

The Living CHURCH

August 11, 1957

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**The Church in Mexico
looks for a better day - p. 10**

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The Living CHURCH

Volume 135 Established 1878 Number 6

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

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 3818 Chestnut St., Philadelphia 4
 Chicago: 439 So. Western Ave.
 154 East Erie St.
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 202 Conrad Bldg. San Francisco:

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

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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Things To Come

August

11. Eighth Sunday after Trinity
18. Ninth Sunday after Trinity
24. St. Bartholomew
25. Tenth Sunday after Trinity
28. Study Conference, National Canterbury Association, Sewanee, Tenn., to Sept. 4th.

September

1. Eleventh Sunday after Trinity
3. Conference on the "Nature of the Unity We Seek," World Council, Oberlin, Ohio, to 10th.
8. Twelfth Sunday after Trinity
15. Thirteenth Sunday after Trinity Idaho Convocation.

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

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

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

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

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

LETTERS

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

Gangrene in the Church

As the circulation of the blood is to the life of the physical body, so is the circulation of Church-information essential to the vitality of the Body of Christ. Parochialism in the Church is gangrene. That is why THE LIVING CHURCH should be coming regularly into every Church home.

(Rt. Rev.) JONATHAN G. SHERMAN
 Suffragan Bishop of Long Island

Destruction Already Started

The Rev. John B. Kelley of Austin, Texas, referring to some observations of mine [L.C., July 14th] concerning the newly created missionary district of Central America, stated that I had done the area a "grave disservice" as a result of my comments.

In remarks made to the executive board of the American Church Union on March 19th I did express concern over the establishment of interdenominational services and the substitution of Protestant worship for the services of the Book of Common Prayer in the new missionary district.

Fr. Kelley accuses me of being "ill informed." In reply I can only say that my information comes from privileged communications from highly responsible laymen of the Church in the new missionary area which are on file in the ACU office.

Excerpts from one of these communications will serve to clarify the situation as reported to me. The priest mentioned in this letter arrived in Central America with the announcement that he was representing Bishop Gooden of the Panama Canal Zone. I assume, therefore, that missionary work has begun under responsible leadership. Here is an actual transcript of portions of the report of the initial conversation of this priest with a group of laymen of the Church:

After a few introductory remarks, he said that he felt that "our Church could best serve the community here by sponsoring a Union Church with our priest as the chaplain. . . . Our Sunday services," he said, "should be open: the Holy Communion being administered to all who wished to participate and the 11:00 a.m. service, although based on the Prayer Book's Order for Morning Prayer, being so planned as to include elements of the usual Protestant worship so that all would feel at home there." He said that this plan had been most successful in various parts of Colombia, under Bishop Gooden's administration. Challenged by the laity as to authority for declaring the early communion to be "open," the clergyman replied that in making this recommendation he was conforming to the Church's discipline and that opposition to it would be contrary to the Church's discipline, first because the bishop in charge of this district favored it, and second because the House of Bishops had sanctioned it. He repeated this statement several times in response to expressions of doubt and finally admitted, when pressed, that he was referring to the resolution of the House of Bishops concerning ecumenical gatherings, and then

added hastily and with finality "and this is most certainly an ecumenical situation here."

A layman has written as follows concerning this situation: "The idea that a resolution intended solely to avoid embarrassment brought on by our policy of participating in various federated councils could be applied to the norm of worship in a missionary district is to me a grave distortion of the Church's intent."

The above is characteristic of a sizeable correspondence being received at the ACU office. If these utterances of clergy of our Church, as reported to us, are not statements of "policy," then I do not know what they are! However, in accordance with Fr. Kelley's suggestion, I am writing those responsible for missionary policy in our Church and in the missionary district of Central America to ask them whether these statements have their approval or are merely the irresponsible comments of an over-enthusiastic priest in the field.

It is worth noting that in his letter Fr. Kelley accuses me of "churchmanship" (quotation marks are his), first because I question the right of a parish priest, or even of the bishop of a missionary district, to set aside the Book of Common Prayer and declare "open communion" to be the policy of a diocese; and second, because I raise the issue of the responsibility of our missionaries to the Church as a whole to teach and conduct worship in accordance with the official formularies of this Church, and ask how plans intending to substitute a denominational type of worship for the Morning Prayer Office can be thought to carry out this responsibility.

I think these are definitely matters of Churchmanship (with a capital C) in the sense of dealing with basic principles set forth in the Prayer Book. If Fr. Kelley believes these things to be merely matters of "churchmanship" (indicating, no doubt, something a bit unsavory) then one wonders about his preparation for the important work he describes as "implementing basic principles" of missionary policy in the new missionary area. I cannot accept the accusation that my remarks tend toward the "destruction" of our missionary work in Central America.

On the contrary, the destruction is already under way if these basic policies expressed to the laity are as reported and do have, as claimed, official backing.

(Rev. Canon) ALBERT J. DU BOIS
Executive Director

The American Church Union, Inc.
New York City

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Those who work in a parish are working for God and His Holy Catholic Church, for the parish is a part of God's whole Church; and the workers in a parish church are part of a great army of God's soldiers who throughout the ages and all over the world, have carried on the battle against sin, the world, and the devil.

It is inspiring to keep in mind the great work, of which one's own little job is a part, and there is no better way for an Episcopalian to keep this in mind than by reading regularly THE LIVING CHURCH, the only national Church newsmagazine of importance.

(Rev.) ROY PETTWAY
Rector, Our Saviour Church

Atlanta, Ga.

August 11, 1957



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AP Wirephoto

RUINS OF MEXICO QUAKE

"We, of Mexico City, are surely thankful for our 'mud mattress' of spongy, water-saturated soil. This is all that saved the city from worse damage. This soft sub-soil forms a cushion, so many buildings just swayed instead of crumbling to the earth." reports *The Living Church* correspondent, the Very Rev. Jose Gomez, dean of the cathedral in Mexico City.

Dean Gomez reports that on Sunday, July 28th, date of the earthquake which devastated the city, the 8 a.m. Mass was delayed only one hour while the janitor, some laymen, the acolytes, and he himself swept, dusted, and removed piles of broken plaster, dust, and general debris that had fallen all over the 293-year-old cathedral from the dome and the arches. After an inspection, the dean reports that no serious damage happened to the cathedral. Old cracks widened; new cracks in the main dome opened. So far no other damage to Episcopal churches has been reported to Bishop Salinas' office.

The quake, worst in the city's history, took the lives of 52 people, injured another 450. Total damage in the city is reported to be about 250 million pesos (the peso is worth 12½ cents to the American dollar. The loss, then, in American terms, is about 20 million dollars.) City authorities said that if the quake had occurred during the day, casualties would have been high from flying glass alone. [See article on the Church in Mexico, p. 10.]

O Saviour of the world, who by thy Cross
and precious Blood hast redeemed us; Save
us, and help us, we humbly beseech thee,
O Lord.

Book of Common Prayer

The Living Church

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

August 11, 1957

Meeting at New Haven

Faith and Order Commission Considers Baptism, Unity

By CLIFFORD P. MOREHOUSE

During the second half of July and the first week in August, Yale Divinity School in New Haven, Conn., was host to no less than 23 committees, commissions, and consultations of the World Council of Churches, with more than 300 members, delegates, and consultants on hand. This rally of ecumenical forces, culminating in the meeting of the Central Committee, brought together a distinguished array of Anglican, Orthodox, and Protestant leaders from six continents such as has not been seen in this country since the second Assembly of the World Council at Evanston, Ill., in 1954.

Among these groups, one of special interest to the Episcopal Church was the Faith and Order Commission, since this is the lineal descendant of the first World Conference on Faith and Order held at Lausanne, Switzerland, in 1927, largely as a result of the initiative of General Convention. After its second World Conference at Edinburgh, Scotland, in 1937, the Faith and Order movement united with that on Life and Work in the inauguration of the World Council, which came into full being with its first Assembly at Amsterdam, Holland, in 1948.

But Faith and Order is no longer the giant that it once was, in the opinion of many of its members. Indeed one of the questions discussed at New Haven was how it could be raised from its status as a sub-division of the Study Department of the World Council, and once more become the spearhead of a movement to draw the separated bodies of Christendom closer together in a study of their theological similarities and differences.

The Commission, with about 50 of its 79 continuing members present, in addition to staff and consultants, began by accepting with regret the resignation of its chairman, Archbishop Yngve T. Brilioth of the Church of Sweden. In his place the

former vice-chairman, Dr. Douglas Horton, dean of Harvard Divinity School, was elected chairman, and Bishop Lesslie Newbigin of the Church of South India, vice-chairman. It was announced also that Dr. Robert J. Nelson would terminate his services as secretary after the meeting, because of his selection as dean of the theological seminary of Vanderbilt University, and that Dr. Keith Bridston, a former missionary in Indonesia, would succeed him on a temporary basis, at least for one year.

Unity of Baptism

The major topic of the Faith and Order Commission at its New Haven meeting was "Baptism and Christian Unity." The discussion, based on a working paper prepared by the European section of the theological commission on Christ and the Church, was introduced by Professor Edmund Schlink of Germany. "Within the disunity of the Churches," the working paper began, "the unity of baptism has remained. With few exceptions, the Churches mutually recognize the baptisms which they administer, and do not repeat the sacrament when there is transition from one Church to another. Member Churches of the World Council have to emphasize afresh what this unity maintained in disunity means for inter-relationships. The fathers of the first ecumenical synod at Nicaea, confessing one Christ, found themselves compelled to reaffirm the one baptism in accordance with the teaching of the New Testament. Member Churches, making the same confession and in obedience to the same teaching, confess the 'one baptism for the remission of sins.'"

In the ensuing discussion, however, it soon became apparent that a small but vigorous minority of the Commission was by no means willing to agree that "the unity of baptism" was indeed a basis upon which the member Churches found them-

selves in agreement. Eloquent voices were raised from among the Baptists and Disciples of Christ, on behalf of adult "believers' baptism" as against the infant baptism practiced by the majority of the member Churches, while representatives of the Society of Friends reminded the Commission of their traditional rejection of all visible sacraments.

After three sessions of vigorous debate, the working paper was referred to a small committee of three, headed by Professor Eugene R. Fairweather of the Anglican Church of Canada, for further consideration. This committee brought in a paper which set forth five basic questions about baptism that must be answered "before we can legitimately say anything about the life, unity, and witness of the Church." These were, in effect:

1. "In what sense can we claim that water-baptism is necessary for the maintenance of the ongoing life of the Church and for the initiation of Christians into that life?"

2. How can the difference between those who practice "believer's baptism" and those who practice infant baptism be reconciled?

3. "Does baptism . . . effect something that may properly be called 'regeneration'; if so, what does the latter mean for an adult? for an infant?"

4. What is "the place of baptism in the process of Christian initiation as a whole" (i.e., its relation to confirmation and to Holy Communion)?

5. What is "the actual role played by baptism in the pastoral care of the congregation?"

Ways of Worship

In the end, the whole subject of baptism was recommitted to the theological commission on Christ and the Church, and to the working committee, for further study and consultation.

Other topics considered, on the basis of reports from study groups, included ways of worship, tradition and traditions, and institutionalism. Consideration was given to possible revision of the statement on "The Church, the Churches, and the World Council of Churches" adopted at a conference in Toronto in 1950, reports of regional conferences were received, and plans for the North American Conference on "The Nature of the Unity We Seek,"

to be held at Oberlin, Ohio, in September, were discussed.

Professor Henri d'Espine of Switzerland presented a valuable paper on the function and future operation of the Faith and Order Commission. "We must in fact admit," he said in his paper, "that in the specific field of Faith and Order, in spite of some not unimportant results, a certain stagnation is apparent," and he gave several reasons for what he termed the "deadlock" in this matter, since the third World Conference at Lund in 1952. Other members thought his use of the terms "stagnation" and "deadlock" were too severe; but all felt that the considerations of Faith and Order should receive greater attention at the next Assembly of the World Council, tentatively scheduled for December, 1960, in Ceylon, than they had at the Evanston Assembly.

Another interesting paper presented to the Commission was a study of the wealth of imagery used in the New Testament in reference to the Church, presented by Professor Paul S. Minear of Yale on behalf of the American section of the theological commission on Christ and the Church. In all, he found some 80 terms, roughly grouped into 20 categories, and suggested that the use of more of these in our current terminology might enrich our concept of what the Church is intended to be, and to "illuminate the concept of the Church as the body of Christ."

