendship Press. Pp. 48. Paper, 50 cents.



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PENLAND:

A Unique Community

where creative work, education, and religion combine

By Nash K. Burger

High in the mountains of western North Carolina is a unique community combining the Church's ideals of creative work and recreation, evangelism, education, and world brotherhood. Although the community of Penland is not on many maps, thousands of Churchpeople in the past half century have visited this mountain retreat for stays ranging from a few hours to years, and many more are doing the same this summer. Those who go once to Penland usually return to visit it again.

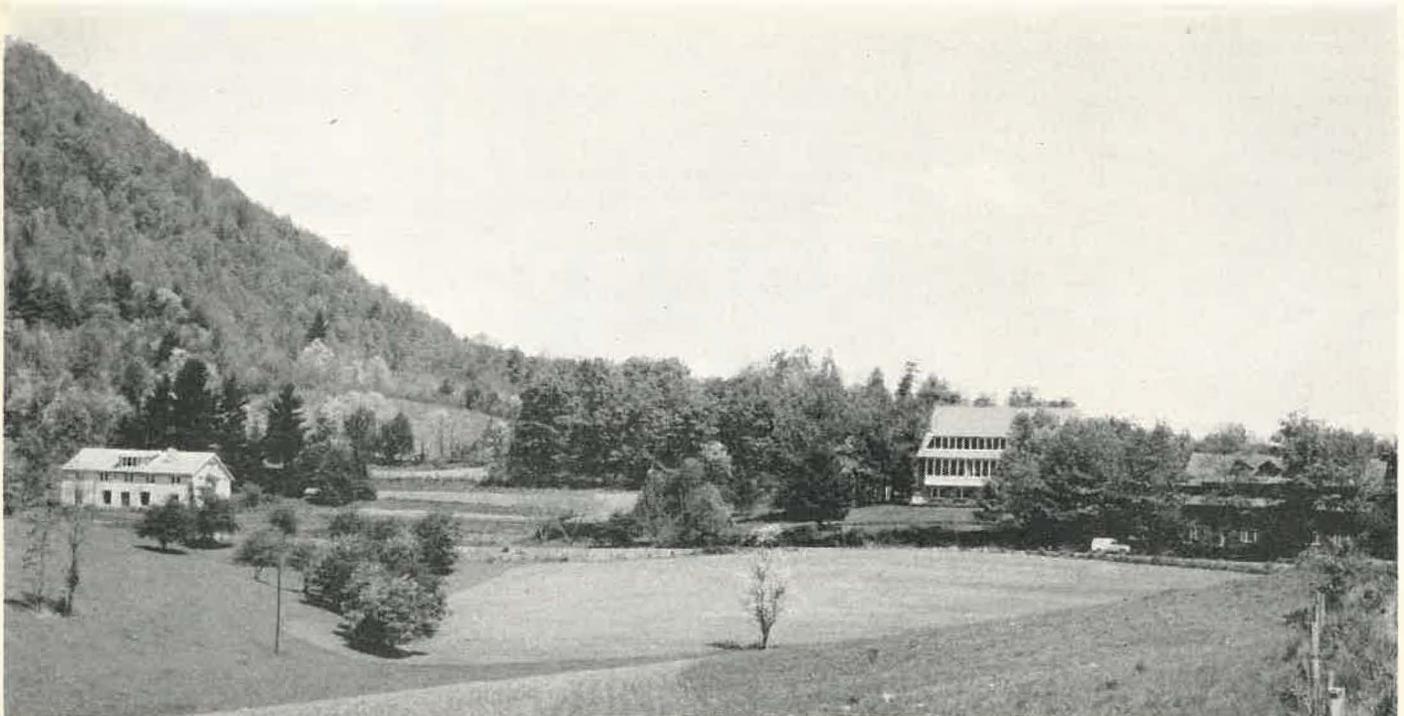
Located some 50 miles northeast of Asheville and just off the Blue Ridge Parkway (the most widely visited National Park in the United States), Penland today consists of two institutions:

the Penland School of Handicrafts, where many early American, and some modern, handicrafts are taught and practised; and the Appalachian School, a boarding and day school of the diocese of Western North Carolina for boys and girls through the grammar grades. Penland thus serves both the young and the old and those in between. Actually both institutions began over half a century ago as a Church-sponsored missionary and educational activity to help the people of the then isolated mountain section of western North Carolina.

Leaders in the work at Penland in the early years were the Rev. Albert Rufus Morgan (now vicar of St. Agnes, Franklin, N. C.) and his sister Miss

Lucy Morgan. Weaving, pottery, metalwork, and many other crafts were revived and taught to adults, and the Appalachian School for mountain children was begun. In recent years Miss Morgan has devoted herself entirely to the care of the Penland School of Handicrafts, which has become a non-profit corporation with several handsome buildings.

The School of Handicrafts draws students from all parts of the United States, many of them retired business people, and also has a steady flow of students from foreign countries, many of them sponsored by the American State Department or by their own governments. Room and board — and magnificent scenery — are available



Sebastian Sommer

SET AMONG THE HILLS and trees of Western North Carolina is the unique community of Penland, with its school of handicrafts and boarding school.

the year round for guests, whether taking handicrafts or not.

For 22 years the rector and headmaster of the Appalachian School has been the Rev. Peter W. Lambert, OGS, a native of New York, who has devoted his entire ministry, since his graduation from the School of Theology of the University of the South, to this work. Students today are drawn not only from the community and nearby towns but from the entire Atlantic seaboard, from New Jersey to Florida. Fr. Lambert also serves as priest-in-charge of the Mission of the Good Shepherd, Penland, and assists when needed at Trinity Mission, Spruce Pine, and other mountain parishes and missions.

Domus Domini in Vertice Montium ("the house of the Lord in the top of the mountain"*) is the motto of the diocese of Western North Carolina, a motto especially appropriate to the varied and fruitful work at Penland.

Churchfolk and others who plan to travel down the Blue Ridge Parkway this summer or elsewhere in the western part of the state, can obtain a map of the diocese showing location of churches and time of services by writing to the Diocesan Office, 46 Macon Ave., Asheville, N. C.



Marchialette Photo

THE REV. PETER LAMBERT conducts an outdoor service at St. Francis altar of the Appalachian school.

*Micah 4:1 (Vulgate Latin).

Cloth for Independence Hall to be Woven by Penland Weavers

The Penland School of Handicrafts has been honored by a request from the National Park Service to weave 100 yards of green baize cloth to be used for table covers in the restoration of Independence Hall in Philadelphia. The National Park Service has complete charge of the restoration, sponsored by the General Federation of Women's Clubs of America, which raised the sum of \$200,000 to finance the project.

Technical and historical research was carried out for two years in order to assure a completely authentic restoration in every way. Researchers located a small sample of 18th-century baize in England and this sample of plain weave, olive green fabric was sent to the Penland School of Handicrafts with request for its duplication.

Such a project involves several problems, and it was necessary to carry out considerable research and experimentation. The proper type of wool fibre had to be found in order to reproduce the same yarn qualities, and it was necessary to experiment with dyeing and spinning. Finally, the proper loom techniques had to be employed in order to weave a fabric identical with the old sample.

The yarn used in the original fabric was, of course, hand spun, but it was more practical from the standpoint of time involved to produce if possible the same qualities of size and twist in a machine-spun yarn. Modern textile machinery could not be used, but for many years the Penland School has worked with an old water-power woolen mill in the mountains of Ashe county, in the spinning of homespun type yarns. At this mill the experimentation and the final production of the yarn was carried out.

The weaving of the cloth is being done by Col. John Fishback, an instructor in hand weaving at the school and a technical advisor to the Lily Mills of Shelby, which manufactures a line of hand weaving yarns. Col. Fishback is a perfectionist in his weaving and has been able to reproduce exactly the 18th-century fabric sample found in the British Museum by the researchers. A loom for the weaving of the material was made and loaned to the school by L. W. Macomber, maker of hand looms in Saugus, Mass. The weaving is now in progress. It is expected that it will be finished some time in September.

The first table cover has gone to Independence Hall and been approved.



Harvey G. Chase

A STUDENT from Pakistan shows how to spin wool.

EDITORIALS

Niebuhr, Graham, and Kerygma

The split personality of present-day Protestantism is the theme of an article in the *Christian Century* for July 18th by Dr. E. G. Homrighausen, dean of Princeton Theological Seminary. The article comments on a previous one by Reinhold Niebuhr, on "Literalism, Individualism, and Billy Graham," in which the world-famous theologian criticized the literalistic, individualistic gospel preached by the world-famous evangelist.

