

the Living CHURCH

January 20, 1957

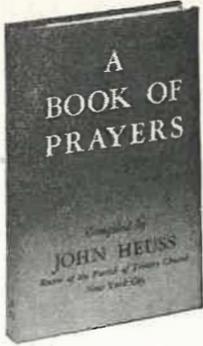
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the Living CHURCH

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Things To Come

- January**
- 20. Second Sunday after Epiphany
Church and Economic Life Week, NCC, to 26th.
 - 22. Annual convention, Upper South Carolina Branch of the Woman's Auxiliary, Christ Church, Greenville, S. C., to 23d.
 - 24. Executive Committee meeting, Church World Service, NCC, New York City.
 - 25. Conversion of St. Paul
 - 27. Third Sunday after Epiphany
Girls' Friendly Society Week, 80th anniversary, GFS, to February 3d.
- February**
- 2. The Purification
 - 3. Fourth Sunday after Epiphany
 - 10. Fifth Sunday after Epiphany
 - 17. Septuagesima
 - 24. Sexagesima
 - 25. St. Matthias

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are the Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

The Activity Secretary

Most classes are in a rut after the first eight or ten weeks. Teachers usually start out with careful planning in the early fall. But even the best, while still thinking out the main proposition and purpose of each week's session, will soon stop taking much trouble to prepare some activity. It is easier to discuss or read.

With the longer periods now demanded and provided — quite generally from 40 to 55 minutes in alive parishes — there is a sudden danger which threatens from an unexpected source. Sessions become entirely talk, or at best, words spoken with shared self-expression. The entire period becomes chronically only a talk-fest. Well utilized, this may well be a profitable thing, but with our average unskilled teachers, talk soon loses its force; the major idea for the day is soon worn thin, and then the talk becomes shallow, or entirely off the theme.

This is a threat that seems especially near with the Seabury Series, which places such large stress on conversation. (We don't call it *discussion* any more, for that came traditionally *after* some solid subject or story had been presented, and could then be "discussed.") Now we start with life and find — or hope to find, by our gentle steering — that it makes us "bring out of our treasures things new and old.")

It is a danger inherent, also, with younger children, whose shorter interest span, and more limited information make long conversations soon tiresome. Clearly, talk must alternate with some sort of action — or at least some kind of self-expression in which all may participate.

We Learn by Doing

We are back to the realization of fully 40 years ago: we must have the children *do something* in class. Of old they *listened*; now they *talk*; but the same need is discovered. They grow restless, and they don't seem to grasp or retain what has been taught. *We learn by doing*, we have said repeatedly. All right, then; let's put some systematic and regular activity into our classes.

Here we can put our finger on the cause: many of the teachers lack the interest, or skill, or facilities to help pupils do something worthwhile and suitable in class. Solution: enlist one person to do nothing but plan activities.

The activity secretary may well be some person already known to have some skill in art or handicrafts. This is the start for most classes and schools: better and

more frequent handwork actually suited to the educational aims of each course. The average teacher, left alone, may blunder in some of these mis-uses of tablework: (a) meaningless, unrelated to the lesson subject; (b) too complicated, requiring skills or materials not available, or requiring too much time, or too elaborate an outcome; (c) the same medium always, as crayoning; (d) growing discouraged, do nothing at all, and so the class finishes the year with no happy memories of things created.

There is little danger that handwork can be overdone. A teacher reported, "We spent all of four Sundays making Christmas plaques, and I was fearful that we had wasted these times for teaching. But the Sunday after Christmas I was repaid. I found that they had become a united group, with a common mind, and we never had such a wonderful lesson." It is well to remember that "mere talk," or at least adult dominance, may actually

separate a group into lone persons. But *working together always unites*. And once a group has been created, real learning can begin.

Activity unites. It also gives a means for self-expression, for varied interpretation. But it must not be assumed that activity, even in the restricted conditions of the Church school, need be only art work.

The following is a list of the possible areas in which the activity secretary may assist:

1. Creative handwork of all sorts.
2. Flannel-graph materials. Sets of Bible stories, with figures and background all ready for use. Neatly filed, these can be used by any teacher on short notice. The project lies in their use, not in their cutting out.
3. Simple costume chest or locker, where child-size Bible dress may be readily found for frequent simple dramatics.
4. Stock of filmstrips with filmed scripts for each, with projectors, screen, etc., always ready.

Other services will develop. The main thing is to appoint someone, and have a central cabinet with plentiful supplies, and a wise person always near to suggest.

The time is now — right at the turn of the year, when we realize that most classes are in a rut which may last into June — unless wise guidance is provided for class activities.

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Are You An Existentialist?



Are You An Existentialist? Can there be a legitimate existential element in Christian faith and theology as it is seen through the eyes of an Anglican? Must we discredit any movement which bears that name as being radically subjective, excessively individualistic, and in some cases pathological? These are live questions facing Christians today, since existentialism has had and will continue to have great influence not only in the secular world but also upon Christian theology as well.

One kind of existentialism mentioned from time to time in the newspapers is that connected with the name of Jean Paul Sartre, with its much-publicized overtones of horror, violence, and despair. Yet the word is often heard in Christian theological circles among people to whom violence and despair are by no means the daily bread of human experience. What strange intellectual brew goes into this existentialist emphasis which hopeful Christians and embittered atheists hold in common?

The first point upon which an existentialist, Christian or atheistic, would insist is the radical difference between the being of man and the being of the world. A man is not an object among objects in the world, but uniquely exists in what may be termed the "personal dimension of reality." This personal dimension is not a mysterious realm where only existentialists have the right to enter; it is the realm of personal relationship; it is the realm where all of us live and work and meet our neighbors each day; it is the practical realm of everyday living. The reality of this dimension is so obvious that we often lose sight of its uniqueness and importance.

The Biblical story of the supremacy of Adam over all created things on the earth bears witness to this initial insight. God gave man the prerogative of naming other creatures and

Next to the Bible, the Book of Common Prayer is the most existentialist of all books

By the Rev. John E. Skinner

Curate, All Saints' Church, Wynnewood, Pa.

things, and made available for the use of man all the things in the world. In this respect Adam possessed a primacy which set him "over against" the world, although at the same time he was "in the world." To the Christian existentialist, this primacy is an indication that man was created in the image and likeness of God Himself.

In the second place, if we possess such a primacy in relation to the world, the categories of philosophy and science used for a study of the world cannot be applied to ourselves. Whether we are fitted into a Greek, medieval, or modern set of categories, in all cases man is treated as a part of the world, and is thus relegated to the realm of objects. Such reification ["thing-making"] destroys the uniqueness of man as it is expressed in the Bible.

Many examples of this "thing-making" can be given, extending from the philosophical *res cogitans* (thinking) of René DesCartes to commonplace utterances such as "the typical man," "the average man" — the reflection of John Q. Public. In every instance the unique creature of God — made in His image — is transformed into a digit of statistics, or an object of philosophical or scientific analysis, and the "real" man, the man who lives, who loves, who hates, and who dies, is lost.

The existentialism of the German philosopher, Martin Heidegger, is perverse in most respects, but he is absolutely right when he says that a man must die his own death. The average man, the typical man, the statistical man does not die — only the "living" man dies, and interestingly enough,

only the "living" man lives, and not the depersonalized creature that results from the application of world-categories to creatures made in the image of God.

A Rebellious Person

The existentialist reacts violently against this objectifying and depersonalizing of man. Not only are men viewed as objects, but in the process they become mere tools to be manipulated for the betterment of the public, the state, the cause; and to our own embarrassment we sometimes treat our fellow Church members in the same way. We want the Church to grow, we need more members to service the mortgage, we desire to fill empty pews, and we seek out people on this basis rather than on the basis of their need for God and His Church.

The origin of the existential emphasis is found in the Bible. Biblical man is not average, or typical, or an object in his world, but he is a living, breathing, loving — and rebelling — person in relation both to God and to his neighbor. Biblical man's relation to God is a personal one. He *meets* God in living encounter and faith and not at the end of a logically coherent argument. Biblical man's sin consists of a rebellion against God manifest in disobedience, alienation, and too smug a satisfaction with "being-in-the-world." Instead of fellowship with God Biblical man in his sin prefers the world and its things to God.

The drama of salvation as it is recorded in the Bible is God's effort to redeem the sinful and disobedient man, to restore him to a fellowship with Himself. This is actual drama

and the participants are actual men and women. The Bible is a record of many encounters, many meetings between men and God until, when the fullness of time had come, God became man in Jesus Christ. The Incarnation is God becoming an actual man, living in the human situation, and having fellowship with human beings in the personal dimension of reality. The death of our Lord on the Cross is an actual death, and His resurrection is a decisive victory over sin and death, making possible communion with God in His Church. Our redemption is an existential redemption because it is a redemption for the whole man, and it was accomplished for us down here where we live.

The existential emphasis pervades the Bible because man's true uniqueness as a creature of God can be seen only in it and in the community of faith which produced it. The Church is the community of redemption, and if in any place this uniqueness of man should be recognized, it is there! The existential element should pervade the life of the Church since it is participation in the resurrection life of Christ, and Christ came not to redeem man through depersonalization, but through the actual realization of his individuality within the Community of God's People. A man can realize himself — can really be himself — only in relation to the grace of Christ in the community of the redeemed. The Bible phrases it paradoxically: to gain the self, one must first lose the self. To be a slave to Christ is to be free!

"Relative" Significance

What is the relation of this Biblical

existential emphasis to the theology of the Church? Theology can be defined as the science which has the answers and is looking for the questions. Good theology always has a dynamic character, since the theologian must attempt to relate the answer he possesses as a member of the redeemed community, whose Head and Lord is Christ, to the changing questions of the present situation. All theology is a by-product of this relation. Paul Tillich has demonstrated this truth effectively in his *Systematic Theology*.

If these observations are correct, then theology possesses a "relative" and not an "absolute" significance in the life of the Church. The situations of life constantly change and thus theologies change since they are a by-product of the impact of God's unchanging truth on our changing human scene. One need not look beyond the pages of a history of doctrine to demonstrate this fact. In each age new theologies develop to meet new situations, although standing back of these new theological efforts is the life of the Church and the Lordship of Christ.

The Anglican Communion has preserved this dynamic function of theology throughout its history. Anglicanism has never given unqualified devotion to elaborate "confessions of



faith," such as the Augsburg or Westminster Confessions, nor elevated any system of a great theologian to the status of "official" theology of the Church. The genius of the Anglican Communion is in the maintenance of the dynamic function of theology, and this dynamic function is implicitly existential.

The fact that the historic creeds are placed within the liturgy has profound significance. Does the worshipper affirm his faith in the articles of the creed? No, facing the altar, he affirms his faith in the living Lord through the medium of the creed. Faith is not intellectual assent to the

creeds, but surrender of the total person to Christ.

In the Anglican Communion worship asserts its primacy over theology. Theology is generated by the language of the liturgy itself. The Book of Common Prayer is viewed not only as the established liturgy, but also as an authority in matters of theology. This is no accident. Where else can the dynamic function of theology be better demonstrated than in a liturgy where living people participate in a vital worship of the only true God, where members of Christ commune with their Lord in living encounter and faith in the Holy Eucharist, and where "common" prayer is the rule for the worship life of the Church?

"Man at Work at Worship"

Next to the Bible, the Book of Common Prayer is the most existential of all books. It is existential because it does not impose an unauthentic pattern of life to which the member must blindly submit himself, but rather it is the articulation of life in the Church from birth to death, in which life each individual member becomes a living participant. The liturgical man is not a slave to liturgy. He is "the liturgy" concretely embodied in actual participation. The liturgical man should be the existential man — who realizes himself through an active participation in the grace of Christ — which is, after all, participating in all that the Book of Common Prayer articulates. Modern man realizes himself most fully in his work; and in the liturgy he is (to recall the title of a famous book) "man at work at worship."

The existential reaction against depersonalizing can fall into the trap of individualism and subjectivism. But in the Bible the reality of the "holy people" is always as vital as the reality of the individual. No existential emphasis should be excessively individualistic if it is seen from the perspective of its origin — the Bible itself. Martin Buber, the Jewish existentialist, is insistent upon the necessity of the "holy people." In *The Eclipse of God* he sees Christianity as essentially Hellenistic when it loses sight of the primacy of the "holy people" and preaches an exclusively personal or individual holiness (p. 138).

Yet the "holy people" must not be allowed to swallow up the "holy person." History has demonstrated that the Church can disintegrate into a vast machine of religion, where all the

living, existential elements are depersonalized, and Church life becomes a matter of conformity to dictated patterns of behavior and belief. Here the dynamic element is crushed in favor of a secure and static conformity. Against this depersonalizing within the Church, the existentialist must rebel. When the Church becomes so much a reflection of the world that it treats its members as tools, then the Church has failed to abide by the fundamental condition of discipleship, namely, the denial of self; and, in God's providence, the unique character of the individual man, created in the image of God, will inevitably assert itself in reformation or rebellion. Freedom, which is integrally related to grace, will stand in judgment against the tyranny of objectification, even if the Church itself is the culprit. This is God's way of purging His own people. Who can deny the necessity at times of a prophet castigating the Church from within? — and the message of a prophet of God is anything but subjective!