Church Unions

Following the meeting of the Faith and Order Commission, there was a consultation on recent and pending Church unions. Discussions included: The importance of dissenting minorities and the danger of new divisions, introduced by Principal Harold Roberts (British Methodist) and Dean Douglas Horton (United Church of Christ, USA); The degree of agreement needed before union, introduced by Prof. Fairweather (Anglican Church of Canada); Confessional loyalty and regional or local unity, introduced by Bishop Newbigin (Church of South India) and Dr. Bridston (Evangelical Lutheran Church, USA).

Among the projected unions discussed were those in North India and Ceylon, in which the Anglican Church is concerned; Presbyterian and Baptist-Disciples negotiations in the United States, relations between the Church of England and the Methodist Church in England, and the negotiations between the Church of England and Scottish Episcopal Churches on the one hand and the Church of Scotland and the English Presbyterian Church on the other. Discussions were informal and unofficial, with no decisions taken or resolutions passed by the group.

Oldest Church Rededicated

All-Hallows-at-the-Tower, London's oldest church which was wrecked by German bombs in World War II, was rededicated

before Queen Mother Elizabeth and 56 young Americans.

After the dedication ceremony the Americans — all spending their summer doing social work in London's slum districts — met the Queen Mother at a reception beneath the historic battlements of the Tower of London.

[RNS]

Church Visits Factory In Michigan Project

In a furnace room in a small church in Detroit, Mich., an experiment is going on which is new to religion in the United States. The Detroit Industrial Mission set up its tiny office in the basement of St. Martin's Church a year ago to seek answers to problems of religion and industry as they relate to each other.

The executive director is the Rev. Hugh C. White. His assistant, the Rev. Scott I. Paradise, has had wide experience in this new field of endeavor in England, where the movement began.

"Perhaps it is more important," Mr. White said, "to say what we are not, rather than what we are. The Detroit Industrial Mission is not an agency for increasing church attendance. It is not



Detroit Times

Rev. S. I. Paradise (left), Rev. H. C. White display "coat of arms" of Detroit's Industrial Commission.

concerned with providing church services, but rather with bringing Christianity out of the Churches into the world of men at their work."

Mr. White explained that the mission will seek direct contacts with men in their offices and plants, interviewing them on their spiritual attitudes and problems as they relate to their daily work. These are followed up by calls at the homes of workmen, group meetings during the factory lunch hour, and union and management contacts.

The movement got its start in the industrial city of Sheffield, England, under the leadership of the Rev. Canon E. R. Wickham of the Church of England. Since

1954, Mr. Paradise has been a full-time member of Canon Wickham's staff, ministering to 7,000 steel workers.

The idea then spread to Parishfield, near Brighton, Mich., an Episcopal Church project doing research into laymen's religious problems. On Parishfield's recommendation, the diocese of Michigan decided to give it a try. Bishop Emrich of Michigan is now its presiding officer.

The mission has completed well over 200 personal calls, intended not only to learn the real work situation, but also to demonstrate the Church's interest in men's jobs. Each call at work has been made by a team of one clergyman and one layman. "In most instances," Mr. White said, "the call was the first ever made by the Church on the person at his place of work. Therefore the impact of the Church, represented in the clergyman and layman calling together, was a very real factor. A constant response to the call was, 'I never realized the Church was interested in me at work.'"

"Since the Christian faith does not bear upon his work," Bishop Emrich said, "and guide him in his real problems, the average man withdraws into secular fellowships where those things in which he is interested are discussed. The winning again of the 'lost province' of work is, therefore, a matter of life or slow death to the Church. Each call is a concrete effort in bridging the gulf between the parish and the work community."

Maine Congregation Shares Parish Hall

The Negro congregation of the Church of God in Christ, Auburn, Maine, was recently offered the use of the parish hall of Trinity Episcopal Church in Lewiston, Maine, for Sunday services of worship until they can prepare a building of their own. The decision was made after a meeting between the Rev. Peter D. MacLean, rector of Trinity, and the Rev. Lee Hull of the Auburn congregation.

Mr. Hull and Fr. MacLean met to discuss the matter through the efforts of Mrs. Peter Jonitis, wife of a Bates college sociology professor, and Mrs. Stanley Gerish of the YWCA board of directors. Mrs. Jonitis was interested in the case when she read of the difficulties being encountered by the Negro congregation in preparing their own church quarters. The congregation had permission to remodel a garage for use as a church, but the Auburn building inspector refused a building permit when two other buildings were moved onto the lot to enlarge the structure. Additions to the building were not allowed in that zone under city ordinances. Work on this site was then temporarily suspended while another possible site was being investigated.

Fr. MacLean said that since they had the space available, there was no reason Mr. Hull's congregation should not use it.

Bishop DeWolfe of Long Island Explains that He "Feared Violence to Church Property, Dr. Sidener"; Therefore Recommended Closing of Holy Trinity

By FREDERICK H. SONTAG

"I recommended that Holy Trinity Church, Brooklyn, be closed because I feared violence to the church property in addition to the physical attacks made on the rector, Dr. Sidener" explained Bishop DeWolfe of Long Island in a telephone interview from Boston where he was visiting [L. C., August 4th]. He added: "I did not order the closing of the church. I recommended that it be done, and I am grateful that Dr. Sidener took my advice. You know that my godly counsel has not been accepted by some others at Holy Trinity. The rector took the decision of his own free will regardless of what you may hear elsewhere."

The bishop revealed that supporters of the Rev. William H. Melish have refused to turn over to the new rector the complete parish records, and that Dr. Sidener was having trouble finding out who was a parishioner and who was not. "We are in touch with many of the former Holy Trinity families," said the bishop. "They will come back to the church when we straighten this mess out. In the meantime, I am told that less than 10% of the persons now attending Holy Trinity are Episcopalians, confirmed, and active in the church."

Repeatedly the bishop said that he had tried to settle the Holy Trinity matter "by conciliation, discussion, and without going to the courts. You know, I have gotten a reputation around the Church that I used the rule book all the time, referred to a canon on every decision. Believe me, I tried very hard and long to work out these problems in conferences, and when it became clear this would not be agreed to by the other side, I had no choice left but to use the law."

Not a "Lock Out"

The Long Island prelate stated that he did not regard the closing of the Church as a "lock out." He said "the chancellor of the diocese of Long Island and other legal counsel that I have obtained told me it was perfectly legal and according to the canons. Those persons who argue about this case should read the decision of the Court, the whole text of it. The judges ruled four to one in our favor, and make very clear what this dispute is about."

The bishop admitted that he did not expect the new arrangements to work out under Dr. Sidener, the new rector, as "there is an impossible group, a minority group, I must add, at Holy Trinity, who are dedicated to trying to establish a congregational church there. They challenge our Church's canons, and the law." The illegal use of the parish house the week before for a meeting Dr. Sidener had expressly forbidden especially annoyed the

bishop. He said, "What can you do with people whom you tell not to do something, and they do it within 24 hours?"

The bishop regarded secular press coverage as "fair now, although it has not always been this way."

The parish phone no longer is answered at the church. It rings automatically at the Diocesan House. The bishop's secretary, however, said her office had not been informed of this change. The Melish home phone had not been disconnected.

July 28th was the first Sunday Holy Trinity Church was closed. In the week preceding, Cameron Beadle, senior warden of the Melish faction, had mailed out post cards to Holy Trinity families urging them to attend Grace Church, some three blocks away from Holy Trinity. Bishop DeWolfe and Dr. Sidener had recommended St. Ann's, which is two blocks away, and where Dr. Sidener preached July 28th.

100 People Hear Dr. Sidener

The Melish supporters had also removed from the Holy Trinity bulletin board a sentence urging people to listen to Dr. Sidener at St. Ann's.

At St. Ann's, Dr. Sidener spoke to about 100 people, of whom some 30 were anti-Melish Holy Trinity communicants. At Grace Church, about 160 persons, including over 60 Melish supporters, listened to the Rev. Claude Pickens, assistant secretary of National Council's Overseas Department. The quiet-mannered Mr. Pickens avoided all references to the fight.

After the service, Dr. Sidener drove his secretary, Mrs. LeRoy Peterson, over to Holy Trinity. Then a verbal slugging match began. Cameron Beadle and a public relations counsel came over to Dr. Sidener's car and invited him to the coffee hour which was being held at the Holy Trinity parish house for about 40 persons. With a vigorous shout, Dr. Sidener told Mr. Beadle, "Your coffee has too much kick in it. I don't go a second time when I'm snubbed at your social hour. You are violating a court order and the bishop's orders in using the parish hall. You are not the senior warden, and you do not represent the seated vestry."

Then while other charges were traded, Dr. Sidener told the assembled crowd of newsmen, "There'll be plenty of action, I promise you, in barring the Melish group from further use of the parish hall." Mr. Beadle had previously told the press that he had used his key to let in the coffee hour group, and that Mr. Melish was in no way involved. This was to avoid having Mr. Melish in contempt of court, it was explained later. Mr. Beadle announced that the next Sunday the process would be repeated, and again the parish house "would offer its hospitality and warm welcome to all worshippers."

The people at Grace Church were visibly unhappy with the swarm of pro-Melish people and the crowd of reporters and photographers. A Grace Church trustee, who declined to reveal his name, barred all photographers from the church and only after some argument allowed in the reporters, meanwhile insisting, "We have had enough of this filthy Communist business."

Archbishop Adams and Greek Primate Die

Two well-known Church leaders died during the week of July 21st. They were the Most Rev. Walter R. Adams, former Metropolitan of British Columbia, and the Most Rev. Dorotheos Kotaras, head of the Orthodox Church in Greece.

Archbishop Adams, who was twice acting Primate of the Anglican Church in Canada, died July 25th in a nursing home in British Columbia, at the age of 80. He was born in London and came to Canada in 1907 as a missionary among the settlers in the West. He returned to England in 1913 to serve as lecturer and chaplain of St. Katherine's College and chief diocesan inspector of schools for Southwark, both in London. In 1925 he returned to the Canadian West and was consecrated Bishop of Caribou. Nine years later he became first Bishop of Kootenay and in 1947 he was made Bishop of the Yukon. He served as acting Primate of the Church in Canada in 1947 and 1950.

Archbishop Dorotheos, Orthodox Primate of Greece, died in the Serafimer Hospital in Stockholm, Sweden, on July 26th. He had appeared to be making a good recovery after a brain operation, but fever set in and the Archbishop was too weak to fight it. Formerly Metropolitan of Larissa, two years ago he became Archbishop of Greece and Bishop of Athens.

Members of the Holy Synod, most of whom were away from Athens, were notified to return at once for the appointment of a temporary head of the Church. King Paul was expected back for the funeral.

Born on the Island of Hydra in 1888, the archbishop was known as an eminent preacher and an outstanding authority on Orthodox canon law. He was the author of more than 40 volumes, most of them on canon law.

National Council Receipts Top Six-Month Expectations

By June 30th the National Council had received \$2,527,102.25 of its 1957 expectations. This was \$95,784.49 more than the six-month expectations, which were \$2,431,317.76, or five-twelfths of the total 1957 expectations. (The five-twelfths is used rather than six-twelfths, in figuring the six-months expectations in order to allow one month for collection and transmittal of funds.)

Queen Mother at Dedication Of Northern Rhodesia Cathedral

In contrast to the difficult times which the Church in South Africa is living through, because of the racist policies of the government, the diocese of Northern Rhodesia is enjoying a period of growth and harmony. A visit to the diocese by Queen Elizabeth, the Queen Mother, recently, when a new cathedral was dedicated, was an occasion which demonstrated to the participants the growing partnership of the races in the area.

This occasion is described in an account by the Rev. John C. Houghton, rector of St. Peter's Church, Lusaka:

"The scene was brilliant in the noon-day African sun; flags were flying, and the site of the Cathedral was resplendent with brightly painted banners lifted high on arches in the exact positions of the future nave and aisle arches. Red and white awnings over the royal dais and the stands where members of synod were accommodated added brilliant splashes of color to the scene.

"The procession moved into the Cathedral area, led by a European crucifer attended by two African servers in scarlet cassocks and white cottas. Behind them walked two African Churchwardens with their staves, followed by Mr. James Mwela, representing African laity in the diocese, the diocesan registrar in gown and wig and the diocesan treasurer. Next, in festal copes came the clergy. Lastly, preceded by two European Churchwardens with their staves, came the Lord Bishop, attended by his two chaplains of the day, one African and one European.

In English and Vernacular

"After the arrival of the Queen Mother, a hush fell over the vast crowd and the short service began, broadcast to countless people all over Central Africa by both the Lusaka and the Salisbury Radio Stations. The service was in English, with the hymns sung in English and in the vernacular and led by a mixed African and European choir. The short lection was read in English by Canon Smith, who first came to Africa in 1911, and then in the vernacular by Canon Mazala. And so to the heart of the service when Her Majesty was conducted to the stone, which the Lord Bishop blessed and invited Her Majesty to lay. The Bishop's short address in English was also read in Nyanja and so to the final hymn, the blessing, and the National Anthem.