The current word that sums up the entire Christian movement and message in Protestant circles today is "*kerygma*" — a Greek word meaning "proclamation," which appears eight times in the New Testament and is translated "preaching" by the King James Version. Dr. Homrighausen defines it as "the gospel — the sheer self-initiative of God's action breaking through into history and working out the redemption of man, individual and corporate, in a unique and unprecedented way. This core of the Bible," he adds, "is not the achievement of rational, moral, or esthetic man. This *kerygma* must be preached and believed."

The "*kerygma*" is, one assumes, the thing both Niebuhr and Graham agree upon — something mediated by the Bible that it is easier to experience than to define, something that proves us to be sinners and offers us a way of salvation.

A Niebuhr, accepting fully the insights and discoveries of modern science, courageously rejecting literalism and fundamentalism, tracing out the implications of God's sovereignty not only in personal lives but in the vast drama of international affairs, is able to elaborate an intelligible and meaningful theology that not only dominates his own Protestant camp but earns the respect of Catholic Christians and of non-Christians as well. A Graham, preaching a simple, biblical message beamed direct to the individual heart, is able to win the souls of many thousands for Christ.

But the two seem to have no intellectual meeting ground in their own Protestant fellowship.

Dr. Homrighausen suggests, not altogether happily, that the work of evangelism is not necessarily the work of biblical criticism nor of Christian social action, education, pastoral care, the fine arts, etc., etc. Cannot a Graham evangelize and a Niebuhr theologize, each in the confidence that the other is doing a good job in his area of Christian effort?

But obviously, the evangelist cannot present as truth that which the theologian spurns as mere mythology. The theologian cannot cynically approve of individ-

ualistic and pietistic appeals for Faith on the ground that such appeals may bring more people within the area in which he, the theologian, has a chance to reeducate them.

"Through my pastoral experiences," says Dr. Homrighausen, "I have come to see that neo-orthodoxy, with all its emphasis on realism in theology, on the *kerygma* of the Bible, on the sinfulness of personal and corporate life, on the radical nature of the new life, and so forth, is hesitant and weak in calling persons to a positive faith. (Where are the neo-orthodox evangelists?)"

"Perhaps," he notes parenthetically, "we need a new neo-orthodoxy!"

In a sense, this split personality of Protestantism is comparable to the split personality of a business between the sales force, who describe a product that does not quite exist, and the production people, who feel that the real product they do produce is better than the ideal one on which the salesman and the customer agree. However, the Christian "*kerygma*" does not tolerate any insincerities of salesmanship. Billy Graham could not preach, and Reinhold Niebuhr could not teach, a Christianity that preacher or teacher regarded as in the slightest degree evasive or false.

Approaching from the Catholic standpoint the issues that divide the Niebuhrs and Grahams of Protestantism, we are not inclined to find all truth on the side of Niebuhr nor all winsomeness on the side of Graham. Hard critical thought seems to us to be a stimulant to faith, rather than a deterrent. Acceptance of the factual character of the great Gospel miracles seems to us to be a sound intellectual conclusion. It is the thing upon which the Niebuhrs and the Grahams agree that leaves us a little uneasy. "*Kerygma*" occurs eight times in the New Testament, but "*Ekklesia*" occurs 115 times. Christianity is something besides the proclamation of a message; it is the life of a body that has a message — the Church. We are inclined to view Christianity, not primarily as becoming convinced of something, but rather as becoming a participant in something, being made a part of something. That which teaches, that which believes, that which evangelizes, is the Church itself — the body, as we say, "of which Jesus Christ is the head and all baptized people are the members."

The Church and the Gospel it proclaims are, of course, indissolubly one. Yet no one theologian, no one evangelist, is big enough to comprehend the Church's whole message. To attempt such comprehension is precisely to invite incomplete and splintered versions of the *kerygma*. Each member of the body, if he is confident in the functioning of the body itself, will avoid saying to another, "I have no need of thee." This thought in I Corinthians 12 leads St. Paul straight into a listing of the Church's different kinds of ministry, and a demand that Christians seek the

Continued on page 11

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.

Colorado Canon

Your good editorial, "What Is A Communicant," [L. C., July 1st] mentions that the canon of the diocese of Colorado might be hard on such people as servicemen, the poor, and the aged who cannot contribute to the support of the parish, nor receive Holy Communion at least once a year in the parish Church.

But the canon takes care of such difficulties by the clause "unless for good cause prevented."

(Rev.) DONALD C. STUART

Assistant Rector, Church of the Ascension
Rockville Centre, L. I., N. Y.

► By strict grammatical construction of the Colorado canon, the exception applies only to receiving Communion: "who, unless for good cause prevented, . . . and who. . . ." — EDITOR

Shades of Roman Canon Law

Your editorial of July 1st entitled "What is a Communicant?" is the best summary of the problem I have seen to date. You ask to be told of the thinking of others on the subject. I suggest the following ideas:

1. Dioceses should not define such terms as "member" and "communicant." No less a body than General Convention should do that because the terms should mean the same thing throughout the whole Church, especially in these days of constant human mobility.

2. I would go further to say that the terms should be used in the same way throughout the whole Anglican communion. Lambeth might arrive at definitions which could be incorporated in the canon law of the various national Churches.

3. It would be desirable, if it were possible, to have the same definitions throughout historic Christendom. A thorough going study of biblical and historical theology might be worthwhile in this connection. If Confirmation is the "completion" of Baptism, should it be administered at the time of Baptism? Is it essential that Baptism be "completed" before admission to Holy Communion?

4. It seems to me very dangerous to attach any kind of financial requirement to Church membership or even to the right to participate in Church government. National citizenship and Church membership seem to me to be parallel here. The question of fundamental rights and liberties is involved more than a person not trained in the history of constitutional law might imagine. In the Church, the principle of Catholicity is endangered.

5. Colorado's Canon 24 shows the current Episcopal tendency to centralize authority in bishops. Chief Justice Charles Evans Hughes said that "the Constitution is what the judges say it is." In the Episcopal Church, canon law is what the bishops say it is. This is very obvious in the application of our canons relative to divorce. The bishops are holding meetings to arrive at some agreement on their interpretations, thereby creat-

ing a kind of supreme court. To what extent should our canons begin to follow the example of Roman canon law in defining the rights of laymen and priests below the rank of bishop? The question is worth the raising, I think.

(Very Rev.) JAMES M. MALLOCH
Member and former Chairman,
Committee on Canons, Missionary
District of San Joaquin

Fresno, Calif.

Apostolic and Biblical

Your editorial "What is a Communicant?" [L. C., July 1st] is thought provoking indeed, and I wish there were much more thought about it in the Church. I have long felt that the Church should define "communicant" and was disappointed when General Convention failed to do so.

The Colorado canon seems to me to be a good one, and I believe that the phrase "unless for good cause prevented" is quite sufficient to prevent manifest injustice. The canon does, however, point up a grave problem. It says, "or received into communion with the Church by a bishop of the Church. . . ." Think of the chaos that would result if this phrase is interpreted to include those who are formally or tacitly received by bishops who encourage or allow open Communion. A parishioner has even called my attention to a relative, a former member of the Evangelical and Reformed Church, who, without confirmation by a bishop, was received as a communicant by the bishop of a western missionary district! I don't suppose that there is any thought of such an interpretation in the diocese of Colorado, but as long as some bishops so grossly misinterpret the rubric at the end of the confirmation office, the possibility will always be a source of confusion and embarrassment.

To me it has always seemed that there is both a bit of immorality and possibly more of foolishness in trying to distinguish between a "communicant" and a "communicant in good standing." Why should they not be absolutely interchangeable terms? "Communicant" implies, or ought to imply, a status which canon law cannot confer. It can define the circumstances under which such status can be achieved, but it is essentially something that can only be achieved by the faithfulness of the eligible person, cooperating with the grace of God. That such a status could be achieved, and one could yet not be "in good standing" is immoral; that such a status could be achieved by occasional, perfunctory (and probably irreverent) receptions of the Holy Communion (or even the habitual reception by those who are not eligible according to canon 16, etc.) is foolishness. St. Paul's straightforward declarations in I Corinthians 11:27-30 would seem to bear this out. I know that this will be considered a rigorist position by some, but just incidentally, it does happen to be both apostolic and biblical.

(Rev.) DAVID E. NYBERG
Rector, St. Bartholomew's

Granite City, Ill.

