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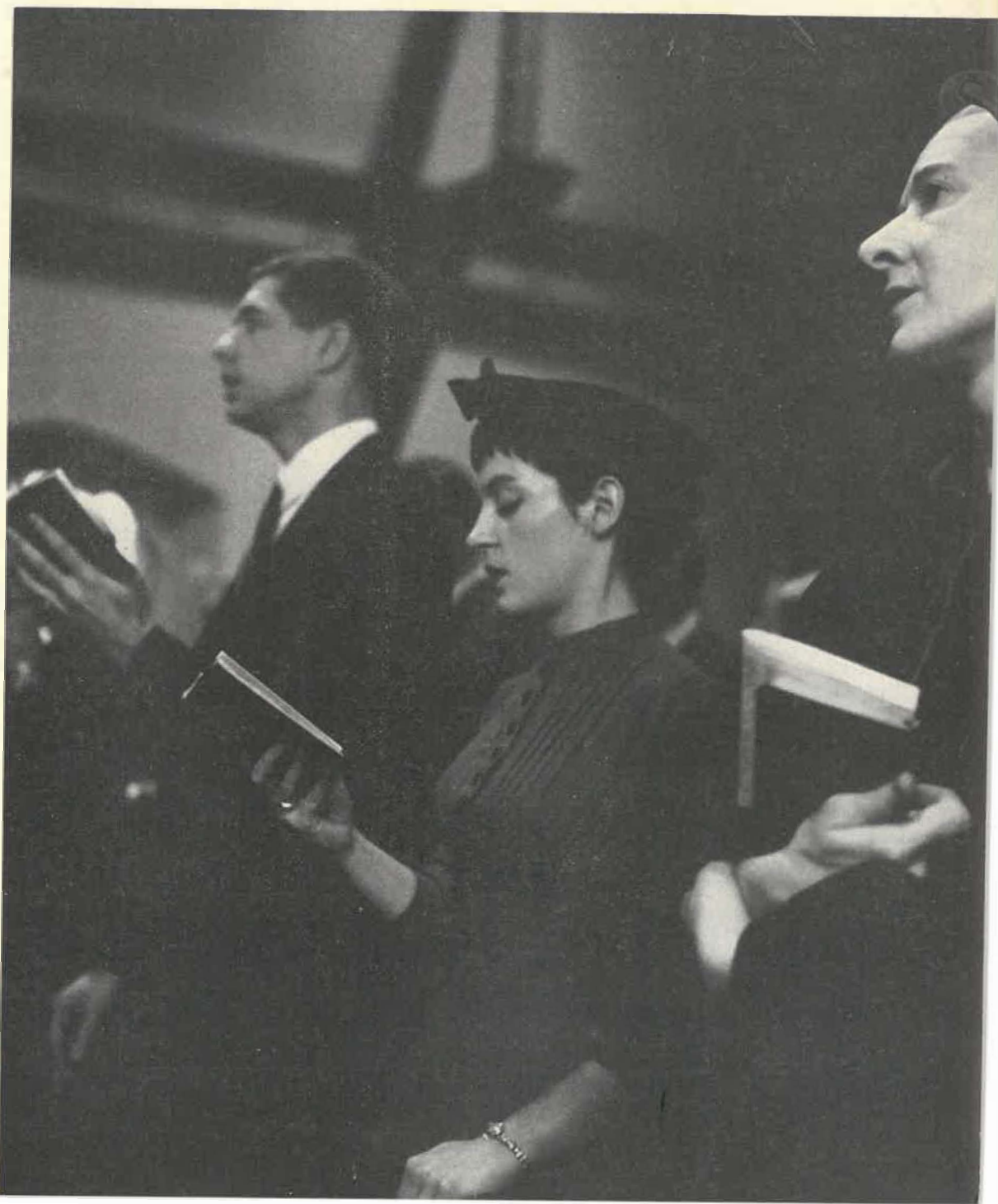
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February 17, 1957

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See page 10**

**Priest, family
aid plane crash
victims — Page 5**





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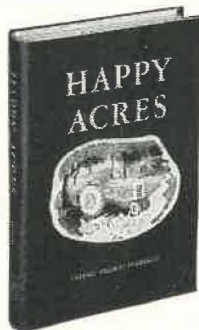
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The Living Church

Volume 134 Established 1878 Number 7

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

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

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

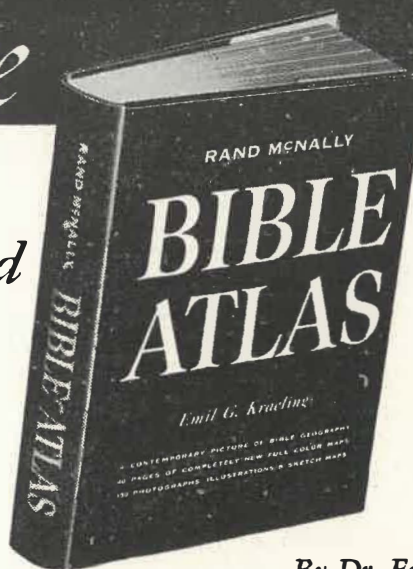
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The Rev. E. F. G. Proelss prays for the dead at the scene of the airplane crash on Riker's Island, New York.

UP Photo

“Into thy hands, O merciful Saviour, we commend the souls of thy servants, now departed from the body. Acknowledge, we humbly beseech thee, sheep of thine own fold, lambs of thine own flock, sinners of thine own redeeming. Receive them into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light.”

The Living Church

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

February 17, 1957

Episcopal Priest and Family Rescue, Aid Crash Victims

**Fr. Proelss praised by New York City officials for help given
to survivors of Northeast Airlines crash in small island**

By FREDERICK H. SONTAG

The Rev. E. Frederick Proelss, an Episcopal priest serving as chaplain on Riker's Island (New York City penitentiary) and his family were the first persons to take care of victims of the Northeast airlines crash that took place on February 1st in the evening. Their house was only 50 yards away from where the doomed plane finally came to its last resting place, and the back porch light turned on by Mrs. Marianne Proelss, the priest's wife, was the guiding beacon that led the wounded and shocked survivors to safety, warmth, and return to the mainland and their families.

Also helping the priest was his son, Mike, 21, a Mt. Hermon school graduate, now an upper at New York's City college; and daughter, Delphine, 11. The couple's oldest daughter, Sibyl, aged 18, was not at home. [Sibyl won THE LIVING CHURCH essay contest last year with an article on juvenile delinquency.]

The Episcopal priest and his family are quite isolated on the island, in the middle of New York's East River, where, for three years, they have served the inmates of the city prison and hospital. Fr. Proelss was formerly a lawyer in Germany, and studied for the priesthood at age 45. The family went through the war in Germany, and came to America in 1950. They left Breslau, Germany, ahead of the Russians on January 24, 1945, and lived in the American zone at Bayreuth, Bavaria. Fr. Proelss graduated from Union Theological seminary in 1953, and was ordained priest in '54. This is his first Church post in America. The family are converts to the Episcopal Church.

Disaster and refugees are nothing new to the family, as his wife, being part Jewish, was arrested by the Gestapo, and Fr. Proelss escaped only through the help of friends. They had been bombed in Germany, and had fled the Russians on icy cold winter nights. But they were not prepared for this Friday evening's adventure.

The plane's "refugees" stumbled through the snow and fog toward the one light they could see, that in the priest's house.

Fr. Proelss was in his study preparing his Sunday sermon. He had his shoes off

and was writing and thinking when the crash took place. He heard strange noises and in the window "an uncanny light," a crash, an explosion. His wife was preparing supper in the kitchen. Soon all the food she had in the house, reserves aid all, would be used to feed the shocked, cold, and frightened plane victims. She saw the crash through the window — "It



The Proelss family—unaware of the harrowing experience they were to go through. Shown are: (rear) Mike, Sibyl; (front) Fr. Proelss, his wife, and Delphine

was like the sun shining, as black as usual is the night, and little pieces of something were all around us (parts of the plane as it came apart). I rushed to the back door, saw it was a plane on fire coming nearer and nearer. I grabbed our houseman's arm (a trusty convict assigned to the chaplain as an aide), then the explosion came. I really didn't know what was happening; I did think the world was coming to an end, as a burning ball, it looked like, was coming toward our house."

Son Mike was taking a nap. "When he heard the crash, I, too, thought the world was coming to an end. I rushed upstairs to get my little sister, as I thought she was sleeping, but she was not there," he said.

Delphine was really watching TV. She thought the TV had gone bad, so she turned it off. "Then, after a while, the people came stumbling toward our house. I held open the door, helped them up the stairs, and when a little girl arrived with no shoes walking in the snow I gave her mine at once," she recalled.

Fr. Proelss quickly got dressed and rushed out to the plane. The first victim he found was a six-month old baby lying in the snow. "I ran at once with it to the hospital, that was my first thought; this baby must be saved." The houseman and Mike, in the meantime, were dragging people out of the plane to safety before the big explosion finally made further rescue efforts after about five minutes impossible. Mike said, "I found a stewardess in the snow. She was so burned all she wanted to do was to go back to help others. We kept her away, as the explosion would have killed her."

Mrs. Proelss was helping route the severely injured victims to the hospital; the less injured ones, she tended. Soon she had over 25 victims in her house. "There was blood in many places in this house," she said quietly.

One bemused victim demanded insistently that a taxi be summoned to take her to a friend's house. Only by gentle talk did she cool off.

Mrs. Proelss moved quickly. With many persons having their feet burned to a bright red, she mixed ointments and dressings, and made the injured sit at the side of the bath tubs and let their

feet soak in water. After this she supplied them with any and all socks that were in the house as covering and protection against further injury.

Fire and explosion now blocked all approaches to the plane. Even the wings which had come off were burning brightly in the night. By now the island's firemen and one doctor were swamped with work. It took the one little ferry boat that runs to the island over one and a half hours to bring reinforcements to the priest and his associates.

Asked how his new flock was at that time, Fr. Proelss said, "I saw so much that makes me humble. We were in air raids and bombardments, but never this. People were in a state of complete shock, and I felt responsible for everyone. The over 25 that could stay at our house were those not too badly hurt. The others we just had to bring to the hospital through the snow and fog. I did not know if any of these people were Episcopalians. No one volunteered the information, and I was too busy working. One older man came to me suddenly and said 'Oh, chaplain, how fragile is life. If we only knew this when we treated other people, the world would be so much better off. I have hurt many people, and many have hurt me. I am truly sorry now for this.' I at once knew in the back of my mind that this would be a testimony I would never forget, and I used it as the text of my sermon to the inmates this Sunday."

After one hour, some of the priest's aides found another group of people huddled in a chicken house on the other side of the plane. "We do not know how they got there, they were so shocked," the priest said. "All we knew was that they went to the only place they could find on that side of the plane, and took shelter with the chickens."

For many hours after this the phone of the priest was busy calling people from California to Maine, letting them know about their loved ones. His phone was the main way individuals could let friends and news media know they had survived. Calls were still going out at 2 a.m. Many could not remember their own numbers the priest said. "I even had to look up numbers in Manhattan, or ask information for out of town. These people were dazed beyond words, even after these hours."

Many told the priest and the doctor to "take care of someone else first. I am sure they need it more than I." "This I will never forget," Fr. Proelss said. Mike and his father stayed up all night. On Saturday they were still calling and interviewing people, as some were still so shocked that their relatives had not been notified.

This reporter then asked the priest a series of questions on items he had not discussed. This second interview took place after we had walked in the fog through what was left of the plane, had smelled the odor of death, seen clothing,

cups, luggage, seats, etc., in the mud in a wide area between where the wings lay, the motor had buried itself, and the plane had started to disintegrate.

Fr. Proelss told THE LIVING CHURCH that he could not read formal prayers over the dead at the scene of the crash but "spoke to God imperfectly, as well as I could with the flames around me, asking that He be merciful to their souls"; that over 25 stayed at his house, that another 20 went through it to the hospital, that he counted 20 bodies of the dead and prayed for them, and that over 30 people had gotten out of the plane on the other side from his house, and so he had ministered to them finally in the chicken coop or in the hospital. He said that a Roman Catholic priest came over on the first boat as reinforcement for the resident Roman Catholic priest; that a young rabbi whom he had never seen before turned up quickly also saying "the regular Rabbi is Orthodox. He may not move on Friday, so I thought I had better come over to take care of our people," and that no Protestant clergyman came.

City officials said the Episcopal priest had done far more than "an outstanding job. It was superb. I hope you Episcopalians realize what a gem of a priest you have in this man, and his family."

New Patriarch of Jerusalem Elected by Orthodox Church

Titular Archbishop Benediktos Papadopoulos of Tiberias has been unanimously elected Greek Orthodox Patriarch of Jerusalem.

He succeeds Patriarch Timotheos (Themelis) who died in February, 1956, after heading the ancient Orthodox patriarchate for 20 years.

The new Patriarch was born in Brusa, Asia Minor, in 1892. He came to Jerusalem in 1903, studied at the Greek Orthodox seminary and was ordained in 1920.

After studying law, economics, and political science at Athens University, he was assigned to serve as Metropolitan in Jerusalem in 1949. He is 62. [RNS]

New Archbishop Enthroned At Cathedral in Dublin

The Most Rev. George Otto Simms, Ph.D., D.D., was on January 25th enthroned in Christ Church Cathedral, Dublin, as Archbishop of Dublin and Bishop of Glendalough, Primate of Ireland and Metropolitan, according to the *Irish Times* of January 26th.

Dr. Simms is the 56th Archbishop of Dublin, and at 46 years of age is the youngest archbishop in the Anglican Communion. Previously Bishop of Cork, Cloyne, and Ross, he succeeds the Most Rev. Arthur W. Barton, D.D., recently retired.

Dean Haden Accepts Post As Coadjutor of Sacramento

The Very Rev. Clarence R. Haden announced simultaneously in Sacramento and Kansas City, Mo., his acceptance of election as bishop coadjutor of the diocese of Sacramento.

In a letter to Bishop Porter of Sacramento, Dean Haden stated:

"Convinced of the guidance of the Holy Spirit and attracted by the great missionary opportunity presented, as well as the expressed willingness of clergy and laity to meet this challenge, I accept election as bishop coadjutor of the diocese of Sacramento subject to canonical consents of bishops and standing committees of the Church."

Dean Haden, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., was elected to the post in a special diocesan convention held on January 16th in Trinity Cathedral, Sacramento, to name a successor to Bishop Porter, who is due to retire December 31st [L. C., February 3d].

The bishop coadjutor-elect visited the diocese recently, conferring with Church officials, and made the announcement of his acceptance almost immediately upon returning to Kansas City.

Dean Haden, 46, was ordained priest in 1936 and has since served parishes in Texas, Louisiana, and North Carolina. He assumed his present post in 1953. He is married and has one daughter.

Four Children Are Killed In Tragic New Year's Fire

Funeral services for four tiny children, who died in a tragic New Year's Eve fire, were held at All Saints' By-the-Sea Church, Santa Barbara, Calif. The parents, Mr. and Mrs. James L. Free, and two older children managed to escape from the home, which was completely destroyed by the fire.

The Rev. George Hall, who had attended a New Year's Eve party at the Free home prior to the tragedy, conducted services for James L. Free III, 6; Robin, 4; Sara, 2; and David, 1. Six of nine firemen tried unsuccessfully to break into the burning building and rescue the tots, but were forced back by flames and smoke. The children remained trapped in the home and were asphyxiated.

Fire investigators said the cause of the blaze might never be determined, since the home was completely destroyed and firemen had to do considerable digging to recover the bodies, thereby destroying possible evidence. Spokesmen theorized the fire might have started from a cigarette, a wiring short, or fireplace embers.



UP Photo

Over 400 persons view the service of consecration of the Church of the Resurrection at which Bishop Donegan pontificated the Solemn Mass of Thanksgiving.

90 Years of Service Marked as Church Of the Resurrection Is Consecrated By Bishop Donegan; Over 400 Attend

By FREDERICK H. SONTAG

Over 400 persons joined Bishop Donegan of New York in a service of consecration marking the 90th year of service of the Church of the Resurrection and the 25th anniversary of the ordination to the priesthood of its rector, the Rev. Albert A. Chambers.

Some individuals came from across the continent to honor Fr. Chambers and join in the consecration of the Church. One such was Mrs. S. Davidson Lamon of California, a former parishioner, who was married last year by Fr. Chambers. A number of New York priests, including the Rev. Roelif H. Brooks, formerly rector of St. Thomas', took part in the Solemn Mass of Thanksgiving for Fr. Chambers' anniversary.

Some of Fr. Chambers' former "boys" also had travelled many miles to come to New York for the service. The Rev. George O'Pray, rector of St. Luke's, Jamestown, N. Y., joined other priests and laymen.

The high respect in which the Church of the Resurrection is held by New York newspapers and the working press' personal love and esteem for Fr. Chambers was demonstrated by the fact that in spite of very unfavorable weather conditions, every New York newspaper had a photographer and reporter present at the service.

The entire service was tape-recorded for Mutual-WOR by the Rev. Dana Kennedy, broadcasting director of the National Council. Fr. Kennedy also recorded four interviews with Resurrection parishioners. The first was with former Congressman Joseph Baldwin, who found a spiritual home in this parish after many years of searching; Miss Frances Perkins, former United States Secretary of Labor, who has belonged to the parish for over 30 years and has seen it both up and down and before and after she served her country in the President's Cabinet; Mr. James Simpson, a young New York business executive; and Miss Sally Langley, a young New York staff executive. Each told the radio audience, through Fr. Kennedy, what the Church of the Resurrection had meant to him.

The 11 o'clock consecration service started with the bishop with his chaplains and acolytes gathering at the apartment house rectory across the street from the church. Then, treading their way gently through the wet snow, with New York policeman discreetly preventing traffic on 74th street while the bishop and his party went over to the church, the ceremony of consecration began.

Bishop Donegan knocked at the doors of the church and was greeted by the

wardens and vestry, who gave proof that the church was now debt-free and, accordingly, could be consecrated. The bishop then proceeded to the High Altar, where, following the Prayer Book service of consecration, he prepared to sprinkle Holy Water on the walls of the church. He did this accompanied by his chaplains, the Rev. J. V. Langmead Casserly, and the Rev. Canon Albert J. DuBois.

Bishop Donegan then pontificated at the Solemn Mass of Thanksgiving which was celebrated by Fr. Chambers. Bishop Donegan led the communicants of the Church of the Resurrection and their visitors in receiving the Sacrament.

The bishop then read messages of greeting from President Eisenhower [p. 31], Vice President Nixon [page 31] and other civic leaders. He also spoke to the congregation about its rector, the Rev. Albert Chambers, saying:

"Of all of the characteristics of your rector whom we honor today — his administrative gifts which have been proven by his leadership as Chairman of the Department of Promotion of the Diocese — his acumen in lifting the congregation to such unity of spirit that it has freed the parish from debt, making possible the consecration of the church today — the characteristic that comes to my mind when I think of him is his pastoral relationship with his people and his fatherly life in his own home. He can, in my mind, be truly called Father by you, his people, as well as by the children of his own family."