In conclusion, an important distinction must be made between the Biblical existential emphasis and existentialism. The great Danish theologian, Søren Kierkegaard, is right when in his *Concluding Unscientific Postscript* (pp. 99-107 ff.) he asserts the impossibility of an existential system or an existentialism. To make an "ism" out of the Biblical existential dimension is to pervert it. The presence of so many different existentialisms today, from theism to atheism, graphically portrays this truth from the pen of the profound (and not so gloomy) Dane. Perhaps there would not be so many critics of the existential approach, if these critics did not equate it with a particular existentialism. Yet the Bible can never be reduced to any philosophical system, even if it is a system based upon the profundity of the existential dimension.

Are you an existentialist? If your religion tries to include the whole view of man mediated by the Bible and the Prayer Book, it must certainly make room for the existential dimension. You must "die your own death" and in life you must face God for yourself as Judge and Redeemer and Friend and Lover. Yet, as a Bible-and-Prayer-Book Christian, you will not tie your spiritual perceptions and values too tightly to any "ism," for you will know that God's truth is too big for any philosophical systems.

Reverend and

Mrs.

In a book of cartoons about persons involved in Church life appears a cartoon picturing the close of a church service. The choir proceeds down the aisle, followed by the rector, and walking beside the rector is his wife. Off to the side are the two wardens, one saying to the other, "She might as well, she does everything else."

This amusing but sometimes true picture of a "clergy wife," as such wives call themselves, raises many questions in the mind of the wife of a priest with regard to her own relationship to her husband's parish. This is true whether she is a new bride or has been married for many years and lived in several parishes. When the question came before the clerica of the diocese of Chicago, they decided to ask their bishop, the Rt. Rev. Gerald Francis Burrill, for his help and advice.

The clerica is a group consisting of the wives of the clergy of the diocese, the wives of seminary students, and the mothers of unmarried clergy. It meets twice a year, in the spring and fall, primarily so that its members may get to know one another better and perhaps let their hair down a little, so to speak.

At the fall meeting at the Cathedral of St. James in Chicago, beginning with the service of Holy Communion, the bishop answered the group's many questions in a lively and interesting discussion on the relationship of a priest's wife to the parish.

Bearing in mind that no definite set of rules or canon law could be laid down, the bishop felt that the wife of the incumbent of a parish has a vocation as such, but with a definite and finely-drawn line over which she should not cross.

As a result of the bishop's talk and the questions and answers which followed, those present went home inspired and determined to be better wives to their priest-husbands, with a fuller knowledge of what they might expect to do in parish life.

Just where does the wife of a rector draw the line? Out of these suggestions by Bishop Burrill perhaps the answer can be found.

Her first duty, of course, is to be a wife to her husband in the true Christian sense and to create a Christian marriage, as should be the duty of a wife no matter what her husband's occupation. With the exacting

What is the job of the rector's wife?

What duties may she undertake in the parish?

What should be her relation to her husband's parishioners?

By Barbara Stroup*

and oftentimes trying job the priest is attempting to do, he needs the kindness and love of his wife and a home that is peaceful, clean, and tidy, where he can, for a short time at least, escape the many burdens of his parish.

Vulnerable to Hurt

Should the wife of a priest take office in any organization or activity in the parish? Definitely not. It is possible, should she be so talented, that she might take office in the diocesan auxiliary, but then only if she will not in any way provoke jealousy among the members of her husband's parish. It is true that under some circumstances it may be necessary for the rector's wife to undertake certain parish responsibilities. For example, in a small mission where there is no organist and the vicar's wife is an accomplished musician, then of course, she can and should play the organ, but only until an organist is found. It may be that a rector's wife wants to teach Sunday school, not because she is the wife of the rector, but purely out of love and service. It often happens that a wife in an official position in the parish makes herself vulnerable to hurt, thereby affecting her husband's ministry in the parish.

She should attend church services regularly. It is pretty difficult for a

priest to preach about the obligation of a Christian to worship God in His Church, while his wife sits at home. It is her duty to be in church regularly, whether she has 10 children or none. Some arrangement to make this possible can be made. It may take effort, but nevertheless it can be done. There are sure to be people in the parish who would be glad to be asked to baby-sit, if necessary, if baby sitting is not provided in the parish house during services.

What shall the wife of a priest do regarding social life in the parish? Should she be expected to entertain certain parishioners? The answer is quite simple. No. She is not expected to entertain parishioners, nor is it wise. In the first place, the parishioners themselves do not expect it, nor do they expect a return invitation, after having entertained the rector and his wife. There are ways in which this might be handled. The rector and his wife might hold open house once a year, or every other year for the parish. This has been done by many rectors and their families and found to be most satisfactory. The parishioners have often come forth with all kinds of help, such as offering to bake cookies, provide silver, etc.,

* Barbara Stroup is the wife of the Rev. Dudley J. Stroup, rector of Grace Church, Hinsdale, Ill.



THE WIFE OF A RECTOR might want to teach Sunday School, purely out of love and service. RNS

and it gives the parish an opportunity to visit the rectory and the rector's family. It is neither necessary nor good practice to have a perpetual open house, with the doors always open. The priest needs a place to retreat for quiet times, away from the parish, and the rectory is his home. It may be that the rector and his wife would wish to entertain the wardens and their wives for dinner, and that, too, is very often done.

But what of the cost of baby sitters and the cost of such entertainment? Many parishes have now arranged for a priest to have a small entertainment fund to take care of these things, and if the wife is expected to attend certain social functions in the parish, some arrangement should be made by the parish, if at all possible. Several parishes have worked this out. In one instance, in the diocese, the young people have volunteered for baby-sitting for the rector as their contribution, taking turns whenever necessary.

All precaution should be taken to avoid forming cliques with any of the parishioners. This can be most dan-

gerous to the priest's position in the parish. It is difficult, but a priest's wife should necessarily avoid making close friendships within the parish. It is true she will be drawn to some more than others, but she cannot be on close intimate terms with one or two. She must be kind to all, and that is important enough to repeat. She must be kind to all.

She must listen and keep still. The priest hears many things in confidence and does not repeat them even to his wife. She can do much harm by careless talk; so she will be wise to be silent.

Suppose there are four or five guilds in a parish. Shall the rector's wife belong to one of them? It would be wise in such a case for the wife to be an honorary member of all of the guilds.

Finances

Should the rector take a day off? It is absolutely essential to the parish and the rector's family that he take a regular day off each week. The parish should be notified, and he should

not be disturbed on that day for anything except emergencies. The priest has a sacred obligation to his parish. But the priest has also an obligation to his family. The wife of a rector should do everything in her power to see that her husband does take one day a week off from parish duties.

And what of finances? In the beginning of their marriage, the wife of a priest knows that their income will be much less than most people's. Although many dioceses are now doing all they can to remedy the unfortunate financial situation of many of the clergy, it is still true that the priest's family must learn to live within a limited income. But there is one thing that every priest and his wife should consider sincerely and prayerfully, and that is tithing. There is no greater reward, and humbly so, to be felt than the joy of tithing. It is an example that must be set by the priest and his family before the parish can be shown the way to tithe. A certain young priest in the diocese of Chicago, after talking the matter of tithing over with his wife one night, decided to tithe. Several months later he met the bishop and said "Bishop, we are tithing. We have less money now than we did before, but we are so happy."

How shall the rector's wife refer to her husband in conversation with parishioners? She ought to refer to him as Father, Mister, Doctor So-and-So, as the case may be, but when addressing him in public (as in private) normally call him by his name.

And finally what effect does the attitude of a priest's wife have upon her husband? There is only one answer to that. When a priest comes to Bishop Burrill inquiring about a possible change of rectorship, he usually can tell by the man's face and remarks who wants to make the change. An unhappy wife makes an unhappy priest.

And so the responsibility of being the wife of a priest is great, but it is rewarding. It is often a lonely life, but it is wonderful. It is in itself a vocation. And it can be a happy life with God's help. As a priest's wife's first duty is to love God, she will create a Christian marriage and help her husband in every way she can by doing the best she can.

Perhaps these few suggestions, coming out of the meeting of the Chicago clerica, will be of help to the wives of clergy elsewhere.

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.

Holy Synod Has Lost Force

No. 9 of the "Journal of the Moscow Patriarchate" carries a brief article by Metropolitan Nicolai which may be of great significance for Russians living abroad. I pass it on for your information.

From the Journal of the Moscow Patriarchate
September 1956

"During my stay in the United States of America . . . I had to tell about the life of the Russian Orthodox Church, about its clergy and . . . its faithful people, and at the same time to clear up the perplexed questions of those with whom I spoke.

"In their conversations with me certain Church workers touched upon the proposition once made (in 1927) by the Deputy of the Locum Tenens of the Patriarchate, Metropolitan Serge, to orthodox clergy abroad, that they give a written guarantee to be loyal to the Soviet Government.

"My friends told me that this proposition of Metropolitan Serge disturbs the civic conscience of some Russian people abroad, subjects of another state, but who have remained in the bosom of the Russian Orthodox Church.

"In explaining this doubt, I indicated that such a proposition to clergy living abroad was of only temporary character, and was dictated by the circumstances of that time when the Patriarchal Synod was trying in every way for the normalization of relationships between the Russian Orthodox Church and the State, in the new conditions of their post-revolutionary life.

"I tried to explain, and I wish to state now, that that proposition of the Holy Synod has long since lost its force."

Nicolai, Metropolitan of
Krutitsk and Kolumna"

DONALD A. LOWRIE

New York, N. Y.

Two Wrongs Make a Right?

In your January 6th editorial, you say that "a letter from the Rev. Charles E. Lange says a number of things with which we heartily agree." Since he used my letter in the December 2d issue to bear the brunt of his criticism, I hope you will also agree that he misinterpreted that letter. It did *not* say "that the problem of liberalism 'could be solved if only our bishops would enforce the Church's doctrine, discipline, and worship.'" It said, "I *used* to think that the problem of our absurd *over*liberalism could be solved if only our bishops would enforce the Church's doctrine, discipline, and worship." It went on to point to a solution lying in quite a different direction from "heresy trials and witch-hunts." The "weakness" I wrote of was not that the Church permits "latitude of theological interpretation," but lies "in our delight in mental and spiritual self-indulgence." Is it being one of the "Grand Inquisitors" to suggest, as I did, that "the answer is so simple,

Continued on page 20

sorts and conditions

THE OTHER DAY the newspapers told of a man who was arrested while driving with one hand and shaving with the other. He was scraping away at his lathered face with a safety razor as he maneuvered his car through traffic on a highway. The charge was careless driving, presumably because a man's shaving mishaps are nobody else's business, but his driving mishaps are public property.

ANOTHER timesaver is equally common, equally dangerous to the human race, and a particularly feminine failing. That is the custom of running across the street against traffic to catch a bus or streetcar.

ALL of which has some vague and unidentifiable relation to the task of rescuing THE LIVING CHURCH which is discussed in this week's leading editorial. In a recent *Newsweek* story that listed seven of the best religious magazines, "in quality and circulation," THE LIVING CHURCH stood way at the bottom in circulation. The quality was apparently high enough to place the magazine among journals circulating 500,000 or more copies per issue, but the circulation was a reproach to those of us who are responsible for making the magazine known to Churchpeople.

FORTUNATELY, the reproach can't last very much longer. Either the circulation goes up, or the magazine goes — quality and all. All we need to do is to double our circulation within the next few months. All the means we have to do it is the interest and concern of the present readers of the magazine. All they have to do is to convince somebody else — preferably about three people — that he or they should subscribe.

YOU SEE the parallel to the man who tried to shave while driving? Neither do I, exactly, except that there is the same happy incongruity about the whole thing.

THE LIVING CHURCH aims to be an interesting magazine for interested people. You take it because you enjoy it, not out of a sense of duty. Why not share your enthusiasm with somebody else? We don't feel that the Episcopal Church, or the public, owes us a living. On the contrary, we feel that we owe the public the tribute of a sane, winsome, straightforward presentation of the Gospel of Jesus Christ as the sort of thing that mature, intelligent people will naturally want to have. If that is what we do, it ought to be easy

to get a few new friends for the magazine. If not, the less said the better.

THIS COLUMN, in particular, tries to stick to the really important things of life and religion, such as birds and bums and angels and Christmas presents and old age and crayfish and black bass and children and ascetic theology. We are privileged to view the situation of THE LIVING CHURCH as a predicament on the editorial page. In these precincts, however, it is one of the whimsical things being done by God in a world well within His control.

LIKE a patient teacher, He says, "Do you see the answer? I could tell it to you, of course, but I didn't give you the problem in order to supply you with the answer.