LOOK FOR THE LIVING CHURCH'S
CHURCH SCHOOL NUMBER
NEXT WEEK

sorts and conditions

AS DARKNESS fell, a lone duckling piped up and down the river, vainly seeking its mother and the rest of the brood. It had survived a startlingly vicious engagement with a brood of older ducklings who had paddled up to compete for the bits of bread we were tossing out from the shore.

THE TINY warrior had been attacked and pushed underwater so many times by the bigger birds that it seemed he had no chance for survival. Meanwhile, his mother was gathering the rest of her brood of 10 together and shepherding them out of the battle area. Finally, the embattled duckling dove deep and swam underwater to the shore, where he hid in the reeds for a quarter of an hour, until the older flock had moved away.

BY THAT TIME, his mother and brothers and sisters had steamed far away downstream. But he started out piping in search of them, his little whistling note sounding more like a songbird than a duck. At last, it was bedtime. As we went in, we could still hear him piping. Would an owl find him from above? Or a pike from below?

WHATEVER did happen during the night, he did not find his flock. They went by in the morning, a mother with nine well-disciplined ducklings swimming in tight formation in her wake. In the afternoon, they went by again, still a mother and nine.

SO IT IS with the wild things. If every pair of ducks had a brood of 10 every year, and they all survived, just long enough to raise one family, two ducks would become about 10 million in 10 years.

STILL, our hearts went out to the duckling who had fought so bravely and hid so cleverly, only to be defeated somehow in the river mists and darkness. The universe does not have to pin a medal on his chest, nor does it have to reward him with long life, numerous progeny, and a pension. Still, the universe has an obligation of being a slightly larger place, a place where one more thing has happened.

"ARE NOT five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered." In the great drama of creation, somehow that is important. "Lord, remember me. . . ." PETER DAY.

Commission on International Affairs Celebrates Anniversary

At the end of World War II, one tough-minded ex-soldier told his pastor: "Pointing the finger of blame and mouthing confessions of guilt isn't going to bring about a better world. We've got to figure out an effective way to prevent wars and some of the other calamities man seems determined to bring down on his own head."

This conviction marked the beginning of the Commission of the Churches on International Affairs, an organization which this year is celebrating its 10th anniversary. The Commission, which is sponsored by the World Council of Churches and the International Missionary Council, was established on August 7, 1946, by 60 "Christian statesmen" from 15 nations.

The first meeting, which was held in Cambridge, England, was made up of political leaders, historians, theologians, economists, heads of Church organizations, and specialists in many international fields. John Foster Dulles was chairman of the organization and Dr. Walter van Kirk and Dr. W. A. Visser 't Hooft were secretaries.

Today there are 44 persons in 20 countries which make up the membership of the Commission. There is also a network of national commissions in 20 countries and some 350 "correspondents" in the 70 countries which have churches claiming membership in the sponsoring bodies.

The preamble of the constitution of the CCIA sets forth this conviction:

"To interpret the will of God in relation to the tangled problems of world politics and economics is a formidable task demanding accurate information and prudent judgment as well as spiritual insight. It is an inescapable duty of the Church at the present hour to contribute to those who bear responsibility in these fields the aid of Christian perspectives and to remind them of Christian imperatives."

In order to carry out its objective, officers of the CCIA visit "trouble spots" of the world, attend conferences, meetings, and negotiations between nations, and offer their services during riots and uprisings within a nation. By its nature the program must remain flexible and in some of its important aspects largely confidential.

During truce negotiations in Korea Dr. O. Frederick Nolde, director of the group, after consultation with other Church leaders, flew to Pusan. His position as a representative of the Churches opened the doors for conferences with both Syngman Rhee and U.S. Assistant Secretary of State Walter Robertson. To each he was able to speak with authority of world-wide Christian concern for an honorable truce with unification and independence for Korea.

Many opportunities for "face to face encounter" take place in the halls of the United Nations, where staff members of the CCIA are familiar and trusted figures, ready to give delegates full docu-

mentation as to the position of the Churches concerning any matter in which Christian conviction is involved.

Peace and progress toward disarmament has always been a major concern of the modern ecumenical movement. The CCIA holds that there is no panacea for achieving "peace with justice"; yet it knows that in no other area has it received a clearer mandate from the Churches. The officers are constantly trying to make this concern of Christian people known to statesmen and others at high national and international levels.

Commission Achievements

Last year it was possible to bear witness to this concern for peace through two services of prayer and intercession. One was for the "Big Four" meeting, for the success of which prayers were offered in Churches around the world.

The other was a service of intercession held in Geneva, Switzerland, for the conference on peaceful uses of atomic energy.

Convinced that economic factors are of vital significance for both peace and justice, the CCIA follows closely international action to provide financial and technical assistance. Dr. Richard M. Fagley, executive secretary, is in steady contact with officials of the United Nations and of governments, and his contribution is widely recognized, whether in critically appraising plans which are under consideration or in prodding governments to meet more fully their responsibility.

In an effort to explore some of the basic underlying principles of its assignment, the CCIA has recently undertaken a long-range study of "The Christian Approach to an International Ethos."

A series of 39 articles by internationally known authorities on world affairs appears in the July issue of the World Council of Churches' quarterly, the *Ecumenical Review*, published in Geneva, Switzerland. These articles, which deal with the responsibility of the Church in the international situation, make up a special number of the *Ecumenical Review*, honoring the 10th anniversary of the Commission of the Churches on International Affairs.

Commission Holds Talks With Methodists on Unity

Conversations on approaches to Church unity were held in New York City recently by members of the Commission on Approaches to Unity of the Episcopal Church and the Methodist Church's Commission on Church Union.

The Rt. Rev. Robert Fisher Gibson, Jr., coadjutor of Virginia and chairman of the Episcopal Church's commission, presided at the conversations, basis for which was set in a paper read by Dr. Daniel L. Marsh, chancellor of Boston University. Dr. March pointed to the large areas held in common by the two Churches, including their origins in the Church of England, their use of similar rituals, and their acceptance of Holy Scripture and the creeds. He said that while each has developed separate traditions and emphasis, their differences are "not irreconcilable."

The Methodist commission is authorized to "encourage interdenominational cooperation, initiate studies looking toward Church union, confer with representatives of other denominations and consider specific overtures looking toward organic union."

Further conversations between the two commissions are scheduled to be held in New York City November 7th to 9th.

[RNS]

Churchmen Join in Workshop On Ethics in Industry

A group of 15 "front-line" foremen and 15 clergymen recently met to talk, work, and live together for five days in an unusual venture in the field of labor-management relations. The gathering, which was called a "Workshop on Ethics in Industry," took place on the campus of the Behrend Center of the Pennsylvania State University at Erie and was sponsored by the General Electric Company. It was conducted by the Pennsylvania State University.

The only clergyman who was a main speaker at the workshop was the Rev. William VanMeter of St. Paul's Church, Schenectady. Among those who had charge of planning the workshop was the Rev. Amos Carey of St. Mary's Church, Erie. He participated in the workshop along with six Protestant clergymen, seven Roman Catholic clergymen, and one Rabbi.

The purpose of the workshop was to discuss and explore possible ways to improve the ethical aspects of the foreman-employee relationship. Each day's program featured two formal presentations after which the group was divided into two workshops for discussion of each topic. Application and evaluation sessions were held in the evening with case studies being used to apply principles to actual situations.



World Council of Churches Photo

STUDENTS at St. Sergius Institute have scripture and the lives of the saints read to them as they eat.

St. Sergius Trains Orthodox Students

St. Sergius, the Orthodox Theological Institute in Paris, was "born in exile" and has been maintained for over 30 years as a valuable training center for Orthodoxy. It has students from many parts of the world and has received interchurch aid channelled through the World Council of Churches from many Churches including the Episcopal Church and the Church of England.

St. Sergius' property had been bought at auction in 1924 on the feastday of that saint and the school was dedicated to him. The purchase of the property had been made possible by many gifts and loans, including one by the ecumenical pioneer, Dr. John R. Mott. Many devout women sold their jewelry and taxi drivers gave a percentage of their earnings to make the seminary possible.

St. Sergius has remained in continuous existence since that time, remaining unbothered during occupation by the Germans in World War II, with the exception of an incident when anti-Semitic police carried off Hebrew volumes from the school library.

After 31 years of existence St. Sergius has little to boast of in the way of buildings and physical equipment. The students lead simple, almost monastic lives. They help prepare meals and carry them from a small kitchen located in the gatehouse to a refectory up the hill.