"After the service there were presented to Her Majesty the architect, consultant engineer and surveyor of the Cathedral, and representatives of the clergy and the laity, both African and European. With each one Her Majesty chatted with that radiant charm that somehow puts instantly at ease all who meet her. She asked if the scale model of the Cathedral, which was present on the site, might be sent to Government House so that she might study it at leisure, showing both then and later the liveliest interest in it."

The cathedral plans were worthy of the interest expressed in them by the Queen Mother, as the architecture is strikingly modern. The plans were adopted unani-

mously by the diocesan synod which met at the time of the Queen Mother's visit, although not without considerable discussion. The design had already attracted considerable attention and some criticism in the secular press. Writes Fr. Houghton:

"Northern Rhodesia is to have a cathedral traditional enough in its ground plan, but daring in its design and the method of its construction; a cathedral, as has been said, 'for today and tomorrow, and not just for today and yesterday.'"

A new development at the diocesan synod meeting was the presence of African laymen elected by Churchpeople. Africans have been present at earlier synods, but they were nominees of the bishop. This year 12 African delegates were present to represent mission districts which, by completely fulfilling their diocesan quotas, were entitled to send delegates.

All One in Christ

The synod was conscious of the contrast between its situation and that in South Africa. Fr. Houghton says:

"We met together in Synod, black and white, praying together, discussing together, and all conscious as we did so that to the south of us this basic right of Christians to express this oneness in Christ is not only seriously threatened but threatened by government itself. But if we are all thus one in Christ in Northern Rhodesia, we are, equally, one with our brethren in South Africa, both black and white, who live under the threat of legislation designed to deny what we enjoy. Synod therefore resolved:

"That this Synod expresses its sympathy with and support for the Bishops in the Union of South Africa in their defense of the inalienable liberty of Christians of all races to worship together."

Bishop Essex to Resign

The Most Rev. Henry Knox Sherrill, Presiding Bishop, has announced that effective May 8, 1958, the Rt. Rev. William L. Essex will resign as Bishop of Quincy.

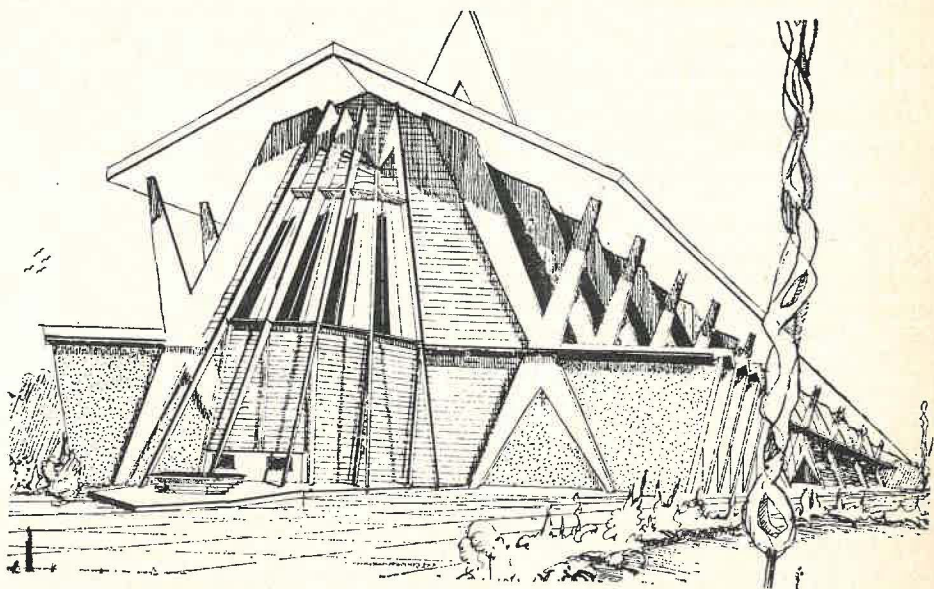
Bishop Essex, who has been Bishop of Quincy since 1936, will reach the age of 72 in February, 1958. According to the Constitution of the Church, a bishop is required to resign his jurisdiction on attaining the age of 72 years.

The diocese of Quincy comprises the portion of the state of Illinois west of the Illinois River and La Salle county, and south of Whiteside and Lee counties.

"It is true that while we in the Federation are free from such legislative threats, it is also true that in day to day behavior, our own house is not entirely beyond reproach when it comes to the matter of race relations. Conscious of this fact, Synod resolved: —

"That this Synod supports the ideal of a multi-racial society in Northern Rhodesia as envisaged in the principles of partnership, and calls upon all members of the Anglican Communion within this Diocese, irrespective of race, so to order their relationships one with another, that the resulting co-operation may be seen as the practical expression of their unity in Christ, through their membership of His Church here on earth."

Another cause for celebration at the synod meeting was the centennial year of the Universities' Mission to Central Africa. The diocese plans further celebration in 1960, which is the centenary of the arrival of the first missionaries in East Africa and also the 50th anniversary of the foundation of the diocese of Northern Rhodesia. A capital fund drive is to be launched in 1959 as a part of the centennial.



View of the east end of the cathedral — "For today and tomorrow."

74 Campaign Leaders Enlisted

Seventy-four volunteers have already been enlisted in THE LIVING CHURCH Campaign. These men are serving as diocesan chairmen and as area chairmen within the dioceses. It will be their job to carry the Campaign message into the parishes.

They will be battering at the walls of parochialism that honeycomb the Church. And, across the country, they will be enlisting the personal commitment of parish leaders to a new understanding of every Churchman's stake in the life and work of the national and international Church.

All volunteer workers will be appointed within the next few weeks. These are diocesan chairmen, and area chairmen under them, appointed so far:

Albany

Robert D. Jordan, Hillsdale, N. Y.

Arkansas

Gen. J. W. Barnett, Fort Smith, Ark.

Chicago

Hamilton S. Newsom, Hinsdale, Ill.
Charles H. Leet, Hinsdale, Ill.
Vincent Curtis Baldwin, Libertyville, Ill.
C. O. Williams, Evanston, Ill.
Howard D. Marks, LaGrange Park, Ill.

Dallas

William F. Maxwell, Dallas, Texas

Eau Claire

Romaine Brandt, Frederic, Wis.

Fond du Lac

Richard Sawtell, Neenah, Wis.

Harrisburg

Dr. John D. Denney, Columbia, Pa.

Indianapolis

Claude Spilman, Jr., Indianapolis, Ind.

Iowa

Richard Paynter, Muscatine, Iowa

Long Island

Mills Baker, Babylon, L. I., N. Y.
Fred Neihoff, Brooklyn, L. I., N. Y.
Philip Bleimeyer, Flushing, L. I., N. Y.
William L. VanArnam, Farmingdale, L. I., N. Y.
Louis G. Danenhauer, Amityville, L. I., N. Y.
Fred E. Hempstead

Los Angeles

Jack Lyons, Glendale, Calif.
Dr. W. E. Rusch
Vern J. Haegg
Malcolm K. Masteller
Joseph H. Ellis
Matt Ryan
J. Herbert Carson
Dr. Thomas D. Paul
Carl Anderson
Clifford Horton

Maine

Ralph Kennison, August, Maine

Maryland

John A. Pentz, Baltimore, Md.

Michigan

Rev. Fletcher Plant, Detroit, Mich.

Milwaukee

Eugene O. Goeb, Milwaukee, Wis.
William Coey, Menomonee Falls, Wis.
Philip deVean, Milwaukee, Wis.
Thomas Smith, Beloit, Wis.
Theodore Noe, Madison, Wis.

Minnesota

Dr. Howard A. Shaw, Minneapolis, Minn.

Missouri

Kenneth Hanson, Webster Groves, Mo.
Harlan Weisler, St. Louis, Mo.
Forrest F. Crane, Columbia, Mo.
R. A. Conner, Hannibal, Mo.
John Sonnenfeld, Jr., St. Charles, Mo.

New York

Ralph Hartwig, New York, N. Y.
Ellsworth E. R. Wallace, New York, N. Y.

Northern Indiana

H. Ross Borneman, Elkhart, Ind.

Northern Michigan

William Bertholf, Crystal Falls, Mich.

Ohio

William Hankins, Toledo, Ohio

Oklahoma

Churchill E. Blakey, Oklahoma City, Okla.

Pennsylvania

Edward L. Van Roden, Media, Pa.

Pittsburgh

Michael Budzanoski, Monongahela, Pa.
George M. Bogue, Pittsburgh, Pa.
Gordon Thompson, Ligonier, Pa.

Quincy

Joseph Haefelin, Peoria, Ill.

Rhode Island

Huntington Hanchett, Providence, R. I.
Joseph E. North, Jr., Saylesville, R. I.
(co-chairman)
Preston Atwood, Rumford, R. I.
Harry O. Bentley, Lonsdale, R. I.
W. S. H. Dawley, Newport, R. I.
Richard C. Liland, East Greenwich, R. I.
Walter C. Read, West Warwick, R. I.
Joseph W. Venable, Providence, R. I.

Springfield

Wallace M. Mulliken, Champaign, Ill.

Sacramento

Terry L. Clark, Sacramento, Calif.

Washington

Ernest W. Greene, Washington, D. C.

West Missouri

Paul G. Hoffman, No. Kansas City, Mo.

West Virginia

George S. Dean, Martinsburg, W. Va.

Western New York

Merwin Gleasner, Buffalo, N. Y.
Sumner P. Lapp, LeRoy, N. Y.
E. Merle Cornell, Franklinville, N. Y.
Frederick W. Mann, Randolph, N. Y.
O. Dudley Kay, Lockport, N. Y.
Godfrey H. Weiss, Hamburg, N. Y.
Richard E. Rees, Snyder, N. Y.
John W. Livingston, Buffalo, N. Y.

What They Are Saying . . .

From Boyhood On

THE LIVING CHURCH has a long and valued place in the life of the Church. It has served the Church always with fidelity and honor.

The need for its contribution at a time when the Church is making news daily should be apparent to every Churchman. I trust THE LIVING CHURCH family will grow through this Campaign, both numerically and in generosity.

It may interest you to know that THE LIVING CHURCH has been in our home since my boyhood. I have been in THE LIVING CHURCH family since my seminary days, without interruption.

(Rt. Rev.) JOHN P. CRAINE
Coadjutor of Indianapolis

How to Keep up with the Church

I spend much of my time meeting with and talking to laypeople all across this Church of ours. I am constantly being impressed with what wonderful people they are, and what a power they could be in and for the Church if only they were adequately informed about the work and the teachings of the Church. Most of them read secular and news magazines to "keep up with the times." I'm doing my best to help them see that as Churchmen they need to read THE LIVING CHURCH to keep up with the Church.

CYNTHIA C. WEDEL
(Mrs. Theodore O. Wedel)

Washington, D. C.

Go Into All the World

Parochial and diocesan Church news is fairly easy to come upon and what a relief to get from THE LIVING CHURCH what goes on nationally and internationally. On the other hand when one is far away from home, as I was for many years — in Mexico, France and Italy — what real joy to know what goes on "back home." "Go into all the world" was the great commission and the best way to know how that commission is being carried out is through the medium of THE LIVING CHURCH, what a name for a real Church magazine.