Other letters of congratulations were also received by the Church of the Resurrection from New York senators Irving M.

Ives and Jacob K. Javits, Representative Frederic R. Coudert, Jr., Governor Averell Harriman, and New York's Mayor Robert F. Wagner.

The bishop's sermon took for its theme "I am among you as one that serves."

After the service, Bishop Donegan and Fr. Chambers visited informally with the church members and their guests at a coffee hour in the parish hall.

The vestry, acting for the communicants of the Resurrection, gave to Fr. Chambers as an anniversary present a complete set of the Encyclopedia Britannica and a token monetary gift. When Fr. Chambers was studying for the priesthood, his father gave him a set of encyclopedias. For over 25 years as a parish priest and diocesan executive, he has used this encyclopedia and the vestry noted that it had been worn to a frazzle doing research. Accordingly, to help the rector during the next 25 years, both as to examples for sermon material and provocative discussion, the new Encyclopedia Britannica was thought to be not only a useful but a most welcome gift.

Churches Promised Freedom If Clergy Remain Loyal to New Hungarian Government

An assurance of "full freedom to the Churches of Hungary," tinged with a warning to clergy for complete loyalty to the State, was recently given by the new Hungarian Communist government of Premier Janos Kadar in a statement broadcast by the Budapest Radio. The statement from Kadar was the second one to be issued regarding the position of the Church in Hungary. The first, which was also broadcast by Budapest Radio in December [L. C., December 30th], gave no hint of the warning found in the second statement.

In its most recent release, the government warned that it will not tolerate Churches putting themselves "at the disposal of reaction." It stresses, "the government expects loyalty from the heads of the Churches. It does not tolerate that any Church place itself at the disposal of reaction."

Both statements contend that the government "recognizes agreements concluded between State and Church," and both statements give full assurance that "religious classes are guaranteed in the schools on a voluntary basis."

Amplifying its warning against "reactionary" influences, the second statement said the government expects clergymen "to cooperate with its efforts to strengthen and consolidate the State."

"The government," the statement added, "also expects recognition of the people's democratic constitution by clergymen. It is determined not to permit any Church dignitaries to misuse their posi-



Reading lessons at the first diocesan Youth service at Washington Cathedral are James Dixon (left) of the Youth Council and Thomas Bowne, council president. Over 1400 people attended the service.

tion for political or counter-revolutionary aims. The government is unwilling to permit difficulties for progressive-minded clergymen in the Churches' internal administration. It believes in the principle that all problems concerning Church-State matters can be solved through negotiation."

Roman Catholic sources commenting on the statement, said "it gives no indication that the basically hostile attitude of the Communist regime toward the Church has changed."

They said the Hungarian Communists have proclaimed they are trying to "come to terms with the Churches," and have already announced the dissolution of the Communist-dominated State Office of Church Affairs. But, they added, the Communists have nevertheless "made it clear that the regime is determined to continue close control over the Churches and religious matters generally."

[RNS]

English Twelfth Night Custom Revived at St. Andrew's Church

The atmosphere was strictly British around Wilmington, Del., on the Epiphany, when the Summoner Players of St. Andrew's Church revived an ancient Twelfth Night custom by presenting an authentic Boar's Head feast followed by a 500-year old play. The play was part of what once was known as the York cycle of Corpus Christi, and was done between readings of the story of the Nativity from the Scriptures.

The scenes of the play were presented as it was done in ancient England, particularly by the Goldsmiths' Guild of London and surrounding areas. The function of these plays was to give the people of olden times living pictures of the stories of the Bible. They were most frequently performed by the people of the community rather than professional players. Authenticity was added to the program

with a series of tape-recorded Gregorian chants.

To add color to the evening a program of recorder music was presented during the dinner. The old English music was played by a group of young recorder musicians from the nearby village of Arden, who were dressed in medieval costumes. The dinner was marked by a procession of candle bearers, who brought in the boar's head mounted on a silver platter.

Polish Premier Apologizes To Cardinal Wyszyński

A personal apology was received by Stefan Cardinal Wyszyński, Roman Catholic Primate of Poland, from Premier Josef Cyrankiewicz for his arrest and imprisonment in 1953 and the mistreatment he received at the hands of the Polish security police. The apologies were made during a conference between the Premier and the cardinal on January 15th.

In 1951, a little over two years after his appointment to the See of Gniezno and Warsaw, the cardinal met with Boleslaw Bierut, the then President of Poland. A brief official communique said that meeting was held to discuss "all matters relating to the State and the Roman Catholic Church in Poland."

[RNS]

Munich Church Must Find Way to Support Self

The Church of the Ascension, in Munich, Germany, must become self-supporting within two years. Founded in 1903, the church lost its parishioners through dispersal during World War II and its building in the bombing of Munich. Through the efforts of Episcopal Church Army chaplains, a few old parishioners, and Churchmen now living temporarily in Munich, the parish has been revived, but at present it is dependent on emergency funds. Its sources of revenue are a private endowment in the United States, available for two years, and the Armed Forces Division of National Council.

The Rev. Robert G. Windsor Spellman, a civilian priest, has been assigned to the parish, and downtown rented quarters serve both as a church and parish house. The Army continues to make available additional church facilities at two chapels free of charge.

Parishioners of the Church of the Ascension are holding their first Every Member Canvass, hoping to raise over \$6,000 to cover their budget. [Readers wishing to help this parish may send money to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee, Wis.]

American Church Building Fund Commission Completes 76 Years of Service to the Church

The reports presented at the recent annual meeting of the American Church Building Fund Commission evidenced the Commission's continuing progress in its service to the Episcopal Church exclusively, in the field of building financing.

At the completion of its 76th year of continuous activity and growth, the Commission's Permanent Fund stood at \$1,151,432.96, most of which was invested in loans to churches, and a Reserve Fund of \$34,600. During the year loan applications received and approved amounted to \$215,450.

It is interesting to note that of the 151 loan accounts on the books, none showed amounts due beyond the 30-day grace period, and no serious delays in payment are expected.

Approved loan applications on hand amounted to \$337,950 and these cases are scheduled to close as rapidly as funds become available through collections on existing accounts.

During the year just completed, 66 churches sought loans for building and improvement projects, and indicated borrowing requirements aggregating \$1,600,000. Thirty-three other churches making similar inquiry did not specify amounts.

A comparison between requests for loans amounting to between one and one-half million and two million dollars annually, and resources of some \$1,186,000, more than 90% of which is already on loan, is evidence of the chief problem facing the Commission. Nevertheless, new loans are being made at the average annual rate of better than \$230,000.

The majority of the Commission's loans are made to churches relatively small in membership, averaging 114 families.

Such a case is that of St. Martin's Mission in a western diocese, whose application for a loan to complete its church has just been approved. The charter members first met in a residence and later services were held in the local fire house. Finally, a site was purchased, on which stood an old farm house, which doubles as church and parish hall at the present time. The Commission's approval of the needed loan is making the new church building possible; and, as has been true in innumerable cases, the mission's new building will be a stimulant to growth.

There are many similar projects for which the Commission's aid is badly needed. The degree to which these calls to service can be met is dependent upon the

growth of the fund by means of offerings, contributions, and legacies.

The trustees of the Commission, elected at the annual meeting, are: the Rt. Rev. Jonathan G. Sherman, president; the Rev. Drs. Eric M. Tasman, James M. Niblo, and C. Ronald Garmey; the Rev. Robert B. Appleyard; Dr. Spencer Miller, Jr.; and Messrs. Samuel Thorne, Tracy B. Lord, Allen B. McGowan, A. Elliott Bates, Richard N. Crockett, Richard P. Kent, Jr., Theodor Oxholm, Robert Worthington.

The Living Church Development Program

Previously acknowledged	\$768.85
Receipts January 30th through Feb. 4th	83.00
	\$851.85

ACU CYCLE OF PRAYER

February

17. The Rev. John R. Chisholm, Easton, Pa.; Redeemer, Chicago.
18. Grace Church, New Lenox, Ill.; Christ and St. Barnabas' Church, Troy, N. Y.; the Rev. Edward R. Noble, Mendham, N. J.; St. John the Divine, Burlington, Wis.; St. Andrew's, Brooklyn.
19. Grace, Port Orange, Fla.; St. Michael's, Fort Worth, Texas.
20. Trinity, Logansport, Ind.; St. Philip's, Philadelphia; St. James', Zanesville, Ohio; St. Augustine's, Philadelphia.
21. The Rt. Rev. Charles F. Boynton, New York City; Grace, Hartland, Wis.; All Saints' Cathedral, Milwaukee, Wis.
22. St. Francis', Chicago.
23. Trinity, Bridgeport, Conn.

Recommendations Made by the Delegation to the C.S.I.

Approved by the Ecumenical Commission and now available for publication are the recommendations made by the delegation which visited South India last August and September. The recommendations were presented to the joint Commission on Ecumenical Relations meeting at the College of Preachers, Washington, in January [L. C., February 10th].

After Churchwide discussion, the Commission will consider the recommendations again and prepare resolutions for action by General Convention in 1958. This is the text, as amended at the Washington meeting:

The Anglican Congress, meeting in Minneapolis in 1954, urged "that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion of the situation as it is developing in the Church of South India," to enable it to formulate its own attitude toward that Church. It is in accordance with that recommendation that the General Convention authorized and the Presiding Bishop appointed this delegation. The report to which this is an important addition, represents our findings and evaluation.

The Church of South India is a fact, not a theory. It is the primary medium through which we can express our interest in the Christians in that area and our fellowship with them. Together with the Church of India, Pakistan, Burma, and Ceylon, it is

the best medium through which we can aid and assist our brethren in India to bear witness to the faith of the One Holy Catholic Apostolic Church which is our common heritage.

Our goal should be nothing less than full intercommunion with our brethren of the C.S.I. At the present time the C.S.I. is in process of formulating its Faith and Order, developing its Prayer Book, and unifying its ministry. Therefore, we do not now recommend full intercommunion. Nevertheless, we believe that we ought to enter into the fullest possible fellowship with the C.S.I., consistent with our Anglican principles and the Faith and Order of the universal Church as received and practiced in our Communion.

To this end we recommend to the Joint Commission on Ecumenical Relations that it include in its report to the General Convention of 1958, a resolution setting forth the following regulations governing the relations of the Protestant Episcopal Church in the U.S.A. and the Church of South India:

1. That the bishops, presbyters, and deacons, consecrated or episcopally ordained before, at, or after the inauguration of the Church of South India be acknowledged as true bishops, priests, and deacons in the Church of God, and that

- (a) such bishops and episcopally ordained presbyters when temporarily within dioceses or districts of the Protestant Episcopal Church, may, with the permission of the bishop of the diocese, celebrate the Holy Communion in our churches in accordance with the Form for the Administration of the

Holy Communion in the Prayer Book of this Church; and that

- (b) such episcopally ordained deacons, when temporarily within dioceses or districts of the Protestant Episcopal Church, may, with the permission of the bishop of the diocese, assist at services of the Holy Communion in our churches.

2. The bishop of a diocese may at his discretion authorize the use of a church in his diocese from time to time for the celebration of the Liturgy of the C.S.I. by a bishop or episcopally ordained presbyter of that Church.

3. Bishops, presbyters, and deacons of the C.S.I. may be invited to preach in churches of the Protestant Episcopal Church with the permission of the bishop of the diocese.

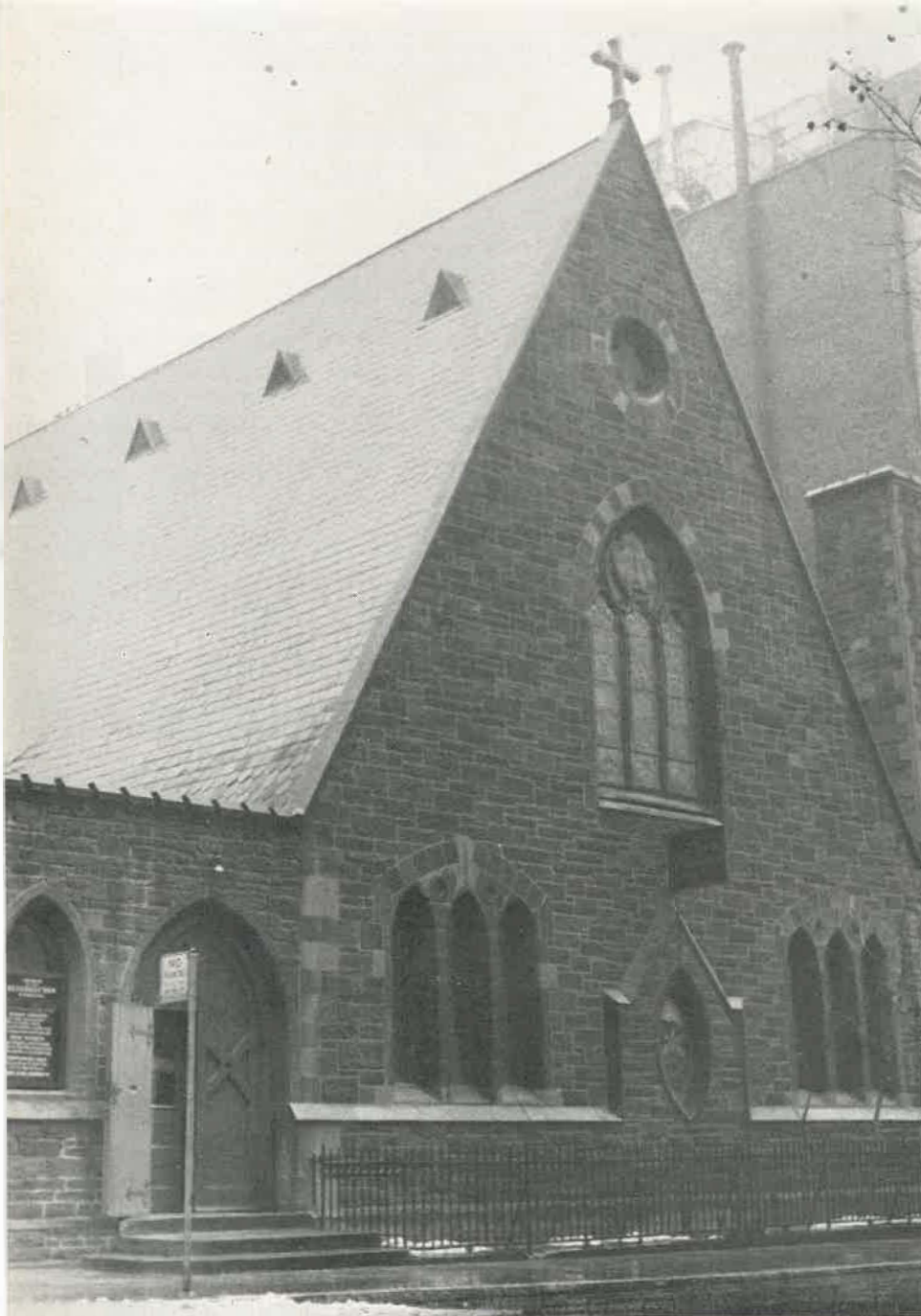
4. Bishops and priests of the Protestant Episcopal Church who visit the territory of the C.S.I. may accept the hospitality of that Church for celebrating the Holy Communion within it.

5. Communicant members of the C.S.I. when temporarily within dioceses or districts of the Protestant Episcopal Church, may be permitted to receive Holy Communion in our churches provided, however, that those who desire to become communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of this Church.

6. Communicant members of the Protestant Episcopal Church who visit the territory of the C.S.I. may accept the hospitality of that Church for receiving the Holy Communion within it.

The Beginning of This Day

By William Johnston



CHURCH OF THE RESURRECTION

*Y*ea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of hosts, my King and my God. . . .

The priest sitting in the dim-lit church, looked up from his Prayer Book. The high altar and the choir were sunk in shadows, and at the chapel altar the vigil lamp gave a tiny steady light in the dawn.

He thought of the people whose spiritual home is the altar, the five to six hundred men, women, and children who come throughout the week to the altar of God. He thought of the Family Mass on Sundays, with the Church School children, their parents, the teachers and the seminarians, the parishioners who preferred the Sung Eucharist to the later High Mass. *I have always loved the Family Mass,* he almost said aloud.

A middle-aged man came down the center aisle, laid his overcoat in a pew and went directly to the Lady statue. He genuflected before the chapel altar and the tabernacle, lit a candle and knelt down, crossed himself and gazed unmoving up at the image of the Virgin and her Child. A candle for his granddaughter, the priest guessed. *Strange, I baptized the little girl just over a year ago, the first person I baptized as a priest. And only yesterday I anointed her in her illness. I put her on St. Raphael's Guild list yesterday, so I will pray for her this morning. I'll go by the house after I leave the hospital and have breakfast.*

. . . Blessed is the man whose strength is in thee; in whose heart are thy ways. . . .

The hospital. What time was it this morning they called me? It was after

one o'clock — I'd just gotten to sleep. The old lady was dying, at last, after so much suffering. Her entire family was at the bedside. I gave her Unction and she fell asleep, but not before saying, "Father, I want to have my requiem in your church."

... Who going through the vale of misery use it for a well; and the pools are filled with water. . . .

I've been working at the hospital for three years now. I remember attending the Family Mass as a seminarian and then, after a quick breakfast, hurrying off to the hospital to take the 10:30 service. And now I'm carrying the Sacrament as a priest, as I used to see Father do. This morning there'll be the housewife from Staten Island — she was there for the third time back when I was a seminarian and she was out for a brief time. She came to my ordination, too, and gave me a violet place-marker for

my Prayer Book. She's back for her final visit now.

Conscious of someone's looking at him, the priest turned around. A tall, well-dressed woman was standing across the way. He studied her pale, puffy face. She is beginning to look better, he thought. Two weeks back I was catching up on some desk work while the AA meeting was in progress in the parish hall and she knocked at the door. "Father, could I go into the church, if it wouldn't be too much trouble?" She stayed a long time just sitting there. She came back next morning and asked for confirmation instruction.

... They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion. . . .

The sexton came down to the chapel altar and lit the two candles. A stumbling thud of footsteps sounded

on the side aisle and the server hurried past, paused to genuflect, and disappeared into the sacristy.

The priest glanced at his watch and closing his Prayer Book, rose, stepped into the aisle, genuflected, and followed the server. "Good morning, Father." The server was pulling on his surplice and not making a very neat job of it. "How are you, Joey?" He went about vesting while the server combed his hair at the long mirror. "Are you ready, Joey?" "Okay, Father."