"YOU HAVE everything you need to have, and a little bit more. . . ." Well, I think I see the outlines of the answer. Oddly enough, it seems to be the discovery that THE LIVING CHURCH's problem is everybody's problem. Campaigns and routines and printed matter are all very well. They will give a little help to people who want to do something. They won't have much effect on people who don't want to do something. So it all boils down to the question: Do you want to do something?

IT IS, as I noted in a year-end column, a matter of divine judgment. When the time for judgment comes, there isn't anything the subject of judgment can *do* — all he can do is to take the consequences of being what he is. So, here we are, on THE LIVING CHURCH, about to experience the results of THE LIVING CHURCH's being what it is. If it is of sufficient value to God and man, it will come through in fine style. If it isn't, it won't.

AND YOU CAN'T buy time, or speed things up, by shaving as you drive your automobile. If you wanted to save that much time, you should have started sooner — shaving or driving.

THESE ARE not grim or gloomy thoughts. Quite the contrary. In the first place, I have a strong sense that the Church does want and need this magazine. In the second place, I am perfectly certain that He doesn't want it to trickle along at about 17,000 circulation with its job only half done. So, I have every reason to think that He has the situation under control. What He moves *you* to do is the real and only answer to the problem.

PETER DAY.

EDITORIALS

Year of Decision

1957 is the year in which THE LIVING CHURCH has to double the number of its subscribers. There is no question about that. One year from now will be too late. The entire magazine industry is suffering from severe pressures in competition for people's time and purchasing power, and many larger and apparently stronger magazines than THE LIVING CHURCH have had to give up the struggle.

And yet we have no problems that could not be solved if each reader of THE LIVING CHURCH would personally undertake to secure three subscriptions for the magazine from three people who are not now receiving it.

THE LIVING CHURCH is not an ordinary magazine. It is not even an ordinary religious magazine. It is widely regarded as one of the top half-dozen religious magazines in the field, a model for its prompt, accurate, objective, and complete reporting of Church news, its literary and typographical quality, and its freedom from cant and stodginess in dealing with religious issues.

There is something even more unusual about THE LIVING CHURCH. It is not the organ of Church officialdom, nor of any group or organization in the Church. It receives no subsidy from any such sources, but is supported completely by its readers, and by the advertising of firms who wish to get in touch with these same readers.

THE LIVING CHURCH

**407 E. Michigan Street
Milwaukee 2, Wis.**

Please enter a subscription for one year of THE LIVING CHURCH at the rate of \$8.50 for the following:

Name _____
Street _____
City _____
Zone _____ State _____

In other words, sink or swim, THE LIVING CHURCH is your Church magazine. Whether it sinks or swims is a decision to be made by the 17,000 people who are now receiving the magazine each week, and by their fellow-Churchmen who ought to be receiving the magazine but are not.

The traditions which have made THE LIVING CHURCH what it is today are the result of 78 years of sustained and skilful effort. The magazine was launched on November 2, 1878, by the rectors of St. James' Church, Chicago, and St. Paul's Church, Milwaukee — Drs. Samuel S. Harris and John Fulton — but within six months the editorship had been taken over by the first of a trio of great Church personalities who were to guide it over most of its past history. Dr. Charles W. Leffingwell in his 21-year editorship made it a national, rather than a sectional, paper, and founded its traditions of national news coverage. Frederic Cook Morehouse, who became editor in 1900, contributed his brilliant theological mind, vigorous espousal of Catholic principle, and charity in controversy. Clifford P. Morehouse, his son, became editor in 1932; he carried on in his father's editorial traditions and yet added to them a broader concept of full and objective reporting of all matters of interest in Church life, building THE LIVING CHURCH into a paper designed to serve the whole Church as its principal news organ.

These traditions are what the present staff has sought to carry on since that momentous day in 1952 when it was decided that THE LIVING CHURCH should be an independent non-profit enterprise instead of a division of the Morehouse-Gorham Company.

Against this foreground of growth in quality and service is a background of many changes in Church and secular life, together with the constant pressure of attempting to make ends meet. There was a time when THE LIVING CHURCH could keep going on \$2.00 a year per subscriber. Under the elder Morehouse, the price went up to \$4.00 a year, and under Clifford Morehouse it rose to \$7.00 a year. Today, the price of an independent Church weekly must be \$8.50 a year. The only way to get a Church magazine for a lower price is to get somebody else to foot the bill.

It is the conviction of the present LIVING CHURCH staff that the Episcopal Church continues to need a weekly magazine reporting the Church's news and work and thought. It is also our belief that there are many thousands of potential subscribers, not currently on our list, who would find the magazine of real interest and value to them. After all, there are nearly 2,000,000 communicants of the Episcopal Church, and only about 17,000 of them are now regularly buying THE LIVING CHURCH. The percentage that sees any national Church magazine at the present time is only a tiny fraction of the total — well under 10%.

Where are these people? They are your next door neighbor, the man or woman beside you in the pew,

your fellow-member of guild or men's club. Many of them are active officers of Church organizations, willing canvassers, devout and prayerful communicants. They need, and deserve to have, a first-class religious newsweekly. You can do them a favor by telling them about *THE LIVING CHURCH*.

A sampling recently taken among *LIVING CHURCH* subscribers indicates that at least 50% of them are currently passing on their magazine to another person outside their own home. Now is the time for many of these "secondary subscribers" to become regular subscribers, and for both subscriptions to be passed on to two new secondary subscribers.

Every parish priest needs *THE LIVING CHURCH* to keep up with trends in Church life, to follow the movements of his fellow-clergy as recorded in the "Changes" section, as a source of ideas and information. And yet many of the clergy are not subscribers at present. Your own parish priest may be one of them. The price of *THE LIVING CHURCH* is deductible from a priest's taxable income, because it is one of the tools of his trade.

THE LIVING CHURCH needs money in order to stay alive in 1957. But, at root, the problem is not one that can be solved by contributions from those who are accustomed to going the extra mile. The real problem is to get in touch with 1,900,000 people who are not now *LIVING CHURCH* subscribers and to tell them what they are missing—the very best in religious journalism, and that dedicated to the service of their own Church.

Many things need to be done to get in touch with these hundreds of thousands of people. We hope to announce some concrete plans along this line in an early issue. But in the meantime we hope that you who read this editorial will be moved to take action today to gain us a new subscriber; and that means that the Church will gain one more person in weekly contact with every important trend and development and decision in the life of the Episcopal Church.

Hungarians and the Presiding Bishop's Fund

The Episcopal Church has a record of which it may well be proud in the field of interchurch relief. As we have previously reported, the Church was on hand to greet the first group of Hungarian refugees at Camp Kilmer. And that it was so prepared was due to the fact that it had already been active in resettling some 3,000 refugees from other areas as a part of a continuing program in collaboration with Church World Service.

The Church's major participation in refugee and relief work was initiated in 1948 when Bishop Sherrill went on the air with an appeal to raise a million dollars in one day. A similar appeal was successful the following year and the year after. The program was then expanded into the interdenominational "One Great Hour of Sharing." But then, just as the Hour of Sharing got under way, it was decided that the Episcopal Church's relief program should be incorporated into the regular budget of the Church in the sum of \$500,000 a year.

Nowadays, \$400,000 is included in the regular budget of the National Council for World Relief and Church Cooperation — a sum that is equalled only by a very few Churches that have special theological or ethnic ties with people in needy lands. This sum is given by the people of the Church as a part of their regular missionary pledge, and therefore the Episcopal Church does not, in the majority of the parishes, take part in the annual appeal for Church World Service.

The decision not to engage in special appeals for relief, however, can lead to embarrassment. We believe the Presiding Bishop decided rightly that the Hungarian situation did call for a special effort and a special appeal, and that his letter to the clergy met with a warm response in most parishes.

This appeal is one more tribute to the insight of Bishop Tucker, the former Presiding Bishop, in establishing the "Presiding Bishop's Fund" as an agency for receiving and transmitting relief funds. Our own *Living Church Relief Fund* frequently forwards remittances to the Presiding Bishop's Fund when we do not have direct contact with a particular overseas need.

Churchpeople can, in general, be assured that the Presiding Bishop's Fund is in being at all times to give expression to their concern for the needs of Christians — and non-Christians also — whose plight has been brought to the attention of the American public. Sometimes it is not easy to determine which of several secular agencies is the best for serving a particular cause. Sometimes, the need is one which would be met most appropriately through Church channels. On these occasions, it should be the natural thing for individuals and parishes to pool their efforts by giving to the Presiding Bishop's Fund, so that the Presiding Bishop can say: "Yes, the Episcopal Church will do its part" — in meeting each emergency as it arises.

We think that the Church should ultimately be able to take quick action simply on the basis of a statement that the Presiding Bishop's Fund is open for contributions to a particular purpose. The will to give is obviously present. Perhaps a resolution of the next General Convention would help to establish a standard operating procedure for relating the will to give with a means of giving.

Nehru Urges United States To Stick To Its Principles

By MRS. STEPHEN K. MAHON*

The Columbine, President Eisenhower's private plane, carried India's Nehru to England for Christmas, after his visit here, and it brought Hungarian refugees back. Newspapers commented on the "scrupulously neutral" Mr. Nehru who flew over, and the anything but neutral Hungarians who flew to this country.

Whatever adjectives are used to describe Mr. Nehru, it was a good thing that he paid us a visit. He was welcomed in Washington and New York and at the United Nations.

On the evening of December 20th, he addressed a small group of leaders of national organizations at the Carnegie International Center in New York City. He spoke with sincerity, with simplicity and humor. Here are some of the things he said:

The Cover

Inset in the map of India on the cover is a picture of Mr. Nehru being welcomed to the United Nations Headquarters by Secretary-General Dag Hammarskjöld. Standing between them is Mr. Arthur S. Lall, India's Permanent Representative to the United Nations.

"I have been told that this is a gathering of serious-minded people, representatives of national organizations, who are doing something. How does one talk to serious people who are doing something? All my life I have tried to do something; sometimes I have succeeded, sometimes I have failed.

"Why are we involved in such serious problems today?" Nehru asked. "Because these problems involve human beings and human beings are difficult. Nations are difficult, too, and do not reach each other.

"We must approach these questions with a measure of good will, not in anger," Nehru said. "Our interests clash, but it does not follow that the way to a solution is to increase the clash."

Turning his particular attention to the U.S., Nehru said that "America is a rich

*Mrs. Mahon is the Church's official representative to the UN's section for Non-Governmental Organizations. She is also executive secretary of the Girls' Friendly Society, in America, which has its headquarters in the Carnegie International Center, the building where the address by Nehru took place.

and powerful nation. However, certain attitudes in recent weeks have increased America's influence far more than her wealth and power have done."

Gandhi Sets Example

Drawing a lesson from his renowned predecessor, Gandhi, Nehru said that "when a nation acts according to principle, then it gains tremendous strength. Stick to principles by all means. This was drilled into our heads by Gandhi. He was more addicted to principles than anybody I have ever known."

When asked about U.S. aid to India, he said, "No country can develop except through major effort of its own. India must suffer and struggle, but I do not want India to break its back. Assistance will hasten our development and ease our burden."

Questioned on how to meet the tragic situation in Hungary, Nehru said, "Foreign forces should withdraw and the people should decide who is to rule."

Seemingly having an eye on a Utopia rather than the present world, Nehru said that "the greatest risk today is to carry on as we have been doing. The lesser peril is to move toward disarmament."

One has the impression that Mr. Nehru is a person of great magnetism and power. The role he has played in moving India toward freedom is certainly known. His years in prison [In his fight for freedom for India, Nehru spent 14 years in British prisons] show how closely he was related to India's struggle. He is now the leader in the gigantic struggle to give millions in India liberty, equality, and definity of living.

Visit an Honor

While we cannot fully understand this paradoxical and puzzling Asian leader, we can accept his visit as an honor. We can be glad that the leaders of our two nations have had this visit together in an atmosphere of respect, in the spirit of wanting to learn from each other. While it is difficult for us, in the West, to understand India, it is imperative that we make the attempt.

"People hanker for peace and good fellowship in every country," Nehru said. "In creating one world we must remove the many causes of conflict, attempting to remove fear, and above all, trying not to humiliate the other party."

State Department Answers Inquiries about Religious Persecution in Colombia

The United States Department of State released a statement recently in answer to inquiries about persecution of Protestants in Colombia. The statement acknowledges that religious conflict has been aggravated by the country's political strife (guerrilla warfare, estimated by the Colombian government to have taken over 100,000 lives, has been going on for eight years).

According to the State Department, the Colombian government made an agreement with the Vatican in 1953, giving the Roman Catholic Church exclusive rights to carry on religious and educational work in an area believed to be between two-thirds and three-fourths of the national territory. A number of Protestant missions were ordered closed in this area, including ones which have existed for many years.

The National Association of Evangelicals, an organization of Churches in the United States, some of which have mission work in Colombia, says that 40 evangelical churches have been closed in Colombia, that all evangelical primary schools have been closed, leaving their students without legal means of education, and that all activity of American missionaries has been prohibited. It charges that some Protestants have been jailed after being accused of Communism.