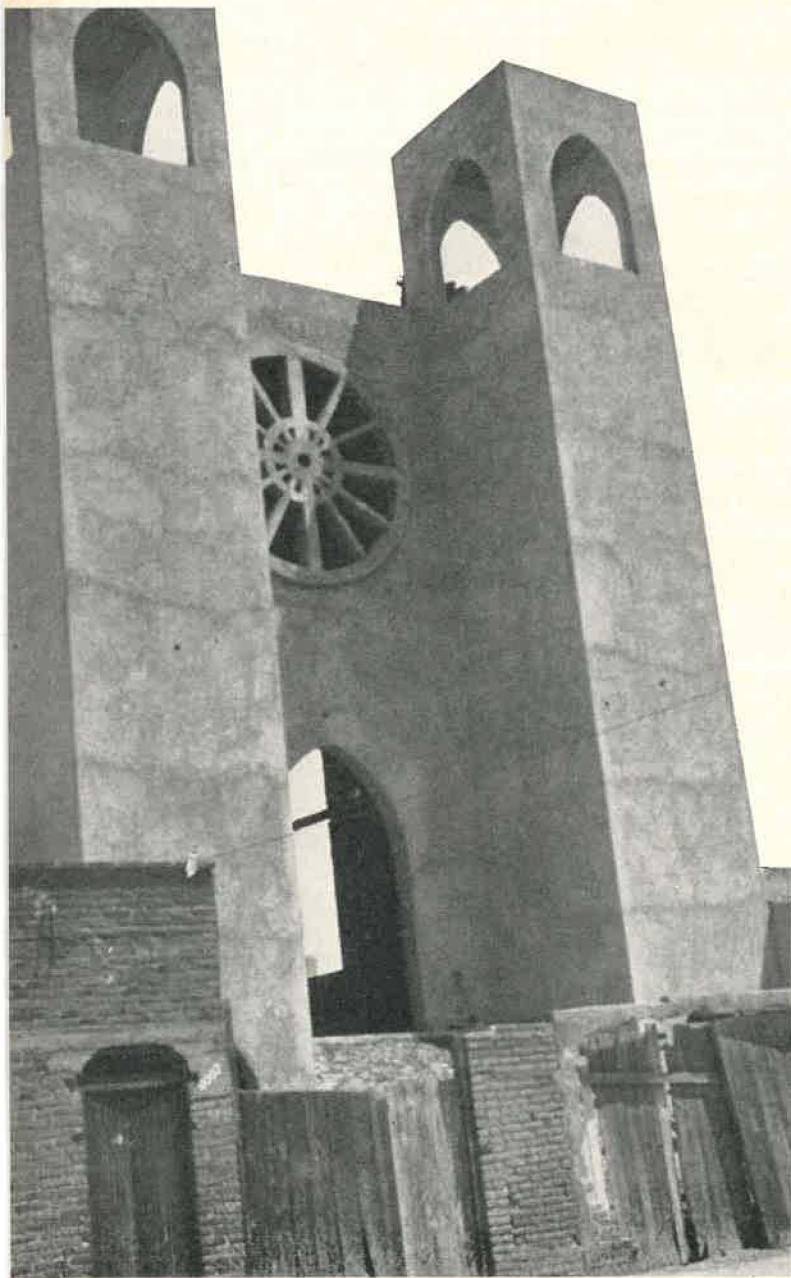
(Rev.) KILLIAN STIMPSON
Rector, St. Mark's Church

Milwaukee, Wis.

THE CHURCH IN MEXICO

By Marion Q. Wiegman

Executive Secretary, Department of Promotion, Diocese of Chicago



In addition to her duties as executive secretary of the department of promotion of the diocese of Chicago, Mrs. Wiegman serves as LIVING CHURCH correspondent for that diocese. Last March she and her husband took a winter vacation in Mexico, where they saw something of the work of the Episcopal Church in that country. Mrs. Wiegman's article (which appeared also in the May issue of the diocese of Chicago's Advance) is especially timely and important in view of the fact that the Rt. Rev. Efrain Salinas y Velasco, D.D., who has been bishop of the missionary district of Mexico since 1934, is to retire December 31, 1957, and a successor will have to be elected by The House of Bishops.

The Church of the Holy Family, Mexico City, is expected to be completed within five months, construction being financed in part by the United Thank Offering of Churchwomen in the United States. It will be the parish church for children of nearby Jesus Garcia School and their parents.

Photos by Marion Wiegman

Handicapped by government restriction

and a severe clergy shortage the Church in Mexico

pins its hopes for the future on its youth,

looking for a better day

Even though the Church in Mexico is listed as an extracontinental missionary district of the Episcopal Church, I had somehow never thought of it as a "foreign" mission, or as having any of the problems or glamor associated with missionary work in faraway places like the Philippines, South America, or Puerto Rico. To be quite honest, before a recent three-week visit to Mexico, I had not thought much about the Church in Mexico at all.

Thus it was in quite a casual mood that my husband and I set out for church our first Sunday in Cuernavaca, much as we would go to church on a visit to Detroit or Indianapolis. If we had not been quite so relaxed in our ignorance, the difficulty we encountered when we tried to find out where the "nearest" church was, might have warned us we were in a country where the Episcopal Church is not exactly encouraged as a part of community life.

But because we couldn't read Spanish we were not aware that news, church notices, and advertisements of Episcopal services are conspicuous by their absence in Mexican newspapers. When our inquiries at hotels and of cab drivers proved fruitless we blamed our language handicaps (and perhaps rightly). When even the shopkeepers whose little stalls back up against the rose-colored stucco walls of the Church

of San Miguel, could not tell us that the entrance we sought was around the corner, we cynically decided that the Church in Cuernavaca shared the reticence of most Episcopal Churches about publicity.

We didn't know then that posters advertising Episcopal Church services have a habit of disappearing almost as soon as they are posted. Neither did we know that the church building, like all church property in Mexico, belongs to the government and that any protest about the encroaching stalls (which pay rent to the government for sidewalk space) could easily transform indifferent tolerance to active hostility.

Once inside the church we would have been justified in thinking we were in any Episcopal Church in the United States. Except for the slight accent of the vicar, the Rev. Jose G. Saucedo, and of Bishop Salinas, who was making a visitation for confirmation, all was quite familiar, even to the coffee hour in the spick-and-span parish-house.

Over our coffee we learned that the bishop—who was then conducting the service of Holy Communion in Spanish for the Mexican congregation—was going to visit a new little mission in the nearby farming community of Palmira that afternoon.

F. Littlepage Gregory, the architect who designed and built the Church of

San Miguel and who has been its faithful layreader ever since he came to Mexico from the United States, urged us to attend this service and see the Church at work.

Gracious Hospitality

As a result of his invitation, four o'clock that Sunday afternoon found us with the bishop, the vicar, and a congregation of some 25 men, women, and children, trudging two miles up a steep and rocky mountainside to the service on the farm of Jose Bustamente.

Our path took us through our host's cornfield, sugar field, rice field, and pasture and over two stone fences to the highest point of the farmer's land. Here the men of the group had built an enramada, a shed of cornstalks, for the service. For the comfort of "the distinguished visitors from Chicago" the farmer's son carried two cane chairs. The rest of the congregation, whose ages ranged from two months to 90 years, sat on the adjoining stone walls or squatted on the ground. The farmer's granddaughter carried the flowers for the altar—three large roses in a medicine bottle. His wife brought a snowy white tablecloth gaily embroidered with pink and blue flowers, and halfway up the hill a plump Rhode Island Red hen joined the procession and contentedly stayed for the entire service.

Of necessity, the Bishop and vicar

vested in the midst of the congregation and the service began just as the sun started to bathe the surrounding hills in purple and vermillion.

Throughout the service the children were wide-eyed but as quiet as mice, and during the Bishop's sermon one elderly woman sat with tears streaming down her deeply wrinkled face. As we followed the service of Holy Communion in Spanish we were gratified

to find that we knew more of that language than we had hoped. We decided that perhaps the best way to learn a foreign language would be to follow the familiar phrases of the Prayer Book. Fortunately the congregation sang lustily so our mispronunciations of the words of "Oh, que amigo es Jesucristo" were not noticed.

After the service, at which about half of the adults made their commu-

nions, we returned to the farmer's thatched roofed, dirt-floored home where the warm smiles and gracious hospitality of our host and hostess transcended all language barriers. We inspected a fine family of 13 piglets, born just hours before, and noted that our Rhode Island Red friend had made the return journey with us.

This little congregation, unorganized and as yet unnamed, is one of four that the vicar of San Miguel's has started in the rural areas around Cuernavaca in response to the requests of little groups of isolated Churchmen.

Whether it, and the many others like it which are scattered throughout the mountainous farm areas of Mexico, can survive will depend on the enthusiasm and loyalty of the members and the hard work of Mexico's handful of clergy in the face of the poverty of the people, the distances the clergy have to travel without cars, and the ever-present opposition to attempts at active evangelization by the Episcopal Church.

The shortage of clergy — a handicap to the Church everywhere — is especially acute in Mexico where the law does not permit any but native clergy to minister to Mexican congregations. This means that in Mexico, where 23 clergy are ministering to 3,000 communicants and 6,000 active baptized members, there is no possibility of importing clergy from other parts of the Anglican Communion.

The Church's Internadas

A further handicap is that, in its efforts to raise up its own clergy, the Mexican Church is faced with the problem of educating its candidates all the way up from the primary grades. Unlike the United States, Mexico does not have a sizable body of young men who can meet the educational requirements of Episcopal seminaries.

For this reason the Mexican Church, which recognizes even more keenly than does the Church in friendlier environments that its future depends on its children, is expending most of its efforts and meager funds on its internadas, or boarding hostels in the larger cities. In the four internadas — two for boys and two for girls — which are maintained by the district with financial help from the National Council, the children from rural areas, where there are no school facilities, can live under the supervision of Churchpeople while they attend government schools. (Schools operated by the Church are officially outlawed,



The Rev. Jose G. Saucedo, vicar of San Miguel's Church, Cuernavaca, since his graduation from V.T.S. in 1949, visits some of the boys in the *Internada* on the third floor of the parish house.



Alberto Chaparro, assistant to Fr. Saucedo, rehearses boys of San Miguel's *Internada* who serve in the choir for the Spanish-language services.



In 1932 when the Mexican government took over all education, this wall was built to separate the Hooker School, in Mexico City, from the Church-run residence hall for girls. A stile helps the girls who have to climb the wall daily.

although we did hear of several parochial schools, not Episcopal, which evidently have received permission to exist.)

We visited the internada of San Miguel's Church, Cuernavaca, which was started by the vicar in 1950, the year after he came to Cuernavaca following his graduation from Virginia Theological Seminary. There are now nine boys in residence. They pay 70 pesos, or \$5.60, a month for room and board. Their tuition is supplemented by a monthly grant to the internada of \$83 from the Church's National Council. Although the first five boys to live at the internada in Cuernavaca all went to seminary there is no assurance that all or even that any of the boys the Church helps to educate will become candidates for the priesthood, but the Church feels its obligation to help them receive an education and to keep them within its fold during their childhood and adolescence.

In Mexico City Bishop Salinas took us to visit the Hooker Memorial School which was started in 1912 and has an enrollment of 300 girls, 58 of whom live in the residence hall under the kindly supervision of Miss Venita Smith, a former Kemper Hall student.

In 1932 a stone wall was built to separate the school property from the residence and now the girls have to climb a stile over the stone wall to get back and forth to school, a daily reminder of separation of Church and State.

In sharp contrast to the comparative luxury and comfort of the Hooker School is the Jesus Garcia grammar school for the children of railroad workers in an older part of Mexico City. The school, named after a hero of the railroad workers, was started five years ago in a residence, but now, as a result of neighborhood pressures, the 100 pupils have to attend classes in rundown adobe buildings while the district tries vainly to fulfill all of the minutiae of the government's elaborate building requirements.

Nearby, however, is a new bright spot on the Church picture, the new Church of the Holy Family, being built with aid from the Woman's Auxiliary United Thank Offering and now nearing completion.

Future Hopes

Despite the obstacles, physical, financial, legal, and social, which the Church in Mexico faces, the Bishop, the clergy, and the devoted laymen



The Church of San Miguel, Cuernavaca, Mexico, whose rose-colored stucco walls are almost hidden by booths of sidewalk merchants, was built in 1948.

are not discouraged. They point to the advantage the Episcopal Church has in having the services in the language of the people. With the spread of education many Mexicans are leaving the Church of their forefathers only to become entirely anti-religious, but Church leaders are confident that the Episcopal Church, if it can just get enough clergy to reach the people, can demonstrate what Catholic Christianity really is and can be to this ever-growing group.

The laymen point to the fact that the Church, despite its handicaps, has nearly doubled in communicant strength and number of missions during the 25 years of Bishop Salinas' episcopate, even though the total number of clergy has only increased by five.

In the meantime the clergy continue to minister to their scattered little flocks, going on foot and by third-class public transportation; the Woman's Auxiliaries have their bazaars, dinners, and benefits; the Church's leaders struggle with governmental restrictions; and the Church pins its hopes for the future on its youth in the internadas, looking eagerly for the day when many scholarships of six dollars a month will be available to insure 10 months of schooling for more of the Church's children.



The Rt. Rev. Efrain Salinas y Velasco, Bishop of Mexico, visits the Hooker Memorial School for Girls in Mexico City. He finds the girls in the midst of a celebration in honor of their principal's birthday.

What's Wrong with

Fourth-grade Sunday school class of Charles Manning and Mrs. Edwin Smith — at St. Matthew's, Evanston, Ill.



to achieve, for the most part, its major goal in the first edition of the Seabury Series. This goal places the major emphasis in Christian education on enabling the resources and life of the Church to speak to the religious situation of the youngster now, in the year in which the teaching is taking place.