The priest prayed, took up the sacred vessels, and the two of them went out into the church. They crossed to the chapel altar and the server thumped down awkwardly on his knees. The priest set the vessels on the altar, opened the Altar Book, went down to the foot of the altar, genuflected and, crossing himself, said: *I will go unto the altar of God. . . .*



By
**Margaret C.
Dawson**

M. C. DAWSON

Countless Hours and Their Fruit

numbers: 645 sick communions administered last year by Fr. Chambers and Fr. Foster, the curate — many of them at Memorial and James E. Ewing Hospital, where the clergy are

official chaplains; pre-Confirmation instruction given to 55 people during the same period (six to eight sessions for each person); 16 marriages performed, each preceded by at least

Perhaps to some laymen, even devoted Church members, the words "pastoral duties" convey only a rather vague notion of calls from the clergy and the performance of stated Church services. To others, who have brought their problems to the priest, asked for advice, sought help in many different kinds of situations, and shared their joys, the phrase has a far greater impact. And what does the priest, who has been charged at his ordination to "feed and provide for the Lord's family," feel about these duties?

He feels, says Fr. Chambers, rector of the Church of the Resurrection, that the performance of pastoral duties gives him a chance to be close to his people, to act as the spiritual "relative" of every communicant. The aim is to minister with the greatest possible effectiveness to all who look to him for help.

A little of the story can be told in



Fr. Chambers (left) and Fr. Foster

three hours of instruction — and so on. But no figures can be given for the uncountable hours spent in counseling. Nor is there any way to classify the problems dealt with — some of which would astonish the layman who has a narrow definition of what is, and what is not, a “religious” matter.

A couple married for some years and transferred to another parish find themselves in difficulties and come back to the rector’s office for renewed guidance and counsel on their life together.

A workman who knows the Church (one would have thought) only as a building, loses a little daughter and turns to Fr. Chambers with the eternal questions, “Why did it have to happen? What is the meaning of death?”

A number of people who want to make sure that their wishes about their own funerals will be carried out to the letter, and the right people notified, write down all the details and leave them in the rector’s file for safekeeping.

A woman calls from California to tell about the birth of her first child.

Another Aspect

These are a few of the personal, emotional needs that bring people to the rector’s office. But there is another aspect to counseling — what might be called the community service part of the work. People want, for instance, to apply for relief, or admittance to a city hospital: will the Church please be their intermediary and make the arrangements? Yes, this, too, will be handled by the clergy. But each case takes hours, days, sometimes a good slice out of several weeks. There are innumerable questions to be answered (sometimes over and over again), forms to fill out, calls and interviews, references to be checked, sometimes money to be raised, and much two-way interpretation between agency and client to be attempted. Nor can one think of this — or any other part of counseling — as always taking place snugly in the church building. There are many trips, then, traffic jams, parking problems.

Counseling may follow a number of patterns. Further help is sometimes offered to a troubled person during Confession, but this suggestion cannot be mentioned again unless the communicant takes the initiative. Some follow up the idea eagerly, others do not. Some problems have such devious unconscious aspects that reli-



“The Body of our Lord Jesus Christ. . . . preserve thy body and soul.”

gious help is blocked off, and here referral to a psychiatrist of Christian faith and sound principles is indicated. (Incidentally, often referral is made by the psychiatrist to the priest also.) Some people seem to take a counseling session as a chance to do battle, and spend the entire time roundly denouncing the Christian

faith. Yet they are always cordially invited to return.

And there is still so much to do! The need is so enormous — the hospitals that are not served, the people that flounder without guidance and are too timid or uninformed to seek out a church; the contacts half established and then not carried through to fruition (“there are at least 50 people I want to get after,” says the rector).

There is probably no parish or rector who does not dream of more space, better facilities, growing programs. But if one asks Fr. Chambers what he wants most urgently for his church he says unhesitatingly, “More time, more help.” Expansion, yes — with care and imagination. And meanwhile budgets must be balanced and a hundred and one administrative details looked to. But *first* the pastoral duties — the outreach, the mission of the Church, the constant focusing on that two-fold aim: to minister to all who ask for help, and to reach more people.

“Six Days a Week” — The Parishioner as Citizen

By Joan Eskell
and Douglas Overton



DOUGLAS OVERTON

A Catholic believes that salvation is not only individual, but corporate — that, as a member of the Body of Christ, the Church, every act he does affects that Body of which he is a member.

What does this mean in terms of human relationships? Recently we asked our fellow-parishioners a number of questions: What did they do for a living? What did they do for their parish? For the Church at large? For the community? Above all, how did their parish life carry over into

their day-to-day existence in the secular world?

A few of our parishioners are well-known: a leading American publisher, a former Cabinet member, a former Congressman, an Overseer of Harvard and several prominent corporation executives and government consultants. But most of them, we suspected, were like us — reasonably hard-working and respectable, but not famous . . . and it was these we were most curious about.

The questionnaire we sent out was

a simple one, designed to elicit information concerning professions, hobbies, participation in the work of the Church, service to the community, and the bearing of parish life on these activities. Eighty replies came from 13 business people, 13 housewives, 12 writers and editors, six lawyers, six medical people, five teachers, four students, four musicians and entertainers, nine retired persons, and a scattering of individuals in other professions.

We made several surprising discoveries about the activities of our fellow-parishioners in the Church at large which seem to refute some of the criticisms made against Anglo-Catholic parishes. Is our group "exclusive," concerned only with its immediate affairs? Does our parish stand apart from the rest of the Episcopal Church? Apparently not, so far as our sampling is concerned.

For instance, although 40 members are actively associated with organizations within the parish, an equal number serve with diocesan groups and national Church organizations. To name only a few, they include two trustees of the General Theological Seminary, a member of the diocesan Social Relations Commission, a Cathedral trustee, a member of the National Guild of Churchmen, a correspondent of *THE LIVING CHURCH*, leaders of Episcopal Churchmen for South Africa, and several American Church Union officers.

Twelve members of our parish render services to religious organizations outside the Episcopal Church. These include, among others, a delegate to the National Council of Churches, a member of the Protestant Big Sisters, a trustee of the Japan International Christian University, a member of the Visiting Committee of the Harvard Divinity School, and a member of the National Committee of Christians and Jews.

Even more striking are the activities of the group in the secular community, in the myriads of hospitals, social service organizations, schools, and other charitable groups that abound in New York. We found 70 such instances, including 16 hospital aides, 13 volunteers in education, 23 workers in the general social service field, and 11 individuals interested in international organizations.

Asked how the parish affected their lives, the overwhelming majority went to the heart of the matter, and wrote at some length on the significance of

A Small Diversion

At a recent children's service old timers at the Resurrection saw a sight never seen before in all the parish's 90 years: a procession led by a thurifer — grave, imposing, indeed majestic — swinging the censer with one hand and leading by the other a lively baby girl in a pink bonnet. This is how it happened:

At the conclusion of the informal address after Evensong, all the children who had gathered around the chancel steps to hear it returned to their pews — all, that is, except Elizabeth, aged 23 months, who defied all the efforts of an attendant great-grandmother to move her, and remained firmly seated in the very center of the top step. What to do? The procession was proceeding and great-grandmother withdrew from its path. The thurifer, who happened to be Elizabeth's father, thought quickly, reached down, drew his daughter to her feet, and proceeded down the aisle without missing a swing.

Elizabeth had previously created a small diversion, highly entertaining to the rector, by picking up the speaker's biretta and handing it to him with a sweet smile about half-way through his talk.

the Sacrament of the Altar and the corporate worship of the parish. As a professional anthropologist put it, the parish gave him "an opportunity to worship without the distraction of 'horizontal, Congregational' worship, where the absence of a focus on the altar can lead to a concentration on man, not God."

Several others went on to point out that even the coffee hour after the 11 o'clock Mass had its special point. Commented one:

"The coffee hour is two things, the basis of fellowship and the opportunity for service. To the parish it gives a sort of *agapē* meal, after the manner of the early Church, when the grace of the Mass is carried right down into fellowship with one another."

Delving further into the meaning of parish life to the group, we found other comments. One member observed:

"My ability to love has been increased. I have been treated with forbearance and love by the Church and by my Church friends, and I find that both attitudes are highly contagious."

A lawyer wrote:

"I remember one of my professors in Law School telling us that a lawyer with ideals but no technique was a fool; a lawyer with technique and no ideals is a menace. To use the techniques of persuasion as honorably and honestly, and above all as skillfully, as I know how, in the service of causes which, so far as it is

given me to see, are just; to be content to leave the rest to God — these are the principles by which I try to shape my professional career from day to day and every day."

A high-school science teacher commented:

"As a result of my faith as a Christian and the grace of God which in no small part comes directly from the corporate worship of my parish, I feel a vital mission so to teach my students that they may have above all a respect and desire for truth. This means, for me, that I have to hold before them always the values of science *as science* and *not as a faith*, as so many pseudo-scientific persons do in our day. . . ."

"I also spend much of my working time, in professional contacts as well as informal ones with my colleagues, with persons who do not share my faith. It is of enormous help to me to have my associations with fellow Christians in the parish to serve as moral support, so to speak, in these other relationships."

It would, of course, be presumptuous to attempt to measure the real spiritual life of a parish by statistics, particularly those which we collected so informally. On the other hand, the group of fellow-parishioners we studied did largely agree that their Church, with its emphasis on the sacraments and corporate worship, provided them with the challenge and sustenance to translate the action of the Mass into the activity of love and concern for their fellowmen.

The Episcopal Churchmen for South Africa

By William Johnston

Some members of the Church of the Resurrection have for several years been concerned with events in the Union of South Africa and been moved by the witness of the Anglican Church of South Africa in opposing the policy of apartheid of the government of that country.

Most of these parishioners of the Resurrection were associated with the Urban Laymen's Group, the lay counterpart of the Urban Priests' Group which has done so much to revitalize certain parishes of the Episcopal Church in depressed and changing areas of New York City and the surrounding metropolitan districts.

The Urban Priests' and Laymen's Groups early called attention to the stand of the Church of South Africa and had in 1954 and in 1955 given over their annual Day of Witness on New York's Lower East Side to dramatizing conditions in South Africa. The group from the Church of the Resurrection was well represented in this. Concurrently these members of Resurrection met and gave assistance to the Rev. Michael Scott, an Anglican priest who was and is now a petitioner at the United Nations for Native African tribes in the South-Africa-dominated trust territory of South West Africa and who has been forbidden re-entry to South Africa by the government as a troublesome fighter for the rights of Native Africans.

In 1954 the Rev. Raymond Raynes, C.R., superior of the Community of the Resurrection, visited the United States and said Mass and preached at the Church of the Resurrection. Since Fr. Raynes had been stationed in Johannesburg and his Order was stoutly present in South Africa, ties between the parish and the Church of South Africa were strengthened.

When the Rev. Trevor Huddleston, C.R., came to America in the spring of 1956, on his first trip into New York, he called Fr. Chambers and was forthwith invited to make the Church of the Resurrection his home. Fr.

Huddleston said his first Mass in the city the next morning, Sunday, with his friend, Alan Paton, author of *Cry, the Beloved Country*, accompanying him to the church. It was Lent and Fr. Huddleston was asked to speak at one of the regular evening sessions of the School of Religion which the parish features during the Lenten season. The group of parishioners concerned so much with South Africa cooperated with the rector in spreading the news of the meeting, and the parish hall was packed.

After Fr. Huddleston had gone to England, a conference was held at the Church of the Resurrection and Episcopal Churchmen for South Africa was formed. Many members of the organization are members of the parish and its address is in care of the Church of the Resurrection. Episcopal Churchmen for South Africa exists to maintain communication between the Church of South Africa and the Episcopal Church, to keep Church people and others informed of the tragic events in South Africa and to aid in every way possible the Church of South Africa as it continues its ministry to all peoples and upholds the principles of Christ.

In October, 1956, Episcopal Churchmen for South Africa issued its first bulletin and began its efforts by instituting the Books Program, whereby individuals and groups were encouraged to send used books of good quality to Church missions and family centers in South Africa. This plan was based upon a successful parish program of two years' duration by which over 2,000 volumes had been sent to 16 Church stations in all parts of the world, two of them in South Africa.

Response to the Books Program has been large and wide-spread, and parishes throughout the country are posting books to Bishop Reeves in Johannesburg, to Grace Dieu School, and to the Community of the Resurrection schools. The Church Periodical Club for the Second Province (New York and New Jersey) has taken up the Program and has put it in operation in four dioceses.

In addition the Episcopal Churchmen for South Africa have stirred in-

dividuals, parish groups, and bishops to contribute sums of money to the Church of South Africa. One significant gift of \$4,800 was sent early this year through the rector of the Church of the Resurrection to the Community of the Resurrection for its African work.

Episcopal Churchmen for South Africa recently co-sponsored, together with the American Committee on Africa, a public meeting in New York at which the Rev. Martin Jarrett-Kerr, C.R., just over from Johannesburg, spoke. ECSA is planning a general Church conference on South Africa to be held in the spring at the Church of the Resurrection. The organization is working with the newly formed South African Defense Fund Committee which aims to assist the Fund in South Africa to assure 156 citizens of South Africa — some of them Anglican priests and laymen—a fair trial on charges of treason, and to provide for their families during the trial.

Intentions And Prayers At Daily Services

From time to time, a letter is sent out to all members of the Resurrection asking those who wish anniversaries remembered at the altar on specific days to send in the dates and the names.

From these responses and from the records of Baptisms, Marriages, Confirmations and Burials come the intentions that are offered at each of the daily services. Cards are sent out to those who have requested intentions, reminding them of the date on which the anniversary will be remembered at the altar so they may, if they wish, be present at that Mass.

It means a great deal to the individual, whether he can be present or not, to know that the significant anniversaries of his life are thus remembered at the altar and to know that he has the prayers of the congregation for him.



Young adult group takes responsibility for coffee hour after 11:00 o'clock Mass.

The Clares and Friars— a Modern Lay Order

Numerically a small part of the Resurrection parish, but an important leavening influence in its life and work, is the fellowship of younger adults, the Clares and Friars.

The group organized in 1949, soon after the present rector came to the parish, modeling itself after the original Franciscan Friars and their co-workers, the "poor Clares."

Since these were "orders of loose habits," says one of the charter members of the modern group, its name was a natural! However, there is nothing "loose" about the Clares' and Friars' objectives or their devotion in carrying them out.

The program is built on service, study, worship and fellowship.

"Service" extends to almost every parish activity, including the annual Fair and help with rummage sales. For several special projects, the group assumes primary or sole responsibility, such as the Coffee Hour following 11 o'clock Mass which it initiated and staffs with a team of four volunteers every Sunday throughout the year.

Other services have included: a Smorgasbord dinner every spring, a

Lenten lending library, financial support for two Japanese students in mission schools and periodic book collections for mailing overseas. Over 2,000 books of high literary and informational value have been sent to 17 stations in South Africa, the Caribbean, and the Philippines.

"Study" and "worship" are conducted both individually and by the organization as a group. Most members set for themselves a regular reading program, supplemented by programs with speakers and discussion.

By Eleanor S. Cole



ELEANOR S. COLE

At a typical meeting last month, the Rev. John Ahern Schultz of the National Council spoke on the uses of audio-visual techniques in communicating religious ideas and beliefs.

For individual worship, the Clares and Friars subscribe to a voluntary Rule of Life set forth briefly in their Constitution (see below). Some follow other "third order" Rules, such as those of the Sisters of the Holy Nativity, the Order of the Holy Cross, and the Community of the Resurrection (Mirfield, England).

Many of the men have assisted at services and three have gone on to study for the priesthood. One, the present curate, has been ordained and two are seminary assistants.

Collectively, the Clares and Friars have acted as choir at Evensong during Lent and have put on the annual Epiphany Pageant.

By strengthening the group's bonds of fellowship, these service and worship activities have given a fuller dimension to its regular business and social meetings. These were formerly Sunday suppers in the Parish House but are now held on week nights in the homes of parishioners. Attendance averages from 25 to 30.

Believing that fellowship should be extended beyond the Resurrection family, the Clares and Friars also often meet jointly with other groups in the metropolitan area.

According to the Constitution, adopted March 1950, membership "shall be open to any member of the parish over 18 years of age . . . who shall sincerely endeavor to bear witness to the Catholic Christian faith by performing the following minimum duties:

- (1) Attending Mass on every Sunday;
- (2) Receiving Communion at Mass with regularity (at least once a month);
- (3) Supporting the Church with prayer, service, and financial assistance;
- (4) Observing the Church's rules of fasting and abstinence;
- (5) Obeying the Church's laws of marriage; and
- (6) Making an auricular confession at least once in every year.

The member list now totals approximately 50. Under present leadership a thorough attempt is being made to re-appraise the directions of the program, to enlist new members, and to deepen the group's spiritual and social impact upon the total parish life of the Church of the Resurrection.

Neighborhood Outreach

By John Farrar

The Church of the Resurrection has always been mindful of lay groups, has always been interested in furthering them, and in three cases has offered its parish hall as a home.

Writer's Group

The newest, but most closely tied in with the parish, is the Writer's Group, which has met once a week, winter and summer, except in Holy Week, for the past three years. Membership is not restricted to the parish, although some 60% of its members are parishioners. Those from other parishes attend, as well as those of other faiths.

There are no officers, no rules, no dues, no age limit. The present attendance varies from 10 to 20 in number, from 19 to 60 plus in age. The meetings started when a young member of the parish asked a fellow-member who is a publisher, and whose wife is an editor, if they would be willing to meet with some people who were interested in writing. Membership depends entirely on this interest in writing, and in reading and discussing books. Some 60 persons are on the group's list, and those who have left town often return to attend. Original work is read and criticized.

Stories, chapters of novels, poetry, and articles are often read aloud. The membership varies from established professionals — a well-known novelist, a successful short-story writer, a professional editor — to those who have not yet published their first work. A number do not write but contribute in criticism and reading. The emphasis is not on publication but on the integrity of writing. That publication has sometimes followed is, however, naturally pleasant. Discussions at the refreshment hour that follows the reading often last until almost midnight.

While religion is not the central theme, it is often discussed. There is a short reading from spiritual writings at the beginning of the evening; and the fact that the gathering is in

a church has given inspiration and a kind of inner discipline to the whole effort.

AA

Alcoholics Anonymous has two types of gathering — its open and its closed meetings. For over 10 years, our church has been the home of one of its closed meetings, where common problems are shared, where individual members bring up their difficulties which are sympathetically discussed in the course of their recovery program. Coffee is served after the meeting, and it is then that the helpful companionship characteristic of this great organization is enriched. One of the members who can speak with authority, since he has attended the closed

meetings at the Church of the Resurrection for eight or nine years, asked to be quoted as saying: "Our gratitude to your church is deep. We have enjoyed the facilities, and when we have encountered the people of the parish, have found them always considerate, generous, and understanding."