(The Episcopal Church has two priests in Colombia, including the Ven. David B. Reed, archdeacon of the work there, which is under the jurisdiction of Bishop Gooden of the Panama Canal Zone. According to the 1956 *Episcopal Church Annual*, the Church had 341 communicants in Colombia. No report has been received of trouble between the Episcopal Church and the government there.)

Australian Primate Reports Church in China Is Growing

Dr. Howard W. K. Mowll, Archbishop of Sydney and Primate of the Church of England in Australia, reported on his return from a seven weeks' visit to Communist China that the Christian Church is not only still functioning there but is a "growing force."

He denied that the Church has been "forced underground" and said he had been able to talk with Church leaders "quite openly and without any sense of being watched."

Dr. Mowll headed an eight-man Anglican delegation that visited Communist China in response to an invitation extended by Dr. Robin T. S. Chen, Presiding Bishop of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China). He was a bishop of the Chinese

Church for 10 years before coming to Australia in 1933.

The Primate told an interviewer that "I suppose a priest could say whatever he liked in the pulpit and even criticize the government in China, but I never heard of anyone doing it. Perhaps," he said, "it is because the people feel they have a real share in the government. Regimentation is one of the prices they must pay for that type of government, but the Church is working openly and effectively and the people seem happy under Communist rule."

Dr. Mowll described the growth of the Church as "remarkable." He said four theological colleges are operating, the largest of which has 107 students. "Baptisms are taking place in churches all over the country," he reported. "In some remote areas churches have been disbanded, but others have sprung up in new rural communities."

Dr. Mowll said he and his party had talks with 17 of the 18 Anglican bishops in China. He said he had conversed with "many old friends" and gathered they were free to tell him what they wanted. The Primate said no visitor to Communist China could fail to be impressed by the "tremendous changes" in the industrial life of the country. He said new railroads have been built and factories have sprung up everywhere. [RNS]

Eight Godmothers Present At Baptism of Baby Girl

When the prayers of Mrs. Raymond Gowen were answered and she became the mother of a baby girl, she was so happy that she chose, not one or two, but eight Godmothers for her baby.

The Godmothers, Mrs. Omar Gingras,

Mrs. Donald Alsaugh, Miss Anne Marrison, Mrs. Thomas Weber, Mrs. Elmer L. Odell, Mrs. Warren Tennant, Mrs. A. N. Chapman, Sr., and Mrs. Roy Phelps, and the Godfather, Mr. Chapman, were all present at the baptism of Faith Gowen at St. Mary's Church, Manchester, Conn., on December 16th, by the Rev. Alfred Williams, rector.

Little Faith is the special pride of the St. Faith Society of St. Mary's, a prayer and service group organized last spring by Mrs. Gowen. The society helped Mrs. Gowen, who already was the mother of two boys, in her prayers for a girl. Mr. and Mrs. Chapman, who are among Faith's Godparents, were also the Godparents of the two Gowen boys.

Set Date for Election Of Jerusalem Patriarch

The oft-postponed election of a successor to the late Greek Orthodox Patriarch Timotheos of Jerusalem is now scheduled for January 20th. Orthodox sources said Metropolitan Benedictos of Tiberias is the leading candidate.

The Jordan government postponed the election several times because of a rift between the Jerusalem Orthodox hierarchy, predominantly Greek, and the lower clergy, largely Arab. The clergy have demanded that the post go to a local Arab or Greek clergyman instead of to a native of the Greek Island of Samos, as has been traditional.

Balloting for the new patriarch will be done by 18 of the Church's higher clergy gathered at the Church of the Holy Sepulchre in Jerusalem. Metropolitan Benedictos, 62, is a former representative in Greece of the Jerusalem Patriarchate. [RNS]

Religious Freedom Insured By Church-State Agreement Of Commission in Poland

A four-point agreement guaranteeing "the principles of full freedom of religious life in Poland" has been signed by members of a Church-State commission and has been approved by Poland's Communist government. The commission was set up following the liberation on October 28th of Stefan Cardinal Wyszynski, Roman Catholic Primate, after three years of detention at the hands of the pre-Gomulka Communist regime.

The Polish bishops, on their part, were reported to have pledged support of all government measures to strengthen and develop the nation that are based on "legality . . . social morality and the repairing of wrongs."

The agreement, made public after four weeks of negotiation, includes the following points:

- ✓ Restoration of religious instruction as an extra-curricular subject in grade and high schools for children whose parents request it.
- ✓ Permission for chaplains to work in hospitals and prisons.
- ✓ Establishment of a government commission to arrange for exiled priests and nuns to return to the Western Territories acquired by Poland from Germany after World War II.
- ✓ Recognition by the Church that the State has a theoretical voice in ecclesiastical appointments.

The agreement was signed by Dr. Jerzy Stachelski, head of the State Office for Church Affairs, on behalf of the government, and by Bishop Zygmunt Choromanski, secretary of the Catholic Episcopate, for the Church. Although Cardinal Wyszynski took no active part in the negotiations, he was said to have signified his approval of the pact.

The agreement made no stipulation regarding the restoration of confiscated Church properties, although there had been some talk of this shortly after Wladyslaw Gomulka was named First Secretary of the Polish United Workers (Communist) Party.

Under the agreement, religious instruction in the schools will be given by teachers named by the State in agreement with the Church. The teachers will be paid by the Ministry of Education and the curriculum and textbook will be subject to approval by both sides.

A further proviso is that inspection of religious teaching is to be carried out jointly and school authorities instructed to do everything possible to facilitate attendance at religious activities outside the schools.

The agreement said that in regard to Church appointments, the Church's free jurisdiction in these matters is to be "preserved," but at the same time the State's interests must be guaranteed in episcopal nominations. [RNS]



EIGHT GODMOTHERS and the Godfather gather around little Faith Gowen at baptism ceremonies.

Bishop Reeves Dodges Bullets To Quiet Mob at Treason Inquiry

Calmly moving among police bullets, bayonets, and angry mobs, Anglican Bishop Richard Ambrose Reeves of Johannesburg, acted as peacemaker in a near riot in Johannesburg, South Africa, brought about at a magistrate's inquiry into treason charges against 152 persons.

The defendants, who include a White Methodist minister and two Negro Anglican clergymen, are accused of being linked with groups opposing South Africa's apartheid (racial segregation) laws. The clergy defendants are the Rev. Douglas Chadwick Thompson, Methodist leader; the Rev. James Calata; and the Rev. R. W. S. Gawe, regional chairman of the African National Congress. Mr. Thompson was allowed bail, but forbidden to preach in his church without previously submitting copies of his sermons for police approval.

The shooting started when police tried to disperse a crowd of several hundred Africans gathered outside the drill hall of the local military headquarters where the hearing was being held. Apparently irked because their orders were not obeyed fast enough, the police drew batons and pistols and charged the crowd. When the Negroes began throwing stones the police opened fire. No one was killed but several persons were wounded, including several European onlookers.

During the melee, Bishop Reeves moved calmly and quietly between the police and the Africans, urging the latter to disperse before any further harm should befall them. He was a conspicuous figure in his

black and purple garb as he assured the angry Africans of his fullest sympathy both for them and their fellow Africans on trial.

The bishop's unruffled demeanor did much to calm the excited crowd. In the midst of dodging batons and bullets, he was overheard remarking to a friend he encountered:

"Isn't this dreadful? Oh, thank you for your Christmas card."

Bishop Reeves minced no words when he tackled Col. Piet Grobler, Deputy Commissioner of Police, to complain of the shooting. The colonel had been in charge at the scene and angrily ordered his men to "stop that shooting." Afterwards he lined up the officers to check on the ammunition used. Twenty men admitted shooting, but not without orders.

The shooting came after J. C. Van Niererk, the public prosecutor, had told Magistrate Frederick Wessels that the case against the defendants arose out of "certain associations which are known as the national liberation movement." He read several documents, including resolutions to put down Fascism and to destroy "tottering palaces of imperialism."

Bishop Reeves, who had been attending the inquiry since the start of the hearings, had been nearly mobbed by enthusiastic, grateful Africans, the day before as he left the hall where the inquiry opened. Accompanied by two clergymen, he eluded the crowd by going through the cathedral grounds and thence to the offices of the Anglican diocese. Outside, the mob of

about 5,000 Africans, which had formed shortly after the hearings began, kept up a steady chant of "Nkosi Sikeleli Afrika" (God bless Africa). Immediately after the arrest of the defendants, Bishop Reeves started a people's defense fund, aided by other clergymen, to raise bail for the prisoners. As a result, most of the prisoners were able to spend Christmas at home.

The arrests have brought statements expressing shock from officers of the Commission of the Churches on International Affairs. Sir Kenneth Grubb, chairman, and Dr. O. Frederick Nolde, director, issued a statement saying, "we shall await developments with deep concern. But no comment on the charges is appropriate before the trial takes place and the facts are known. We are glad to know that many leading Churchmen have made a public appeal for funds to ensure legal aid for those now awaiting trial. This appeal has already met with generous response in South Africa." [RNS]

'Those Who Spread Discord' Caused Tragedy in Hungary Claims Russian Patriarch

Patriarch Alexei of the Russian Orthodox Church, in a New Year message broadcast by the Moscow Radio, chided "certain highly-placed foreign ecclesiastics" for blaming the Soviet government for the tragic events in Hungary. He said they had apparently been "incorrectly informed" of the situation when they appealed to the Russian Church to intervene with the Soviet government on behalf of the Hungarian people.

The patriarch charged that the Hungarian tragedy had been caused by "those who spread discord" and "tried to turn the country into an inevitable hotbed of a new world war."

He linked this denunciation with an attack on the Anglo-French invasion of Egypt, which he described as "an attempt on the part of international reaction to increase world tension."

Patriarch Alexei's comment on the Hungarian events was an apparent answer to the plea made to the Russian Church last November by Dr. Eugene Carson Blake, president of the National Council of Churches in the United States, who asked it to work for the "avoidance of further bloodshed and oppression" in Hungary.

Addressed to Metropolitan Nikolai of Krutitzky and Kolomna, secretary of the Russian Church's office for foreign affairs, Dr. Blake's message also asked him to "represent to the authorities of your nation your Christian concern that the Hungarian people be given freedom to determine their destiny as a nation."

In his reply to Dr. Blake, Metropolitan Nikolai merely said that the Soviet churches were participating in "material



CALMLY DODGING BULLETS, Bishop Reeves moves through an angry mob in an attempt to quiet it.

aid" being extended by the Moscow government to "those who suffer" in Hungary.

Patriarch Alexei's message said that both the Hungarian revolt and the Middle East development had been "marked by bloodshed, cruelty and great destruction" and had "clouded the hopes of nations for the strengthening of peace."

"Luckily," he said, "these bloody flare-ups of a new war were quickly put out. But the oppressive memories which continue to alarm the conscience of the nations stress the need for a renewed rallying of all peace-loving forces capable of establishing peaceful ways of life over the spirit of hatred and force.

[RNS]

St. John's in the Village Holds Mortgage Burning Celebration

The completion of a campaign to pay off the largest mortgage on any Episcopal Church in the United States was celebrated recently at St. John's in the Village, when Bishop Donegan of New York burned the mortgage. In 1942 the church had a \$320,000 mortgage. Of this, \$220,000 has been paid off, clearing the church and parish hall of debt. The other \$100,000 is in 12 apartment houses belonging to the parish.

The Rev. Charles H. Graf, rector of the Greenwich Village landmark since 1942, points out that St. John's paid \$107,000 in interest in the 14 year period.

Formed in part by British potters 100 years ago, St. John's has many ties with England. Congratulations on the clearing of its debt came from Dr. Fisher, Archbishop of Canterbury, Queen Elizabeth, Queen Mother Elizabeth, and Princess Margaret.

Evangelical Broadcasters Plan January Washington Meeting To Fight National Council of Churches Broadcasting Plans

By FREDERICK H. SONTAG

Broadcasters serving a group of Evangelical Churches are actively defending their right to buy radio and television time against efforts of the National Council of Churches to discourage the purchase of time by religious groups. They have scheduled a convention in Washington, D. C., January 30th and 31st, at which this subject, along with others, is expected to be discussed.

The National Religious Broadcasters, Inc., is closely affiliated with the National Association of Evangelicals, a vigorous organization of "Bible-believing Christians" consisting of 40 denominations as well as many local church and individual members. This association, rather than some others that have received national attention, is the leading coöperative agency of fundamentalist and near-fundamentalist Protestants.

Many of the denominations represented are small, and none of them belong to the NCC. The NAE claims an actual membership of more than 1,750,000, and a service constituency of some 10,000,000.