But it is the quality of its scholarship which has made St. Sergius known throughout the world. The rector of St. Sergius Academy since 1947, Bishop Cassian, is chief translator of the Revised Version of the New Testament in Russian, now under preparation under the auspices of the British and Foreign Bible

Society. Bishop Cassian has been professor of New Testament at the Academy since it was founded.

The students participate in the liturgical life beginning with morning prayers at 7 a.m. The lives of the saints and Church fathers are read and prayers said by students during meals. Vespers take place at 6 p.m. and evening prayers are at 10 p.m.

"We do not press the students to become priests," says Boris Bobrinskoy, dean of students. "The students here do not wear cassocks. We believe in freedom of spiritual education and the desire and will must come from the students themselves."

Students are now attending St. Sergius from all parts of the world. There are at least four American students presently enrolled in the seminary and other countries represented include Cyprus, Greece, Yugoslavia, and Turkey.

For more than three decades this ecumenically-supported institution has contributed to the education of Orthodox laymen and priests.

St. Sergius, despite its limited funds for faculty salaries and equipment, continues to contribute to the vitality of Orthodoxy today.

School for Indians Scheduled.

A vacation Church school for Indian children was scheduled to be held at St. Paul's Cathedral, Los Angeles, July 16th to 27th. The school, sponsored by the Women's Auxiliary of the diocese of Los Angeles, was to be conducted by the Sisters of the Holy Nativity.

The school was to include a service of worship conducted by the Very Rev. David deL. Scovil, dean of St. Paul's Cathedral. A full program of study, handicraft, and recreation for the Indian children was to follow the services each day.

Details for Canonization Circulated Among Bishops

Details of a plan to introduce canonization into the Church of England have been sent to Anglican bishops, according to the *New York Times*.

A list of 44 men and women as candidates for saints is being circulated by the Rev. Desmond Morse-Boycott, leader of the movement for canonization. Fr. Morse-Boycott is the founder and principal of St. Mary-of-the-Angels Song School in Beaconsfield, Buckinghamshire, and the author of many books on religious subjects.

Among the names suggested for canonization are John Wesley, founder of Methodism, John Henry Newman, who became a Roman Catholic Cardinal, and Dr. Cyril F. Garbett, Archbishop of York, who died last December. No saints have been created within the Anglican communion since the Church of England broke with Rome in the 16th century. Fr. Morse-Boycott stated that prominent Churchmen in the United States also are "deeply interested."

Arabs, Greeks Reach Accord On Jerusalem Patriarchate

By the Rev. CHARLES T. BRIDGEMAN

Since the death last year of His Beatitude Timotheos, Orthodox Patriarch of Jerusalem, the problem of electing a successor acceptable to the Arabic-speaking laity of the Church and to the predominantly Greek Brotherhood of the Holy Sepulchre has again arisen.



ARCHIMANDRITE KYRIAKOS

Archimandrite Kyriakos, guardian of the Church of the Holy Sepulchre, upon whom both sections of the electoral body seem now to have agreed, is a man of exceptional ability. He knows Arabic well, and has a ready command of English, French, and Russian. His interest in promoting the welfare of the laity, especially in establishing schools for them, has been demonstrated over the years. His command of English means that he has easy contact with the Anglican Bishop in Jerusalem and even those of his staff who do not speak Greek. He is also a scholar and a man of piety.

Under Ottoman Law, derived from the old Arabic Moslem law, the state has to set a date for the formal election, and has the right to approve or disapprove the nominee. It is hoped that the Hashemite Kingdom of the Jordan, which has jurisdiction over Old Jerusalem and most of the Arabic-speaking Orthodox, will wish to make their Christian minority happy

by a ready approval of the steps necessary to provide the Patriarchate with a legal head.

The Arabic-speaking Orthodox are not — as some might assume — converts from Islam but the remnants of the pre-Islamic Christian population, mixed Semitic and Aryan stock, which has stoutly resisted all efforts to make them desert the faith of their fathers. They can rightly claim that they are the oldest Christian people, descended not only technically but also in part ethnically from the Church of the Apostles in the Holy Land.

The Greek complexion of the Brotherhood of the Holy Sepulchre reminds us that the pre-Islamic Christianity had become Greek in speech and thought, and that the Holy Sepulchre and other great shrines are the treasured possessions not alone of the Palestinians but of the larger world represented by the great Graeco-Russian Orthodox Church.

Anglicans' Vote Aids Schools

The Church of England Assembly voted to provide financial help so that Anglican Church-aided schools can be retained under the 1944 Education Act.

According to this law, Anglican and other Church groups must pay 50% of the cost of bringing Church schools up to prescribed standards. If Church schools do not meet the specifications, the government is authorized to take them over as controlled schools.

The Assembly requested the Church Commissioners to grant \$112,000 a year for 25 years toward the upkeep of the Church's 2,500 aided schools. [RNS]

Aid to Underdeveloped Nations Discussed At World Council Gathering in Germany

Americans must use their brains as well as their hearts in planning aid to underdeveloped countries, said Mayor Charles P. Taft, of Cincinnati, in a speech at Arnoldshain, Germany.

Mr. Taft, an Episcopalian, who is chairman of the Department of the Church and Economic Life of the National Council of

Churches, addressed interchurch leaders from East and West Europe, Britain, and North America, who were gathered in Germany for a conference on "The Responsible Society in National and International Affairs" sponsored by the Division of Studies, World Council of Churches. The meeting was held from July 9th to 13th at the Evangelical Academy in Arnoldshain.

America has found it easier to "spread blue jeans and Coca-cola" than qualities of mind and spirit, Mr. Taft said. It is nevertheless "the mind and spirit and not the clothes and gadgets that constitute our attitude toward our Christian obligations" to other countries, he continued. "Gifts must come to an end and people must be helped to help themselves."

In an earlier speech Dr. Egbert de Vries, director of the Institute for Social Affairs in The Hague, said there is an "obvious longing for change and a better way of life apparent in the so-called underdeveloped countries in Asia and Africa." Dr. de Vries went on to say that if changes do not come in Asia, Africa, and Latin America, "somebody is to be blamed." In the last 30 or 40 years, he said, people have learned that hunger and disease are not the will of the gods.

Speaking on co-existence between nations, Professor Hans Iwand, theologian from the University of Bonn, Germany, said that "a message of reconciliation and forgiveness is called for. A new language of reconciliation must be found which dissolves the guilt, which rolls away the stone so that a new man can make his way into the world," the speaker said.

Social revolution in Non-Western areas was discussed by Professor John C. Bennett of Union Theological Seminary, New York City, and Professor Josef L. Hromadka of the Comenius Theological Faculty of Prague University.

Both speakers were critical of aspects of western democracy and capitalism, but Dr. Bennett warned that communism has been able to "take advantage of the revolutionary struggle that it did not create and it has deeply distorted it."

"This absolute system has become a substitute for religion, an atheistic faith which denies the Christian revelation and which deprives society of any transcendent judgment," Dr. Bennett observed.

Dr. Hromadka said "The so-called materialism of Marx and Lenin is a constant protest against the misuse of ideas and ideas as a camouflage for human selfishness and harsh economic exploitation." He called the Chinese revolution a "synthesis of the vast, inexhaustible energy of the Chinese people and the well-formulated political and social method of Marx."

Co-chairmen of the meeting were Dr.

Grace Church Holds Services In Spite of Fire in Area

Fire in New York City's old Wanamaker building disrupted subway service, tangled traffic, and caused general mayhem in the area, but did not interfere with services at Grace Church, which is located directly across the street from the burned out building.

The customary large congregation assembled as usual for the 8 a.m. and 11 a.m. services although the flames could be seen and the streets were crowded with fire apparatus, ambulances, and police cars. On Monday morning there was the usual attendance at the 8 a.m. service.

The fire was discovered Saturday morning, July 14th, and continued to smolder for over 52 hours. A flood of water from the fire hoses was the cause of disrupted subway service and traffic tangles. Some apprehension was expressed that the flooding of the subways might cause regional cave-ins, but the fear apparently was not felt by anyone at Grace Church.



Episcopal Church Photo

FRIENDSHIP TREES are planted at St. Philip's Chapel, Voorhees School, Denmark, S. C., during the fourth province School of Religious Education for Youth. In foreground, the Rev. Tollie L. Caution, conference director, plants a tree and behind him John F. Potts, president of the school, plants a tree.

de Vries of the Netherlands and Sir Kenneth G. Grubb, Great Britain, chairman of the Commission of the Churches on International Affairs. Attending the conference were clergy and laymen from Canada, Czechoslovakia, East and West Germany, France, Great Britain, Hungary, the Netherlands, Norway, and the United States.