Dogs

A community enterprise which couldn't find a home anywhere and was taken in some six years ago by the church is Derry Harvey's Course in Basic Manners for Dogs and their Owners. Miss Harvey who owns the Town and Country Dog Shop, searched the neighborhood for a place to house her dog-obedience classes. When she consulted Fr. Chambers, she found him as usual interested in any neighborhood problem. The result is that Monday evenings in the parish hall are devoted to the canines. Miss Harvey is, of course, grateful to the church and to its membership. So are the dogs and their owners.

St. Raphael's Guild— The Work of Intercession

By Sarah Langley

In Resurrection parish, as in many other parishes throughout the Anglican Communion, there is a group of men and women who have taken upon themselves the task of interceding for all who are sick or troubled. They are members of the Guild of St. Raphael — an organization which never meets, has no officers except a secretary, and has no purpose beyond that of prayer. Indeed, so quietly is this loving work accomplished that many people in the parish are unaware of the Guild's existence.

By custom, as many Guild members as possible attend the Mass on Wednesday mornings, at which the intention is for the sick. Beyond this, it is the obligation of every member to remember each name daily in his or her own private prayers. Some members also offer themselves for special service so that, should an accident, sudden illness, or other emergency overtake a parishioner, the clergy can, by notify-

ing the Guild secretary, be assured that within a very few minutes there will be a dozen or more persons interceding for the victim.

Names are received for the intercessions list by two means. Some are entered by Guild members (these are kept permanently until removed by the member concerned); others are written anonymously on a sheet of paper which is posted on the Church bulletin board. There are in all seven categories under which names may be entered: chronic, critical, ill, mentally troubled, the faithful departed, and the Armed Forces. The names of the departed are retained for two weeks.

Most of the results of intercession are intensely personal and secret things. Yet there is testimony of its effectiveness in the increased attention being given to the whole area of spiritual healing throughout our Communion.

Seen against this background, the work of the Guild of St. Raphael is a moving phase of Anglican devotional life which cannot but touch the lives of every one of us.



St. Bede's Library: a center of intellectual and spiritual nourishment.

The Ripples Spread

By Minna Cassard

Around the corner from the Church of the Resurrection is the Library of St. Bede's, founded 20 years ago by a group of Episcopalians to provide a place where people could get the kind of knowledge which strengthens and undergirds faith. The best obtainable books on the Christian religion (now numbering 6,000 volumes, many of them out of print or hard to come by) are here made available to any interested person, including members in all parts of the country to whom books are sent by mail. In addition to its book services, the library sponsors a series of Epiphany lectures each year, and a number of

conferences on the life of the spirit.

A close relation exists between the library and the Church of the Resurrection, where the library's corporate communions are held and whose board includes the rector and six members of the parish. The library is staffed and run entirely by volunteers, many of them communicants of the Resurrection parish.

No one knows how many lives have been enriched, how many souls helped, through this library. An example of its outreach is that of the member who moved to another city and joined a parish sadly in need of books. The rector asked her to help in the estab-

lishment of a religious library, and it was through St. Bede's that she obtained a list of books for this purpose. And so the parishioners started to read and in time began to astonish their friends in nearby parishes by the extent of their knowledge and understanding. Queries began to come in — how could others participate in this important part of the religious life?

Again, St. Bede's list was put to use. And so the ripples spread. A center of intellectual and spiritual nourishment, this library exerts an influence out of proportion to its size — as many members of the Resurrection gratefully acknowledge.

Ties with the Religious Communities

One of the most notable fruits of the Catholic revival is the restoration of the religious life in the Anglican Communion. In a little more than a century numerous religious orders for men and for women have been founded in our Church. In various ways the Church of the Resurrection maintains a close relationship with religious communities both in the Episcopal Church and in the Church of England.

Visiting Sisters are no unusual sight

By Minna Cassard

in the congregation at the Resurrection, and the hospitality of the church's altars is offered to all bishops and priests of religious orders who are in New York and wish to celebrate. Down through the years the people of the parish have had the privilege of hearing many members of the men's communities, some of whom have been among the Church's most gifted

spiritual teachers.

The parish makes practical contributions to the work of the religious communities, especially to that of the Community of St. Mary. Before the appointment of a permanent chaplain the rector and the curate conducted services at the Retreat House of the Redeemer, run by the Sisters of St. Mary, at 7 East 95th Street, and are still available to assist when needed. Women in the parish help the Sisters with this work of giving Retreats and

Quiet Days and also work for the Sisters' school for girls with problems, St. Mary's-in-the-Field, Valhalla, N. Y., and for St. Mary's Hospital for Children, Bayside, L. I. Both the parish and the Woman's Auxiliary make financial contributions to religious orders.

More important than these outward works is the inward work of mutual intercession, a constant source of strength and comfort, which goes on between the religious orders and members of the parish who are their Associates. A substantial number of Resurrection communicants are associates of religious orders. Both Fr. Chambers and Fr. Foster are Priest Associate of the Community of St. Mary, and Fr. Chambers is an Associate of the English Community of the Resurrection. St. Helena's Guild holds its monthly corporate communions in the church.



Hospital services are among Fr. Chambers' duties. Statistics show 645 private communions during the last year.

From Sepulchre To Resurrection

By Vartanig G. Vartan

The Church of the Resurrection was founded January 3, 1866, as the Church of the Holy Sepulchre. This name was kept until 1907 when it was changed legally to the present name.

At the time of its founding, the church stood as the most northerly Episcopal parish on Manhattan's East Side. New York itself in that founding year showed a population of less than 1,000,000; a paid fire department had replaced the city's volunteer firemen only the year before. An important feature of the new church was that it offered free pews at a time when most churches in New York sold or rented their pews. By 1869 the Church of the Holy Sepulchre showed on its rolls 32 communicants, 70 families, and 98 individuals.

The Rev. J. Tuttle Smith was elected the first rector and served for almost 23 years — the longest span of any rector in the church's 91-year history.

On November 29, 1866, four lots



V. G. VARTAN

were purchased at a total cost of \$10,000 on 74th Street, just east of Park Avenue, the present site. Work on the building started immediately. Despite the many gifts, the mortgage in March, 1868, stood at \$25,000, in addition to \$4,000 owed on the land.

The Rt. Rev. Horatio Potter, Bishop of New York, laid the foundation stone November 16, 1868. By the following autumn the Church building was still incomplete, although \$26,500 had been spent on construction. In 1871 another mortgage of \$25,000 was raised for paying, among other debts, the land mortgage and \$6,000 owed to Dr. Smith in back salary. Thus, the heroic struggle of the Church's early days was fought on both finan-

cial and organizational fronts. Selling some spare land on the east side of the church helped to reduce the mortgage in 1892 to \$12,000.

The dawn of a new century found the Church still in straits. At a grim meeting in January, 1902, leaders of the parish expressed the opinion that it was impossible for the church to survive. Bishop Potter suggested that the church consolidate with the Church of the Archangel, located at St. Nicholas Avenue near 114th Street. An alternate proposal was for the church to be incorporated into St. James' parish. However, neither plan was carried out and the church survived as a separate parish.

The Rev. Walter E. Bentley, the fourth rector [see p. 30] suggested the change of name to the Church of the Resurrection. Complicated legal steps

Rectors and Tenure

J. Tuttle Smith	1866-1888
R. W. Kenyon	1888-1889
Thomas P. Hughes	1889-1902
Walter E. Bentley	1902-1903
Alfred D. Pell	1904-1920 (?)
E. Russell Bourne	1920-1935
Gordon H. Wadhams	1935-1949
Albert A. Chambers	1949-

were undertaken in 1902. Finally, the Supreme Court of the State of New York granted the petition, which took effect February 4, 1907.

In 1904 the committee appointed to secure a new rector had conferred with the Rev. Alfred Duane Pell. He made the astonishing offer to accept the post with no pay and even agreed to contribute to the church's operating expenses. Extensive repairs and improvements to the property were required by this time. In 1907, therefore, the indebtedness to the rector stood at \$15,000.

That year a loan of \$31,500 was made by A. H. Matthews. This permitted payment of the debt to the Rev. Mr. Pell and retirement of the \$18,000 church mortgage held by Mutual Life Insurance Co. The year 1907 also marked the acceptance of the church's new seal — a portrayal of the scene at the sepulchre on the first Easter Day.

The minutes in 1914 reveal that the vestry adopted a resolution protesting the leasing by a realty firm of the garage adjacent to the church prop-



erty for a motion picture theatre. This protest proved eminently effective.

Critical Times

In 1916 the Rev. Mr. Pell was elected rector emeritus and the parish was faced with many problems. Turn-over among the vestrymen was high. The annual report of 1919 shows only 110 communicant members in the parish. During the entire year no more than nine services of Holy Communion were held on Sundays and only one on a Holy Day, Christmas. The situation grew so critical that in January, 1920, the vestry voted to sell the church property to Trinity Church. However, St. James' Church nearby vigorously opposed such a step.

The following month St. James' cir-

culated a 10-page document setting forth its objection to the transaction. The burden of its plea was that if the Church of the Resurrection became a strong parish allied with Trinity, St. James' would be weakened. Amusing penciled notes on a copy of this document disagree with some of St. James' statements: "The Church of the Resurrection is ready to disband," proclaims the document, but a penciled remark by a staunch communicant of the Church reads: "Who says so?" Another marginal comment was "Burial Service by St. James' Vestry — Resurrection as corpse."

The spirit of the vestry was obviously strengthened by opposition and in March, 1920, offers of money from St. Thomas' Church and St. James' Church to help the financial plight of the parish were flatly refused. The mortgage was increased from \$24,000 to \$45,000 and a determined vestry went about the business of electing a new rector. Their choice: the Rev. E. Russell Bourne.

In 1924 a new organ was purchased for \$21,000 and the next year the budget rose to a new high of \$29,000 (compared with the 1957 budget of \$62,000). For several years the parish remained relatively free of financial worries, except for the mortgage burden hanging over the heads of a rejuvenated congregation. In 1927 an early service was provided during the summer for the first time. And that year some thought of a new church was entertained by the rector and the vestry.

An offer was made to purchase the church and the grounds for \$500,000, but by February, 1929, members of the congregation turned down the bid by a two-thirds vote. The estimated cost of buying a new site and building a church was between \$500,000 and

"Whereas, there has never been a time in the history of the Church of the Holy Sepulchre, when it has been self-supporting . . .

"Whereas, the present edifice is now surrounded on three sides by stables, thus rendering it objectionable to many as a place of assembly for public worship . . ."

This was the preamble of the resolution passed on March 4, 1902, approving the consolidation of this Church with the Church of the Archangel, located at St. Nicholas Avenue near 114th Street.

\$700,000. So the stone Gothic structure, measuring 68 feet deep and 41

feet wide, remained on East 74th Street. One visitor remarked, "It offers the appeal of a village church set in the city."

The depression, and the illness of the rector, troubled the parish during the early 1930's.

During the rectorship of Dr. Bourne, the Church began to emerge as an

On July 9, 1881, there were filed with the New York City Building Department plans for the alteration of the Church School rooms. The noted church architects, D. and J. Jardien, were engaged. The New York City records indicate that the foundation walls of the Gothic structure are 32 inches thick.

Anglo-Catholic parish. Prior to this period the churchmanship had been of a "broad" nature. Now came the introduction of eucharistic vestments, the use of copes and incense.

The need for an Anglo-Catholic parish in upper Manhattan was a key factor in calling the Rev. Gordon H. Wadhams as rector in 1935. The institution of a daily Mass and the enrichment of the services with traditional Catholic devotion were responsible for making the parish a spiritual haven. Membership and attendance gained. The first Every Member Canvass came in 1940. Meanwhile, gifts to the Church increased, the mortgage was reduced and a permanent assistant began work in 1938.

When Mrs. George T. Church died in November, 1943, her legacy of \$50,000 to the parish was announced. The total debt then stood at \$23,400. After receipt of the legacy the following August, the mortgage was retired and a heating system was installed in 1946 at a cost of \$10,500.

The church was now free of debt. But in 1950, the summer after the Rev. Albert A. Chambers became rector, expansion of its work required a new mortgage of \$25,000. This had been reduced to \$11,000 by early 1956, when the vestry formed a committee to work for the retirement of the mortgage before the 25th anniversary of Fr. Chambers' ordination. Accordingly, the mortgage was paid November 15, 1956, thanks to the full-hearted cooperation of the membership.

Today, in addition to standing debt free, the church possesses a Permanent Endowment Fund of \$18,500 established three years ago, the income of which is used for current expenses.

The Vestry

By the Rev. Albert A. Chambers

The word loyalty does not occur in The Holy Bible — its root is tied up with the Latin *legalis*. But the word faithfulness occurs 130 times at least in the Old and New Testaments. Surely it is of faithfulness that loyalty speaks.

"He that is faithful in that which is least, is faithful also in much." As rector of the Church of the Resurrection, it is my observation and my experience that the wardens and vestrymen of this parish are, and have been, faithful in that which is least and also in that which is much.

Rectors and vestrymen have honest differences of opinion and, if this were not true, there would be some cause for concern. But this vestry has had vision and faith undergirded by their loyalty and love for the parish they have been elected to serve.

There are four vestrymen who have served devotedly and sacrificially and with wisdom for considerable periods of time. Mr. Ernest Frederick Eidlitz

were first elected to the vestry, the outlook was not bright for the Church of the Resurrection. The depression was at its height and one of the first things that these two new members of the vestry had to do was to vote with the other vestrymen to increase the mortgage by \$15,000 to a total of over \$32,000.

A special finance committee was appointed and it was Messrs. Eidlitz and Kane who were drafted to serve in this important work. How well they did it is reflected in the resolution passed at the vestry meeting in April, 1934:

"Resolved that the vestry of the Church of the Resurrection record their grateful appreciation of the unflinching loyalty and

unflagging zeal shown by the remarkable work of the finance committee and that it is due to their hard work that the Church has been rescued from a difficult and trying situation."

What the rector and vestry said then is typical and characteristic and, I remind you, vestries are not given to exaggerated expressions of praise.

Mr. George W. Van Slyck was elected to the vestry on November 15, 1936, and for most of these 20 years has fulfilled the arduous task of clerk of the vestry which, along with the parish treasurer's office, takes considerable time and paper work.

Mr. Edward N. Perkins was elected vestryman on September 12, 1940, and has served faithfully for over 16 years.

The other men who currently comprise the vestry have served for 10 years or less. Each one of them has contributed in special ways to the life and work of this parish family and to them we pay tribute. They are Messrs. Samuel S. Jennings, Church treasurer; Mr. Thurston P. Blodgett, Every Member Canvass chairman; Lowell R. Burch; William J. Hammerslough; Dudley Dowell; Edward Maguire, Parish House Committee chairman; Douglas Overton.



E. F. EIDLITZ



R. K. KANE

was elected to the vestry November 30, 1931, and a year later on November 10th, he was elected a warden, in which capacity he has served ever since. He has a record of 25 years of devoted concern for his parish.

Mr. R. Keith Kane was elected to the vestry on November 7, 1933, and served as clerk of the vestry for many years before he was elected junior warden, in which capacity he has served for almost 12 years. His total service to the parish embraces 24 years.

When Messrs. Eidlitz and Kane

How much the women of the parish have raised and given to sustain the activities of the church and to help it reach its present salutary plateau of solvency is incalculable, but one may be sure it is a very considerable sum. How much they have offered to its corporate spiritual life by prayer and Communion is, of course, far less countable and far more important. And again, there are all the many "integrated" activities carried on by men and women together in which such an active part has been played by the distaff side.

But aside from all these, there are the distinctive contributions made by the women for which the whole parish must be everlastingly grateful. The church fair has been held each year continuously for over 50 years. The Woman's Auxiliary has carried out successful and imaginative programs over the years, and has met its missionary quota in full. This Auxiliary was one of the earliest to have an eve-

ning branch for business and professional women, and as the proportion of women employed either professionally or in volunteer jobs grew, the two branches were merged and continue their work at evening meetings. The supply work is carried on, however, by a group that meets in the morning.

The United Thank Offerings have always been substantial ones, given from truly thankful hearts. Many women from this parish hold positions in the diocesan Auxiliary and in Church related agencies such as St. Barnabas Hospital for Chronic Diseases, City Mission Society and St. Barnabas House, St. Luke's Hospital, St. Luke's Home for Aged Women, Youth Consultation Service, the House of the Holy Comforter, to mention but a few of them.

The Church of the Resurrection is happy on its 90th anniversary to give special recognition to all that its women parishioners have done, and are doing to enrich and extend its work.

Women's Work

Music at the Resurrection



"O come let us sing unto the Lord."

By the Rev.
Albert A. Chambers

The musical tradition of the Church of the Resurrection is a most distinct one. The unusual and outstanding participation by the congregation in the music of the services has been commented on over and over again. The congregation enthusiastically joins in the singing of the hymns, the responses, the Gloria In Excelsis, the Creed, and the Lord's Prayer. In addition to this, even in the summer months, in the absence of the choir, the entire congregation sings all the music of the Mass including the Kyrie, Sanctus and Benedictus, and Agnus Dei.

The shaping of this musical tradition in recent years is largely due to the ability of Ray Francis Brown, Mus. D., who was organist and choir-master from 1943 through 1954. Dr.

Brown was, and still is, instructor in Church Music and organist at General Theological Seminary, but in 1954 he added certain teaching responsibilities at Union Theological Seminary which forced him to give up his position at the Church of the Resurrection. For

the past two years, Barbara Jane Brown was organist. She served until the appointment of the new organist, David Pizarro, who began his work at the Church of the Resurrection in September, 1956.

Mr. Pizarro was first under the tutelage of Norman Coke-Jephcott, organist and master of the choristers, retired, of the Cathedral of St. John the Divine, New York, where Mr. Pizarro first sang as a boy and attended the Cathedral Choir School. He attended Yale University, where in due course he received his Bachelor and Master's Degree in Music. After that, he spent two years in Germany and in France, studying on fellowships.

Mr. Pizarro finds it a joy to inherit a congregation which sings! His plans for the future include even more participation on the part of the congregation, since he hopes that the people's part of the Ordinary of the Mass will be sung. In order to accomplish this, there are planned congregational rehearsals from time to time for the learning of new hymns as well as the music of the Mass itself.



DAVID PIZARRO

SEMINARIANS

By the Rev. Malcolm L. Foster

The four seminarians at Resurrection reflect the variety of backgrounds and religious experiences in the whole congregation.

Edwin Roberts Sumner, who is first seminarian and is instructor at the 9:15 Sunday Mass, is from Moorestown, N. J., and is a candidate for Holy Orders from the diocese of New Jersey. After obtaining his B.A. in Music (*cum laude*) from Dartmouth in 1952, he spent two years in the army. The very month of his discharge he began his studies at the General Theological Seminary, and on Sundays sang in the choir at Resurrection. The latter part of that year he began to serve at the altar, and last year began to teach in the Church school.

He tells us that he has been so happy in his "Church Home" that he has visited only one other church in the city.