The Series has made abundantly and painfully clear that it is not enough merely to give people information which they will use years hence (if they use it at all). Rather, it has insisted that Christian education is a NOW activity and that people learn best when they see the faith as related to their present living.

The controversy which exists over the Seabury Series, both pro and con, is testimony in part to the fact that the Series has made abundantly clear where it stands on this issue.

2. The editors are far from satisfied with the degree to which they have made it possible for teachers to achieve this goal. There is evidence that teachers in all parts of the country have been achieving valuable results with all of the courses published to date, but there are enough teachers having difficulty to cause the Department to make certain changes in the revised courses and also to step up its teacher training program.

One of the principal problems confronting editors is that of weighing evidence from the field which is completely contradictory. There are many signs, for instance, that the first-grade course is the least satisfactory course we have published in terms of giving the teachers the help and assistance they need. On the other hand, there

How is the Seabury Series doing? Nine out of ten letters coming to the Department of Christian Education express praise for our new curriculum, and no doubt we should be happy about this generous ratio. In fact, however, we are a little uneasy about it.

We wonder if some of those who have criticisms to make are out of communication with us, fearing that we don't care what they have to say. We even wonder whether some of those who praise us are determined to see nothing but good in our product.

This, no doubt, is due to the fact that the Department's program is something of a crusade. We welcome the loyalty of our fellow-crusaders, but we are anxious to have objective

evaluation and criticism from both proponents and opponents of the Series until it becomes the most practical, serviceable, and widely accepted tool of Christian teaching that can be devised.

For this reason, the Department of Christian Education has organized a widespread program to answer the question, "What's wrong with the Seabury Series?" as well as to determine what is right in our courses. This article will touch on some of the findings made by an evaluation process of unprecedented scope.

Basic Principles

First, some general findings about basic philosophy and principles:

1. The Department has been able

the Seabury Series?

By the Rev. David R. Hunter

Director, Department of Christian Education, National Council

is at least one well known Christian education expert in our Church who believes that the first-grade course is the best course of all to date. Yet the first-grade course, like all other courses, is being rigorously revised, a procedure which it is hoped will be repeated every third year according to the revision schedule.

3. Other curriculum builders are being influenced by the Seabury Series. It was not accidental that the Episcopal Church Fellowship Series took the name it did in 1953 after the Department (which had not yet named its new series to be launched in 1955) had spent three years touring the country making clear that "the redemptive fellowship" of the Body of Christ, the Church, is the essential base of all real parish Christian education.

Neither is it accidental that this same privately produced series, according to its current prospectus, now interprets all of its courses as making clear "God's action" in the lives of the learners and "our response." This choice of emphasis also followed a wide popularization of the purpose of the Seabury Series over a period of two years in terms of man's necessary response to God's actions in his life.

Similarly, there is now a widespread use of the insistence that the target of Christian education is a NOW target, making use of the same word, capitals and all, which the leadership training teams of our Department have used almost incessantly.

The Department rejoices to see these emphases becoming popularly accepted by other curriculum builders, for these are the essential and

long neglected primary factors in Christian education. It is not uncharitable, however, to point out that it is one thing to state an emphasis in a prospectus and it is another to present a course which actually makes that emphasis central and enables the teacher to keep it so. It is not surprising that this implementation in other curriculum materials is slow in coming, for it takes years to retool and build new approaches.

The Evaluation Process

As early as 1952, when the publication schedule was first devised, it was decided that the new courses produced by the Department would be revised every third year with the intention of continuing this revision indefinitely. It was believed that revision is as basic an element to curriculum building as is the initial experimentation. If the Christian Nurture Series, a program of widely recognized value when it was first produced, had been thoroughly revised regularly down through the years, there might not have been the need for a new curriculum building program in 1946.

To produce the data for a sound evaluation an interview procedure was set up in 1955 which brought to the Department a great mass of evaluation reports from many parts of the country. Thirty diocesan and district directors of Christian education visited six parishes each in his own diocese or district. In each parish they conducted interviews with a Church school class, with teachers, and with parents. Each interview followed a form provided by the Depart-

ment. The interviewer was directed to ask the questions exactly as indicated on the form and to report to Greenwich on the replies.

Twenty-five of these diocesan and district directors finally completed the survey and submitted their findings. The tabulation of all of these reports provided the editors of the Seabury Series with a very significant sample of the Church's response.

Added to these were reports from many other sources. One such was the critical, yet exceedingly valuable, review of *More Than Words* published in the *Holy Cross Magazine*. When it came to revising that book, the Department asked one of the Holy Cross Fathers to serve on the Revision Committee.

Points for Revision

In general, all of the data received made it quite clear that where teachers were given reasonable preparation for using the Seabury Series they found themselves in agreement with both the goals and the methods of the courses. Nevertheless, there were many specific comments made that indicate the need for improvements in future editions.

1. Weaknesses and shortcomings were pinpointed in the amount of resources and help given the teachers in the manuals. Consequently the revised editions of Seabury Series courses for grades one, four and seven, to be published, will not deviate from the central core of purpose nor from the practice of offering a variety of methods, but each course will be greatly strengthened in the lesson-planning helps provided teachers and

in the subject-matter resources which are made available.

2. The great subject matter reference library of the Seabury Series is *The Church's Teaching*, the six-volume series produced by the Department with the assistance of some of the leading scholars of our Church. It is the desire of the Seabury Series to make this large reservoir of material more readily available to teachers at every grade level. To this end, the revision of each course will embody an increasing amount of reliance upon the six-volume series. It is recommended that all six volumes be accessible to every teacher using the Seabury Series, preferably available in the homes of teachers and parents.

3. Where needed, the Department does not hesitate to change a course drastically or even to replace it completely. Such major surgery is now taking place with respect to the parents' material. It was recognized from the beginning that the task of relating parents to the Christian nurture of their children would be our most

important and difficult assignment.

All previous curriculum builders save one, this being the Character Research Project, which touched only a very few of our parishes, either completely ignored this responsibility or confined themselves to the sending of literature into the home. The Seabury Series made a new approach to the task, and while considerable success has been enjoyed in many parishes, we are satisfied that radical changes must be made in our program for parents if we are to achieve our goal.

More Varied Offering

We made the mistake of offering a single, unitary program to parents' classes without the flexibility and variety which so many different kinds of parents' groups throughout the country needed. Therefore the parents' materials which are being offered for 1957-58 contain a much more varied offering and by 1958 the changeover will be complete.

The Department feels that the best

advice it has received in regard to revision has come to it from its previous Director, who laid the foundations for the present program. In an article in which Dr. Heuss made clear that the Seabury Series "has courageously faced the most stubborn facts of life about the education of the Church's children," he concluded by saying that "now is the time to be careful not to let the thinking of the Department crystallize too firmly around its product, its method, or its terminology. It is the national department's job not only to continue the good work it has done, but to improve it."

It is always a great temptation rigidly to protect and defend what one has produced, and the Department is not unfamiliar with this temptation. It is our prayer that we may be blessed with sufficient grace to be free to change and revise our work in keeping with the truth as we and our fellow workers throughout the Church are guided by the Holy Spirit to see the truth.

What They Are Saying About the Seabury Series

Some months ago Dr. Hunter sent to about 20 representative parishes the question, "What aspect of the Seabury Series has most benefited the life of your parish?" Here are some of the replies:

The Rev. *Morris F. Arnold*, rector of Christ Church, Cincinnati, Ohio, says:

"The Gospel for many of all ages has become relevant to daily life. The family worshipping together and the earnest wrestling on the part of teachers and pupils and parents to relate the faith to the needs and problems of today give a living sense of what it means to belong to the family of the Church. As one teacher said, 'The Gospel used to seem like a fairy story that happened long ago. Now it has come true to us.'"

The Rev. *Victor Bolle*, rector of Christ Church, Whitefish Bay, Milwaukee, Wis., says:

"Several things have happened in this parish since we began using the Seabury Series. Christ Church has for years been made up of alive and prayerful people deeply concerned with the Christian religion as it related to their lives and to their community. Through Parish Life Conferences (over 80 persons have attended) and through our parents' classes, which are crowded, the devotional life of many appears to have been broadened and deepened.

"Parishioners seem to be more and more aware of needs to be met and are offering to help meet them. Not long ago it was difficult to gather the 15 teachers necessary to carry on the Sunday School. Today we have 52 teachers who are enthusiastically doing their work and several more have offered to help with teaching if and when they are needed."

The Rev. *John K. Mount*, professor of pastoral theology at Nashotah House, says:

"In a small, conservative eastern parish an experimental Seabury seventh grade of five girls brought a new Christian experience to their teacher and observer, then to the class itself. This new experience spread to the first grades of the two other Sunday schools in the parish. Three years later, as a

consequence of all this, two other teachers attended a diocesan Parish Life Conference. There is now a 'core of concerned persons,' still not closely knit together, but with the possibility of bringing to the whole parish an experience of renewal in the understanding and practice of the Faith."

The Rev. *Edwin H. Badger, Jr.*, rector of St. Giles' Church, Northbrook, Ill., says:

"The National Council's Program of Christian Education (the total Seabury Series) has been a thrilling experience for our parish during the past four years. Each year, new and far reaching horizons seem to open up for an ever-increasing number of our parish family. Beginning with the Parish Eucharist (Family Service), the parish life conferences, the intensive weekly teacher training, and the adult program (Parents' Classes etc.), the parish family has seen a renewed and revived interest in the Church as the living Body of Christ. Individuals are beginning to realize that their talents in all areas are valued and wanted in their parish. Further, they are finding a legitimate outlet, fulfillment, and expression of their longings and deeper personal aspirations within the framework of their local parish."



BOOKS

New Courses, Seabury Series

A Refreshing Change

THE CHRISTIAN IDEA OF EDUCATION.

Papers and Discussions by **William G. Pollard, E. Harris Harbison, Alan Paton, Massey H. Shepherd, Jr., John Courtney Murray, S.J., Jacques Maritain, Georges Florovsky, Reinhold Niebuhr, Stephen E. Bayne, Jr.** Edited by **Edmund Fuller.** A Seminar at Kent School. Yale University Press. Pp. xv, 265. \$4.

The purpose of the seminar, and hence of this book, was to consider education, particularly at the secondary and college levels, from a Christian point of view. No attempt is made by any speaker to outline a "Christian curriculum" as such, and, more particularly, a few speakers point out that a school does not necessarily become more Christian merely by adding a few courses in religion to its curriculum.

The problem is more often one of the attitude of the teacher rather than the subject matter of any particular course. A good part of the discussion centers around the old (and apparent) conflict between science and religion. Much consideration is also given to the two roots of our present civilization, the Hebraic and the Graeco-Roman, and the fact that the latter is over-emphasized in modern education.

The Christian Idea of Education is a refreshing change from so much that is written nowadays by professional "educators" who seem to have an unfortunate tendency to mistake training for education. In the opinion of this reviewer, a former teacher of both high school and college mathematics, this is a book that contains much food for thought and discussion and most certainly should be read by every teacher.

VIRGINIA NOYES PILLSBURY

Books Received

THE INTERPRETER'S BIBLE, Volume XII (Epistle of James, First Epistle of Peter, Second Epistle of Peter, First, Second, and Third Epistles of John, Jude, Revelation). Abingdon Press. Pp. xi, 817. \$8.75.

CHRISTIAN COMMITMENT. An Apologetic. By Edward John Carnell. Macmillan. Pp. xvi, 314. \$5.

DELINQUENCY — SICKNESS OR SIN? By Richard V. McCann. Harpers. Pp. xii, 179. \$3.

ONE MAN'S FIGHT FOR FREEDOM. By A. G. Heinsohn, Jr. Caxton Printers. Pp. 157. \$3.

NICHOLAS RIDLEY. A Biography. By Jasper Godwin Ridley. Longmans. Pp. 453. \$6.50.

BUSINESS HANDBOOK FOR CHURCHES. By Harold F. Linamen. Warner Press. Pp. vii, 168. \$2.50.

SCIENCE VERSUS PHILOSOPHY. By F. G. Connolly. Philosophical Library. Pp. 90. \$3.75.

WHEN BOYS AND GIRLS SING. Hymnal For Children. Warner Press. Pp. v, 160. \$1.95.

Grade 9, 14-year-olds

Teacher's Manual, **GROWING IN FAITH.** Pp. 96. Paper, \$1.90. Pupil's Resource Book, **OLD TESTAMENT ROOTS OF OUR FAITH.** By Sister Elspeth, O.A.S. Maps by Leonard Derwinski and symbols by Johannes Troyer. Cloth, \$1.80.

Grade 6, 11-year-olds

Teacher's Manual, **DECIDING FOR MYSELF.** Pp. 192. Paper, \$1.90.