Presbyterians to Comply With Egyptian School Law

The American Mission in Egypt, a United Presbyterian group, announced that its 11 schools will comply with the new Egyptian law which requires all Christian schools to teach the Islamic religion to their Moslem students. At the same time the Anglican Church in Egypt, which is taking over the activities of the Church of England Missionary Society, announced that it is providing Islamic courses in three of its girls' schools where Moslems form 80% of the student body.

The decision was announced after two secretaries of the Board of Foreign Missions of the United Presbyterian Church, the Rev. T. Donald Black and Dr. Glenn P. Reed, had conferred with government officials on the matter. The American Mission said that Dr. Reed and Mrs. Black had received "clarifications" of the new law from government leaders which convinced them that compliance with the legislation did not require the mission schools to construct mosques for Moslem students or close Fridays, the Moslem Sabbath, reported Religious News Service.

According to *Newsweek* magazine, the new law says that all schools must teach each student his own religion, whether he is Moslem or Christian. Egyptian government schools already offer appropriate religious education to Christians and other non-Moslems. To the government this new law therefore seemed merely a fair extension of the existing policy.

Meanwhile Archbishop Silvio Oddi, Apostolic delegate to Jerusalem, arrived in Cairo to confer with officials on the issue of teaching the Islamic religion to Moslem pupils in Egypt's many Roman Catholic schools. According to a Jesuit missionary spokesman, Roman Catholic authorities have not yet reached any decision on the teaching of Islam. He said they are hoping some solution can be worked out by the government.

Education authorities in Alexandria are preparing to confiscate two schools of the Scottish Church Mission which have failed to comply with the religious instruction law, according to the semi-official newspaper, *Algourhouria*. The paper identified the schools as St. Andrew's School for Boys and the Scottish School for Girls, both of which have kindergarten, primary, and secondary sections.

All other schools in the Alexandria area have agreed to obey the new regulation, the paper said.

Fire Destroys Possessions Of St. Alban's Cathedral In Pretoria, South Africa

By the Rev. A. PIERCE JONES

Fire has destroyed most of the possessions of St. Alban's Cathedral, Pretoria, South Africa. While a new nave was being built the pews, pictures, stations of the Cross, stained glass windows, memorial tablets, and many other valuable items were stored in an old wood and iron building which had once been a parish hall. On a recent Sunday evening the building caught fire and it and all it contained was completely destroyed.

A new bell which was awaiting its permanent place in the new nave was badly damaged. The new pews which were to replace the old pews, which were in disrepair and infested by beetles, were destroyed. Also destroyed were all the service registers. Fortunately the records of baptisms, marriages, and burials were kept elsewhere and were not damaged by the fire.

The memorials to old Pretorians, and to officers and men who lost their lives in the two Boer Wars and the two World Wars, are gone, along with many other irreplaceable objects of art. The panelling of the organ, taken down during the rebuilding of the nave, was demolished in the fire.

For the first time in its history, the Archbishop of Cape Town is visiting the diocese of Dmaraland. The diocese consists of the vast area known as South-West Africa. Church of England missions were first set up in the area after the territory had been captured from the Germans by South African forces in World War I. Archbishop Carter was the last Archbishop to visit the territory before it became a diocese.

Most of the mission work is done among the Ovambo natives. The population of the territory is sparse, but the work, though scattered, is steadily maintained and the Ovamboland Mission is progressing.

Committees Formed to Plan 1957 Jamestown Festival

A religious festival marking the 350th anniversary of the founding of Jamestown is being planned by a committee of Episcopal clergy and laymen and an interchurch committee. The festival, which will be held in 1957, will mark the founding of the first permanent English settlement in this country and the site of the first Anglican church on this continent.

Bishop Gunn of Southern Virginia is chairman of the interchurch committee, which includes representatives of the Methodist, Roman Catholic, Lutheran, Baptist, Presbyterian, and Jewish Churches.

Members of the Episcopal committee

include Bishop Sherrill, Bishop Marmion of Southwestern Virginia, the Rev. Francis H. Craighill of Williamsburg, Canon Walter H. Stowe of New Brunswick, N. J., B. Powell Harrison, Jr., of Leesburgh, Va., Thomas B. K. Ringe of Philadelphia, and Thomas H. Willcox of Norfolk.

Colonists headed by Capt. John Smith, landed at Cape Henry, Va., April 26, 1607, after a five-month voyage across the Atlantic. Their clergyman, the Rev. Robert Hunt, held the first recorded Communion service on June 17th in a chapel improvised from sail canvas. [RNS]

Monks Form Joint Fire Brigade To Protect Jerusalem Church

Roman Catholic, Greek Orthodox, and Armenian Orthodox monks, who jointly administer the Church of the Holy Sepulchre in Jerusalem, formed a fire brigade after architects warned that the 12th-century edifice is a serious fire hazard.

Located at the site of Christ's tomb, the church dates from the days of the Crusaders. It was severely damaged by an earthquake in 1927 and fire in 1949, and was additionally weakened by unusually heavy rains two years ago. Plans are being mapped to restore the historic church. [RNS]

Niebuhr, Graham, And Kerygma

Continued from page 6

completeness of their faith in the unity of the Church.

The point is not that the theologian and the evangelist must be tolerant of each other's vagaries. The point is rather that neither of them can function effectively nor find completeness for his own faith except in relation to the *ekklesia*, the body which alone is entitled to say that it fully understands and proclaims the *kerygma*. Or, in plain English, both must subordinate themselves to the Church, which alone is entitled to say that it fully understands and proclaims the Gospel.

ACU CYCLE OF PRAYER

July

28. All Saints', Fort Worth, Tex.
29. Order of St. Francis, Mt. Sinai, N. Y.
30. Convent of St. John the Baptist, Mendham, N. J.

August

1. Kofu Church, Kofu City, Japan, St. Augustine-by-the-Sea, Santa Monica, Calif., the Rev. John J. McCarthy, Ogdenburg, N. Y.
2. St. Stephen's, Miami, St. Patrick's, West Palm Beach, Fla.
3. Good Shepherd Monastery, Orange City, Fla.
4. Brothers of St. Joseph, East Moriches, N. Y.

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

PEOPLE and places

Take Stock Now

Perhaps your Church school is in a rut and doesn't know how to get out of it. Perhaps, even worse, the people in your parish (including the rector and most of the teachers) don't even know that you are in a rut. This is just one form of our widespread congregationalism. Parishes are pretty much a law to themselves, and do what priest and people think should be done.

Some of the local peculiarities are due to personalities who have done it in a certain way in their class or department for so long that nobody any longer asks why. When we see a memorial to a faithful teacher who served for 50 years, one wonders what kind of teaching was done toward the end, and whether this patriarch's methods have persisted in the school.

The truth is, most of our parishes are sealed off from outside forces that might cause changes. They are like modern merchandise packaged in a cellophane wrapping; you can see them, but they are completely protected from any outside contacts. This is true for several reasons: few of the parishioners subscribe to general Church periodicals, or know anything of the active life of their Church elsewhere. I frequently ask gatherings of teachers how many subscribe to a Church paper, and find it to be the rare exception. It is to be hoped that our new *Findings** from headquarters will get into the hands of all our teachers. And let us hope that subsequent issues will be as interesting and clear as the first! (Nothing deteriorates so readily as a staff-produced propaganda organ!)

Again, diocesan bulletins about education reach the rector, but often find a slow route into practice. Regional meetings promoting the new ways of teaching are attended by only the more faithful or available workers. And the Church school, on the whole, calls for so many persons, and so much detail, that most parishes would rather coast along than take the trouble to make changes.

The real difficulty is that few parishes have any means of knowing where they stand. Recently, the new educational life of our Church has suggested parish workshops to get at the roots of the problem, and to make surveys of the going parish program. But these are seldom carried through to constructive reorganization.

*Christian Education Findings. Monthly except July and August. By the bundle \$1.00 a year; to separate addresses \$1.50 a year. Every teacher and worker should have a copy each month. Place subscriptions with Seabury Bookstore, Greenwich, Conn.

The fact is, we don't know how to evaluate ourselves because we have no standards. Or, applying what new light we have, we have few persons with the know-how or authority to say what is wrong. If, for example, every diocese had a diocesan inspector of schools, who analyzed the program thoroughly, and made specific proposals for change, many parishes might respond.