John Styles Talbot, who was born in St. Petersburg, Fla., was granted the B.S. in Physics at Hobart in 1951. For the four years following he was employed at the Westinghouse Research Laboratories in East Pittsburgh. Feeling a vocation to the ministry, he sought to fulfill it in the Presbyterian Church of which he was a member, and so entered the Princeton Theological Seminary. Part of the year there served to raise the questions of Apostolic Succession and the meaning of the Sacraments, and his frequent debate about them brought him to ask the advice of his brother-in-law, who is an Episcopal priest. Because his sister had sung at Resurrection while her husband was attending seminary, they advised him to come to Resurrection to find a solution to his questions. Having resolved them, he was confirmed here, and this year began his middle year at the General Theological Seminary.

His work and association continue here, although he is a postulant from his brother-in-law's parish in Sandpoint, Idaho, in the missionary district of Spokane. He continues his work as a physicist, while attending seminary, at the Applied Science Corporation of Princeton, which so values his work that it is paying his seminary tuition.

Lloyd Hirotada Uyeki came to the Resurrection in 1955 when he became a postulant from this parish. He was born in Seattle of Japanese parents, and was brought up a Buddhist. In 1949 he was converted to Christ and was baptized and confirmed at St. Paul's, Kenwood, Ill. Having obtained his B.A. in Sociology and Psychology at Roosevelt University, he went on to gain the B.D. degree from the University of Chicago. He now does graduate work at the General Theological Seminary, teaches Church school, and serves in his parish. He will be made deacon in June.

Robert Oliver Weeks is a native Manhattanite who was baptized at the Church of the Resurrection. After receiving his B.A. at Yale in Sociology, he was for six years with the Coca Cola Export Company as a Sales Promoter in the Orient. For a year he was with Civil Air Transport in Formosa, Bangkok, and Okinawa, and then he completed his time in the Orient with Getz Bros. & Co., Import, Export in Tokyo. He then returned to this country in 1954 when he became Assistant Territorial Manager of Pfizer, Inc., in New York City. This also marked his return to this parish, and in the spring of 1956 he became a postulant. He now attends the General Theological Seminary and both teaches Church school and serves at his parish church.

A remarkable variety of circumstance has brought these men to



EDWIN R. SUMNER

Resurrection, and they have found here a parish center for their working, praying, and giving while they pursue their studies for the sacred priesthood.

Answer to Prayer

Prayers emanating from the Church of the Resurrection are sometimes answered with awe-inspiring rapidity. One Sunday morning as the priest said the words, "And here we offer and present unto thee, O Lord, our selves, our souls and bodies. . .," a young bride in the congregation, aware that she was not offering and presenting enough, prayed that as soon as she finished unpacking her wedding presents a suitable good work might be found for her to walk in.

The rector's greeting when she and her husband stopped to speak to him after the service nearly took her breath away. It was, "Good morning, Karen. How would you like to be President of the Woman's Auxilliary?"

The Sacristan

The Sexton

By the Rev. Malcolm L. Foster

Miss Pauline Kimmerle has offered to this parish an outstanding service as choir mother and sacristan for 30 years. She began coming to the parish for the quiet days of the New York Altar Guild when she lived in New Jersey. In 1927, when she moved to New York, she became a communicant of the parish, and in the same year was appointed choir mother by Fr. Bourne.

She cherishes the memory of many happy years spent in caring for the boys of the choir. Because of her influence as a devoted member of the Church, she helped to bring many of the boys who were non-Episcopalians into the parish family. Many still return to see her and pay their respects to their choir mother who represented such a beneficial influence in their formative years.

During the time of Fr. Bourne's tenure, Mrs. Bourne acted as sacristan.

When Fr. Wadhams came to the parish in 1935, he appointed Miss Kimmerle sacristan as well as choir mother.

To this day Miss Kimmerle has continued to be a faithful servant of Christ by her never-failing attendance to those duties which she tells us it is her "chief joy and privilege to perform."



PAULINE KIMMERLE



JAMES BOONE

Mr. James Boone was born in St. Johns, Newfoundland, on August 4, 1895, and came to this country 35 years ago. In 1924 he became assistant sexton at the Church of the Resurrection to Mr. Baxter, who was then the sexton and funeral director of the parish.

Twenty years ago, when Mr. Baxter died, "Jimmy" became sexton of the parish church. His service has been long in years and is matched by a strong devotion to the parish and a dependability that is rarely found. Although he has rejoiced to see the parish grow in innumerable ways, and has been of considerable assistance in that growth, he himself is not an Episcopalian. He is a communicant of St. Catherine's Roman Catholic Church. His obvious affection for us is returned in the friendship and love which the parish has always extended to him.

Sayings of the Churchmouse

The Church Mouse is the small and sapient character who appears in each issue of the *Parish Messenger* and whose pithy sayings are the delight of its readers. In fact, in such high esteem is he held that he was recently endowed with a gift of 10 shares of U.S. Steel Common Stock. The rector was also given a handsome replica of the mouse, complete with elongated tail. Here are some sayings direct from the mouse's mouth:

Doing nothing is the most tiresome job in the world because you can't quit and rest.

Beware of the high cost of low living.

Nothing is impossible — to the one who doesn't have to do it himself.

Be not simply good, be good for something.

Sometimes a clear conscience can be nothing more than a short memory.

The man who really wants to do something finds a way; the man who doesn't finds an excuse.

A little explained, a little endured, a little forgiven—the quarrel is cured.

The chains of habit are too weak to be felt until they are too strong to be broken.

Tact is the rare ability to think of things far enough in advance not to say them.

Some men get all the exercise they need just wrestling with their conscience.

One reason a dog has so many friends is that he wags his tail instead of his tongue.

The average man is sure he's worth more than he's paid — the superior man proves it.

To entertain some people, all you have to do is listen.

To take a great weight off your mind, discard your halo.

Pity the poor clergyman who bought a used car and then did not have the vocabulary to run it.

Anyone who is too busy to go to Church is too busy.

An opportunist is a man who finds the wolf at the door and appears downtown next day in a new fur coat.

The Church of the Resurrection is an Anglo-Catholic parish. As such, it emphasizes those features of Church life which the Anglican Communion shares with the undivided Church of the early Christian centuries. In the succeeding articles some of these beliefs and practices are explained, as individual parishioners tell what the Catholic emphasis means to them.

GOD Is the Audience



By the Rev. Albert A. Chambers

God is the audience" is not an irreverent title, if it is used to give fresh emphasis to the basic principle and fundamental law of Anglo-Catholic worship.

The Anglo-Catholic is a sacramentalist. He believes that God takes and uses such things as bread and wine and water to impart spiritual grace. At the center of the sacramental life is the altar, the focal point of worship and the place where the miracle of the Real Presence of our Lord in the Sacrament of Holy Communion takes place.

To the Altar

The altar, therefore, is the center of the Anglo-Catholic's whole life. The rhythm of his practice of religion has three accents — to the altar, at the altar, and from the altar.

The first of these is to the altar. Central in the Anglo-Catholic's life is the frequency with which he goes to the altar, his spiritual home, to worship and praise Almighty God. He may have many personal needs. He may have much on his mind and in his heart that troubles and bothers him. Yet he does not go to Church to get, but rather to give, knowing that in any love relationship, and supremely in his relationship with God, what one receives is simply the by-product of what one gives.

This tremendous fact of life, so central to Catholic worship, is brilliantly shown in that the communi-

cant is not asked to deprive himself in giving, but to offer a sacrifice of praise and thanksgiving which is his greatest fulfillment. The worship, therefore, that the Anglo-Catholic engages in, is an offering of love which he continually strives to purify and increase.

To the Anglo-Catholic, the central fact of his worship is the Mass itself. All the other services of the Church, including the Daily Offices of Morning and Evening Prayer, are secondary to that service which he believes our Lord instituted and commanded as central.

The action of the Mass is emphatically God-centered, toward God and before God — a presentation: God is the audience. The priest leads the congregation in worship and strives to lose his own personality and be simply the instrument that God uses in that action. The choir sings to praise God and to lead the congregation in the music of the service itself. Their voices and their talent are used to honor the One for whom the whole service is performed.

The members of an orchestra who are striving to unite their different talents in a perfect performance do not think of their own entertainment. Likewise, the members of the congregation must remember that they are there, not to be entertained, but to be led by the priest and the choir to the reality of God's presence. Nor can they be passive. The congregation's

part in the action of the Mass is one of constant participation — outwardly through the responses and the singing of the Gloria in Excelsis Deo, the Creed, and the Lord's Prayer; inwardly through the active offering of love through worship.

At the Altar

The service of the Holy Communion is a pilgrimage to the Throne of Grace. The detail of all that happens "at the altar" representing this pilgrimage has been the subject of many volumes and is beyond the scope of this article. However, we must underline again that all that is done at the altar is done to glorify and praise God and to cooperate with Him in fulfilling His command. The candles, the vestments of the priests, the incense used, the Missal, the genuflections that are made, the sign of the Cross, the reverent bowing of the head at the Sacred Name — these are some of the outward marks of Catholic worship which are a part of the ritual offering of love, of praise, of thanksgiving.

The intercessions in the Prayer for the Church, the penitential exclamations of the Kyrie and the Agnus Dei, the General Confession, and the Prayer of Humble Access all acknowledge man's sinfulness and his unworthiness to offer the fullest and best worship that God deserves. But these are all part of the pilgrimage which leads to the climax of the service, when the people come to the altar to receive the Body and Blood of Christ, and actually take Him unto themselves. Just as they have come to give the fullest possible expression of their love, so He comes to them to give of Himself in the manner He appointed and commanded.

The Anglo-Catholic believes that, just as he himself uses his body to express himself and to communicate with his fellow man, so God uses His Body and Blood to be the physical instruments through which He expresses Himself and makes Himself known. The great mystery of sacramental grace remains a mystery, but the Anglo-Catholic draws near with faith and in complete trust that what our Lord said He meant, and that, therefore, He really is present in the Sacrament of His Body and Blood. At the center of his Communion, the devout worshiper lifts his heart and mind in awe and wonder, even as he praises and adores his Lord.

At the altar, man meets God and

Living in the Real Presence

By Minna Cassard

God comes, because of His love for man, face to face with man. All life

The altar is only the beginning. The Christian is committed to carry the life which he has received "from the altar" out into the world of everyday living. The Christian's life must reflect, in all he does and feels, the light and life which have come to him in his receiving God unto himself. So

The message of St. John 1:1-18 (read in many parishes at the conclusion of Mass) is pertinent, for it is the message that the Christian must carry out into the world. This passage is much more than a commemoration of the Incarnation. It gives the keynote for the God-centered life. "As many as have received Him, to them gave He power to become the sons of God." The Anglo-Catholic must go into the world as a son of God, strengthened by God's presence to face the problems and difficulties of life as well as to bear witness to the redeeming power that has come to him. The responsibilities that have been laid upon him because he has willingly and gladly accepted the love-relationship between him and God are unlimited and must reach every area of his life. Every routine task, every humdrum requirement of his daily life, is sanctified and made holy as it is put into its proper perspective and as it is a fulfillment of God's will.

"To the altar, at the altar, from the altar" thus characterizes the rhythm of the Christian life. In each stage of this rhythm is the awareness that God is the audience; it is for Him that all the tasks of life are performed, that they may be well-pleasing in His sight, and that His applause may be man's most precious gift.

Anyone who would commend to others the Christian Catholic life in its fullness is confronted with a difficult task, for the richness of this life can only really be comprehended through the living of it. Anglo-Catholics are known to others by many outward and visible signs, such as their ceremonious and beautiful forms of worship, their abstention from meat on Friday, their week-day church-going; but little is known of the underlying beliefs of which these signs are the expression and result.

Catholics differ most from other Christians in their firm adherence to the sacramental principle, with "its insistence that spirit shall penetrate and transform matter," that matter is the vehicle and instrument of spirit. The Incarnation, of course, is the most shining example of this principle. Catholics worship and live in accordance with the belief that the Incarnation continues, that the sacraments are divinely appointed means of grace by which God continually acts through Christ's Body, the Church, and in ourselves, its members. The apex of the sacramental system is belief in the Real Presence of our Lord in the Eucharist. Christians

who believe that Christ is really present in the consecrated Bread and Wine of the Holy Communion worship differently from Christians who do not.

According to an ancient definition a church is a building constructed to shelter an altar. Every church is the house of God, but a church where the Holy Eucharist is offered every day, where the sacrament is "reserved" and Christ is present in a quite objective way, has about it a particularly powerful aura of holiness, an air of being divinely inhabited. And because our Lord is there, His worshipers treat His church as a holy place, and do all that art and skill and loving care can do to create an atmosphere which both expresses and evokes the sense of awe and wonder in His presence.

A Grave Mistake

It is at the altar in the central act of Christian worship that we see the belief in the Real Presence most dramatically set forth. Everything that is used, everything that is done, every object, every act, bespeaks the Holy Presence. It is a grave mistake to suppose that the altar's silken hangings and linens, the flowers and candles and incense, the precious metals of the sacred vessels, are chosen with a view to decorating the church and giving pleasure to the congregation. Like Mary's costly ointment, like Joseph of Arimathaea's spices and fine linen, they are our tribute to the Holy and Beloved.

Ancient Disciplines

To those who live by the Eucharist the ancient Christian disciplines by which their lives are increasingly ruled become not so much disciplines as acts of love. To go early and in all weathers to meet our Lord at the altar is a joy. Because it is a privilege to make the Body and Blood of our Lord the first food and drink of the day, the primitive practice of fasting from midnight before Holy Communion ceases



Photo by Patrick Burns, New York Times

DURING the consecration of the Church of the Resurrection Bishop Donegan sprinkled the walls of the church with Holy Water. Accompanying him: Rev. Canon A. J. DuBois, one of the bishop's assistants.

to seem an act of self-denial. Even the difficult act of making a sacramental confession to a priest becomes a relief and a happiness. We know that to find what our Lord wills we must read, mark, learn, and inwardly digest the Holy Scriptures through which He speaks to us. Thus reading, like prayer, becomes instead of an irksome and tiring duty, a "conversation" with the Beloved.

The end and object of the Christian life is the mutual indwelling of Christ

and the Christian. As this life develops it is known by certain characteristics and a thirst for holiness accompanied by what the Baron von Hügel calls "a progress in lowliness," which result not in humanitarian ideals of social service, but in a self-giving. There is an increasing outreach of compassion and concern, and we desire to help others, unbelievers and Christians alike, to enter into the full Christian heritage in the One, Holy, Catholic, and Apostolic Church.

of the use of holy water is simply that of cleansing.

There are other gestures and "customs" which may startle the unprepared visitor. One of these is the genuflection — the bending of the knees so that the right knee touches the floor beside the left foot. This is actually good medieval manners, and suitable conduct in the sacramental presence of the King of Kings. One genuflects upon entering or leaving one's pew, if the Blessed Sacrament is reserved on the altar. He also genuflects during the Creed at the words "and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." To genuflect at this point is not, as is sometimes thought, an act of homage to the Virgin, but rather a physical expression of awe and gratitude that God should take upon Himself our human flesh.

One of the most ancient of Christian devotional gestures is the simple down-and-across movement of the hand known as the sign of the Cross. There is no "white magic" attached to this; it is no more than a visible, physical profession of faith. It is made at the conclusion of the Creed; made three times — on forehead, lips, and heart — before the reading of the gospel, in petition that we may understand, proclaim, and love the faith; and it is made when the Absolution is pronounced after the General Confession. It may be made at other times, too, at the discretion or need of the individual, but it is never more or less than the outward and physical expression of an inward and spiritual state.

Many visitors to Anglo-Catholic

The Ceremonial:

what does it mean?

By Sarah Langley



SARAH LANGLEY

There is a story told about an old Yankee sea captain who one Sunday wandered into a "high Church" parish to worship. The rector spotted him immediately and watched with growing anxiety as he became obviously more and more confused. When the service was over, the clergyman sought out the seaman and greeted him warmly, adding that he hoped he had enjoyed his visit.

"Well," drawled the captain, "I'll tell you — I just dropped anchor and rose and fell with the tide."

Over the years, the rumor has spread that the Anglo-Catholic tradition and ceremonial are overwhelmingly complex and baffling. But everything that is done has a reason, and once this is understood, it adds depth and richness to every prayer and sacrifice. The origins of many things lie deep in antiquity. For example, a robe startlingly like a deacon's dalmatic was found in the tomb of Tutankhamen,* and all that is certain is that this inheritance is ageless and brings with it priceless offerings from the vanished worship of the ancient world.

Yet the interest of the Church in its ceremony is not primarily archaeological. Ceremony is loved and accepted as a beautiful and fit offering to our Lord.

One of the most obvious things you might notice upon entering a "high" church would be the lamp hanging from the ceiling of the sanctuary, in which a solitary candle burns continually. This signifies that the consecrated Bread of the Sacrament is reserved — kept always — upon that altar. Indeed, candles or other lights have been used by men to honor their gods, from time immemorial.

Therefore, when candles are lighted in a Church, it is an act honoring God and signifying that the worshiper acknowledges Christ as the King of Kings.

Similar to the use of lights is the use of incense in worship. In Church use, incense was first borne before bishops as a mark of honor, and gradually its use was extended until it became part of the ceremony of the Mass. It is fitting, then, that incense be burned before the altar, and fitting also that the worshiper, beholding the smoke rising upward, should send his prayers upward with it.

Another Catholic custom is the use of holy water. On certain occasions, holy water is sprinkled by the priest upon a person or object to be blessed; otherwise, it is available at the church doors, where a person may, on entering or leaving the Church, dip his fingers in it and mark himself with the sign of the Cross. The significance



As the incense rises upward, so do the prayers.

*Carter, Howard: *Tomb of Tutankhamen*. London: Cassell & Co., 1927.

Churches are surprised to hear a large part of the Eucharist chanted or sung instead of spoken. The poet Thompson said, "He who sings, twice prays," and the centuries have proved the truth of this. To sing is natural to human nature: children sing at play, workers sing, those who rejoice sing. What then is more natural or fitting than that priest and people should sing together before the altar?

The wearing of distinctive garments by priests when performing religious ceremonies goes back to the time of Moses — and beyond Moses into the traditions of Egypt and Mesopotamia. A priest is by definition a man of special vocation and training who mediates between God and the ordinary worshiper. It is only logical then that the priest be distinguished somehow from the ordinary worshiper. The wearing of special vestments is one way this is accomplished.

Element of Drama

It has been asked if the wearing of vestments by the clergy and the use by the laity of genuflections and the sign of the cross, does unduly emphasize an element of drama in the offering of the Eucharist. Perhaps this springs from a confusion of drama with theatre. Historically, drama developed from religious ritual. Ceremonial acts, like the drama which derived from them, are means whereby a person may participate physically, as well as mentally and spiritually, in active worship. We are pledged to give our whole selves to Christ — body and emotions as well as mind and soul — and participation in corporate ceremonial worship is an excellent means of training to do this. Once the novelty of the "high" service has worn off, the rhythmic structure actually helps the worshiper to concentrate his attention (which, since he is mortal, is likely to stray) upon the purpose of prayer and thanksgiving.