Harold Fellows, head of the broadcasting industry's trade association, will be the kick-off speaker before the evangelical groups. It was Mr. Fellows, director of the powerful broadcasting industry's Washington headquarters, who last year engaged in a series of sharp exchanges with Franklin Mack, head of the NCC's Broadcasting and Film Commission. The Honorable George G. McConaughy, chairman of the Federal Communications Commission, which regulates all radio and television stations in the USA, is also

scheduled to speak the first morning of the convention.

In the afternoon a panel discussion on "Effective Religious Broadcasting and Telecasting" will take place with top representatives of all major networks present, even CBS, the lone hold out against selling time for religious purposes. In the evening, "Basic Principles in Religious Broadcasting" will be discussed by the panel.

On Thursday among the morning talks will be one by John Hayes, Broadcasting vice president of the *Washington Post* stations, on "The viewpoint of station management on effective religious broadcasting and telecasting." At lunch after greetings from President Eisenhower, Dr. Billy Graham, and Dr. George Ford, a symposium on the ministry of the National Religious Broadcasters, Inc., which is sponsoring the meeting, will take place. In the afternoon, the "world challenger of radio broadcasting and how to use the word of God in effective broadcasting" will be studied. In the evening, *THE LIVING CHURCH* has learned that announcement will be made of the annual broadcasting clinic of the National Religious Broadcasters.

Top government officials dealing with religious broadcasting, including John Broger, Deputy Director, U.S. Office of Armed Forces Information and Education, Washington, D. C., and James C. Moore, religious advisor to the Voice of America, U.S. Information Agency, will lead a panel discussion on "Religious Broadcasting and the Menace of World Communism."

THE LIVING CHURCH, is the first non-evangelical magazine associated with a Church that is a member of the National Council of Churches to be invited to the Evangelicals' Washington meeting. This correspondent has been chosen for the invitation.

Although only two days of formal meetings have been scheduled for the evangelical broadcasters, *THE LIVING CHURCH* has learned that most men and women attending will have active days in Washington. It is reported that they will visit at the Federal Communications Commission and at the offices of Senators and Congressmen on Capitol Hill.

Evangelical officials have promised full news coöperation with *THE LIVING CHURCH* for the coverage of these meetings. It is reported however, that a number of meetings with key government officials and legislators, will be held behind closed doors and that some network and station representatives plan to have a "full and frank exchange of opinion regarding the NCC, its broadcasting code, and other plans" at the Mayflower Hotel.



BURNING THE MORTGAGE of St. John's-in-the-Village was a happy task for, (from left), Bishop Donegan; the Rev. Dale Blackwell; the Rev. Charles Graf; Maximilian Elser, Jr., senior warden.

Santa Monica Church Serves As Haven for 200 Victims Of Disastrous Malibu Fire

The disastrous Malibu fire, which devastated large areas of Southern California over the Christmas holidays meant tension and anxiety for several families in churches of the diocese of Los Angeles.

At St. Augustine's, Santa Monica, adjacent to the fire, the Rev. Clifford E. Barry Nobes, rector, has reported the loss of the home of one of his parish families. The George Van Vorst property, Broad Beach Road, Malibu, is a total ruin as a result of the rapidly spreading flames.

Two St. Augustine families, the Dale Harriotts and the George Johnsons, evacuated their Las Flores canyon homes in Malibu when it seemed inevitable that they would be enveloped by near-by flames. The families, along with several others, took refuge at St. Augustine's, which offered hospitality and 200 beds for victims of the fire.

As a result of the fire, St. Augustine's now has a complete list of each parish family with the number of available beds — 300 — that could be used in the case of emergency or disaster. The church has put its services at the disposal of Civil Defense and Red Cross authorities for future use.

In Corral Canyon, the homes of Mrs. William Newell, Robert Earl and John Payne, the motion picture actor, all members of St. Augustine's, were saved by backfiring.

St. Aidan's, the parochial mission of St. Augustine's which holds services in Trancas Restaurant on Pacific Coast Highway, Malibu, nearly lost its meeting place when the area came directly into the path of the flames. The buildings were saved primarily by the large macadam parking area surrounding Trancas.

Dean Johnson Named President Of Biblical Literature Society

The Very Rev. Sherman E. Johnson, Ph.D., STD, dean of the Church Divinity School of the Pacific, was elected president of the Society of Biblical Literature for 1957, at the society's annual meeting held the last week of December at Union Theological Seminary, New York, N. Y.

Duties of Dean Johnson as president of SBL will be to preside at the annual meeting to be held in Louisville, Ky., next December and to give the presidential address. Dean Johnson is one of the leading New Testament scholars of the Episcopal Church. He contributed the introduction and exegesis to the Gospel of St. Matthew in the well-known *Interpreter's Bible*.

The Society of Biblical Literature includes in its membership the top-ranking Biblical scholars of America. It publishes a quarterly, the *Journal of Biblical Literature*.

Teen-Age Code of Behavior Adopted By Parent's Class in Sewickley, Pa.

The Parent's Class of St. Stephen's Church, Sewickley, Pa., has adopted a set of standards for teen-agers. In drawing up the standards, the parents consulted college-age young people by questionnaire, and discussed the points with the teen-agers themselves in the Church School. They found a great similarity of opinions in the two groups. The local Presbyterian Church sent representatives for some of the discussions and also polled its teen-agers. The adults were pleased with the thoughtful responses given by the young people. Copies of the standards are to be distributed in the community.

Here are the "Sewickley Standards":

I.

All teen-age parties should be chaperoned by parents of the host or hostess. Parents should be on hand to receive guests as they arrive and to say good-night as they leave. During the course of the party or gathering, the adults ought to be seen in the room or rooms several times. Young people should not be permitted to attend parties which are unchaperoned.

II.

For every party, regardless of whether or not there are written invitations, there should be a definite guest-list. Young people should not be allowed to go to parties to which they have not been invited; and uninvited guests should be asked to leave by the chaperons.

III.

It is the responsibility of the host or hostess to determine whether a party is to be formal (well-planned in advance) or informal (spur-of-the-moment) and to make the beginning and ending times known to invited guests in advance. The time of ending should not be extended. All of these details should be made known to the parents of invited guests and should be confirmed by them. The following closing hours are suggested as guides for house or home parties.* The committee questions whether it is desirable, or necessary, to promote subscription dance parties for young people of 16 years or less.

IV.

Transportation of young people to and from parties should be previously arranged, thoroughly understood and strictly complied with by both the parents and the young people. Special care should be taken to observe safe car-loading practices. The Sewickley Police Department considers six passengers a safe maximum passenger car load. No more than three passengers should ever be permitted in the front seat.

V.

Adults are reminded of their moral responsibility for the young people who are guests in their homes. Young people should not be

*The hours are censored to prevent teen-agers in early-to-bed communities from quoting Sewickley against the customs of their locality.

allowed to leave any party for any reason without the knowledge and consent of their own parents.

VI.

We feel that parties after parties should be discouraged. It is understandable that following a dance there may be a desire for something to eat in a snack shop or in a private home. The time allowance for this should be reasonable, but definitely, set. One hour would seem sufficient. Such "after parties" in private homes should only be held by previous arrangement with all parents concerned and should be definitely chaperoned.

VII.

Smoking should be prohibited below the age of 16, and should be discouraged for the next two years for athletic as well as physiological reasons.

VIII.

We consider it dangerous and contrary to the best interests of young people of high school age for parents to allow intoxicating drinks, INCLUDING BEER, at parties. Whatever a parent may think about the education of his own son or daughter in the matter of drinking, we think it is wrong for parents to offer intoxicating drinks to other people's children.

While it is not urged that all alcoholic beverages in the home be specifically locked up during parties, it is recommended that precautions ought to be taken that liquor should not be too readily available.

The laws of the State of Pennsylvania clearly state that the sale of alcoholic beverages of any kind (beer, wine, and harder liquors) to persons under 21 years of age is forbidden. It should be further noted that any adult who serves or in any other way makes alcoholic beverages available to minors becomes legally liable for prosecution on a charge of Contributing to the Delinquency of a Minor.

IX.

Parents should be firm in their decision to take away the car privilege when it is abused. On the other hand, they should be generous in their praises of proper driving attitudes and careful handling of the car.

Drivers are responsible for their passengers, and young people should be informed that it is wise to refuse to ride with a reckless driver.

Riders also have a share in the responsibility for safe driving.

X.

Parents and young people have a responsibility to come to an agreement about general dating. Parents should know where and with whom their sons and daughters are going on a date and have a definite understanding about the time of return. It is recommended that the parents of the girl set the hour for their daughter to be home from a date and make this clear to her escort.

Young people have the responsibility to call home if, for any reason, they expect to be later than the hour agreed upon.

Non-Roman Austrians Gather At Rally for Equal Rights

A rally of non-Catholics was held in Vienna, Austria, recently in an attempt for revision of two old laws which deny non-Romans in Austria certain rights. One of these laws, the Edict of Toleration, was passed by Emperor Joseph II about 175 years ago. The other is known as the Protestant "patent" of 1861.

For the last 25 years, non-Roman Austrians have been seeking a new law to invalidate these statutes and ensure their equal rights in every sphere of public life. They are especially anxious that spiritual care be given to non-Romans doing military service and that their Churches be put on the same basis as welfare organizations in obtaining taxation concessions.

Present at the rally besides representatives from all non-Roman Churches in Austria were foreign diplomats and officials of the World Council of Churches and the Lutheran World Federation. A principal speaker was Bishop Gerhard May of Vienna, head of the Evangelical Church in Austria. He said the old laws have now become out-of-date.

Bishop May also said it was "high time to make good the injustice done to the Church" under the former Nazi regime which abolished State contributions to the Church.

"The Protestant Church in Austria is not concerned about maintaining or strengthening its position," he said. "Its concern is to have the best opportunity of serving the Austrian people and the nation."

Bishop May emphasized that relations between Roman Catholic and non-Roman Churches had greatly improved. "The opposition today is not between the confessions," he said, "but between Christianity and atheism."

He added that "during the last few centuries the non-Roman Churches have grown together into a unity that is continually getting stronger." And since the formation of the World Council of Churches in 1948, he said, "the Protestant Church of Austria has no longer been an isolated minority or a negligible quantity."

T. S. Eliot Play Presented At New Nashotah Auditorium

The auditorium of the new building, recently completed, at Nashotah House, Nashotah, Wis., saw its first public use at a rendition, by the students, of T. S. Eliot's *Murder in the Cathedral*, January 6th. (The play was to be repeated January 13th).

The new building, designed to harmonize on the exterior with the former cloistered structure, with which it forms a unit, is thoroughly modern in the interior, containing classrooms on the ground floor, with auditorium on the lower level

and students' dormitories above. The extra classrooms thus provided will make possible the release of former classrooms in the library building for much needed library space.

The architect recently told the Very Rev. Edward S. White, dean of Nashotah, that the building would have cost from \$50,000 to \$75,000 more than it did, had it been begun at the present time rather than a year ago.

A Lesson in Faith

After returning from a two-hour walk up and down the hilly Liganga District in Africa, the Rt. Rev. Leslie E. Stradling, Bishop of South-West Tanganyika, remarked somewhat complainingly that it was a long way to go to take the Blessed Sacrament to one woman. "Yes," replied the catechist, "and that woman does it every Sunday, carrying her two children with her."

In describing his safari in the Liganga District the bishop said:

"There were some pathetic Confirmation candidates. One was a woman who could only crawl and whom I confirmed in a hut in which I was unable to stand upright. Another was a woman carried by four men into church and laid flat on the floor, with a brick for a pillow. The endurance of some of these people is remarkable."

Hungarian Regime Abolishes Office for Church Affairs

Hungary's State Office for Church Affairs has been abolished as part of a governmental reorganization program undertaken by the Communist regime of Premier Janos Kadar. An official announcement said the Office's "sphere of activity" has been assumed by the Ministry of Public Education.

What effect this action will have on the churches in Hungary was not immediately apparent. The Budapest Radio claimed that the move "virtually ends State control of the churches. The churches," it said, "can fulfill their tasks freely. The State authority will no longer interfere with the churches' work."

The Office for Church Affairs was set up in May, 1951, as a separate department for religious matters.

Late last November, after Soviet forces had crushed the October insurrection, the office issued a statement saying that "the revolutionary worker-peasant government stands for the free practice of religion as laid down in the constitution of the Hungarian People's Republic . . . It wishes in the future to resolve questions arising between the State and the Church through negotiations and agreements." [RNS]

Fr. Mount to Become Head of Pastoral Theology at Nashotah

By the Rev. H. BOONE PORTER, JR.

The Rev. John K. Mount, Jr., has been appointed head of the department of Pastoral Theology at Nashotah House, it has just been announced by the Very Rev. Edward S. White, Dean of the House.

Fr. Mount was born in Baltimore in 1909 and later graduated from Johns Hopkins University and Virginia Theological Seminary. He was ordained to the priesthood in 1935. He began his ministry doing rural work in Severn Parish in the diocese of Maryland, and later became rector of St. Bartholomew's, an expanding suburban parish in Baltimore. After a successful and happy rectorship of several years, Fr. Mount decided to return to Severn Parish, where he has remained for the past decade. He is not married.