Pupil's Resource Book, **THE SON OF GOD.** By Edrie A. Weld and William Sydnor, with endpapers and two-color illustrations by Leonard Weisgard. Pp. 128. Cloth, \$1.90.

Grade 3, 8-year-olds

Teacher's Manual, **THROUGHOUT THE WHOLE WIDE EARTH,** with packet of teaching aids. Sold only as a unit, \$4.25.

Pupil's Book, **OUR PRAYERS AND PRAISE,** with

notes by Massey H. Shepherd, Jr., and Robert Noel Rodenmayer, and color illustrations by a Sister of the Community of the Holy Spirit. Pp. 112. \$2.25.

Parent's Manual for use with nursery and grades 3, 6, and 9, **FAITH IS A FAMILY AFFAIR.** Pp. 192. Paper, \$1.25. A guide for Leaders of Parents' Classes. Pp. 64. Paper, 75 cents.

Teacher's Manual, **RECEIVING THE NURSERY CHILD.** Pp. 112. Paper, \$1.30.

Pupil's Take-home Picture Cards, **ALL THINGS CREATED,** edited and illustrated by Gregor Thomson Goethals. Set of 64, \$1.75.

All of the material listed above is available from The Seabury Bookstore, Seabury Series Department, Greenwich, Conn. For editorial comment see p. 13 of this issue.

MAN POWER

A column for laymen

By L. H. Bristol, Jr.

Those Provinces

When General Convention set up a committee to study the provincial system of the Church, there was considerable rejoicing in some quarters, for certainly many of us — laymen and clergy alike — have felt for some time the shortcomings of the present system. Speaking of the synods, the Rev. George De Mille summed up the views of many Churchmen when he wrote in *The Episcopal Church Since 1900*: "But having no powers, they have remained glorified ecclesiastical debating societies — governmental fifth wheels."

At a synod held in Garden City, N. Y., one newspaper reporter threw up hands in disgust: "But what is there for me to report?" A lay delegate to a synod I attended in Lake Placid, N. Y., a few years ago said later, "I felt chagrined asking my boss for permission to take time off for a synod." And how many other laymen, stunned at learning of their election as delegates to a synod for the first time, ask even today: "But what's a synod all about?"

A few weeks ago, Bishop Barry of Albany, who is president of the Second Province, sent out a questionnaire with a covering letter which said in part: "There has been considerable difference of opinion as to whether or not the present synod system is serving the interests of the Church with maximal effectiveness. This questionnaire can appreciably help us to arrive at an appraisal which is both objective and broadly representative. This questionnaire is going out to all bishops, representative clergy, laymen, and members of the Woman's Auxiliary.

"Because we do not wish to be influenced by the identity of respondents and because the focus of our survey is on the content of suggestions and recommendations, no signature is necessary."

With the permission of the committee chairman, Bishop Page of Northern Michigan, this column invites interested lay men and women who have not received or answered the Barry questionnaire to try answering the three survey questions. As with the questionnaire, no signature is necessary. Please send your suggestions and recommendations to L. H. Bristol, Jr., Rm. 1155, 630 Fifth Avenue, New York 20, N. Y. Although we cannot acknowledge replies, your answers to the questions will be duly forwarded to the special committee making the current survey.

Here are the questions. Your replies need not be brief:

1. What is your understanding of the primary purpose of a provincial Synod?
2. To what extent do you feel the provincial synods now accomplish this purpose — and why?
3. What specific suggestions and recommendations do you feel should be considered which would make the synod of greater service to the National Church?

Although this survey is but one phase of many in the current study, Bishop Barry is in hopes it will prove of great value in pointing directions to all those making the current study of the provincial system.

EDITORIALS

Many Factors In A Complex Task

We are happy to present in this issue an article, "What's Wrong With the Seabury Series?" by the Rev. David R. Hunter, Director of the National Council's Department of Christian Education [see p. 14].

It is significant and encouraging that the Seabury Series is being subjected to searching "evaluation and criticism" and that its promoters are asking for more of such criticism and evaluation "from both proponents and opponents of the Series until it becomes the most practical, serviceable, and widely accepted tool of Christian teaching that can be devised."

The Seabury Series, since its first installment appeared two years ago, has been the subject of much discussion pro and con among various groups and individuals in the Church. Anglo-Catholics who feel that in some respects the presentation of the historic Faith may have been watered down just a little in this material will be happy to know that a Holy Cross Father has been asked to serve on the revision committee of one of the books. Another book in the Series [see below] has been written by a member of one of the religious orders for women.

Similarly those who are concerned about the pedagogical theories underlying the new curriculum will find that the Department of Christian Education is anxious to take into account the various factors involved in its complex task.

We hope that Dr. Hunter's article will be widely read by Churchpeople, especially those who are directly responsible for the educational program of their parish.

New Seabury Courses

The five new courses of the Seabury Series — for use beginning in the year 1957-1958 — are listed in this issue under "Books Received" [see p. 17]. Three of the titles in this material we would single out for editorial comment.

Old Testament Roots of Our Faith, by Sister Elspeth, OAS, is offered as the "Pupil's Resource Book" for "Growing in Faith," which is the course for Grade

9 (14-year olds). In this book some two dozen stories from the Old Testament are retold in language of unstudied simplicity and directness.

The material is divided into "Stories of the Beginning" (Creation, etc.), "Faith and Experience" (Abraham, the Promises of God, Isaac and Jacob, etc.), and "Faith and Obligation" (Elijah, Elisha, Amos, etc.). A final chapter summarizing the Epistle of the Hebrews ties in with a marked emphasis in the book upon the foreshadowing in the Old Testament of the New. Indeed, Sister Elspeth has produced a simple introduction to biblical theology. One passage may be cited, indicative of this approach:

"Still God loved. He gave the world a new promise. At the Last Supper Jesus said, 'This is the new covenant in my blood.' The only way to enter the new covenant is by personal acceptance of Jesus Christ. After the resurrection, even the disciples had to reënter the covenant. From that time on, baptism (signifying acceptance of Jesus as the Messiah) has been required of all who would be Christians" (p. 154).

Sister Elspeth has in our opinion done a superb job. Parents of the 14-year-olds who use this as a text would do well themselves to brush up on Old Testament history by reading it.

The Son of God is the pupil's resource book for the course "Deciding For Myself" (Grade 6, 11-year-olds). This is subtitled "Readings From the Gospel According to St. Mark," and consists of the reprinting "almost in its entirety in clear, readable style from the Revised Standard Version" of the Gospel of St. Mark, the different sections of the reprinting being broken by material of an explanatory nature, aimed at making St. Mark intelligible to 11-year-olds.

This book, with background information by Edric A. Weld and William Sydnor, and illustrated by Leonard Weisgard, shows a real grasp of modern critical study and a determined (and we think successful) attempt to get this across to the age-group for which it was prepared.

Thus St. Mark 1:1 is recognized, in accord with one accepted theory, as the title of the Gospel and is punctuated (as in the RSV) with a period at the end. The topical (rather than strictly chronological) character of much of the Markan material is brought out in the arrangement, as are the great turning points in the Ministry (like the Baptism, Peter's Confession, the entry into Jerusalem), so that the reader gets carried on to the final denouement. It is interesting too that the view, now fairly common, that there was no "lost ending" to St. Mark, but that the writer meant to conclude his work at 16:8, is presented as a possible one, the angel telling the whole story in three lines:

"He has risen.
He is not here.
See the place where they laid Him."

There are, it is true, passages that will jolt this or that reader, depending upon his theological presup-

positions and upon how much may fairly be read into these. A couple of times (pp. 32, 36) reference is made to the "problem" of "Jesus own family, who did not understand why he had left home and who wanted him to stop this preaching and return to the carpenter shop." And at the very conclusion of the book one finds this sentence:

"The important thing is not how Jesus appeared to the disciples after the Resurrection, but that he should be present to each of us, and speak to us as directly as to his followers in Galilee and Jerusalem during those months that changed the history of the world."

But so far as conveying something of the dramatic impact, the sense of urgency, the dynamic quality, of the earliest of our Four Gospels, this book, we think, is an unexcelled success. Indeed, we have never seen anything like it in Sunday School literature. And, as with Sister Elspeth's book, many an adult could profit from it.

Our Prayers and Praise, by Massey H. Shepherd, Jr., and Robert N. Rodenmayer, is the pupil's book for the course "Throughout the Whole Wide Earth" (Grade 3, eight-year-olds). It contains the Prayer

Book Offices of Morning and Evening Prayer and the Order for Holy Communion with the Collects for the Church Year (omitting the Epistles and Gospels). At appropriate points there is explanatory matter put in very simple language. The illustrations, by a Sister of the Community of the Holy Spirit, add both color and strength.

This is quite a fine and handsome production — of great appeal, as a prayer book, in bright red cover. The explanations are generally helpful, but it is a pity, perhaps, that they are not distinguished from the text by a different style of type. Still, the book will fill a real need in the lives of eight-year-olds.

These three volumes seem to us to represent much careful thought and not a little concern on the part of those who produced them to give the Church of their best. They are, in turn, worthy of the attention of churchpeople — especially of those who have to make selection of Church School material.

It seems fair to mention both the undoubted strong points of this material, and some of the possible weaknesses, that those charged with purchase or use of any part of it may "decide for themselves."

The Clergy and The Living Church Campaign

By Thomas White

Though THE LIVING CHURCH Campaign is conceived and carried out by laymen for the purpose of developing lay leadership in the Church, the clergy have an all-important part to play in it. Nothing happens in the Episcopal Church unless the clergy support it. Here is their opportunity to help wardens and vestrymen gain a new vision of the scope of their Christian faith, a new commitment to the life of the whole Church.

The Campaign plan aims at preparing laymen in 45 dioceses to call on parish vestries in September to tell them why each warden and vestryman, each member of a mission bishop's committee, should keep informed of what is happening in other parishes and dioceses by subscribing to THE LIVING CHURCH. The request for an opportunity to meet with these laymen must necessarily come to the parish priest, and the meeting will accomplish its result in direct proportion to the interest of the rector or priest-in-charge in the cause.

The Episcopal Church is far behind many of the other Churches in supporting and making use of its Church press. *Presbyterian Life* has recently passed the million-mark in circulation. The Methodist Church has recently launched on a magazine program on which two million

dollars will be spent. In both these Churches, and in others as well, the real reason for the strength of the journalistic program is that every local minister and every local Church board accepts personal responsibility for making it succeed within the local area.

Our own weekly Church newsmagazine, THE LIVING CHURCH, is adjudged by experts to be the equal of any of the others in quality and content. Working together during the next two months, we can make a great stride forward toward catching up with the others in circulation as well.

The first step — and it is one that can be taken only with the strong coöperation of the clergy — is to present to each warden and vestryman the importance to his own religious life and his own work as a parish lay leader of committing himself to an active interest in the Church outside the parish. In a particular diocese or parish it might be quicker and easier to skip this step and go after circulation in a big way through some other program. But we are convinced that to do so would be a mistake. Too often, in Church life, we follow the line of least resistance and leave the basic problem virtually untouched.

The basic problem in this campaign is

not the circulation of THE LIVING CHURCH, conceived merely in quantitative terms. Rather, it is the problem of uninformed, parochial-minded lay leadership that has never been directly faced with the obligations and opportunities and spiritual rewards of a personal commitment to the whole Church. The problem will not be solved by roundabout mass techniques, nor by leaning on the Woman's Auxiliary to do the job that rectors, wardens, and vestrymen ought to be doing themselves. It will only be solved by direct, man-to-man witness, *beginning with the parish clergy*, to bring home the message that wardens and vestrymen cannot be good wardens and vestrymen unless they know what other parishes and dioceses are doing, unless they keep up with national and international Church trends and developments, unless they are thoroughly in earnest about this business of God and Christ and the world-wide Christian cause.

So, if a layman in your diocese gets in touch with you about an appointment to meet with your vestry to talk to them about the campaign for a living Church, I hope you will welcome him enthusiastically as your co-worker in a cause that is close to your own heart.

A bullet for Charlemagne



The thickset Caco general got slowly to his feet. Behind him, in the darkness, stood an ugly backdrop of a hundred Haitian outlaws. At his feet, a woman stirred a small fire.

Confronting him, the tattered young man in blackface

disguise saw the fire gleam on his white silk shirt and pearl handled pistol and knew this was the murderous chieftain, Charlemagne Masena Peralte. The man he'd come for, through a jungle and a 1200-man encampment, past six hostile outposts, risking detection and certain death.

Charlemagne squinted across the fire. "Who is it?" he challenged in Creole.

There was no alternative; Marine Sergeant Herman Hanneken dropped his disguise, drew an automatic, and fired.