Yet the question can be asked, "Is it not un-Christian to use heathen practices in church?" The answer is that the most durable lessons are those woven of familiar yarn. Thus the parables of our Lord, framed about situations in ordinary human life and timeless in their simplicity, have still after 20 centuries the power to move and instruct. By the same token, the forms and usages of the ancient faiths which prepared the way for Christ's coming can rightly be embraced by worshiping Christians, and given a new meaning.



The washing away of sin through baptism.

From Baptist to Anglo-Catholic



WILTON DILLON

By Wilton Dillon

Why do baptized Christians sometimes shift to different modes of worship within the Christian faith? How does an American Southern Baptist become a participant in the liturgy of the Anglican Communion?

These questions, which I shall attempt to answer here only in personal terms, are perhaps more significant for persons on the inside of a

religion than for those on the outside. For example, last summer, in Paris, a devout Roman Catholic Frenchwoman was looking at the wedding pictures of my wife and me at the altar of the Church of the Resurrection. She had already heard of my recent confirmation and first communion in the Episcopal Church.

She seemed pleased that I had moved



The central act of worship

toward her own big branch of Christianity, but asked sorrowfully: "Wilton, if you were going to be a convert, why didn't you become a *real* Catholic?"

I tried to explain the Anglican view of Catholicism. It was difficult for her to translate her notion of the papacy into any context in which the Holy Father might be called "the Bishop of Rome." At the same time, I wanted to make it clear that I do not regard myself as a convert, suddenly exposed to new truths; that I thought of myself as technically a Christian since 1934 when I was baptized at age 11 in the First Baptist Church, Holdenville, Oklahoma.

It seemed strange to this Frenchwoman that Christians had to look upon denominations as separate religions, pridefully arranged in a hierarchy with one's own Church considered nearer to God than others. Her questions made me wonder, too, whether Buddhists regard other Buddhists as still being more or less in contact with Prince Guatama when they go from Zen simplicity to Shingon rituals. Or whether a Moslem is thought to experience conversion when he crosses from Sunni to Shi'a territory.

At any rate, a long series of steps had led me to the altar of a liturgical Church. What do I find at the altar?

Here, for temperamental and other reasons, which indeed do not apply to all Christians, I find the altar the place at which I can most sincerely offer thanksgiving, and receive regeneration. Reciprocity, or unequal gift exchange between man and God, becomes clearer at the altar. This makes it easier to follow the difficult Christian imperative: "Thou *shalt* love. . . ."

In God's Image

Here also I can feel an identification, not only with the ethics and authority of the Son of God, but with the non-rational acts of primitive men. They, too, were made in God's image, and have sought unity with the supernatural in the rites of magic, sacrifice, and prayer.

Furthermore, at the altar, I find other links with historical humanity in the widest sense. Christian worship need not be exclusive, divisive, when it provides the communicant with a chance to participate in the calendars, cycles, and rhythms which have parallels in human life generally. Thus the ancient cycle of the solstice and equinox can affect my life among Manhattan's skyscrapers, and I feel greater brotherhood with all people who have established "group-ways which turn with the sun."

Finally, the "shape of the liturgy," to borrow Dom Gregory Dix's striking book title, shows me two other important things: (a) an antidote to the "cult of personality," which I had seen develop in many non-liturgical churches where the minister and his sermon obscured, for me, the central act of worship; and (b) ways to participate in the process of abstraction, expressed through symbolic word and gesture, which I believe separates man from beast. With each Mass, one can recapitulate the development of man: the learning to generalize from past experience, and to pass this on to new generations by symbols. Time is thus sanctified. God's creation of man, and later God's entry into human life, made such abstraction possible.

Here I find meaning to Santayana's *Essay on Religion and Poetry*. His distinctions between literal truths and poetic truths had made a profound impression on me; a childhood in the fundamentalist South had made me feel guilty because I had not always found reality in what I was told to believe literally.

As old as is Christian liturgy, I find principles of abstraction at work in the

Mass which are also manifest in modern art: the Mass is no more a representative re-enactment of Christ sitting and eating at a table with his disciples than Brancusi's steel bird at the Museum of Modern Art actually shows tail feathers or a beak. In both instances, creative imagination — which I believe to be God-given — must be exercised to go back to the "raw materials" out of which the liturgy, or art, has developed. Something is expected of you. Meaning comes only after you make the effort to decipher the ceremonial short-hand. I find this thrilling.

Christians who are brought up in a liturgical church may realize the above experience earlier in life. In my case, it has required the following steps: (1) a Southern Baptist childhood, from which I learned the rudimentary meanings of "the sacred" and "the holy" — that certain acts could be blasphemous; and the theology of sin and redemption; (2) a number of years living in Roman Catholic countries (Philippines, Mexico, France), and a Buddhist country, Japan, where I watched other people viewing the world and the hereafter through a liturgical framework; and (3) the study of cultural anthropology, which made me want to take part in, not merely study, the rites through which man can help others and himself get through life from birth to death.

New Meaning

My decision to become a communicant at the Church of the Resurrection represents a synthesis of the above steps. Helpful, too, were the chance wartime meetings with Episcopal chaplains, such as Francis Sayre, Jr., in Manila; teaching in an Episcopal college (Hobart); and friendship with Douglas Overton, a vestryman, who first invited me to the Church of the Resurrection.

So every Christian who finds new meaning in his spiritual life is indebted to what has gone on before. That may explain why, as Bishop Boynton pressed oil on my forehead during confirmation, and said "Defend, O Lord, this thy Child. . . .," I remembered my introduction to sacramental life in 1934: being tilted backward in a large baptistry, which was painted to suggest the River Jordan, and then walking out, breathless and dripping, and thinking I was literally hearing the sound of sin being washed, temporarily, away.

WHY

THIS

CHURCH?

One Company

By One Who Had Drifted Away

What leads people to join a particular parish? Fr. Chambers has asked some of us that question. My wife and I, she a Roman Catholic in her youth, I an Episcopalian, had drifted away. We had joined the Presbyterian Church in the suburbs, and while active for a time, when we returned to New York City after World War II, we never joined a church and had stopped attending. We then became aware of the lack of religion in our lives. We found ourselves drawn toward Catholicism, but remained uncertain and puzzled.

When I was a child in Vermont, I spent one summer in Milton, attending the Episcopal Church there and going out circuit riding to mountain missions with its priest, the Rev. John Currier, who recently died in his 85th year. Four summers ago, my wife and I were spending some time in Vermont. Fr. Currier, then retired, called on us and invited us to his home. He was a man of great spiritual force and vision. He showed us his collection of missals and bells, and talked to us of many things, but mostly of the Catholic Church. It was a blessed afternoon. I could feel what was happening; but it was my wife who said to him, "Fr. John, where shall we go to church?" He replied without hesitation, "To the Church of the Resurrection." He told us he always went there when in New York.

We attended Mass at the church shortly after our return. We knew at once that we had found our church home. There was no mistaking the reverence and love of that congregation, which immediately made us want to participate in their worship. My wife was accepted into the Church and we both became members. We are humbly grateful.

My parish family has about 600 members. That is a good average-size parish. But the rich variety of people I find there! Young and old, rich and poor, socially prominent, socially unknown, writers, artists, business people, housewives, cooks, hairdressers, teachers, students, manual workers — all these I have met during the first four months that I have been an active member of the parish.

But more interesting than what these people do, is discovering what brought them to this particular church. Many of them have been Episcopalians all their lives. For them, I almost feel sorry, for they have missed the intense joy of discovery after a long search.

Men and women long to worship; they long for a faith that is sure and certain, not just a Sunday "pep" talk, or a lecture, or social activities which consume but do not renew. Many of them want to think their own way through, want to be encouraged to think, to be guided without being dictated to, and so, in our diverse and happy Anglo-Catholic family, we have ex-Protestants, ex-Roman Catholics, ex-Hebrews, ex-Buddhists, ex-rationalists, ex-agnostics, ex-Existentialists and ex-nothingness.

Perhaps the greatest number is the last — the people who thought they were Christians because they did not break the law, and because they made charitable contributions now and then, and performed certain "good works" without sacrifice, and were most of the time reasonably polite and civilized in their relationships with other people.

They come to us, the young and shy, the lonely, the timid, the old — hiding behind a bravado or deep in melancholy. For some the mysterious beauty of the Mass, the rich color, the incense, the Sung Eucharist, the beautiful liturgical music, the frequent signing of the cross, all the stately dignity of a ritual with a history nearly 2,000 years old is entirely new.

But what draws us all together? The answer is simple: the binding love of God which breaks down all barriers, cuts across all distinctions.

But do not think there are any saints among us! No, not one! We are sinners all, and, God be praised, we know it and know where to turn for help and guidance and grace. There are stated hours for Confession, which is good for the soul. Then there is the grace of the Blessed Sacrament when our Lord comes to us and we become each of us partakers of His divine nature. Three times on Sunday, and at least once every day in the week, this is available to us in our parish.

There is the healing therapy of love at work in the corporate life of the group. We are all united in one company, mixture that we are, and we hold out our arms and welcome any newcomers who want to come in.



"We are sinners all. . . ."

LETTERS

Heartiest Congratulations

The consecration of your church today, February 3, 1957, is especially meaningful because of the key role that laymen and laywomen have taken in making it possible. Few organizations besides the Church delay consecration of a building until it is debt free, and you and your associates deserve recognition for practicing this old-fashioned American virtue.

For many years, you, personally, in Buffalo, Auburn, New York City, and Wisconsin, have given leadership in the Episcopal Church, and you have been honored by election to many of its highest offices. Today, many in New York and across the nation will be thinking and praying for the Church of the Resurrection as it begins its next 90 years of service to people, both in your area and throughout the nation.

The special issue of *THE LIVING CHURCH* devoted to the work of the Resurrection is another symbol of the constructive influence in serving the needs of people, both young and old, rich or poor, of skin of whatever color, in which the Resurrection has been such a leader.

Although I cannot be with you today, I do wish to send heartiest congratulations and best wishes for the years of constructive service ahead, from Mrs. Nixon and myself.

RICHARD NIXON
Vice President

Pleasant Retrospect

I have read with much interest your proposal to have a *LIVING CHURCH* issue about the Church of the Resurrection. I began my ministry in that parish as curate to the Rev. Gordon Wadhams from June, 1938, to November, 1940. I suppose I could write the issue of the magazine with anecdotes, but I merely want to take this opportunity to extend through you to that parish my grateful appreciation for all it meant to me and for all that the association with those good people did for me. It is a mighty fine congregation and one I am proud to have ministered among. I wish for its every success.

✠ WILLIAM H. BRADY
Bishop of Fond du Lac

Fond du Lac, Wis.

Choosing a Church Home

I note with pleasure the letter in the January 20th *LIVING CHURCH*, telling of the February 17th issue which will deal with the Church of the Resurrection, New York City.

From September, 1953, to May, 1956, I attended General Theological Seminary in New York, and had the opportunity of attending services in almost any of the many churches and chapels on Manhattan Island. When it came to choosing the one that would be my "church home" while I was at seminary, I did not hesitate to choose Resurrection.

At the Church of the Resurrection I was impressed by: its missionary emphasis; its strict adherence to the Book of Common Prayer; its straightforward presentation of the Faith; its willingness to cooperate by using

the Seabury Series; its friendliness at the coffee hour; its encouragement of the faithful in receiving the Sacrament regularly, and especially at the late service; the congregational participation in the singing; the number of neighborhood people who attended Resurrection, including the number of communicants who were converts from Judaism.

(Rev.) WILLIAM J. BARNDIS
Ogallala, Neb. St. Paul's Church

The Full Sacramental Life

While studying at the General Theological Seminary, I visited many of our Churches in the Manhattan area. One drew me to worship more than any other, the Church of the Resurrection. In the midst of the glass and concrete corridors, of what appeared to be a busy unconcerned city, was a Church that offered the full sacramental life and worship. The services followed the Catholic tradition of our apostolic heritage but with full congregational participation. The parishioners acted and lived as a Family in the Body of Christ. Family worship and living are most important in New York City, but I often found them lacking. It was at the Church of the Resurrection that this attitude changed.

From the fall of 1950 to the spring of 1952 I became a part of this great parish and was the seminarian assistant. The experience that was gained from my official duties has been invaluable for me in my priesthood. But, it was the many other things that made the Church of the Resurrection so vital—the devotion of the whole parish, the energy and

To the members and friends of the Church of the Resurrection as they gather to celebrate the Consecration of their Church building, I send greetings.

After ninety years of service to your community, through faith and sacrifice you have gained a new position of strength. In the satisfaction of this achievement you will continue with confidence your good works for God and neighbor. Best wishes to all and my congratulations to your rector on the twenty-fifth anniversary of his ordination.

DWIGHT D. EISENHOWER

coöperativeness of the Claires and Friars and the friendliness of everyone, especially during the coffee hours after the late celebration. This was not just a coffee club, but a group of committed Christians gathering in the parish hall for discussion about the implications of the rector's sermon or the impact of the latest developments in our Anglican Communion.

(Rev.) GEORGE F. FRENCH
Rector, Christ Church

Cooperstown, N. Y.

From a Mission Priest

May I take this opportunity on behalf of the people of our Mission Church to extend to you our warmest congratulations on your anniversary. To the average person it would seem rather strange that we who are so far removed in distance and association should be writing to express our congratulation and appreciation on this occasion. However, the effect of a parish such as the Resurrection upon both priest and people in the outlying areas of the Church in our country is tremendous.

The Masses offered, the prayers said, the confessions made—all are felt by us. Each time you go to the altar to offer the Holy Sacrifice, we are strengthened. Every com-

municant's prayer is felt by us; every confession that is made and heard in the Church of the Resurrection is of influence and example to me and my people.

We who are struggling to lay the foundations of the faith in missions and small parishes are encouraged by the continuous witness to the fulness of the faith in such parishes as the Church of the Resurrection, for the Masses offered at your altar have made possible the construction of our altars, and the prayers said in your pews have made possible the filling of ours.

For those of us, who desire to be able to offer the Holy Sacrifice in the fullest and most ancient way in a Solemn High celebration, it is a great comfort to know that in the parish of the Resurrection, there is a Solemn Mass on the great Feasts. We who are striving daily to instruct our people in how to take part in the Christian Sacrifice take heart in the wonderful congregational participation in your parish.

(Rev.) JAMES EDWARD FLINN
Priest-in-Charge, St. Vincent's Church
Hurst, Texas

Memories of Childhood

On August 27, 1898, I was baptized in the then Church of the Holy Sepulchre by the rector, the Rev. Thomas Patrick Hughes. I have been told that as he pronounced the words, "We receive this child into the congregation," etc., he carried me, raised high in his arms, up the middle aisle.

I am not sure of the exact years but during

the early 1900's my father, John Franklin Southmayd, M.D., was junior warden and treasurer of the parish.

Until I was big enough to see over the pew back, my regular attendance at the 11 o'clock service was spent with a prayer book or hymnal on the floor of the third pew on the Gospel side!

It was from that third pew that my mother and the Rev. Alfred Duane Pell carried on a feud for as many years as he was rector. In the Creed he always said, "He went into the place of departed spirits," turned completely around and bellowed it directly at my mother, while she (in a lady-like roar) bellowed right back at him, "He descended into hell."* For that he always called her his "High Church lady."

A former rector, now in his 90's, is living on Staten Island—the Rev. Walter E. Bentley.

Bishop Ivins joins me in sending our heartiest congratulations, through you, to the members of the parish on this joyful occasion and to Fr. Chambers on his silver anniversary.

KATHERINE S. IVINS
Delray Beach, Fla. (Mrs. Benjamin F. P.)

*This latter is the usual form used at this particular point in the Creed, but the former ("He went into the place of departed spirits") is still permitted, being "considered as words of the same meaning" (Prayer Book, p. 15).



IT'S NOT HARD TO FIGURE OUT why the experts read *The Living Church*

These experts (in religion and journalism) give these reasons:

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THE LIVING CHURCH

Milwaukee 2, Wis.

407 E. Michigan Street

EDITORIALS

Side-Street Parish

The Church of the Resurrection, New York, is a noteworthy addition to the on-and-off series of special issues devoted to great parishes which **THE LIVING CHURCH** has been publishing in recent years. The occasion this time is the consecration of the church, the 25th anniversary of the rector, and an anniversary that the parish calls the 90th but that works out to the 91st by our reckoning.

However, a special occasion would be unnecessary to justify a full account of the life of this vital exponent of the Catholic Faith and practice of the Episcopal Church in the heart of New York City.

Sometimes members of the Episcopal Church fail to understand each other for lack of knowledge of what is going on in another Churchman's mind. There is an old Jewish legend about a man who was walking in the hills one foggy day when he was terrified to see the dim form of a shapeless monster looming up before him. As the monster approached, he realized that it was a man. The man came closer and he recognized his brother.

On seeing the life of the Church of the Resurrection closely, the devoted Churchman of any school of thought will recognize the parish's brotherhood with his own parish in the faith, in love of God and man, and in ministry to the central concerns of life.

Our laymen's columnist, Lee H. Bristol, Jr., has had long and close contact with the parish and its rector. This is his comment on what he has seen:

"If you were to ask me to tell you from firsthand observation what seemed to me to be one of the basic strengths of the Church of the Resurrection, New York City, chances are I would mention its lay men and women. I used to live in Manhattan and belonged to another church. As a result, I can speak objectively about the work and influence of the Church of the Resurrection.

"For a while, I had the privilege of serving on the department of promotion of the diocese of New York and at the time its chairman was the rector of the Resurrection, the Rev. Albert A. Chambers, an able man who gave a softspoken strength and gracious directness to its leadership.

"Some years ago, Bishop Wilburn C. Campbell of West Virginia, then executive director of the Presiding Bishop's Committee on Laymen's Work, repeatedly warned that effective laymen's work must have a spiritual base centered on the sacraments and the altar and that laymen's work would quickly degenerate if permitted to become merely a fund-raising and 'listening to interesting speakers' proposition. The record of the men and women of the Church

of the Resurrection, as I have watched them for some years, bears out the validity of the bishop's words.

"Here are a few concrete examples of the way Churchmen are participating fully in the work of this parish:

"1. You would be impressed by the way men and women join in on the hymns, canticles, prayers, and responses.

"2. You would be impressed by the unusually large number of men and women of the Church of the Resurrection who are carrying the Faith which takes them to a Sunday altar into any number of constructive religious, social service, and cultural activities around town. As a friend of mine puts it, 'This church may not have the richest bankers or the biggest corporation presidents, but it does have an extraordinary number of men and women who are putting into daily practice what they have gained from the faith and practice preached at the Resurrection.'