Lacking such an inspector or consultant, any parish can, at least once in a while, look at itself, and seek ways to improve. The following points might be covered by the rector and his top leaders, and frank answers given:

1. **Housing.** Granted that parishes have utterly inadequate parish houses, and that our schools have been equipped by local improvisations for many years, we can always question what we are doing, and



improve. But beware of inventions that, while frankly temporary, may turn out to be in use a dozen years from now. Make your own list, but include these questions: Noise? Paint? Space for size of group? Furniture? Blackboards? Cupboards? Bibles? Handwork materials? Rug for kindergarten?

2. **Timing.** Are we ready to adopt the 9 o'clock service, in order to give full time to the new teaching? Do classes start on time, and last until the bell?

3. **Teaching staff.** Can we now enlist an observer (assistant) for every class, both to implement the new teaching method, and as a way of testing and training new teachers? Should we divide some large classes, rather than combine because of lack of teachers in the past? Should the rector teach a class, or be free to supervise?

4. **Teachers' meetings.** Can we make them vital, helpful — not just dealing with business which is the concern of the executive committee?

5. **Curriculum.** Who chose the present one, and why? Are we ready for one or more of the Seabury texts? Where can we get guidance?

And so on. But now is the season to take stock, and make plans. And let it not be just the lone rector, but a committee with power to start new things.

Appointments Accepted

The Rev. Thomas B. Aldrich, formerly rector of St. James' Church, Albion, Mich., is now assistant of St. Paul's Church, Peoria, Ill.

The Rev. Brewster Yale Beach, who has been vicar of the Church of the Nativity, in suburban Wilmington, Del., with address in New Castle, will in fall become director of Christian education for the diocese of Delaware.

The Rev. A. Gillett Bechtel, formerly vicar of the Mission of the Redeemer, Los Angeles, and chaplain to East Los Angeles Junior College, will on August 15th become full-time chaplain of San Diego State College, San Diego, Calif.

The Rev. Harry M. Blair, who was ordained to the perpetual diaconate in May, is now resident minister of St. Barnabas' Church, Kensington, Philadelphia. Address: 2247 N. Fourth St., Philadelphia 33.

The Rev. Daniel M. Chesney, formerly rector of St. Peter's Church, Plymouth, Conn., is now rector of Grace Church, Newington, Conn.

The Rev. John F. Hardwick, formerly curate of Grace Church, Mount Airy, Philadelphia, will on August 1st become rector of St. James' Church, Bellevue Ave., Langhorne, Pa.

The Rev. Daisuke Kitagawa, who was formerly director of the Japanese American Community Center and pastor of Good Samaritan Church, Minneapolis, will go to Geneva, Switzerland, to work for the World Council of Churches.

The Rev. Mr. Kitagawa is one of three men newly appointed to assist with a council study on Christian responsibility in areas of rapid social change. The study is being undertaken with the help of a \$100,000 grant from John D. Rockefeller, Jr.

The Rev. Lester V. McManis, formerly rector of St. John's Church, Decatur, Ala., and vicar of St. Timothy's Church, Athens, Ala., is now director of Christian education of the diocese of Alabama. Office at diocesan headquarters, Carpenter House, 521 N. Twentieth St., Birmingham 3; home, 1012 Nineteenth Terrace S., Birmingham 5.

The Rev. W. Scott Root, formerly rector of St. James' Church, Black Mountain, N. C., will on September 1st become rector of Trinity Church, Vero Beach, Fla.

The Rev. Morgan S. Sheldon, formerly canon of St. Michael's Cathedral, Boise, Idaho, is now vicar of the Church of the Redeemer, Salmon, Idaho. Address: Box K 95, Salmon.

Resignations

The Rev. Edward Gabler is retiring as rector of Trinity Church, Vero Beach, Fla. His successor will begin work in September.

The Rev. John F. Kolb, of St. Paul's Mission, San Jacinto, Calif., has retired. Address: 1423 N. Second Ave., Upland, Calif.

Changes of Address

The Rev. Harry Bruce, who is retiring on September 1st from St. Barnabas' Church, Newark, N. J., has moved to 234 Baltusrol Ave., Springfield, N. J.

The Rev. James Cope Crosson, who resigned the rectorship of St. Paul's Church, Oakland, Calif., recently in order to devote full time to Church public relations and promotional publicity, may now be addressed at his summer home in the Berkshires: Spruce Acres, Windsor, Mass.

The Ven. Ralph W. Parks, Jr., archdeacon of Michigan, formerly addressed at 546 Lakewood Ave., Detroit 15, may now be addressed at 1042 Seminole, Detroit 14.

Ordinations

Priests

Central New York — By Bishop Peabody: The Rev. Theodore E. Gaetz, Jr., on May 25th, at Zion Church, Rome, N. Y., where he is curate; presenter, the Rev. E. R. Walker; preacher, the Rev. W. B. Schmidgall.

Olympia — By Bishop Bayne: The Rev. Clayton Roy Coulter, on June 29th, at St. Mark's Cathed-

dral, Seattle, Wash.; presenter, the Rev. W. R. Webb; preacher, the Rev. J. R. Wyatt; to be assistant of Trinity Church, Seattle.

Tennessee — By Bishop Vander Horst, Suffragan: The Rev. Richard Nelson Walkley, on June 29th, at the Church of St. Mary Magdalene, Fayetteville, where he will be in charge.

Deacons

California — By Bishop Block, on July 1st, at Grace Cathedral, San Francisco (the Rev. F. A. Schilling preaching):

Thomas Charles Chesterman, Jr., presented by Canon Eric Montizambert.

Oliver Nixon, presented by Canon Montizambert; to be vicar of St. Aidan's Church, San Francisco.

Gerald Amos Skillicorn, presented by the Rev. R. G. Rosson; to be curate of the Church of St. Mary the Virgin, San Francisco.

William Louis Stevens, presented by the Rev. K. R. Terry, OHC; to be curate of St. Luke's Church, San Francisco.

Dean Reid Underwood, presented by the Rev. John Luther; to be curate of Trinity Church, Hayward, Calif.

John Weymouth Williams, presented by the Rev. Dr. F. A. Schilling; to be a missionary in the Dominican Republic.

Robert Wyatt Worster, presented by the Rev. J. H. Thomas; to be a missionary in Liberia.

Erie — By Bishop Crittenden, on July 8th, at Trinity Memorial Church, Warren, Pa. (the Rev. R. E. Hovencamp preaching):

Robert Bruce Ryan, presented by the Rev. R. C. Scott; to be curate of Trinity Memorial Church, Warren.

Warren Leigh Starrett, Jr., presented by the Rev. B. H. Rutledge; to be vicar of St. Joseph's Church, Port Allegany, Pa., and St. Matthew's, Eldred.

Olympia — By Bishop Bayne, on June 29th, at St. Mark's Cathedral, Seattle, Wash. (the Rev. J. R. Wyatt preaching):

Eric George Gratton, presented by the Rev. E. W. Jackson; to be assistant of St. Paul's Church, Seattle.

At the same service, by Bishop Huston, retired Bishop of Olympia: Bishop Huston's son, John Arthur Huston, presented by the Rev. V. H. Gowen; to be assistant of the Church of the Epiphany, Seattle.

Organists

Mr. Verne R. Stilwell is retiring as organist and choirmaster of Grace Church, Grand Rapids, Mich. His 51 years of service at Grace Church have spanned the careers of four bishops and five rectors. (He has long since given up trying to estimate the number of weddings at which he has played.) Mr. Stilwell will continue to teach piano and organ in Grand Rapids.

Diocesan Positions

New superintendents will take charge this month of two of the diocesan institutions of Los Angeles. Mr. Curtis Osborn, who has been serving Ryther Child Center, Seattle, Wash., has been appointed superintendent of the Episcopal Church Home for Children, Los Angeles, succeeding Mr. Harry Maiden.

Mr. Clifford Horton, who was formerly public relations director of Oklahoma City's United Givers' Fund, will be superintendent of the Seamen's Church Institute, San Pedro, Calif. He replaces the Rev. Dr. Frank H. Lash, retired U.S. Navy chaplain, who has been serving as acting superintendent.

Armed Forces

Chaplain (1st Lieut.) N. Frederick Lang, USAF, formerly at Mitchell Air Force Base, N. Y., may now be addressed: AO2255107, HQ, 465th Trp Carr Wg., APO 253, N. Y., N. Y.