The night exploded into gunflame, most of it from Hanneken's second-in-command, Marine Corporal Button, and his handful of disguised Haitian gendarmes. But the shot that killed Charlemagne was the one which would finally end Caco terror and bring peace to Haiti.

Sergeant Hanneken is retired now—as Brigadier General Hanneken, USMC, with a Silver Star for Guadalcanal, a Legion of Merit for Peleliu, a Bronze Star for Cape Gloucester, a Gold Star, and a Navy Cross. And, for his incredible expedition against Charlemagne, November 1, 1919, the Medal of Honor.

The Herman Hannekens are a rare breed, it is true. Yet in all Americans there is much of the courage and character which they possess in such unusual abundance. Richer than gold, greater, even, than our material resources, it is the *living* wealth behind one of the world's soundest investments—United States Savings Bonds. It backs our country's guarantee: safety of principal up to any amount, and an assured rate of return. For real security, buy Bonds!

Now Savings Bonds are better than ever! Every Series E Bond purchased since February 1, 1957, pays 3¼% interest when held to maturity. It earns higher interest in the early years than ever before, and matures in only 8 years and 11 months. Hold your *old* E Bonds, too. They earn more as they get older.

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sorts and conditions

From THE LIVING CHURCH
August 21, 1955

IT IS about time for my annual column against work. The theology of work is actually a pretty confused affair, reflecting the customs of certain economic periods at least as much as the eternal purpose of God and man's destiny as seen against His purpose.

PRAYING, talking, feasting, and fighting, were the proper concerns of men of importance in Old Testament times, and this state of affairs continued up to a fairly recent period. The ideal life of Job before his troubles began was described as a daily feast in the house of one of his seven sons, with Job taking care of the sacrifice on the seventh day.

BE THAT as it may, the idea that work is beneath the dignity of important people is as dead as the Dodo, and, looking back, we can see that the dignity of labor was implicit in the very beginnings of Christianity. "He hath put down the mighty from their seats and exalted the humble and meek," and this religion of faith in a Workman, spread by workmen, to other workmen, was bound to lead to a different idea of work itself.

SO, in today's world, work is noble, and the man who does the most is the most honorable. In the course of exalting work, however, modern religious thinkers use at least one concept that would have curdled the blood of the biblical authors—the idea that man can, or ought to, aspire to "creativity." The creative aspect of work is, according to most present-day authorities on the subject, the best part, the most religious part. Assembly lines and automation are viewed with distaste as stifling our creative impulses.

THE ADVICE of the Bible to the man who aspires to be creative, however, is, "Stifle that impulse!" This is a part of the meaning of the second commandment—"Thou shalt not make to thyself any graven image." It is also the message of the story of the Tower of Babel, and of many another biblical passage where men overreached themselves in competition with God, all the way up to the New Testament story of the death of Herod (Acts 12:21-23).

AS WE are sharply warned not to idolize work, so are we also warned not to keep at it unremittingly. "The seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work."

A GREAT deal of the modern dis-

cussion of work centers around the "motive of service" and the "motive of gain," usually to the discredit of the latter. Actually, it is rather hard to separate the two things. Work is a service performed for gain; or, in a world filled to bursting with brotherly love, it is a service performed for love of one's neighbor, who in turn rewards the worker with gain because he loves him back. Work done in your own potato patch, or on your own house, is all gain and no service, and is not thereby a less respectable form of work; whereas services performed without the expectation of gain are "work" only in an incomplete sense unless they are accompanied by the dogged faithfulness to the task that is usually called forth by the motive of gain.

THIS IS the "curse" of work—that you have to do it when you don't want to—when you are tired, bored, hungry; when you wish you could be doing something else. "In the sweat of thy face shalt thou eat bread," said God to Adam in Genesis 3:19, meaning thereby that Adam's economic gains would involve toil and drudgery. The motive of service is only remotely related to this picture; and the motive of creativity would appear to be represented by the eating of the apple. Automation, with all its electronic wonders, will not lift the curse. "Push that button—now!" "Program that Univac—today!"

TO WORK HARD is not a favor to God, who does not need the fruits of our work, but to ourselves, who do need them. And this even applies to work for the Church. It is possible to do too much, to work too hard and too long. It is the great temptation of our present world to confuse work with righteousness, to glamorize it with side-issues such as "service," to idolize it with mystical attributes like "creativity," and to regard the quantity and intensity of it as beyond criticism as long as it is "productive."

THE SABBATH REST was not commended as a means of achieving a higher work level on the other six days, but as an act of reverence to God, a lifting of the nose from our personal grindstone to pay attention to Him.

WHAT IS really needed, after all, is a sense of balance on the subject. Let us make our prayer the one from Proverbs 30: "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

PETER DAY

PEOPLE and places

Appointments Accepted

The Rev. George M. Acker, formerly in charge of St. William Laud's Church, Pittsburg, Texas, and the Church of St. Charles the Martyr, Daingerfield, is now in charge of St. Timothy's Church, Fort Worth, Texas. Address: 4220 Trueland Dr., Fort Worth 5.

The Rev. M. G. Argeaux, formerly rector of St. Mark's Church, Waupaca, Wis., will on August 31st become vicar of the Good Samaritan Mission, Clearwater, Fla.

The Rev. W. Michael Cassell, who was recently ordained deacon, is now in charge of Christ Church, Zillah, Wash.

The Rev. Charles L. Conder, formerly vicar of Lincoln County missions, Fort Stanton, N. M., is now vicar of St. James' Church, Alpine, Texas, and St. Paul's, Marfa. Address: 506 N. Sixth St., Alpine.

The Rev. Anthony G. Dffenbaugh, who was recently restored to the priesthood, is now rector of Emmanuel Church, Olathe, Kan. Address: 221 S. Chestnut.

The Rev. Otis C. Edwards, formerly in charge of St. Paul's Church, Abbeville, La., and chaplain to Episcopal Church students at Southwestern Louisiana Institute, Lafayette, is now rector of Trinity Church, Morgan City, La. Address: 714 Second St.

The Rev. William F. Egelhoff, who was recently ordained deacon, is now in charge of Holy Trinity Church, Onancock, Va., and Emmanuel Church, Jenkins Bridge.

The Rev. Richard Maurice George, formerly canon of the Cathedral of St. John, Quincy, Ill., will on September 1st become rector of St. Richard's Church, Chicago. Address: 5101 W. Devon Ave.

The Rev. Allan B. Grayson, formerly rector of Trinity Church, Bayonne, N. J., will on September 1st become rector of St. Clement's Church, Hawthorne, N. J. Address: 275 Lafayette St.

The Rev. Edward M. Green, formerly rector of Christ Church, Redding, Conn., has been rector of St. James' Church, Woodstock, Vt., since the middle of May. Address: 5 Church St.

The Rev. Dr. Moultrie Guerry, formerly rector of St. Paul's Church, Norfolk, Va., will be chaplain of St. Mary's College, Raleigh, N. C.

The Rev. J. J. Howard, formerly rector of St. Luke's Church, Blackstone, Va., in charge of Gibson Memorial Church, Crewe, is now in charge of Emmanuel Church, Phoebus, Va.

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The Rev. Richard Ingalls, formerly assistant at Christ Church, Dearborn, Mich., is now in charge of St. John's Church, Howell, Mich. Address: 212 Sibley.

The Rev. Alban E. Joffrion, formerly in charge of St. Peter's Church, Oxford, Miss., and chaplain to Episcopal Church students at the University of Mississippi, is now serving the Church of the Nativity, Huntsville, Ala. Address: 432 McClung St.

The Rev. R. H. Kent, formerly in charge of St. Matthew's Church, South Hill, Va., and churches at Forksville, LaCrosse, and Union Level, will be vicar of St. Mary's Church, Chester, Pa.

The Rev. Joseph F. Kalbacher, Jr., who was recently ordained deacon, is now assistant at St. Andrew's Church, Louisville. Address: 1166 Castlevalde Dr.

The Rev. Maurice A. Kidder, formerly in charge of the Church of the Holy Family, Chapel Hill, N. C., is now chaplain at Lawrence House, South Hadley, Mass. Address: 5 Woodbridge St., South Hadley.

The Rev. James King, who was recently ordained deacon, is now in charge of St. Paul's Church, Kenbridge, Va., and churches at Victoria and Drake's Branch.

The Rev. Martin Knutsen, formerly in charge of All Saints' Church, Hanover, Pa., and the Church of the Prince of Peace, Gettysburg, is now assistant at Christ Church, Lexington, Ky. Address: 217 Church St.

The Rev. William Oliver Lewis, vicar of the Church of the Redeemer, Princeton, Ill., will also be assistant at Christ Church, Moline. Address: 1717 Eighth Ave., Moline.

The Rev. R. DeWitt Mallary, formerly rector of Trinity Church, Fishkill, N. Y., will on September 1st become associate director of college work for the department of Christian education of the diocese of New York. Address: Cathedral Heights, New York 25.

The Rev. Alfred A. Maloney, formerly vicar of St. John's Church, Bedford, Ind., will on August 15th take charge of Trinity Church, Fulton, Ky., and St. Paul's, Hickman. Address: 317 Carr St., Fulton.

The Rev. H. Kilworth Maybury, formerly chaplain at Kemper Hall, Kenosha, Wis., is now rector of St. John's Church, Portage, Wis., and vicar of St. Paul's, Wisconsin Dells.

The Rev. Claudius Miller, III, formerly vicar of St. Mark's Church, Mecklenburg County, N. C., is now vicar of the Church of the Good Shepherd, St. Louis County, Mo. Address: Box 1619-C, Route 13, Kirkwood 22, Mo.

The Rev. Henry Mitchell, who was recently ordained deacon, is now in charge of St. Andrew's Church, Danville, Va., St. Luke's, Chatham, and Christ Church, Halifax.

The Rev. Carl Moyer, formerly rector of Grace Church, Standish, Mich., will on August 18th become rector of the Church of the Epiphany, Detroit. Address: 2114 Cadillac, Detroit 14.

The Rev. J. Williams Murchison, formerly assistant at St. Columba's Church, Detroit, is now rector. Address as before: 1021 Manistique, Detroit 15.

The Rev. Sydney C. Newhouse, formerly vicar of the Church of the Holy Communion, Liberty, N. Y., will on September 1st become vicar of Grace Church, Port Jervis, N. Y. Address: 84 Seward St.

The Rev. Charles Norfleet, formerly in charge of St. Ann's Church, Appomattox, Va., and churches at Cartersville, Glenmore, and Manteo, will be curate at St. Andrew's Church, Norfolk, Va.

The Rev. Rollin Polk, Jr., formerly rector of St. Peter's Church, Hillsdale, Mich., will on August 15th become assistant at the Church of the Incarnation, Dallas, Texas.

The Rev. William L. Richmond, formerly rector of St. Anne's Church, Stockton, Calif., is now rector of Trinity Church, Madera, Calif.

The Rev. W. T. Smith, formerly rector of the Church of the Epiphany, Detroit, is now rector of St. John's Church, Wayne, Mich. Address: 555 S. Wayne Rd.

The Rev. James M. Stoney, Jr., formerly rector of the Church of the Good Shepherd, Brownwood, Texas, is now in charge of St. Mary's Church, Madisonville, Ky., and St. John's, Morganfield. Address: 639 Princeton Ave., Madisonville.

The Rev. C. Robert Sutton, formerly rector of

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Christ Church, Towanda, Pa., is now rector of St. Mark's Church, Lappans, Md., and St. Paul's, Sharpsburg. Address: Boonsboro, RFD 1, Md.

The Rev. Cornelius P. Trowbridge, rector of St. Peter's Church, Morristown, N. J., has announced his resignation, effective December 31st. He will become director of religious work and chaplain at St. Luke's Hospital, New York.

Armed Forces

Chaplain Edward M. Mize, formerly addressed at the Office of the Chief of Chaplains, Washington 25, may now be addressed: Student Detachment, U. S. Army War College, Carlisle Barracks, Pa.

Resignations

The Rev. Bernard F. Geiser, vicar of St. Andrew's Church, Portland, Ore., will retire on September 1st, having reached retirement age. He and Mrs. Geiser will continue to live at 2169 N.W. Northrup St., Portland 10, Ore.

The Rev. Alexander Lawson has retired from his work as senior research chemist at one of the plants in Wyandotte and will devote his full time to the service of the Church. He was ordained to the perpetual diaconate two years ago and is now assistant at St. Luke's Church, Allen Park, Mich.

The Rev. Charles Pickett, formerly vicar of the Church of the Divine Love, Montrose, N. Y., has entered the novitiate of the Order of the Holy Cross.