"3. You would be impressed by the way Fr. Chambers has seen to it that when men and women cannot come to church because of illness, family situations, etc., that the Church goes into the homes of those individuals with the sacraments. Most Churches do this, but not often to the same degree.

"4. You would be impressed by the concern of the men and women of this parish not simply for the little world of its immediate neighborhood but the world of the larger city as well. Parishioners who seem to express a true awareness of the spiritual overtones in the on-the-job situations of the newspaper office, the law office, are very much in evidence around town.

"In traveling around the country, it has been interesting to me to see how far reaching seems to be the influence of the side-street parish of the lower 70's, for many clergy and laymen speak with unqualified admiration of the Church of the Resurrection and its missionary witness to the Catholic tradition.

"I for one will not forget a memorable Good Friday in 1951 when Dom Gregory Dix, himself in pain at the time, preached about Our Lord's sacrifice on the Cross more graphically than I have ever heard. I remember his saying that the Cross was probably only about eight feet tall.

"Our Lord's 'face was not much more than a foot or so above theirs,' he said, 'as they peered up at Him in the darkness; and His hanging head enabled Him to look straight into their eyes.'

"In that crowded Church of the Resurrection one felt very close to what that Cross was all about, not only because of the deep preaching of a holy man, but also because of the faith expressed in the lives of dedicated men and women who worship there and work among us."

The occasion of this issue is not only, as we have noted, the festivities at the church but also the 25th anniversary of its rector's ordination. Fr. Chambers



FREDERICK H. SONTAG (left) was general secretary of the project which supplied material for the special section on the Church of the Resurrection. EDWARD G. JACCOMA (right) provided the section with many photographs. See "Sorts and Conditions," Page 34.

did his forceful best to keep his personal story out of the issue, but his influence does not extend to this page, and we are happy to join here in the many tributes to a ministry that reaches all the way up to God and all the way down to man and draws the two together as a priest's ministry should.

While still a student in General Theological Seminary, Fr. Chambers began his service in New York at St. Bartholomew's. One of the "rough, tough, difficult" East Side boys among whom the parish was working was a young fellow named George O'Pray. That was in 1930. Now, some 27 years older, George O'Pray remembers some of the scenes of the work in Sunday school, in chapel services, and in YPF, gymnasium and swimming pool.

"I should explain that we, who had come up from the Chapel, had our Church school in the morning and the members who came from higher social strata had theirs in the afternoon. Al got a few of us together and, roughnecks though we were, he started us reading the lessons from the Bible in the Church school service.

"He was our basketball coach and did so well at it that we won the Interchurch championship of the city. He taught many of us to swim in the pool at St. Bartholomew's and worked at other hours with some of us so that we could pass the Red Cross Life-Saving tests. . . . About once a month he had us come for a corporate communion with breakfast following in the community house. . . . We went down often as his guests to the seminary. . . .

"But apart from what he did in connection with his job at St. Bartholomew's, Al was an adviser and father to almost every one of us. We brought him our troubles, our hopes, and dreams, our ambitions — and always he was ready to talk with us, to guide us, to put forth practical plans of how we might accomplish our goals in life. . . . He stood with us when we got into trouble with the authorities at St. Bartholomew's, or when we got off the beam outside. He even went to bat with the federal government when one of the boys was caught stealing from the U.S. mails — and Al came off best in the whole encounter and succeeded in getting the boy a suspended sentence."

George O'Pray is now a priest of the Episcopal Church. And his road to the priesthood would have been an impassable one except for Fr. Chambers' help. When he decided to study for the ministry, he had 1 1/2 of the 15 credits needed for entry into Hobart College. But, working nights, and studying days with much tutoring and coaching from Fr. Chambers, he passed his Regents examinations. He worked his way through college with financial help from Fr. Chambers.

This is just the story of one of the many who, would testify, in Fr. O'Pray's words, "He has been a tremendous influence for good in the lives of all with whom he has come in contact — and he has had a profound effect on the lives of many young people."

After graduation from General Theological Seminary, in 1931, Fr. Chambers began his ordained ministry in the diocese of Western New York. He was in charge of missions at Angola, Irvington, and Forestville, served as curate at St. John's Church, Dunkirk, and was made a canon of St. Paul's Cathedral, Buffalo.

Ohio-born, he returned to the midwest in 1936 to take up the rectorship of St. Peter's Church, Neenah, Wis., in the diocese of Fond du Lac. He became rector of St. Peter's Church, Auburn, N. Y., in 1942, where he remained until he came to the Church of the Resurrection. He has held many diocesan positions, especially in Christian education and promotion. He served as a delegate to the general assembly of the National Council of Churches in 1954.

Mrs. Chambers, formerly Frances Hewett Davis, is the daughter of the late Bishop Davis of Western New York. She is an important factor in the prospering of her husband's life work. She shares constantly and fully in the parish life of the Church of the Resurrection and has given generously of her time and strength to all the parish activities as well as to the bringing up of their two daughters.

We are happy to have had the opportunity to tell the story of the Church of the Resurrection and its rector. Its communicant list of about 500 is a reminder the greatness is not always measured by sheer numbers. Indeed, as we sense the atmosphere of the parish, it is very much that of a young, optimistic, suburban parish in which everybody has a hand in making things hum merrily along for the greater glory of God and the service of His people.

Statement By Wardens and Vestry

The wardens and vestry are confident that they speak for the entire membership of the parish in extending to the rector warm congratulation on the happy occasion of the 25th anniversary of his ordination to the priesthood. We also know that we speak for all in expressing our deep appreciation of the rector's inspiring leadership in the years he has been among us, and our gratitude for his dedicated service to this parish, to this neighborhood and to the whole body of Christ's Church.

CHURCHWARDENS AND VESTRYMEN

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sorts and conditions

UNFRIENDLINESS of the universe note: In Milwaukee, on February 2d, a groundhog emerged from his burrow to take his traditional look at the weather, eyed the spectators balefully, and bit one of them on the finger. (After that, everybody forgot to notice whether it was sunny or cloudy.)

HOWEVER the universe may have seemed to the groundhog, it is certainly a brighter place for the work of the Church of the Resurrection, New York, which is described in this enlarged special issue. There is a good deal that is typical of the parish in the way in which the process of preparing the material, which normally takes four months, was telescoped into not much more than four weeks.

FR. CHAMBERS appointed Frederick Sontag, roving LIVING CHURCH correspondent and a communicant of the parish, as general secretary of the project, and drew together a remarkable assembly of talent to provide ideas and write articles. Mr. Sontag is a free-lance public relations consultant whose work takes him all over the country. These are his co-workers:

Robert A. Whitney, president of National Sales Executives.
Douglas Overton, executive director of the Japan Society, Inc.
Dudley Dowdell, executive vice-president, New York Life Insurance Company.
Miss Marie Hill, in public relations for *Reader's Digest*.
John A. Richards, public relations director of the Episcopal City Mission Society and St. Barnabas House.
Mrs. Eleanor Cole and Miss Gloria Dappers, free-lance associates in public relations.
James B. Simpson of Grant Advertising, Inc.
John Farrar of Farrar, Strauss, & Cudahy publishing company.
William Johnston, Episcopal City Mission Society.
Hon. Joseph Baldwin, retired U.S. congressman.
Mrs. Paul Cassard, editor and manager of Parish Editorial Service, a tract publishing enterprise.
Miss Hannelore Koenigsberger, editorial department of *Time* magazine.
Vartanig Vartan, business feature writer, New York *Herald Tribune*.
Wilton Dillon, anthropologist, currently writing a book on a fellowship grant.
Miss Sally Langley of World Literacy, Inc.
Mrs. Carlton S. Cook, writer.
Mrs. Bertram C. Eskell, writer.

TYPING and office work were done by Mrs. Jane Danielson, a nurse, Miss Ann Buffington, of the Institute for International Education, Miss Shirley Johnston, nurse, and John Bridson, a

member of the American Savoyards. Miss Johnston, in particular, typed alone night after night to get her share of the material into shape.

SEVERAL HUNDRED photographs were taken by Edward George Jaccoma, who volunteered his talents and equipment over a period of weeks.

TELEVISION coverage of the Resurrection's festivities was provided by the Rev. Dana F. Kennedy, for Mutual Broadcasting System-WOR. Fr. Kennedy has won praise over an ever-growing area for his services in covering Episcopal Church activities such as consecrations of bishops, special services in cathedrals, and other newsworthy events. After the airplane crash on Riker's Island, Fr. Kennedy was on the spot within 48 hours, working with Fr. Proelss on the story of the Church's ministry in this tragedy.

MUCH is told in the issue, but inevitably much had to be left out. The acolytes wanted to tell how much the rector meant to them; Fr. O'Pray's testimony, described in our editorial, could be multiplied many times over if space were available.

THIS TRIBUTE to one parish and its leadership is really a tribute to all parishes everywhere that remember both the first and the second commandment in the Summary of the Law. Being nice to people is a fine thing, but bringing God to them is something better. One of the most characteristic notes in the life of the parish is the incessant seeking out of the sick and the shut-in by the clergy to bring them the Bread of Life.

FEBRUARY 2d is not primarily a day for observing the activities of groundhogs at the Church of the Resurrection. It is Candlemas, otherwise known as the Feast of the Purification of St. Mary the Virgin. Perhaps one reason why the universe has a friendlier aspect when seen through the eyes of a parish such as this is that the gracious figure of our Lady is a better focus of attention than the surly woodchucks that usually steal the headlines on Ground-Hog Day.

IT WAS not only a humorist but a prophet who found that the Church of the Holy Sepulchre plus the Church of the Archangel added up to the Church of the Resurrection. Over the years, the parish has shown both in its faith and in its works that the Lord is risen indeed.

PETER DAY.

BOOKS

Key to Man's Nature

P ublication of the Revised Standard Version Apocrypha has been set for September 30, 1957 — the fifth anniversary of the publication of the RSV Bible — according to an announcement just received from the publishers, Thomas Nelson & Sons.

IN THE LIVING CHURCH of February 3d it was stated that the RSV Apocrypha would be published "possibly in spring 1958." This was the information given by the publishers at that time. It is good to know now that the RSV Apocrypha will appear earlier than was expected!

FRANCIS C. LIGHTBOURN

IN PERILOUS PATHS. By John Taylor. Seabury Press. Pp. 83. \$1.75.

J ohn Taylor is an English priest. His book, *In Perilous Paths*, reflects his 16 years' involvement with the Church in Africa and in missionary study, leading him to consider the subject of man's nature.

Based on the biblical doctrine of man as a body-soul unity, the book finds man at the intersection of many spheres of being — natural and supernatural, physical and spiritual, cultural and historical.



This involvement is seen as the key to man's nature, for here man has the glory and honor of responding to the concrete moment and thereby affirming the personal value God desires to give to him.

From here the author discusses the effects of our sin, the coming of Christ with His revelation of the original meaning of manhood, and the purpose of our lives.

The author claims that no original ideas are presented. The arrangement and presentation are his own, and commend-

Continued on page 39

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Difficult Children

What can we do about the child who disrupts the class by bad conduct, yields to no ways of discipline that have been tried, and is the despair of the teacher? Here are some typical cases:

Case 1. Boy 7, in second grade. A wanderer — leaves the class without warning, is found anywhere in the building, sometimes out on the street. Has a fairly low IQ, but it has been noticed that he likes to draw, freehand, for short periods. Refuses to do what the rest of the class is doing. Sullenly resists all efforts to be changed, will not obey simple requests. He comes alone, parents do not attend church. But he never misses, likes to be there. Top teacher, with variety of methods, handwork, and acting.

Case 2. Boy 8, in third grade. Extra bright and keen, but resists the class. Talks aloud, criticising everything. At times it looks as though teacher has won his cooperation; then he becomes difficult again. Teacher prepares well, likes the boy, is very patient. Only child, father died two years ago. Hospitalized last year for a while, but strong and healthy, lame. Can't seem to interest him in ordinary class procedures.

Case 3. (Just arrived.) Boy in seventh grade. Mother brought him and registered him last Sunday. "We hope you can hold him. He has been kicked out of two Sunday schools already." All right first Sunday. Is the going pattern of this class strong enough to absorb this boy, in the middle of the year? Seminary student is teacher. We are holding our breath!

Constructive Discipline

So they do expel impossible kids from Sunday school! That's a new angle. Perhaps here is a clue. Do we have to accept all who come? At what point of failure can we ask the parents to take back their child and try other ways? While the buzz groups tackle this, and the above cases, we offer a suggestion from an experienced teacher in the Church, trained in England. She writes, "A short hand-book on wise disciplinary methods should be written and made available."

Looking toward such a work, here are some ideas, from various correspondents, which might be included:

Difficult cases are the teacher's personal challenge.

The over-active, noisy, obstreperous child may only be demanding more purposeful activity, less talk, in the class. He may be the barometer of the teacher's inadequate planning.

Create a vital and continuing purpose

in the class. "We are making this. We need these materials. We will show our work on March 10th."

Have fun, but break up quickly all silliness and crazy giggling.

Teachers get about the kind of discipline they expect. They don't really want confusion, but they have become resigned; they cease to struggle.

Unquestionably the newer courses, in which a theme and activity is carried over several Sundays, automatically create better discipline and class morale. There are several reasons for this: the class becomes a group, united for a purpose, and carries along the odd ones in its tide of interest; starting with some vital problem from their own lives (not a moral maxim, nor even a Bible passage) all members find something they want to say. The teacher becomes a member of the fellowship and is accepted as an intimate rather than task-master.

Provide outlets for the show-off. "Johnny has a funny story to tell; we are going to ask him to stand up and tell it."

Hands Must Do Something

Be swift and severe to end any physical interference of one child with another — pinching, shoving, hitting, kicking under table, grabbing another's books. "We just don't stand for that!" Then have something for eager hands to do.

If you let them sit the full period around a table (and on adult chairs, with feet above the floor), of course you'll have restlessness and boredom!

Set up the class with physical comfort at the start: all outer coats and overshoes removed and out of the way, little girls' gloves and purses put aside. Allow nothing in hands until the moment for using it (and keep things out of sight until then). This means pencils, paper, crayons, paste, etc.

If your school has taken on a pattern of violence, disrespect, and confusion, consult with the parish leaders and consider starting with the class and ending with the worship period. It really works.

Always be in the classroom first, and start with a vital matter well prepared. *Don't call the roll at start.* Don't ask for a review of last Sunday's lesson — unless it is a going activity or concern, and then be prepared to carry it on further.

Let the rector or superintendent deal with out-of-hand cases, for the good of the pupil and the whole school.

The writer of this column would like to have comments on this difficult, perennial problem.

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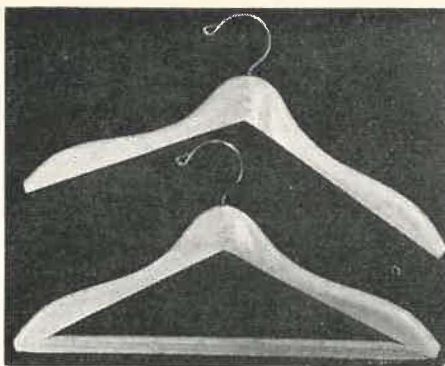
"This powerfully written book sets out to help the Western man understand the thinking which has affected the entire Christian world in that world's best moments, and the beauty of the devotions which the Eastern Church has given to the worship of all Christian communions.

"The introduction to the book is one of the most thoughtful and penetrating appreciations of Eastern Orthodoxy I have ever been privileged to read. The opening chapter, *The Forerunners*, treats the eschatological temper of the early Church fairly. The mind and spirit which produced the Apocryphal Writings is given far more sympathetic treatment than is usual. The martyrdom of St. Ignatius of Antioch, and that of St. Polycarp of Smyrna, is told with touching directness.

"The book then takes up, in turn, the lives (when known) and contributions of the outstanding Fathers of the Near East. Clement of Alexandria, Origen, Athanasius, Basil the Great, Gregory of Nyssa, Gregory Nazianzen, John Chrysostom, Dionysius the Areopagite, John Damascene, and Gregory Palamas are all treated with discernment and affection. If I have persuaded anyone to buy and read this book, I shall have succeeded in conveying my profound admiration both of the book and of its author." — THE REV. EDWARD N. WEST, Canon Sacrist of the Cathedral of St. John the Divine, New York City.

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PEOPLE and places

Appointments Accepted

The Rev. James Holland Clark, formerly assistant of St. Paul's Church, Akron, Ohio, will on March 1st become rector of the Church of the Ascension, St. Louis, Mo. Address: 850 Goodfellow, St. Louis 12.

The Rev. John G. Clarkson, Jr., formerly in charge of St. Paul's Church, Batesburg, S. C., and Grace Church, Ridge Spring, is now assistant at the Church of the Ascension, Clearwater, Fla. Address: 615 Orange Ave.

The Rev. Spence Dunbar, formerly rector of All Hallow's Church, Snow Hill, Md., will on March 1st become associate rector of St. Paul's Church, Englewood, N. J.

The Rev. John C. Fowler, formerly vicar of the Mission of St. Michael and All Angels, Tucson, Ariz., is now rector. (St. Michael's is now a parish.) Address: 500 N. Wilmot Rd.

The Rev. Thomas F. Frisby, rector of the Church of the Good Shepherd, Allegan, Mich., will move to Grand Rapids, Mich., in July to take over his new duties as archdeacon of the diocese of Western Michigan.

The Church of the Good Shepherd recently completed a one-week drive to raise \$75,000 for new Sunday school rooms and a chapel. At the end of the week, \$87,000 had been pledged, and it later appeared that the sum would reach the \$100,000 mark.

The Rev. F. Albert Frost, formerly rector of St. John's Church, Camden, N. J., is now a curate on the staff of Trinity Church, Broadway and Wall St., New York.

The Rev. Robert E. Holzhammer, formerly vicar of St. Matthew's-by-the-Bridge, Iowa Falls, Iowa, and the Church of the Good Shepherd, Webster City, is now rector of St. John's Church, Dubuque, Iowa. Address: 1428 Locust St.

The Rev. F. Newton Howden, formerly rector of St. Luke's Church, St. Albans, Vt., is now rector of Trinity Church, Waterbury, Conn. Address: 25 Prospect St., Waterbury 2.

Fr. Howden, who has served as chaplain for the armed forces, is the author of a booklet used for instruction in confirmation classes. (*A Rule of Life*, published by the Morehouse-Gorham Co.)

The Rev. Edward W. Jones, formerly assistant at Grace Church, Sandusky, Ohio, is now in charge of Christ Church, Oberlin, Ohio.

The Rev. Philip S. Krug, formerly curate of Christ Church, Cambridge, Mass., is now rector of St. Peter's Church, Weston, Mass. (The Rev. William Ralston, of New York City, is serving the parish temporarily until the new assistant, Mr. John W. B. Thompson, arrives in June. Mr. Thompson is now a student at GTS.)