While engaged in the parochial ministry, he has been at all times actively interested in the institutional and welfare work of the Church, and has held many positions of responsibility within the diocese. Fr. Mount spent half of the year 1955 in England in order to gain first-hand experience with the new pastoral methods for both rural and urban work which have recently been developing in the Church of England. During this period, he was associated with many of the Anglican leaders of the Liturgical Movement. During the past few years, Fr. Mount has become increasingly well known for his unusual ability to minister to the spiritual needs of that cross-section of Churchpeople who live in "average parishes."

Fr. Mount thus brings to his new teaching post a wide knowledge and experience of the different phases of the Church's pastoral work.

He will move to Nashotah in time to begin teaching when the second semester opens on January 28th. Fr. Mount replaces the Rev. Homer F. Rogers who recently resigned from teaching in order to return to parish work in the Southwest.

Polish Government Issues Religious Postage Stamp

For the first time a postage stamp with a religious motif has been issued by the Polish Communist government. It is a 60-groszy (15 cent) stamp with the Madonna as depicted in the famous triptych painted by the 15th-century Polish artist Wit Stwoszy for the altar of the Roman Catholic Church of St. Mary in Cracow.

In addition to the new stamp, some of the Christmas mail addressed abroad was stamped with a drawing of the Star of Bethlehem carried by two peasant boys in

Cracow regional costume. For the first time some of the traditional Polish Christmas customs were revived. Some Communist newspapers still referred to Christmas as the "Winter Festival," and the Christmas tree as the "New Year tree." However, others spoke and wrote freely of the religious character of Christmas.

[RNS]

Child Returned to Mother In America through Efforts Of Church World Service

Little 2½-year-old Tanya Chwastov is back at her home in America now, playing with her old friends and no doubt quite unaware of the part she played in an international situation which made headlines and rocked relations between the United States and Russia for months.

Through the efforts of Church World Service, the National Council of Churches' global relief arm, Tanya has been returned to her mother in the United States, after being smuggled out of the country by her Russian father, Alexei Chwastov, in an attempt to take her to the Soviet Union.

The British High Court gave the 24-year-old Yugoslavian mother, Mrs. Elena Diaczok of Detroit, custody, after Church World Service, acting with power of attorney for the mother, obtained a writ of detention to hold Tanya in England until her future could be determined. Tanya and her father were removed from a Soviet steamer in London, minutes before it sailed for Russia, and have been staying at the Soviet Embassy in London.

Tanya reached London last October aboard the *Queen Mary*, on which she had been hidden by her father, while U.S. Immigration officials searched the ship in vain. Chwastov was aided by Soviet officials, ubiquitously present in re-defector cases, who provided the usual "guard of honor" at their sailing.

The United Nations and the governments of three countries — America, England, and the Soviet Union, plus many groups and individuals — were involved in the now famous story of Tanya. The United States obtained the expulsion of Konstantin P. Ekimov, second secretary of the Soviet delegation to the UN, on the charge that he engineered smuggling Tanya aboard the *Queen Mary*, when it sailed from New York.

Roland Elliott, director of Church World Service immigration services, who accompanied mother and child back to America, announced: "Because of this court victory thousands of Russians in America will sleep easier now that they know that Soviet coercion to force their return has received this set-back."

Mr. Elliott told the U.S. Senate Internal Security Subcommittee, investigating the Chwastov re-defection case, that for the first time to his knowledge the Soviet

campaign to lure defectors back to Russia had extended to the second generation, to the child Tanya, born in this country and thus an American citizen. Mr. Elliott further testified that he was convinced Chwastov did not want to return to his native land, that he had expressed fear of Soviet Embassy officials, and that he, Elliott, believed when Chwastov disappeared from his New York quarters October 1st, leaving his personal belongings, he was held in "protective custody" by Soviet representatives until the *Queen Mary* sailed. Other witnesses, including a Russian Orthodox Church representative in New York, gave similar testimony.

Upon Tanya's return to America, Dr. R. Norris Wilson, CWS executive director who flew with Mrs. Diaczok to London, issued a statement declaring, "Protestant and Orthodox Churches working through CWS believe that the outcome of this case symbolizes the Church's persistent concern in the security and welfare of the refugees they have helped settle in the United States."

First Commercial Airline Offers Reduced Clergy Fare

Bonanza Airlines of Las Vegas, Nev., has become the first commercial airline to file a passenger tariff with the Civil Aeronautics Board offering reduced rates to clergymen.

The tariff provides that clergymen will be able to buy tickets on a "space available" basis for 50 percent of the one-way fare. The airline is a small "feeder" carrier. It serves a number of cities in New Mexico, Arizona, Nevada, and California, providing them with connecting service to major transcontinental air terminals.

A spokesman for the Civil Aeronautics Board said the tariff will become effec-

tive February 1st unless there is any objection and demand for a public hearing. He said no objection is anticipated and the CAB itself will not raise any.

The airline proposes to issue identification cards to clergymen upon receipt of proper certification that they are bona fide full-time ministers of religion.

Congress passed a bill last year authorizing airlines to offer lower rates to clergymen on a "space available" basis, with the stipulation that those riding at the reduced fares should not displace passengers paying full fares, but occupy seats that otherwise would be vacant.

Major airlines, undecided as to how to ascertain when space is available, short of requiring clergymen to wait at the airport gate until departure time, have not yet proposed any tariff regulations.

They are debating the advisability of requesting special government permission to hold a conference of all air carriers to discuss the problem. Anti-trust laws and CAB regulations against "rate-making collusion" make it necessary to have government permission before such a conference can be convened.

In Chicago Dr. James B. Hoge, secretary of the Interchurch Committee on Transportation, welcomed the action by Bonanza Airlines as a possible precedent for other carriers. He said major transcontinental airlines have operated for the last 12 months with an average of only 65 percent of the seats filled.

"The medium-sized airlines flew with 55 percent of their seats filled and small local-service carriers with only 45 percent of seats filled on the average flight," Dr. Hoge declared.

He predicted that if reduced fares are offered by air carriers clergymen will greatly increase their use of this mode of travel.

[RNS]



RNS

TANYA is greeted by her mother and (from left) Roland Elliott, Jan Van Hoogstraten, and R. N. Wilson

BOOKS

With Fresh Reality

THE PARISH COMES ALIVE. By Ernest W. Southcott. Foreword by the Rt. Rev. Horace W. B. Donegan, STD. Morehouse-Gorham. Pp. xxi, 143. \$2.75.

The parish of Halton, Leeds, England, is one that has gone all out to make the religion of the Incarnation relevant to the whole of human life. In *The Parish Comes Alive*, Canon Southcott, vicar of Halton, tells how this has been done. The book is the annual Bishop of New York Book for 1957.*

The center of parish life at Halton is the Parish Eucharist on Sunday mornings in the Parish Church, with Morning Prayer integrated into this service in a most effective way, worthy of consideration elsewhere. But this service and the daily Eucharists held in the Church are supplemented by a number of Eucharists celebrated in people's homes. Some of these are in the evening, preceded by a two hours' fast. They are held not simply for sick and shut-ins, but to fill the "need for more local manifestation of the Church."

"In the house-church we have discovered the meaning of worship and mission with fresh reality and relevance, and in it we are discovering the need for a new kind of layman and a new kind of ordinand" (p. 68).

All of this and much more — the careful follow up of the newly baptized, the religious education program of the parish, its concern to bring the Christian religion to bear upon industry and politics — is described in *The Parish Comes Alive*, a book which is a dynamic presentation of the liturgical movement in action.

There will be criticism of some of the things done in this Catholic parish, where the Eucharist is central and sacramental confession is taught and practiced by some at least. For instance, lay administration of the chalice will be frowned on by many, and it is at least questionable whether the Prayer for the Church should be read by a layman (p. 24).

All in all, however, this is a stimulating and thought-provoking book — one that no Churchman can afford to neglect.

FRANCIS C. LIGHTBOURN

*Other Bishop of New York Books: 1952 — *Communism and Christ*, by Charles W. Lowry; 1953 — *The Hope of Glory*, by John S. Higgins; 1954 — *Roadblocks to Faith*, by James A. Pike and John McG. Krumm; 1955 — *The Words of Our Worship*, by Carroll E. Simcox; 1956 — *How to Read the Bible*, by Frederick C. Grant. All published by Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y.

THE THEOLOGY OF CALVIN. By Wilhelm Niesel. Translated by Harold Knight. Westminster Press, 1956. Pp. 254. \$4.

For those interested and well-read in dogmatic theology, a classic of modern theological research is here made available in English. Wilhelm Niesel broke fresh ground with *The Theology of Calvin* 18 years ago, and all significant studies of Calvin since then have validated his work. For those who think they have finished with Calvin because of the "Calvinist" caricature of the Reformer (double-predestination, the honor of God, Church discipline), this will be an eye opener. Dr. Niesel shows with insight and scholarly ability that Calvin's concern for the honor of God, sanctification, the Church and Sacraments, and even predestination, is understandable only as we see his basic concern: the God revealed in the flesh, the Incarnate God of Holy Scripture, as proclaimed by the Church in its creeds.

Dr. Niesel might even aid Anglicans in again finding help in Calvin, as they did in the 16th century, for the Calvin brought to light in Dr. Niesel's study and subsequent research is a theologian whose central concern was the Body of Christ: the need for and the fact of the Incarnation, the Church as the Body of Christ, the Christian life of incorporation in Christ's Body, and the Sacraments of incorporation into and nourishment by that Body.

PAUL M. VAN BUREN



SERVICE BOOK OF THE HOLY ORTHODOX-CATHOLIC APOSTOLIC CHURCH. Compiled and translated by Isabel Florence Hapgood. Third Edition (reprint, 1956). Syrian Antiochian Orthodox Archdiocese, 239 85th St., Brooklyn 9, N. Y. Pp. xl, 615. \$5.

It has now been half a century since Isabel Hapgood, a member of our own Church, completed the original edition of this well-known version of the Eastern liturgy, and 35 years since the revised edition was published. During this period, "Hapgood" — as the book is commonly called — has become familiar to students of liturgy all over the English-speaking

world. We may be very grateful to the Syrian Orthodox Church for sponsoring this much-needed reprint.

It is the special merit of Hapgood that it not only contains the text of the normal Sunday services, such as visitors are likely to attend (i.e., the choir offices and the Eucharist), but also texts of the ordination rites and many special offices and blessings which are not so frequently witnessed, but which are of great interest.

In all of these services, Hapgood gives not only the audible prayers and responses but also, unlike many smaller versions, gives the important prayers which the priest recites silently. It is doubtful if any book in any language contains so much Eastern liturgical material so well arranged and in so small a space.

It is only regrettable that the Introduction was not re-written. It contains much useful information about vestments, vessels, etc., but reflects an over-emphasis on symbolism which will not commend itself to most modern readers and which is fortunately becoming less typical of Eastern liturgical thought. The deacon's alb is wrongly translated as "dalniatic" (p. xxxvi) and the priests' alb as "cassock" (p. xxxvii).

H. BOONE PORTER, JR.

Books Received

DYNAMICS OF FAITH. By Paul Tillich. Harpers. Pp. xix, 127. \$2.75.

THE PROTESTANT CHURCHES OF AMERICA. By John A. Hardon, S.J. Newman Press, 1956. Pp. xxiii, 365. \$5.

THE BIBLE AND THE HUMAN QUEST. By Algernon Odell Steele. Philosophical Library, 1956. Pp. 240. \$3.75.

MARSILIUS OF PADUA THE DEFENDER OF PEACE. Volume II: *The Defensor Pacis* translated with an Introduction by Alan Gewirth. Columbia University Press, 1956. Pp. xci, 450. \$3.50.

DAY IS DAWNING. The Story of Bishop Otto Dibelius. Based on His Proclamations and Authentic Documents. Christian Education Press, 1956. Pp. xv, 222. \$3.50.

CO-OPERATION WITHOUT COMPROMISE. A History of the National Association of Evangelicals. By James DeForest Murch. Eerdmans. Pp. vii, 220. \$3.50.

THE GOSPELS. Wuest's Expanded Translation of the Greek New Testament: Volume I. By Kenneth S. Wuest, Litt.D. Eerdmans, 1956. Pp. 320. \$3.50.

WITH HEARTS UPLIFTED. By Clifford Ansgar Nelson. Augustana Press. Pp. xi, 200. \$2.75.

PRIVATE DEVOTIONS FOR HOME AND CHURCH. Translated and Compiled by John Joseph Stoudt. Christian Education Press, Pp. xvi, 173. \$3. [Author has served Evangelical and Reformed parishes.]

ALL YE THAT LABOR. An Essay on Christianity, Communism and the Problem of Evil. By Lester De Koster. Eerdmans, 1956. Pp. 128. \$1.50. [First volume of "Pathway Books" ("Contemporary Evangelical Studies").]