Changes of Address

The Rev. Frederick L. Gratiot, rector of Holy Trinity Church, Skokie, Ill., formerly addressed in Chicago, is now living at 8911 Lamont Ave., Skokie.

The Rev. Dr. Reno S. Harp, Jr., rector of St. Stephen's Church, Richmond, Va., may now be addressed at 6004 Three Chopt Rd., Richmond 26.

The Rev. Jennings W. Hobson, Jr., rector of Old Church Parish in Hanover County, diocese of Virginia, may be addressed at Tunstall, Va.

Missionaries

The Rev. William D. Eddy has returned to Japan with his family. He spent the past year doing graduate work at Harvard University, but will again take up his work at the Hokkaido University Student Center in Sapporo, Japan.

The Rev. George C. L. Ross, formerly rector of St. Richard's Church, Chicago, has accepted appointment by the National Council as a missionary to Japan. Fr. and Mrs. Ross will begin training at Yale University in September. Address: RFD 1, Oxford Center, Seymour, Conn.

The Rev. Charles P. Shulhafer, who spent a year at St. John's Cathedral, Jacksonville, Fla., preparing for his new mission work, is now in Guatemala City, according to reports from the National Council.

Diocesan Positions

Mr. Albert E. Brownbridge, for the past 10 years director of the Contributor's Information Bureau of the Community Council of greater New York, will on September 1st become director of the department of Christian social relations of the diocese of New York.

The Rev. Dr. Leland B. Henry, rector of St. Mary's Church, Scarborough, N. Y., has been serving as director of the department and will continue to serve in the capacity of consultant.

Edwards, son of Mr. and Mrs. R. S. Edwards of Evanston, Ill. A fall wedding is planned.

The Hon. Wayne L. Morse, senior senator from Oregon, and Mrs. Morse have announced the engagement of their daughter, Judy, to the Rev. Alfred Wade Eaton, Jr., deacon in charge of St. Mary's Church, Gardiner-Reedsport, and St. Andrew's Church, Florence, Ore. The couple will be married August 31st at St. Mary's Church.

Mrs. Henry Simpson Greenleaf of Brookline, Mass., has announced the engagement of her daughter, Elizabeth, to the Very Rev. Charles Henry Buck, Jr., dean of St. Paul's Cathedral, Boston. Miss Greenleaf is principal of the lower school of Milton Academy.

Marriages

The Rev. SCHUYLER LAMB CLAPP, JR., who was married on June 22d in Evanston, Ill., to Miss LYNN JULIE HOLLAND, daughter of Mr. and Mrs. Hillary Lang Holland.

The Rev. G. PETER DALLY, vicar of St. John's Church, Bandon, Ore., and St. Christopher's, Port Orford, who was married on June 14th at Port Orford to Miss MARY LUE VINCENT, daughter of Mr. and Mrs. James Vincent.

The Rev. CHARLES ROGER BUTLER, vicar of St. Ann's Church, New Martinsville, W. Va., who was married on June 17th to Miss JANE JOBSON CAMPBELL, daughter of Bishop Campbell of West Virginia.

The Rev. FRANCIS B. DOWNS, rector of St. Anne's Church, Lowell, Mass., who was married on June 17th to Miss LOUISE LORING COFFIN, formerly of Andover, Mass. The wedding ceremony was performed by the bride's brother, the Rev. Lewis E. Coffin. Bishop Stokes of Massachusetts was celebrant at the Nuptial Eucharist.

The Rev. RICHARD A. WAKEFIELD, curate of Calvary Church, Williamsville, N. Y., who was married on June 29th to Miss ADELE IRENE

we congratulate

Engagements

Bishop Carman, Coadjutor of Oregon, and Mrs. Carman have announced the engagement of their daughter, Catherine Jean, to Mr. Stephen W.

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CAUTION

CAUTION is urged in dealing with a man calling himself John L. Lewis, John Spencer Lewis, or Glen W. Sikes. He has recently been giving bad checks to churches in Texas. He claims that he is traveling to another destination, his wallet is at home, the banks are closed, and he needs immediate funds. Claims his home address is Wichita Falls, Dallas, or Houston. For further information contact the Rev. Harold A. Kay, curate, Church of the Good Shepherd, Wichita Falls, Texas.

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Deaths

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

The Rev. William Baker, retired priest of the diocese of Colorado, died in Nevada, Mo., on July 4th at the age of 87.

Fr. Baker was born in Shrewsbury, England, and was ordained priest in 1905. He served churches in Mound City, Paris, and Bloomington, Ill. The fiftieth anniversary of his priesthood was observed in St. Matthew's Church, Bloomington, in 1955. After serving churches in Pontiac and Momence, Ill., he went to Evergreen, Colo. serving as vicar of the Church of the Transfiguration.

He is survived by his wife, Olive Maude, and three children: Mrs. E. A. Hess of Momence, Ill., William Baker, and the Rev. R. G. Baker, South Haven, Mich.

The Rev. Cornelius R. Dawson, rector of the Church of the Crucifixion, Philadelphia, Pa., died March 24th in Philadelphia.

Born in Baltimore, Md. in 1891, Fr. Dawson was ordained priest in 1922 and was rector of St. Philip's Church, Cumberland, Md., from then until 1926. After serving churches in Charleston and Huntington, W. Va., he was in charge of St. Philip's Church, Charlestown, W. Va., for eight years. He then went to Trinity Mission in Charlottesville, St. Paul's, Gordonsville, and St. Mary's Church, Somerset, all in Virginia. From 1946 to 1949 he was priest-in-charge, St. Paul's Church, Martinsville, and at the Church of the Good Shepherd, Lynchburg, Va. He was priest-in-charge of St. Philip's, Anacostia, Md., from 1949 to 1951, and since 1951 he has been at the Church of the Crucifixion, Philadelphia.

Fr. Dawson is survived by his wife, Etta, and by two daughters, Mrs. Elizabeth Gould and Mrs. Cornelia Bowmer.

Marian Bradford Elliott, the wife of Robert W. B. Elliott, former chancellor of

the diocese of New York, died May 25th at her home in Sewanee, Tenn., at the age of 80.

Mrs. Elliott was born in New York, the daughter of Dr. and Mrs. Theodore Dwight Bradford. A former president of the Woman's Auxiliary of the diocese of New York, Mrs. Elliott was one of the first women to be named a member of National Council. She had been a member of the board of managers of St. Luke's Home for Aged Women of New York. For many years, Mrs. Elliott had been treasurer of the Woman's Auxiliary of the Society of St. Johnland, of which her husband was president. This organization operates a home for aged men and couples on Long Island.

Mrs. Elliott and her husband moved to Tennessee in 1939 after his retirement from the law practice in New York. Her husband, who survives her, is general counsel for the University of the South in Sewanee.

The Rev. Arthur J. Langlois, retired priest of the diocese of Pennsylvania, died in Norristown, Pa., in February.

Born in the Channel Islands in 1873, Fr. Langlois was a Presbyterian minister from 1903 to 1920, and was ordained in Canada in 1922. After serving churches in Presque Isle and Norway, Maine, in 1926 he became chaplain of the House of St. Michael and All Angels, Philadelphia, Pa. He was in churches in the Philadelphia area until 1934, when he became acting chaplain of the Home for Consumptives in Philadelphia. Later he became a missionary for the diocese of Pennsylvania, and from 1942 to 1948 he served St. Luke's Church, Germantown, Philadelphia.

He is survived by a daughter who is living in Maine.

The Rev. Walter Vernon Reed, of St. Luke's Church, Mechanicsburg, Pa., died July 1st in Mechanicsburg at the age of 55.

Fr. Reed was born in Mexico City. He was ordained in 1935 and worked in the Blue Ridge Industrial School, Bris, Va., and later at the Santee Sioux Indian Reservation, Niobrara, Neb. From 1941 to 1944 he was rector of St. John's Church, Accokeek, Md., and from 1944 to 1950 rector of Trinity Parish, Charles County, Md.

From there he went to St. John's Church, Ashland, Pa., and later to St. Luke's, Mechanicsburg. Survivors are his wife, Virginia C. Reed, a son, Paul, and a daughter, Margaret.

The Rev. John Garlick Scott, retired priest of the diocese of Virginia, died May 19th in Richmond.

Mr. Scott was ordained priest in 1896, when he was in charge of Natural Bridge Parish, Va. He was later chaplain at Miller Manual School, Va., and became rector of St. Luke's Church, Hot Springs, and Christ Church, Warm Springs, Va., in 1902. For many years he did missionary work in the diocese of Virginia and helped at many points in the Church's ministry, urban and rural.

Mr. Scott and his sister, Mrs. Fenton Taylor, are well known for their philanthropic activities. They helped many young men preparing for their life work, and also the Church and her institutions. A few months before his death, Mr. Scott and his sister set up the William H. John G., and Emma Scott Foundation for religious, charitable, and philanthropic purposes, with no restrictions as to Church. Mr. Scott left an estate of \$850,000 to the Foundation.

ACU CYCLE OF PRAYER

August

11. Order of Holy Cross, West Park, N. Y.
12. St. Clare's House, Upper Red Hook, N. Y.
13. St. Mary's Hospital for Children, Bayside, N. Y.
15. St. Mary of the Angels, Hollywood, Calif.

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 Rev. Peter Wallace, c
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 Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

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GRACE CATHEDRAL
 Sun HC 8, 9, 12:15 (ex 1st Sun); MP 11
 (HC 1st Sun); Ev 4; Daily MP 7:45, HC 8,
 EP 5:30; 7 Tues & Thurs; 10:30 Wed & HD

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

FAIRFIELD, CONN.

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 Rev. Oliver Carberry
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 Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
 daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
 C Sat 5-6:30

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ST. STEPHEN'S 2750 McFarlane Road
 Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
 Sun 7, 8, 10 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

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

Continued on page 24

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; H, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Continued from page 23

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Sun Eu 7:30, 9, 11; Weekdays: Eu 7 daily, also 6:15 & 10 Wed, also Fri (Requiem) 7:30, MP daily 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

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ST. JOHN'S 14th & Main
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Sun 7, 10; HC Wed 7; HD 10

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Sun 7:30, 9:30 & 11; Wed 10; HD as anno

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Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

CHEYV CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D.
Sun 7:30, 9, 10; Wed 10; Fri 7

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung) 11 Short Mat, Low Mass & Ser; Daily 7; EP 6 (Sat only); 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. Henckel, 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. B. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

The Living Church

OMAHA, NEBR.

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

SEA GIRT, N. J.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

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.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8 & 9:30 HC, 11 M Service & Ser; Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Tues & Thurs 6. Church open daily for prayer.

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30; (Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

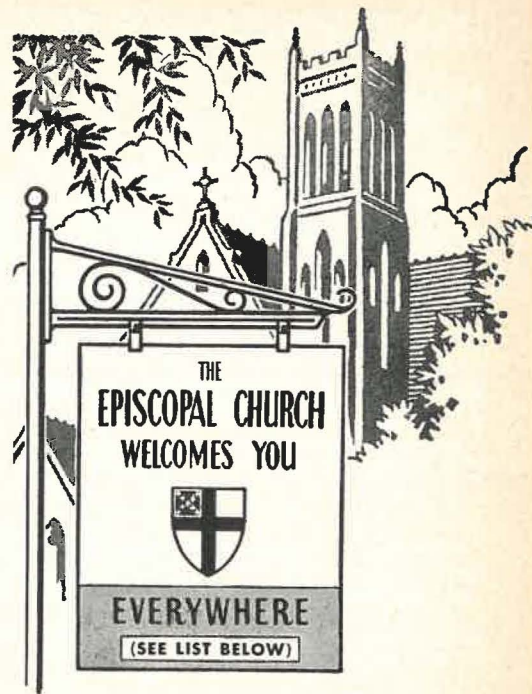
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt



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

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

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St. (Next to Hotel Niagara and four blocks from the Falls)
Rev. Canon Richard B. Townsend, r
Sun HC 8, M Ser & Ser 11

UTICA, N. Y.

GRACE 193 Genesee St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 10; HC Wed 7; Fri 7:30; Lit daily 12

PHILADELPHIA, PA.

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

NORFOLK, VA.

ST. PAUL'S City Hall & Church St.
Erected 1739, site 1641. Open daily.
Sun Services 8 & 11; HD noon

PORTSMOUTH, VA.

TRINITY (1762) Court and High Sts.
Sun HC 7:30, 10:30 Parish Eu 1st & 3rd, MP & Ser 2nd & 4th; HC Tues 7, Wed 10:30, Thurs 8, HD 10:30; C by appt

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

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 10

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs & HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pine
Harold James Weaver, r
Sun HC 6:30, 8, MP 11; Wed HC 10