The Rev. Harold F. Lemoine, formerly rector of St. Joseph's Church, Queens Village, N. Y., is now dean of the Cathedral of the Incarnation, Garden City, L. I. N. Y. Office: Cathedral House, 50 Cathedral Ave., Garden City; residence: 87 Fifth St., Garden City.

The Rev. Edward H. MacBurney, formerly curate of St. Thomas' Church, Hanover, N. H., is now associate rector.

The Rev. M. Putnam McKay, who formerly served St. Philip's Church, Turtle Lake, Wis., and its field, is now vicar of St. John's Church, Charlotte, Mich., and St. Matthias', Eaton Rapids. Address: 730 N. Sheldon St., Charlotte.

The Rev. Fred A. McNeil, formerly rector of St. Michael's Church, Mount Pleasant, Iowa, is now vicar of St. Paul's Church, Sioux City, Iowa. Address: 1503 Helmer.

The Rev. Christopher Nichols, formerly rector of Christ Church, South Amboy, N. J., will on March 1st become archdeacon of the diocese of New Jersey. Address: 808 W. State St., Trenton 8.

The Rev. William G. Penny, formerly in charge of the Church of St. Margaret of Scotland, Fresh Meadows, N. Y., is now rector of St. Joseph's Church, Queens Village, N. Y.

Fr. Penny was assigned to the Fresh Meadows area in 1950. First services were held in the Queens Police Post American Legion.

St. Margaret's Church became self-supporting in 1953, and the congregation broke ground for a

new \$52,000 parish hall on January 27th of this year.

The Rev. Albert F. Peters, formerly curate of All Saints' Church, Chevy Chase, Md., is now curate of Grace Church, White Plains, N. Y.

The Rev. Henry W. Prior, for the past four years under appointment by the Overseas Department of the National Council as a missionary to Cuttington College in Liberia, is now assistant rector of Grace Chapel Parish, Jacksonville, Fla., and is also in charge of the Church of the Redeemer. Home address: 5135 Emory Circle, Jacksonville 7.

The Rev. Ellsworth A. St. John, formerly vicar of St. John's Church, Valentine, Neb., and churches at Cody and Bassett, is now on the chaplain's staff of the Seaman's Church Institute of New York, 24 South St., New York 4.

The Rev. Robert C. Swift, formerly rector of Trinity Church, Lawrence, Kan., is now rector of St. Luke's Church, Dallas, Texas. Address: 5923 Royal Lane.

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July 18-Aug. 7

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The Rev. Hampton H. Thomas, Jr., formerly curate at St. Luke's Church, Racine, Wis., is now curate at Grace Church, Alexandria, Va. Address: 3601 Russell Rd.

The Rev. English Hopkins Weston, formerly in charge of the Church of the Good Shepherd, York, S. C., is now Chattanooga city missionary, attached to the staff of St. Paul's Church, and serving also at St. Luke's. Address: 305 W. Seventh St.

The Rev. Robert M. Wolterstorff, associate rector of the Church of St. James-by-the-Sea, La Jolla, Calif., will become rector of the parish on June 15th.

Armed Forces

Chaplain (Lieut. Comdr.) Enoch R. L. Jones, Jr., formerly addressed c/o Fleet P.O., San Francisco, may now be addressed at Box 2693 Terminal Annex, Los Angeles 54. He is now chaplain at the Federal Correctional Institution at Terminal Island, San Pedro, Calif.

Resignations

The Rev. Donald Glazebrook, rector of the Church of St. James-by-the-Sea, LaJolla, Calif., for the past 20 years, will retire on June 15th. He will then be rector emeritus.

During Fr. Glazebrook's rectorship the parish jumped from 13th in the diocese of Los Angeles in point of communicant strength to sixth. A week's celebration of the 50th anniversary of the parish and the 20th anniversary of the rector will take place in June. At that time a former senior warden, Mr. Robert B. Watts, will be ordained deacon.

The Rev. Meade Boston MacBryde, rector of Grace Church, D and Ninth Sts., S.E., Washington, D. C., since 1917, has retired from the active ministry because of having reached the age for compulsory retirement.

The Rev. Enoch M. Thompson, founder and vicar of Nativity Chapel, Washington, D. C., since 1903, and of Resurrection Chapel since 1908, has retired from the active ministry. The two churches were united as a parish in 1937.

Ordinations

Priests

Chicago — By the Bishop of Oxford, acting for the Bishop of Chicago: The Rev. Donald Orin Wiseman, on December 23d, at Christ Church Cathedral, Oxford, England. Fr. Wiseman is undertaking special study at Oxford and assists at several parish churches in England.

Connecticut — By Bishop Hatch, Suffragan: The Rev. Robert Livingston Hyde, on January 26th, at the Church of the Holy Trinity, Middletown, where he is curate.

Oregon — By Bishop Dagwell: The Rev. William R. Rees, on December 31st, at St. Mary's Church, Eugene, where he is assistant; presenter, the Rev. P. H. Smith; preacher, the Rev. R. M. Bozarth.

By Bishop Dagwell — The Rev. John A. Bright, on January 19th, at St. Mark's Church, Medford, Ore., where he is assistant; presenter, the Rev. G. R. Bolster; preacher, the Rev. Greer Taylor.

By Bishop Dagwell — The Rev. Loren H. Bush, on January 25th, at St. Anne's Church, Myrtle Creek, Ore., where he is vicar. He will also serve the church at Riddle. Presenter, the Rev. P. H. Smith; preacher, Bishop Carman, Coadjutor of Oregon.

Philippines — By Bishop Ogilby, Suffragan: The Rev. Valentin B. Biteng, on December 21st, at All Saints' Church, Bontoc, Mountain Province; presenter, the Rev. E. G. Longid; preacher, the Rev. Ramon Alipit; to be assistant at the Mission of St. Michael and All Angels, Tadian, Kayan, Mountain Province.

Tennessee — By Bishop Barth: The Rev. Carson Williams, on January 25th, at Christ Church, Brownsville; presenter, Rt. Rev. John Vander Horst; preacher, the Rev. W. O. Boyd; to be in charge of Christ Church, Brownsville, and Immanuel Church, Ripley.

Western Michigan — By Bishop McNeil, on December 23d, at Grace Church, Traverse City (the Rev. J. D. Skinner preaching):

The Rev. Kenneth William Davis, curate of St. Thomas' Church, Battle Creek, Mich.; the Rev. Robert F. McDougall, curate of St. Paul's Church, Muskegon, Mich.; and the Rev. Charles M. Stuart, assistant of Grace Church, Traverse City, and vicar in charge of the mission at Bellaire.

The Rev. Francis J. Foley presented the candidates.

Western Michigan — By Bishop Crowley, Suffra-

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gan of Michigan, acting for the Bishop of Western Michigan: The Rev. Dudley Bennett, on January 16th, at St. Paul's Church, Greenville, Mich., where he is vicar; presenter, the Rev. R. J. Bunday; preacher, the Rev. H. F. Dunn.

Deacons

Albany — By Bishop Barry: **Benton John Wood**, on January 27th, at St. Eustace's Church, Lake Placid, N. Y.; presenter, the Rev. R. L. Seekins; preacher, Bishop Barry; to continue his work on the faculty of the Northwood School for Boys, Lake Placid, until June.

Philippines — By Bishop Ogilby, Suffragan; **Juan B. Sicwaten**, on December 21st, at All Saints' Church, Bontoc, Mountain Province, where he is assistant; presenter, the Rev. Richard Rising; preacher, the Rev. Ramon Alipit.

Seminaries

New appointments at the **Episcopal Theological School** in Cambridge, Mass., have been announced for the second half year by Prof. **Charles W. F. Smith**, acting dean for the term.

The Rev. **R. Lansing Hicks**, associate professor of Old Testament at the Berkeley Divinity School, will come from New Haven each week to complete the course, The Literature and Religion of the Old Testament, formerly given by Dean

Taylor. (Dean Taylor resigned to work for the American Association of Theological Schools.)

The Venerable **John M. Burgess**, archdeacon of Boston, is to conduct a course on missions, a study of the expansion of the Christian Church.

Two graduates of ETS have been appointed as tutors for the second half year: the Rev. **Edgar D. Romig**, rector of Grace Church, North Attleboro, Mass., and the Rev. **John W. Ellison**, rector of the Church of the Epiphany, Winchester. They will come to the school one day a week to confer with students under the present tutorial plan whereby juniors and seniors meet weekly with a faculty member.

The Rev. **Pitt S. Willand**, now representative of the National Council to the Anglican Bishop of Jerusalem at Beirut, Lebanon, and the Rev. **Dr. Eugene Van Ness Goetchius**, who is doing graduate study at Athens, Greece, have been appointed as ETS tutors and lecturers, effective July 1st.

Changes of Address

The Rt. Rev. **Dr. Harold E. Sawyer**, retired Bishop of Erie, formerly addressed in Hartford, Conn., may now be addressed at Box 12, Ivoryton, Conn.

The Rev. **Francis J. Smith**, retired priest of the diocese of Connecticut, formerly addressed in North Branford, Conn., may now be addressed at 295A Ridge Rd., Wethersfield, Conn.

Laymen

At the 180th annual meeting of historic **Christ Church**, Cambridge, Mass., held in January, **Mr. Thaddeus R. Beal**, vice-president of the Harvard Trust Company, was elected clerk to succeed Prof. **Erwin H. Schell**, who retired after 10 years of service.

Mr. Perry T. Rathbone, director of the Boston Museum of Fine Arts, **Dr. Walter H. Caskey**, and **Mr. Joseph D. Elder**, science editor of the Harvard University Press, were elected vestrymen for a term of three years.

Deaths

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

The Rev. **Cyril E. Bentley**, a naval chaplain and former rector of St. Paul's Church, Huntington, Conn., died January 10th at the Naval Hospital, St. Albans, Queens, N. Y. He was 63 years old.

A graduate of General Theological Seminary, New York City, **Mr. Bentley** was ordained priest in 1917. Before joining the Navy in 1931 he served as rector of Christ Church, Macon, Ga., and rector of St. Luke's Church and five associate missions, Lincolnton, S. C. From 1931 to 1941 he was director of the American Church Institute for Negroes. As a commander in the Navy he served in Australia and New Guinea during World War II. Survivors include his wife, **Edna**; and his father, the Rev. **Walter E. Bentley**, who is rector emeritus of St. Stephen's Church, Port Washington, N. Y.

The Very Rev. **Arthur Dumper**, retired dean of Trinity Cathedral, Newark, N. J., died January 17th at the age of 84, after a month's illness.

Dean Dumper was born in Surrey, England, and graduated from Kenyon College in 1895. After his graduation he was for a time tutor and companion of **Franklin D. Roosevelt** at Hyde Park, N. Y., and both he and his wife were guests of the President and Mrs. Roosevelt at the White House. He was ordained in 1901 when he graduated from **Bexley Hall**, and became curate of Trinity Cathedral, Cleveland, where he remained until 1903. From 1903 until 1910 he was rector of St. Paul's, Norwalk, Ohio, and priest-in-charge of Zion Church, Monroeville. In 1910 he became rector of Christ Church, Dayton, Ohio, where he remained until he became dean of Trinity Cathedral, Newark, in 1918. He retired from the active ministry in 1941 and he and Mrs. Dumper continued to live in Newark. In the diocese of Newark, **Dean Dumper** was president of the Standing Committee, the Cathedral Chapter, the board of missions and Church extension. Six times, from 1925 to 1940, he was a deputy to General Convention. He was a charter member of the International Organization of Cathedral Deans,

formed during the 1928 convention in Washington. He was also trustee of St. Barnabas Hospital, Newark, and headed the Church Mission of Help. He is survived by his wife, **Grace**; two sons, **Sargent** and **Robert**, and two grandchildren.

The Rev. **Robert Fisher Gibson**, father of Bishop Gibson, Coadjutor of Virginia, died in a Charlottesville, Va., hospital on January 14th. He was 90 years old.

Dr. Gibson, who was a native of York, Pa., was graduated in 1887 from the Sheffield Institute of Yale University. He worked for several years on the New York *World* and then edited the York, Pa., *Gazette*. He studied law and was admitted to the Pennsylvania bar. At the time of his marriage in 1900 he was mayor of York. He graduated from Virginia Theological Seminary in 1903 and in 1933 received an honorary doctorate from that school. Ordained in 1903, **Dr. Gibson** served churches at Williamsport, Pa., and Macon, Ga. He was a deputy to General Convention in 1907, 1913, 1916, and 1919. He was the first executive secretary of the Department of Publicity of the National Council from 1920 to 1926. **Dr. Gibson** was rector of Christ Church, Charlottesville, from 1926 until 1939 and rector emeritus from 1939 until the time of his death. He was an examining chaplain for Virginia from 1929 until 1935 and a member of the Standing Committee from 1937 until 1939. **Bishop Goodwin** read the burial office in Christ Church, Charlottesville, assisted by the Rev. **H. A. Donovan**, rector. **Dr. Gibson** is survived by his wife, **Harriet**; a daughter, **Miss Eleanor Gibson**; three sons, the Rt. Rev. **Robert Fisher Gibson, Jr.**, **William McKenney Gibson**, and **David Jameson Gibson**; and eight grandchildren.

Clifford M. Hathaway, treasurer of the diocese of Springfield from 1933 until 1947, died December 11th at his home in Springfield, Ill.

Mr. Hathaway held many parish and diocesan offices including trustee of the diocese, member of the Standing Committee, and a member of the Bishop and Council. He was a deputy to General Convention five times and was again elected as a deputy in 1955 although he was unable to attend because of ill health. He was for 40 years an engineer of the Illinois State Highway Department, and on his retirement in 1951 was Chief Highway engineer. He was also a vestryman of Christ Church, Springfield.

Charles McD. Puckette, 69, general manager of the *Chattanooga Times*, and a leader in Episcopal Church affairs, died at his home in Chattanooga, Tenn., on January 15th.

Mr. Puckette's father was assistant headmaster of the Sewanee Preparatory School at Sewanee, Tenn. His mother was the daughter of the Rt. Rev. **Stephen Elliott**, Bishop of Georgia, one of the founders of the University of the South. **Puckette** graduated from the University of the South in 1907. While in New York **Puckette** had been a member of the publicity department of the National Council and in Chattanooga was senior warden of the Parish of the Good-Shepherd-on-Lookout-Mountain for some time. At the time of his death he was chairman of the board of the Southern Newspaper Publishers Association.

Jorge Wilson-Walker, 50, a Navy veteran, distinguished artist, and member of the Church of the Advent of Christ the King, San Francisco, died at his home there on December 30th.

Mr. Wilson-Walker was born in Santiago, Chile, in 1906 and was at one time Chancellor of the Chilean Consulate in San Francisco. He was a graduate of the University of Chile and also studied architecture at New York University. Among his artistic works was a portfolio of cartoons of the General Convention of 1949 in San Francisco, several of which were published in *THE LIVING CHURCH*. He designed the tabernacle and vestments for the Church of the Advent and was also the painter of a mural for Seabury House. He had been both vestryman and warden of the Church of the Advent of Christ the King. He was employed by the Sixth Army at the Presidio of San Francisco as an artist, producing instructional and graphic charts, and was recently the recipient of an Army citation for superior performance in duty.

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BOOKS

Continued from page 34

ably readable and clear, but the title may hinder the wide reading that the book deserves.

RICHARD A. YALE

THE ROADS OF HOME. Lanes and Legends of New Jersey. By **Henry Charlton Beck.** Rutgers University Press, 1956. Pp. 270. \$5.

As Carl Carmer puts it in his foreword to *The Roads of Home*, the words "New Jersey" to many an American summon up disassociated images: "dank meadows blanketed by the odors of industry; that Gothic jewel Princeton, the crowded peripheral cities, Newark and Jersey City; the docks of oceanliners at Hoboken."

Readers steeped in the legends of Mr. Carmer's rivers or Samuel Hopkins Adams' New York canal people may be somewhat surprised to find in *The Roads to Home* a delightful reminder that New Jersey has her claims to colorful folklore as well. The author of the book, Henry Charlton

Beck (who is a priest of the Church), has written three other books about forgotten places and legendary people of his home state.

Whether he be describing the beauty of a hillside view, the haunting quality of a forgotten Smithville, or making some bewhiskered old narrator come alive in a bright conversational passage, Dr. Beck writes with real charm without stooping to preciousness. Old medical lore, long forgotten railroad incidents, mystery stories—all are here.

LEE H. BRISTOL, JR.

A HUNDRED YEARS IN HIS HOUSE. The Story of the Church of the Holy Trinity on Rittenhouse Square, Philadelphia, 1857-1957. By **Marguerite Aspinwall.** Decorated by **Jack Bowling.** Available from Church of the Holy Trinity, 1904 Walnut St., Philadelphia 3, Penna. Pp. 72. \$2.58.

Parish histories not infrequently suffer from too great bulk, too much emphasis on unimportant detail, and amateurish editing. By contrast, in *A Hundred Years in His House*, Margaret Aspinwall tells,

in a straightforward and interesting manner, the story of Holy Trinity, Rittenhouse Square, Philadelphia — the parish of which Phillips Brooks was rector when he wrote "O little town of Bethlehem" (1868), and whose organist, Lewish Redner, composed the tune to which it is commonly sung.

"Bishop Dalton of New Hampshire" (p. 51) is evidently a misprint for "Bishop Dallas."

FRANCIS C. LIGHTBOURN

In Brief

TEN STEPS TO LEADERSHIP. By **J. Vernon Jacobs.** Cincinnati, Ohio: Standard Publishing Foundation. Pp. 172. \$2.25.

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7:30-8:30 & by appt

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PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Ch, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
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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. Honckel, 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. Hohenschild, 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), 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30

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, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdys: MP 8:30; HC 7:30 (& 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.

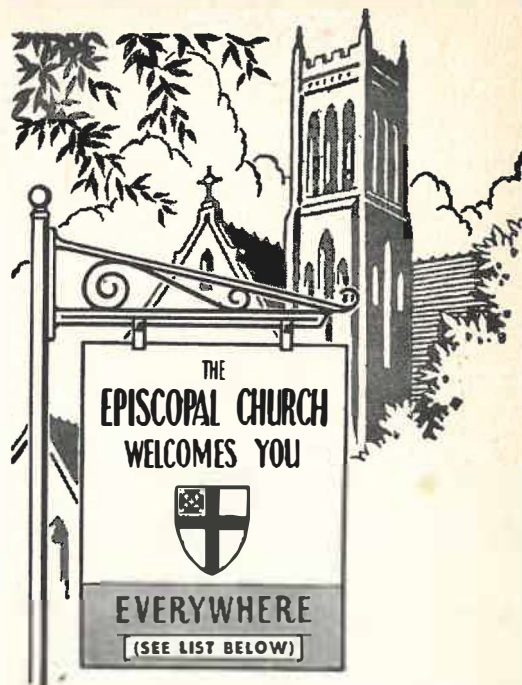
GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

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; Prayers & 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

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