Deaths

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

The Rev. John Town Knight, 48, chaplain at Keesler Air Force Base, Biloxi, Miss., died July 8th, shortly after conducting morning services.

A graduate of the Berkeley Divinity School, Captain Knight was ordained in 1934 and served churches in Nebraska, Nevada, and Arizona. During World War II he became an army chaplain serving camps in Texas, Cuba, Jamaica, and Puerto Rico. In March of 1946 he became vicar of St. Mark's Church, Waterville, Me., and also a chaplain in the Air National Guard. He returned to active duty after the outbreak of the Korean conflict and served at Grenier Air Force Base and at Rhein Main, Germany. While in Germany Capt. Knight was active in refounding and rebuilding the Church in Frankfurt. He is survived by his wife and three children.

Richard Inglis, a vestryman of St. James' parish, Cleveland, for 49 years and distinguished member of the legal profession, died at his home in Lyndhurst, Ohio, on June 25th.

Mr. Inglis was also chancellor of the diocese of Ohio for 32 years, a trustee of the diocese for 42 years, and a deputy to several General Conventions. He was a trustee of Kenyon College

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Headmaster, Alec Wyton, M. A. (Oxon)
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

and the recipient of an honorary doctorate from that institution. For 13 years he served on the faculty of the Law School of Western Reserve University. At the time of his death he was a member of the law firm of Hauxhurst, Inglis, Sharp, and Cull, and was associated with the boards of a number of corporations. He is survived by his wife, Marian; a son, Richard, Jr.; a daughter, Mrs. Jean Johnson; and 12 grandchildren.

Dr. Howard Jackson, prominent surgeon in Kalamazoo, Mich., died March 21st while attending a basketball game in Hastings. He was 48 years old.

Dr. Jackson and his family were active members of St. Luke's Church, Kalamazoo. Both he and his father served on the church vestry for many years and both had been delegates to the diocesan convention many times. He is survived by his wife and four children.

Mrs. Eleanor Silkman McCulloh, 73, former president of the Woman's Auxiliary of the National Council for the diocese of New York, died June 17th at United Hospital in Port Chester, N. Y. Mrs. McCulloh lived in Rye, N. Y.

The wife of James McCulloh, former president of the New York Telephone Co., Mrs. McCulloh was a member of the national executive board of the Church auxiliary for six years. She was a member of Christ Church of Rye, and was a past

president of the local Woman's Auxiliary. Surviving besides her husband are two daughters and one son.

K. Arthur Rivett, senior warden of St. John's Church, Ionia, Mich., died June 2d, at the age of 43.

Born in London, Mr. Rivett was brought to the United States as an infant and lived most of his life in Ionia. Mr. Rivett, who was a funeral director and furniture store owner in Muir, Mich., had served on the vestry of St. John's Church for 23 years, since the time he was 18 years old. At the time of his death he was a layreader and had been a delegate to the diocesan convention several times. He is survived by his wife, Mary Jeanne, and one son, K. John.

Dr. Nelson G. Russell, outstanding physician and active Churchman in the diocese of Western New York, died June 4th at his home in Buffalo. He was 83 years old.

Dr. Russell, who was one of Buffalo's best-known physicians, continued his half-century of practice until about three weeks before his death, when ill health compelled him to retire. He had also been a member of the teaching staff of the University of Buffalo medical school for over 42 years until he retired in 1937 at the age of 65. He was then named professor emeritus. A vestryman and senior warden at All Saints' Church, Dr. Russell had served as a member of the standing

committee of the diocese of Western New York. In 1951 he was presented with the annual bishop's award and named "Layman of the Year" by Bishop Scaife of Western New York. His outstanding work as a diagnostician and several medical treatises which he wrote brought him wide acclaim. He is survived by his wife, Ethel Clinton Russell; two sons, Dr. Nelson G. Russell, Jr., and Clinton Russell; one daughter, Mrs. James M. Carter; and six grandchildren. Funeral services were conducted for Dr. Russell in St. Paul's Cathedral, Buffalo, with Bishop Scaife officiating.

William F. Vaught, 68, accountant in the treasurer's office of the diocese of Chicago, died July 9th at his home.

Mr. Vaught, who came to the diocesan treasurer's office in 1935, was a vestryman at the Church of the Epiphany in Chicago for 21 years and treasurer of that church for 20 years. For the past three years he served as junior warden. He was also treasurer of the parish Men's Club. He is survived by his wife, Bessie; his daughter, Betty; and three grandsons.

We congratulate

The Rt. Rev. Dr. CHARLES KENDALL GILBERT retired Bishop of New York who recently observed the 50th anniversary of his ordination.

The REV. JOHN GLADSTONE MILLS, JR., who has accepted an appointment to the teaching

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BOOKS, USED AND NEW, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastoralia. Lists Free. Ian Michell, 29 Lower Brook Street, Ipswich, England.

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POSITIONS OFFERED

PRIEST, unmarried, for assistant, large parish in small Eastern city. Prayer Book Catholic. Wide range of experience offered. Reply Box C-357, The Living Church, Milwaukee 2, Wis.

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Young Priest, Prayer Book Churchman for assistant in charge of Christian Education and Youth work, exercise of complete ministry. In large suburban parish, North Shore L. I., Good stipend, comfortable quarters. Apply giving personal interest and qualifications.

Write Box C-351
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HOUSEPARENTS, couple or single, male or female, for Wilmer Hall Children's Institution. Apply: Rev. William S. Mann, 3331 Old Shell Road, Spring Hill, Alabama.

TEACHER FOR ENGLISH, foreign languages. Bachelors' essential plus Education courses. Moderate salary plus living for missionary work at St. Mary's School for Indian Girls, Springfield, South Dakota. Apply: Headmaster.

TEACHERS — openings in elementary and secondary grades in parish schools of Diocese of Los Angeles. Send full details of education and experience with grade preferred to: The Rev. Kenneth W. Cary, Box 37, Pacific Palisades, California.

RECTOR of thriving downtown parish in Atlantic coast city seeks experienced clergyman as permanent assistant to help principally with normal parish calling and program thus freeing rector for weekday program aimed at business community and parish administration. If interested, Reply Box K-352, The Living Church, Milwaukee 2, Wis.

CASEWORKER — WOMAN. Small Church Institution with a progressive program for non-delinquent adolescent girls. Social Security and N. H. W. retirement plan and liberal vacation. Salary \$3,600 depending on whether resident or non-resident basis is preferred. Qualifications — graduate training and some previous experience with adolescent girls. Major responsibilities are admissions, preparation for discharge and services to parents. Mrs. Martha C. Vivion, Executive Director, Appleton Church Home, 440 Forest Hill Road, Macon, Georgia.

CASEWORKERS with graduate training and preferably some experience in family and child welfare needed for expanding program in multiple service agency. Member Health and Welfare Council and Community Chest. Liberal personnel policies. Excellent casework standards. Interest in personnel development and advancement. Episcopalian preferred. Salary, caseworker, \$3,400-\$4,600; casework supervisor, \$3,625-\$4,975. Reply stating training, experience, professional interest and salary desired, to Rev. Arnold Purdie, M.S.S., Executive Director, Philadelphia Protestant Episcopal City Mission, 225 South 3rd St., Philadelphia 6, Pa.

GOVERNANCE-COMPANION — Father of 3-year-old son, whose beloved wife was lost in Grand Canyon airplane crash June 30, is seeking governance-companion type woman to live in modern family home; care for son. Prefer woman with college education (minimum 2 years) and sorority and social background; skilled in child care and guidance; should be around 35-45 and active in Anglican faith. Woman I am seeking probably widow or divorcee and she may even have own youngster. Congenial Christian neighbors, private air conditioned rooms, bath; private shopping car in addition to salary in proportion to ability. Light housekeeping, cooking duties. Father, 39, and vice-president of local advertising agency. Send complete resume of personal background, references and recent photograph. My reference is Fr. Laurance Spencer, St. Michael's Episcopal Church, 6th & Nall, Mission, Kansas. Write Fred V. Klemp, Jr., 7328 Cherokee Drive, Kansas City 13, Missouri.

POSITIONS WANTED

PRIEST AVAILABLE August. Central Midwest. Reply Box F-355, The Living Church, Milwaukee 2, Wis.