MOSES AND EGYPT. The Documentation to the Motion Picture, "The Ten Commandments." By Henry S. Noerdlinger. With an introduction by Cecil B. deMille. University of Southern California Press, 1956. Pp. ix, 202. Paper, \$1.95.



The man who wouldn't give up



500 MASSED ROCKETS shook Brooklyn Bridge, screamed up into the May evening and showered the city with red and gold.

While behind a darkened window,

a big, gaunt man sat and watched, too crippled and painwacked to attend the opening day festivities for the bridge.

This was a pity, for he had built it.

Which means that when money gave out, Chief Engineer Roebling pleaded for more. When disturbing changes of plan had to be made, Roebling fought them through. And when a hundred panicked men were trapped under the East River in a flooded caisson, Roebling saved them.

Spinning the giant steel spiderweb not only exacted 13 years of Roebling's life, from 1870 to 1883, but very early in the game it crippled him forever with the caisson disease.

Yet he saw the job through to the end. His were the courage, skill and vision that make Americans a nation of great builders—a strong, growing nation. And a nation whose Savings Bonds rank with the world's finest investments.

For the constructive strength of 168 million Americans stands behind these Bonds. This is why our Government can absolutely guarantee the safety of your principal—up to any amount—and the rate of interest you receive.

You cannot get a better guarantee than that. Why not invest in U.S. Savings Bonds regularly—where you bank or through the Payroll Savings Plan where you work? And hold the Savings Bonds you have.

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LETTERS

Continued from page 9

yet so difficult: find out how to make saints, and set out to do it"?

It is no new argument, but still a shocking one, to suggest that if some "Anglo-Catholic clergy could be tried for heresy and violation of ordination vows," liberals are never to be blamed for heresy and violation of ordination vows. What kind of morality is this? Do two wrongs make a right? If this is the way our shepherds reason, where are the sheep to turn?

Are we "self-appointed theological arbiters"? Ordination is not self-appointment, and at ordination every priest and bishop is asked, "Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine(s) contrary to God's Word. . . ." If it is "blasphemy" "to set up any single doctrinal formulation as mandatory for the Church," then it is blasphemy for our clergy to be required to say before ordination, "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation" (Constitution, Article VIII), and it is blasphemy to make the Apostles' and Nicene Creeds mandatory in our public worship, and to make the Apostles' Creed mandatory at Baptism. Then, too, I Corinthians 15:1-4 is blasphemy, and Galatians 1:6-12 is blasphemy. God forbid!

By the way, why is Fr. Lange so sure I'm an Anglo-Catholic?

(Rev.) DON H. GROSS
Rector, St. Peter's Church

Pittsburgh, Pa.

A True Paradox

I think that you create a false paradox when, speaking of Anglican union in your editorial of January 6th, you say, "The fact is that we are all Catholics — and Liberals and Evangelicals, too," and when, speaking of Catholic wholeness in your editorial of December 23d, you say, "Thus it is that Catholicism cannot find itself in total agreement with the Evangelical tendency to despise the material world, nor in total agreement with the Liberal tendency to focus too strongly on the material world." The true paradox, I believe, is not that we as Catholics can incorporate the Evangelical and the Liberal points of view into our own, but that we affirm both the divine nature and the human nature of Christ at the same time ". . . conceived by the Holy Ghost, born of the Virgin Mary. . . ." I believe what you go on to say on January 6th, that "the disunion of Christendom is our special Cross," but let us not pretend that this disunion is not reflected in our own beloved communion, that we do not have to bear our special cross for ourselves also.

RICHARD ALLIN
Private, U.S. Army

Ft. Leonard Wood, Mo.

Anniversary Issue

The Church of the Resurrection, New York City, now out of debt, is looking forward to its consecration ceremonies on February 3d. This event coincides with the 90th anniversary of the church itself and with the 25th anniversary of the ordination of its rector,

Fr. Chambers, to priesthood. To mark this joyful occasion, a special issue of THE LIVING CHURCH is planned for February 16th, in which members and others who have in some aspects of their lives been influenced by the spiritual and social endeavors of this parish, tell of their experiences.

We would be most grateful if those among your readers who at any time have had some contact or association with the Church of the Resurrection that has been of special significance in their lives, would communicate with us and furnish us with anecdotes or reminiscences which could be used in our effort to give a picture of its endeavors and its success. A prompt reply is essential since the deadline is January 30th. All letters may be sent to the church at 115 E. 74th St., N. Y. C.

FREDERICK SONTAG

New York City

Gifts to Haiti

May I correct one erroneous impression in the story of our "Chalices for Haiti" project [L. C., December 23d]?

The phrase "the vestry assigned certain chalices, patens, etc." refers to the gifts of the Rev. David R. Cochran and the vestry of St. John's Church, Northampton, Mass. — not to our vestry at St. James', Manhattan. Through the kindness of the rector and people of Northampton, four large silver chalices, two silver standing patens, and one silverplated ciborium were provided for the missions in Haiti.



I hope the story may encourage other parishioners of other churches to contribute their surplus goblets and trophies to mission areas in other lands in similar need; I presume many others could happily use them.

(Rev.) WILLIAM J. CHASE
Assistant, St. James' Church

New York, N. Y.

Support of the UN

Having read to the congregation, as the Canons require, the recent Pastoral Letter from the House of Bishops produced at the meeting at Pocono Manor, I am impressed by the fact that we have here a most significant document.

When in 1923 the House of Bishops issued the famous "Dallas Pastoral," the entire Church in this country was challenged to think through the matter of the Creeds and the issue of Fundamentalism. The book *Creeds and Loyalty*, produced by the faculty of the Episcopal Theological School in Cambridge, as a result of that pastoral issued in Dallas, is still a very worthy volume. We ought now to hope and pray that as a result

PEOPLE and places

of the Pocono Manor Pastoral, the Church will now face very clearly all of the issues involved in the support of the United Nations. If this is done honestly and constructively it will prove to be one of the great documents in the history of the Episcopal Church.

After the issuance of the Dallas Pastoral in 1923 the major decision was against fundamentalism. What will be our reaction now to the roll and status of the United Nations? (Rev.) CUTHBERT PRATT
Rector, St. Chrysostom's Church
Chicago, Ill.

Liturgical Nuances

I have read the article by Fr. Porter, "the Norm of Liturgical Worship," appearing in your December 16th issue, with some interest.

I wonder, however, if the Milwaukee clericus could not more profitably engage itself in discussions as to how to bring men into a closer relationship with Jesus Christ, than engaging in purely esoteric liturgical nuances.

As one of my vestrymen remarked after reading this article — "The world is in flames and we debate Concelebration."

JOHN S. CUTHBERT

► After the service of concelebration, the Milwaukee clericus spent the morning considering the responsibilities of the parish priest in dealing with alcoholics and the afternoon hearing a presentation by the Rev. H. Ralph Higgins on the psychology of personal and group relationships in the parish. We regret that our report apparently gave the impression that the clericus spent all its time in worship and talking about worship.

— EDITOR

Grotesque and Modern

There seems to be of late a regrettable tendency on the part of architects and church building committees to feature the grotesque and the "modern," if one may so term it, when it comes to erecting new houses of worship for Episcopal congregations.

There was a time when "unchurchly" fancies might be expected on the part of Protestant communions and sometimes from architects of Roman Catholic structures. Now the tide seems to have turned!

This is not an unimportant matter. The time may come when a future generation will look back and wonder at some of the churches of our age.

It seems that Ralph Adams Cram devoted much of his time and talent to instilling correct ideas along the line of church architecture. Why not consult his opinions; and, may I add, his eminently sound knowledge of what is fitting in edifices of our communion? He was one of the greatest authorities on the subject that this country has produced without a doubt. Let us have an end of the grotesque and get back to sound principles.

CLARENCE M. LINDSAY

San Diego, Calif.

► Just for fun, we might point out that the word "grotesque" is more accurately applied to certain gothic and Renaissance types of architectural ornamentation.

— EDITOR.

Ordinations

Priests

Albany — By Bishop Barry: The Rev. Thomas Droppers, on December 8th, at Grace and Holy Innocents' Church, Albany, N. Y.; presenter, the Rev. L. N. Gavitt; preacher, the Rev. Darwin Kirby, Jr.; to be assistant at St. George's Church, Schenectady, N. Y.

By Bishop Richards, Suffragan: The Rev. Leonard Faulkner Neils, on December 15th, at Trinity Church, Lansingburg, North Troy, N. Y.; presenter, the Rev. Dr. C. V. Kling; preacher, Bishop Richards; to be rector of St. James' Church, Au Sable Forks, N. Y., in charge of St. Paul's, Keeseville.

Central New York — By Bishop Higley, Suffragan: The Rev. Arthur Harrington, on December 21st, at St. James' Church, Theresa, N. Y., where he has been in charge as deacon; presenter, the Rev. D. M. Talbot; preacher, the Rev. R. C. Ayers.

Dallas — By Bishop Harte, Suffragan, on December 22d, at St. Luke's Church, Denison, Texas (the Rev. M. B. Terrill, preaching):

The Rev. James Robert Maceo, Jr., curate of St. Luke's Church, Denison, Texas, presented by the Very Rev. D. A. Jones; the Rev. Edward O. Hendricks, vicar of the Church of the Holy Family, McKinney, presented by the Very Rev. B. L. Smith; the Rev. James L. Considine, Jr., vicar of St. Paul's Church, Waxahachie, Texas, presented by the Rev. F. E. Jarrett; and the Rev. Robert Spearman Park, vicar of St. Mary's

Church, Texarkana, Texas, presented by the Rev. T. H. Carson.

By Bishop Mason, on December 22d, at St. Luke's Church, Stephenville, Texas (the Rev. A. A. Taliaferro preaching):

The Rev. William Lee Burkhardt, vicar of Trinity Church, Dublin, Texas, presented by the Very Rev. D. G. Smith; the Rev. Joseph Hugh Frazer, Jr., curate of St. John's Church, Fort Worth, Texas, presented by the Rev. J. R. Leatherbury; and the Rev. Norman Van Hollen, curate of All Saints' Church, Fort Worth, Texas, presented by the Rev. John Salberg.

Nebraska — By Bishop Brinker: The Rev. Leopold Henry Hoppe, on December 21st, at All Saints' Church, Omaha, Neb.; presenter, the Rev. M. D. McCallum; preacher, the Rev. F. B. Muller; to be assistant at All Saints'.

New Hampshire — By Bishop Hall: The Rev. Albert W. Snow, on December 19th, at St. Mark's Church, Ashland, N. H., where he is rector; presenter, the Rev. W. C. Righter; preacher, the Ven. R. W. Barney.

South Dakota — By Bishop Gesner: The Rev. Donald R. Wilson, on December 18th, at Holy Cross Church, Pine Ridge, S. D.; presenter, the Rev. A. A. Weston; preacher, the Rev. J. B. Clark; to be associate priest of Pine Ridge Mission, Porcupine, S. D.

Washington — By Bishop Dun, on December 22d, at Washington Cathedral (the Rev. A. T. Mollegen preaching):

The Rev. Robert W. Carlson, presented by the

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The Rev. Richard Bremer Faxon, presented by the Rev. F. W. Blatz; to be assistant of Trinity Church, Washington.

The Rev. John Philip Gorsuch, presented by the Rev. F. R. Williams; to be assistant of St. Alban's Church, Washington.

The Rev. Stewart Murray Joy, presented by the Rev. Joseph Tatnall; to be assistant of St. Paul's Church, Rock Creek, Washington, D. C.

The Rev. James C. Stoutsenberger, presented by the Rev. R. F. Henry; to be curate of St. John's Church, Broad Creek, Md.

The Rev. Donald Farlow Winslow, presented by the Rev. C. R. Mengers; to be assistant of St. Columba's Church, Washington.

West Missouri — By Bishop Welles, on December 21st, at Grace and Holy Trinity Cathedral, Kansas City, Mo.:

The Rev. William N. Beachy, M.D., vicar of St. Stephen's Church, Monett, Mo.; the Rev. Harold W. Westover, vicar of St. Peter's, Harrisonville, and Calvary, Pleasant Hill; the Rev. Charles E. Sanders, Jr., vicar of churches at Maryville, Fairfax, and Savannah, Mo.; the Rev. William E. Lusk, rector of Trinity Church, Lebanon, Mo., and vicar of St. George's, Camdenton; the Rev. David L. Barclay, vicar of All Saints' Church, West Plains, Mo., and the Church of the Transfiguration, Mountain Grove; the Rev. Thomas G. Keithly, Jr., vicar of the Church of the Shepherd of the Hills, Branson, Mo.; and the Rev. Elton O. Smith, Jr., vicar of St. Paul's Church, Lee's Summit, Mo.

West Virginia — By Bishop Campbell, on December 19th, at St. John's Church, Charleston (the Rev. E. L. Merrow preaching):

The Rev. Charlie F. McNutt, Jr., presented by the Rev. Joseph Waterman; to be in charge of Christ Memorial Church, Williamstown, W. Va.