PRIEST, 38, 14 years successful parish experience. Lectured this year in religious education at Seabury-Western while earning M. A. Degree in Education at Northwestern. Good preacher and administrator. Prayer Book Churchman. Desires rectorship of parish with or planning day school, or parish planning full educational program, or work in Church Preparatory School, or parish with definite work on college campus. Reply Box R-349, The Living Church, Milwaukee 2, Wis.

PRIEST AVAILABLE. August, September, or October. Rectory use, if possible. Stipend desired. East. Reply Box F-356, The Living Church, Milwaukee 2, Wis.

PRIEST, Catholic, 43, married, three children. Ten years parish work, three years Army chaplaincy. Desires position in active suburban parish. Reply Box E-353, The Living Church, Milwaukee 2, Wis.

AS HOUSEMOTHER in Church School or Children's Home, by refined unencumbered middle aged widow. College graduate, experienced in office, hotel, and Church institution work. Reply Box M-358, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

staff of St. Mary's School, Peekskill, N. Y. Mr. Mills, who has served as rector of Christ Church, Ontario, Calif., for the past six years, is scheduled to take over his new position on August 1st.

HENRY I. BROWN, JR., Greenville, Del., who was named executive secretary of the diocese of Delaware at the diocesan convention on May 9th. Mr. Brown, who will be a lay assistant to Bishop Mosley of Delaware, is scheduled to assume his new duties in September. He is a member of Trinity Church, Wilmington, and is on the board of directors of the Delaware League for Planned Parenthood and the Mental Health Association of Delaware.

The Rev. **HOWARD A. JOHNSON**, canon theologian of the Cathedral of St. John the Divine, New York City, who is scheduled to receive an honorary degree of doctor of divinity, at the annual commencement of Upsala college, East Orange, N. J.

The Rev. **CHARLES E. BATTEN**, who was recently elected assistant professor of Christian Education and assistant director of field work of the Episcopal Theological School in Cambridge, Mass. Since 1953 Professor Batten has been director of Christian Education in the Parish of the Epiphany, Winchester, Mass. He has also acted as a lecturer on Christian Education at the Cambridge School and at the Berkeley Divinity School, New Haven, Conn.

The Rev. **EDWIN O. ROSSMAESSLER**, chaplain at San Miguel School for boys at National City, Calif., who was recently appointed headmaster of the school by Bishop Bloy of the diocese of Los Angeles. Mr. Rossmaessler has been chaplain of the school since its organization four years ago.

The Rev. **JOHN C. TURNER**, rector of the **CHURCH OF THE ADVENT, BIRMINGHAM, Ala.**, who received an honorary doctorate in divinity from Birmingham-Southern College, a Methodist-sponsored school.

BISHOP KEELER of Minnesota, who on June 24th, celebrated the 25th anniversary of his consecration as bishop. A special dinner was held in honor of Bishop Keeler at the Nicollet Hotel in Minnesota with Bishop Sherrill as the guest speaker. Other speakers included Dr. Laurence M. Gould, president of Carleton College, Northfield, Minn.; the Rev. Bernard W. Hummell, rector of St. Stephen's Church, Edina; and the Rt. Rev. Hamilton H. Kellogg, coadjutor of Minnesota. A special service was held at the Cathedral of St. Mark in Minneapolis at which Bishop Keeler was the guest speaker. His sermon was broadcast for



Minneapolis Star and Tribune Co.
A HUG for Bishop Keeler from Bishop Sherrill.

all churches in the diocese. Among the gifts received by Bishop Keeler in honor of his anniversary was an \$85,000 trust fund to be used to supplement his pension after his retirement. After his death, the fund will be used to continue missionary work within the diocese. A special issue of the *Minnesota Missionary*, the monthly diocesan magazine, was put out in honor of the occasion. The issue included a short biography of Bishop Keeler, tributes to the bishop by several leading Churchmen, and reprints of some of the bishop's messages.

ST. PETER'S CHURCH, NEW YORK, N. Y., on the 125th anniversary of its founding. During its anniversary celebration the church held a bazaar with proceeds going to the Church's work among young people.

CHURCH OF THE MESSIAH, GLEN FALLS, N. Y., which recently held ground-breaking ceremonies for a new mission, St. Timothy's Chapel, Town of Moreau. The Rev. Schuyler D. Jenkins is rector of Church of the Messiah.

CATHEDRAL OF ALL SAINTS, ALBANY,

N. Y., which held ground-breaking ceremonies on May 13th for its new mission, St. Michael's, Colonie, N. Y. About 60 families associated with the new mission have already pledged over \$6,000 toward its support. St. Michael's is currently being served by the Very Rev. Allen W. Brown, dean of the Cathedral of All Saints.

The **VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, Va.**, on laying the corner-stone of its new library. The new building was made possible by an initial grant of more than \$100,000 from Builders for Christ and additional gifts from individuals, foundations, and funds. The service was conducted by Bishop Goodwin, assisted by Dean Kloman of the Seminary.

ST. ANDREW'S CHURCH, DES MOINES, Iowa, the Rev. **ROBERT KEM**, vicar, on the completion of its new church. Dedication services were held recently at the new church, which is of early American design. The \$85,000 building will seat 237.

CLARENCE W. CHESTERMAN, who has served as sexton and vergor for **SAINTE LUKE'S CHURCH, MONTCLAIR, N. J.** for 25 years. Mr. and Mrs. Chesterman were recently honored at a reception for them at the parish. Mr. Chesterman's father, the late James G. Chesterman, served as church sexton from 1894 until his son took over his duties in 1981.

The **CHAPEL OF THE INTERCESSION, TRINITY PARISH, NEW YORK, N. Y.** on its 10th annual Fiesta. Proceeds from the Fiesta will go to missionary work in the Philippine Islands and aid in the building of a church in the village of Lepanto, Manila. Chairman of the Fiesta was Edwin S. Pomeroy.

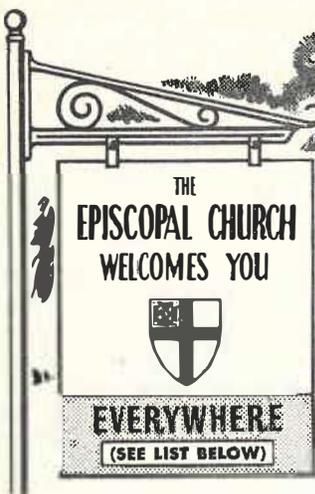
HOLY TRINITY CHURCH, MELBOURNE, Fla., on its successful fund-raising campaign during which \$88,000 was raised for a new church. Construction of Sunday school rooms, offices, lounge, and kitchen has already begun.

The Living Church Development Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$7,037.20
Receipts July 2d through July 16th 816.60

\$7,853.80



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Rev. James Jordan, r; Rev. Neal Dadd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

GRACE CATHEDRAL Nob Hill
Sun HC 8, 12:15, MP 11 (1S HC), Cho Ev 4; Daily
HC 8 (Wed & HD 10:30, Thurs 7), MP 9, EP 5:30

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat
7:45

WASHINGTON, D. C.

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

Continued on page 16

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rate.

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.

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the city.

Continued from page 15

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 10, and Daily, C Sat 5-6, 7-8

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

CHICAGO, ILL.

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

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 10:30; Tues through Sat 8

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7, Sat C 5-6, EP 6

SPRINGFIELD, MASS.

CHRIST CHURCH CATHEDRAL 35 Chestnut St.
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to July 1 MP 7, HC 7:10. July and August MP 7; HC 7:10 Tues, Wed, Thurs, Fri only.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga
Rev. Daniel Corrigan, D.D.
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15; C Sat 4-5, Sun 9:30-10

ST. JOSEPH, MO.

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

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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

OMAHA, NEBRASKA

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30 ex Fri 9:30

BUFFALO, N. Y.

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

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

COOPERSTOWN, N. Y.

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

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 11 Morning Service & Ser; Weekday HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10. Organ Recitals Fri 12:10. Church open daily for prayer.

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed & HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10 C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

Rev. Jahn 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, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays



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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C 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 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8 ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.

GRACE Genesee at Elizabeth Street
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily Lit 12; HC Wed 7, Fri 7:30 & HD

HAVELOCK, N. C.

ST. CHRISTOPHER'S ("Serving the Marines")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 70
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC 11

PHILADELPHIA, PA.

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

KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at Walnut
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD 10; Open daily.

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

FOND DU LAC, WIS.

CATHEDRAL CHURCH OF ST. PAUL
Sun 7:15 MP, 7:30 HC, 10:30 HC; Weekdays (ex Mon) 7, 7:15, 5; Wed 9