The Rev. Llewellyn W. Wells, Jr., presented by the Rev. L. A. Haskell; to be associate rector of St. John's Church, Charleston.

The Rev. Charles P. Wilhelm, presented by the Rev. D. L. Rogan; to be in charge of St. Michael's Mission, Kingwood, W. Va.

By Bishop Campbell: The Rev. Charles E. Roberts, Jr., on December 21st, at St. John's Church, Rippon, W. Va.; presenter, the Rev. S. F. Hauser; preacher, the Rev. John Beckwith; to be in charge of St. John's, Harpers Ferry, and St. John's, Rippon, W. Va.

The service was originally scheduled for the Harpers Ferry church, but a recent fire destroyed a substantial part of the facilities of that church and made it necessary for the service to be held at Rippon.

Deacons

Central New York — By Bishop Peabody: Joseph Stephen Harrison, on December 21st, at Zion Church, Windsor, N. Y.; presenter, the Rev. W. P. Thompson; preacher, the Rev. R. E. Lengler. Mr. Harrison, a former Methodist minister, has been serving as layreader in charge of Zion Church.

Long Island — By Bishop DeWolfe: Alfred Paul Burkert, on December 22d, at the Cathedral of the Incarnation, Garden City, L. I.; presenter, the Rev. F. W. Orrick; preacher, the Rev. Dr. A. E. Saunders; to serve in associate missions; address: c/o Christ Church, Clinton and Kane Sts., Brooklyn 81, New York.

Los Angeles — By Bishop Bloy, on December 19th, at the Church of the Angels, Pasadena, Calif. (Canon Richard Lief preaching):

The Rev. Joseph D. Redinger, a former Congregationalist minister, and Russell Whitesell. The new deacons will complete their studies at the Church Divinity School of the Pacific.

South Florida — By Bishop Louttit: The Rev. Harry H. Blocher, ordained to the perpetual diaconate, at Holy Trinity Church, West Palm Beach, Fla.; presenter and preacher, the Rev. James Stirling. The ordinand is a former Presbyterian minister.

Washington — By Bishop Dun: Henry Stuart Irvin, on December 22d, at Washington Cathedral; presenter, the Rev. C. R. Daugherty; preacher, the Rev. A. T. Mollegen; to be in charge of Trinity Church, St. Mary's City, Md., and St. George's, Valley Lee.

Receptions

Los Angeles — By Bishop Bloy: The Rev. John F. Duffy, a former Roman Catholic priest, on December 19th, at the Church of the Angels, Pasadena, Calif.

we congratulate

ST. DAVID'S CHURCH, CALDWELL, Idaho, which held cornerstone laying services for its new church. Bishop Rhea conducted the services for the new church, which hopes to hold dedication services on St. David's Day, March 1st. Church wardens and vestrymen, with the assistance of Bishop Rhea and the rector, the Rev. David W. Blackaller, deposited in the cornerstone the symbols of Faith, the Cross, the Prayer Book, and the Holy Bible.

THE MISSIONARY DISTRICT OF HONOLULU which set a new record with its annual confirmations in 1956. The district had 829 confirmations last year.

The Rev. JACK ARTHUR, rector of Grace Church, Paris, Tenn., who was elected president of the Paris Ministerial Association for 1957.

ST. JAMES CHURCH, OKLAHOMA CITY, Okla., on its recent successful "International Bazaar." Ten foreign born women, all members of the church, cooked up dishes favored in their former homelands of Scotland, Ireland, France, New Zealand, Iceland, Australia, Germany, Holland, and Japan.

The Rev. ARTHUR H. RICHARDSON, and the Rev. BENSON HEALE HARVEY, on the 30th anniversary of their ordination to the priesthood. The two men, who were ordained on St. Paul's Day, 1927, in the Cathedral in Manila, were the first Americans to be ordained at the cathedral. Fr. Richardson is still serving the Church in the Philippines and Fr. Harvey, after a number of years in that field, has been rector of St. Philip's Church, Easthampton, Mass., since 1945.

The Rev. C. RANDOLPH MENGERS, who was honored at a special service in St. Columba's Church, Washington, D. C., in observance of the 25th anniversary of his ordination to the priesthood. Guest preacher at the service was the Very Rev. Jesse M. Trotter, dean of the Virginia Theological Seminary. Mr. Mengers, who has been rector of St. Columba's since 1942, has served on the Standing Committee and the Department of Christian Education of the diocese of Washington and is now a member of the Commission on Church Architecture. He was presented a gift of luggage in honor of the anniversary by the Friendship Lions Club, of which he is a charter member.

The Rt. Rev. ALBERT R. STUART, BISHOP OF THE DIOCESE OF GEORGIA, who celebrated his 25th ordination to the priesthood on December 21st. The clergy of the diocese celebrated the Holy Communion on St. Thomas' Day with a special thanksgiving prayer for the ministry of their bishop. The offering at that service was sent to the bishop for his discretionary use in assisting theological students.

CHRIST CHURCH, SAVANNAH, Ga., which recently completed and dedicated a new chapel. The chapel was dedicated in the memory of Raymond Demere, a former vestryman of Christ Church. Among those taking part in the dedication were the Rev. Charles C. Demere, vicar of St. Anne's Church, Tifton, Ga., and son of the late Mr. Demere for whom the chapel was dedicated; Bishop Stuart of Georgia; Bishop Barnwell, retired, of Georgia; the Rev. F. Bland Tucker, rector of Christ Church; and his assistant, the Rev. John Kelly.

THE NEW YORK CITY MISSION SOCIETY which celebrated the 125th anniversary of its ministry to the sick, the poor, the troubled in the diocese of New York, on December 9th. Last year the society ministered to over 30,000 people from every part of the diocese through its chaplaincies in 36 public city, county, and state institutions. Bishop Donegan of New York prepared a special prayer for the mission society which was read in parishes throughout the diocese on the anniversary.

Births

The Rev. ROGER SCOTT GRAY and Mrs. Gray of St. Luke's Church, Eastchester, Tuckahoe, N. Y., on the birth of their second child, Scott Winfield, on December 17th. Their daughter, Laura Ann, is four years old.

The Rev. JACK H. SMITH and Mrs. Smith of St. Barnabas' Church, Marshallton, Del., on the birth of Jonathan Michael.

Deaths

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

Ernest D. Schumacher, 74, veteran mortgage banker and prominent Churchman in the diocese of Tennessee, died at Memphis on December 11th.

Mr. Schumacher was a past senior warden of St. John's Church, Memphis. He was the first chairman of the building fund committee that raised the money for the present large church. He was born in Anderson, Texas, and educated at Navasota, Texas. He was first employed at the Old Dominion Trust Co., Richmond, Va., and later organized the United Service and Research Inc., which holds mortgages on farms and homes throughout the country. The firm, born of the depression, made it possible for many farmers to pay off indebtedness and hold their land free.

The Rev. **Daniel G. C. Wu**, retired priest in the diocese of California, died last April at his home in Oakland, Calif., at the age of 73.

Fr. Wu was born in China and was educated in Honolulu and Oakland, Calif. He graduated from the Church Divinity School of the Pacific in 1912 and was ordained priest in 1913. From 1913 until the time of his retirement in 1943 he served as priest-in-charge of the True Sunshine missions in San Francisco and Oakland, Calif.

Charles H. Tompkins, a Washington, D. C. builder and member of St. John's Church, Washington, D. C., died December 12th in Washington.

Mr. Tompkins was founder and president of the Charles H. Tompkins Co., builders of many Washington structures including the George Washington University Hospital, the D. C. National Guard Armory, and the American Red Cross Memorial. He was a long time friend of President Eisenhower and remodeled the President's farmhouse in Gettysburg, Pa. The President was an honorary pallbearer at the funeral for Mr. Tompkins, held

at St. John's Church. Mrs. Eisenhower also attended the services which were conducted by the Rev. C. Leslie Glenn, former rector at St. John's Church, and the Rev. Frank R. Wilson, present rector of the church.

Jimmy Angel, famed flyer and explorer who discovered the American continent's highest waterfall in Venezuela, died in Gorgas Hospital in the Panama Canal Zone on December 10th. He was 59 years old.

Funeral services were held at St. Andrew's Church, Cocoi, Canal Zone, by the Rev. William W. Baldwin, priest in charge. The body was cremated and the ashes scattered over the 3,212 foot waterfall that Mr. Angel discovered. Mr. Angel is survived by his wife and two sons.

Julia Buncome Rogers Brewster, widow of the late Rev. Matthew Brewster, died December 12th at New Orleans, La. She was 84 years old.

Mrs. Brewster had been active in St. Andrew's Church, New Orleans, from 1919 until the time of her death. Her husband had been rector of St. Andrew's Church from 1919 to 1935. Prior to that he had been rector of Christ Church, Mobile, Ala.

The Rev. **Raymond A. Kurtz**, rector of St. Stephen's Church, Douglas, Ariz., died at a Douglas hospital December 19th. He was 56 years old.

Fr. Kurtz, who was educated at Hobart college and the General Theological Seminary, was ordained in 1928. Before becoming rector of St. Stephen's Church in 1943 Fr. Kurtz served at churches in Buffalo, N. Y.; Charleroi, Pa.; West Palm Beach, Fla.; and Tombstone, Ariz. He is survived by one brother, Daniel, and a sister, Mrs. Catherine Bolender.

Harriet E. Turner Minifie of East Orange, N. J., died December 21st at Orange Memorial Hospital, Orange, N. J. Mrs. Minifie is the mother of the Very

Rev. Benjamin Minifie, dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa.

Funeral services were held at Christ Church, Belleville, where Mrs. Minifie had been a member for many years. She is survived by her husband, William J. Minifie; two sons, Thomas and Benjamin; one sister, Mrs. J. D. Williams; and six grandchildren.

Mr. Theodore Dehon, retired real estate broker and former mayor of Stuart, Fla., died October 6, 1956, at the age of 86.

Mr. Dehon was the grandson of the Rt. Rev. Theodore Dehon, the second bishop of South Carolina and the 13th Bishop in the American Episcopate. Mr. Dehon was for many years a vestryman and one time senior warden of St. Mary's Church, Stuart.

The Rev. **Alexander N. Keedwell**, retired priest, died December 28th, at a rest home in St. Petersburg, Fla., at the age of 63.

Fr. Keedwell was born in London, England, attended school at St. Stephen's College, Annandale-on-Hudson, N. Y., Keble College, Oxford, England, General Theological Seminary, and Oxford University, Oxford, England. He was curate of Grace Church, Newark, N. J., from 1925 to 1929; rector of St. Luke's Church, Brockport, N. Y. from 1929 to 1931; curate of the Church of the Good Shepherd, Rosemont, Pa., from 1931 to 1933; and rector of the Church of the Good Shepherd, Kensington, Pa., from 1933 to 1940. He is survived by a brother, Albert, and a sister, Marjorie.

ACU CYCLE OF PRAYER

January

21. St. Peter's, Freehold, N. Y.
22. Christ Church, Rochester, N. Y.
24. The Rt. Rev. William H. Brady, Fond du Lac, Wis.; St. John's Key West, Fla.
25. St. Clement's, Philadelphia; The Rt. Rev. Wallace E. Conkling, Vero Beach, Fla.; St. Paul's, Mishawaka, Ind.
26. Hoosac School, Hoosick, N. J.

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PRIEST, retired, is available for Sunday duty as Locum Tenency. Address: Rev. John L. Oldham, Jacksonville, Alabama.

RECTOR, single, age 47, 13 years in same parish desires change. Preference to South or West. Present stipend \$4600. Offers excellent references. Central Churchman. Reply Box S-397, The Living Church, Milwaukee 2, Wis.

PRIEST, 20 years experience, desires change, preferably East. Good preacher, pastor. Must have minimum salary \$5,000, car allowance and rectory. Reply Box U-395, The Living Church, Milwaukee 2, Wis.

RETREATS

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

CLERGY, House of the Redeemer, 7 E. 95th St., New York City 28, February 11 (P.M.) — 15 (A.M.), conductor, Dom Francis Bacon, OSB. For reservation write The Warden.

TWO RETREATS FOR WOMEN, House of the Holy Nativity, 143 Bayway, Bay Shore, N. Y., February 8 (P.M.) — 11 (A.M.) and February 15 (P.M.) — 18 (A.M.), conductor, Dom Francis Bacon, OSB. For reservation write Sister-in-Charge.

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- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

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.

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THE LIVING CHURCH

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

LOS ANGELES, CALIF.

ST. 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

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

SAN FRANCISCO, CALIF.

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

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Horn, c
Sun 7, 8, 9:15, 11, and Daily

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 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

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, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

EVANSTON, ILL.

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

KEY—Light face type denote 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.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

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

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. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 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. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

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 7:30; Thurs & HD 10;
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 7:30, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdys: MP 8:30; 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, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekdays 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; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9-30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

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



NEW YORK N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 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

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 12 noon; 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

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &
Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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 rates.